

# DANIEL

## TO THE READER

### EDITION OF THE GREEK TEXT

The NETS translations of the two versions of Daniel have effectively been based on the critical editions by Joseph Ziegler and Olivier Munnich (*Septuaginta: Vetus Testamentum Graecum Auctoritate Academiae Scientiarum Gottingensis editum XVI.2: Susanna Daniel Bel et Draco* [Göttingen: Vandenhoeck & Ruprecht, 1999]). Munnich, however, has revised Ziegler's edition of the Old Greek (OG), based on additional textual evidence from Papyrus 967, the most important manuscript for the OG, but he has reprinted Ziegler's text of Theodotion (TH). In a few cases I have emended Munnich's text. Instances that result in changes in (English) translation appear in the footnotes, while items judged to be doublets and therefore of dubious originality are enclosed in brackets in accordance with Göttingen and NETS practice.

### THE TWO GREEK VERSIONS

#### *General Statement*

The Book of Daniel with its so-called Additions has a special place in the Septuagint because, along with a few other books, it is extant in two complete, ancient versions. The (earlier) OG translation, of which few witnesses remain, had been supplanted by the TH version by the first or second century CE. A brief introduction to both, and some discussion about their relationship, will be offered. The first six chapters are comprised of narratives about Daniel and his three friends in the courts of Babylonia. The last six chapters are reports of Daniel's apocalyptic visions, written in the first person. A precise statement on the relationship between the OG and TH translations is complicated by the fact that they do not reflect the same relationship consistently. Furthermore, one's conclusions have to be tempered by the available evidence. The best place to begin is chapters 4–6 where the differences are most numerous.

#### *Chapters 4–6*

The plot in Daniel 4–6 is the same, respectively, in the OG and TH/MT, but there are numerous differences in details. For example, chapter 4 in the OG narrates the story of Nabuchodonosor's (Nebuchadnezzar's) madness, but his confession and the publication of his decree occur in a much expanded form at the end of the chapter in vv. 34–34c rather than at the beginning. Relative to TH/MT there are other pluses to vv. 14, 19, 23–25, 28, 30 as well as significant minuses that comprise vv. 20–22. Moreover, there is no equivalent to 4.3–6. Chapter 5 recounts the mysterious writing on the wall, but the OG includes an abbreviated form of the story as a preface and omits significant portions of vv. 3, 10–13. Lacking too is any counterpart to vv. 14–15, 18–22 and 24–25. Chapter 6, in which Daniel is thrown into the lion's den, is much closer in length in the respective versions. Yet there are large pluses in the OG (vv. 3, 5, 12a, 14, 17–18, 22) and minuses (vv. 15, 23). But even where pluses and minuses are lacking, in these chapters the Greek versions show little relationship in style, grammar and, more importantly, vocabulary.

A detailed comparison of the Greek texts in Daniel 4–6 reveals that less than 19% of any of the vocabulary of TH agrees with the OG. However, when the vocabulary is similar, about 83% of it is exact. Agreements are so few that it is clear that TH is not a revision of the OG in these chapters. At the same time, given the high percentage of verbatim agreements despite the low frequency of shared readings overall, the only reasonable explanation is that the majority of these agreements are due to textual corruption of the OG with TH readings. Indeed, numerous passages can be isolated where there are double translations in the OG that include the reading of TH.

#### *Chapters 1–3*

The relationship between the OG and TH is different in chapters 1–3. Although in a few places the OG has larger omissions (e.g., 2.40, 42; 3.3, 15) or additions (2.9; 3.1) relative to TH/MT, the texts are generally much closer in content. The closer relationship between the content of the chapters is reflected in the vocabulary as well, though the number of agreements is still relatively low. When proper nouns are excluded, the vocabulary of the OG and TH is similar about 38% of the time. The highest incidence of

agreement is in chapter 3 where it is about 44%. Throughout most of chapters 1–2 and for portions of chapter 3, it is clear that the translation of TH is distinct from the OG. In many passages that contain agreements, they can be demonstrated to be due to corrections and corruptions of the OG from the text of TH. This is consistent with the evidence in chapters 4–6. It is only in chapter 3 that there is a higher degree of agreement between the texts. It would seem unlikely, however, that one chapter out of the first six would be a revision. Therefore, rather than speaking of “revision” in these chapters, one might better label OG and TH independent translations. Agreements are either incidental—since both versions are translating a similar source—or they are textual corruptions in the OG under the influence of TH.

#### *Chapters 7–12*

It is not until chapters 7–12 that one generally finds the common vocabulary in the two Greek versions to run around 50% and portions (e.g., 7.10, 25; 8.11–17, 21–23; 9.3–4, 11–12, 19–20, 27; 10.3–6, 19–20; 11.38) where there is extensive agreement for a verse or more. Some of the places where there is agreement can be demonstrated to be due to textual corruption, while others are incidental agreements that would be expected from two independent translators working from a similar source text. However, the portions of the Greek versions in these chapters where the verbal agreements between the texts are strong give the appearance that the TH text is a revision of the OG.

#### TRANSLATION PROFILE OF THE GREEK

##### *General Character*

Though differences in translational approach among Septuagint translators are not difficult to find, there is little doubt that TH is characterized by formal equivalence to its source, while the OG is more dynamic. Hard and fast distinctions between them, however, are difficult to document, as indicated by the use of *καί* “and” for Hebrew *ו*. Though the OG employs *δέ* just over 50 times, compared to only 7 in TH, most often the default equivalent for both is *καί*. Another problem in this regard is the nature of the OG translation. In chapters 4–6 the source text underlying the OG seems to be very different from the MT, as a result of which the OG is quite different from TH. On the other hand, in chapters 7–12 the OG seems to be based on a source text very similar to the MT. Consequently, it is much easier to compare their approaches in the later chapters, though the style of the OG does appear to differ in the earlier chapters. Examples of stereotyped equivalents in TH are *γινώσκω* (“to know”) = *עָדָה*, *γνωρίζω* (“to make known”) = *עָדָה* (Aramaic), *δίδωμι* (“to give”) = *תָּתַן*, *έρχομαι* (“to go”) + cognates = *אָרַח*, *אָבַח*, *λαλέω* (“to speak”) = *דַּבֵּר* and *συντελέω* (“to finish”) = *כָּלַל*. The TH version is not slavishly literal, however. Although it employs stereotyped equivalents in many cases, there are instances where alternative renderings are chosen. For example, *γραφή* (“writing”) or its cognate verb renders every instance of *כָּתַב* (“writing”) except 6.10 where *δόγμα* (“decree”) is used. In other cases TH has many equivalents for the one Hebrew word. For example, *יָצַח* (“strength”) is rendered by *ἰσχύς* (“strength”), *ὑποστήριγμα* (“supports”), *δυναστεία* (“sovereignty”), *μαωζιν* (a transcription) and *καταφυγή* (“refuge”). Verbs, particularly verbs of saying, are more susceptible to multiple equivalents. For example, the verbal form *קָרָא* (“call”) is rendered by *βοάω* (“shout”), *φωνέω* (“speak loud”), *ἀναγινώσκω* (“read”), *καλέω* (“call”) and *ἐπικαλέω* (“summon”). Excluding *γνωρίζω* (“to make known”) from the list above, the OG uses some of the same stereotypes as TH, though OG departs more frequently from the default rendering and normally exhibits greater variety in vocabulary choices. The fact that they do employ some of the same stereotypes is more of a reflection of the pattern throughout the LXX than any necessary connection between the OG and TH in Daniel.

##### *Selected Features*

There are specific examples that demonstrate that both the OG and TH were concerned to produce readable and reliable translations of their source texts. For example, they both exhibit a flair for using similar sounds either in the Greek or to echo the source text. In 3.4 OG renders MT’s *קָרָא וְכִוְּרָא* with *καὶ ὁ κήρυξ ἐκήρυξε* (“And the herald heralded”). In 12.10 TH has *καὶ ἀνομήσωσιν ἄνομοι* (“and the lawless act lawlessly”) where OG employs *καὶ ἀμαρτωσιν οἱ ἀμαρτωλοί* (“and the sinners sin”).

Despite TH’s concern to produce a faithful translation, the OG is normally superior. For example, *εἰδωλείω* (“idol’s temple”), *κινδυνεύσω τῷ ἰδίῳ τραχήλῳ* (“I will risk my own neck!”) and *διαμερισθήσεται* (Munnich reads *διαμελισθήσεται*) *καὶ ἡ οὐσία αὐτοῦ δημευθήσεται* (“will be dismembered, and his possessions confiscated”) are accurate, yet colorful translations. TH’s tendency to adhere more closely to the word order and a word-for-word translation limits the translator’s ability in this area.

A notable difference between the translators is their approach to texts they had trouble understanding. While the OG attempts to offer a translation based on the context, it appears that TH sometimes uses a

transcription if the unknown word looks like it could be a proper noun. So TH renders  $\text{רִמְיָה}$  (“watcher”) with  $\text{ῖρ}$  (“Ir”) while OG has  $\text{ἄγγελος}$  (“angel”). Other transcriptions by TH are  $\text{φορθομμιν}$  (1.3),  $\text{ουβαλ}$  (8.2),  $\text{φελμουσι}$  (8.13),  $\text{βαδδιν}$  (10.5),  $\text{μαωζιν}$  (11.38) and  $\text{εφαδανω}$  (11.45). Incidentally, the fact that TH did not depend on the OG translation when TH did not understand the source text is significant evidence that TH is not a revision of the OG.

#### THE NETS TRANSLATION OF DANIEL

##### *General Approach*

I have suggested that TH could be characterized as exhibiting formal equivalence to the source text, whereas OG may be understood as more dynamic or functional in its approach. I have attempted to reflect the subtle nuances in the differences in the translations according to the Greek, although the textual evidence for the OG is less than desirable in terms of producing a critical text. The evidence that we have suggests that both translations tend to follow the word order and reflect the syntax of the original; therefore, this equivalence to the source text is reflected in NETS. The OG departs more frequently from standard equivalents, though any variation of either translation is marked. Normally lexical equivalents for simple verbs and their compounds are distinguished with separate equivalents in NETS.

One of the areas where the basically literal approach of the translators will shine through is in the frequent appearance of the conjunction “and.” Both versions of Daniel tended to use the stereotyped equivalent  $\text{καί}$  (“and”) for the Semitic  $\text{ו}$ , though there are occasions, more frequent in the OG, where participles or alternative conjunctions appear. Thus, it may be concluded that, when other conjunctions appear in NETS, this reflects a difference in the Greek and that, when sentences do not begin with a conjunction, there is an absence of such in the Greek.

##### *The NETS Versions of OG and TH*

One of the most challenging aspects of translating the two versions of Daniel into English is providing renderings that clarify both where the two versions are the same as well as where they are different. The process of comparison is a constant juggling act, but there are some immediate and obvious guidelines that were followed that help to understand the translation. Since we are dealing with two translations and there is a desire to indicate both aspects of their relationships, there is an attempt to be consistent in the translation of vocabulary, particularly for stereotyped equivalents. Therefore, even if the word or phrase appears in different places in the narrative they are translated consistently. At the same time, variations in lexical or syntactical choices in the Greek versions are always marked in some way. Differences in the person of verbs are evident from the context, but singular vs. plural forms of verbs or nouns are indicated as well. Thus, in 1.10 the OG has the singular  $\text{πρόσωπον}$  (“face”) where TH has the plural  $\text{πρόσωπα}$  (“faces”). On the other hand, differences in case are not usually reflected in nouns. Therefore, when some of the vocabulary in the two versions is the same but there are other differences in word order or content, the reader may conclude that these are accurate representations of the vocabulary and syntax of the Greek.

The reader should also be warned that it was not always possible to signal differences in the syntax of the Greek compared to the Hebrew. At times the translator of the NRSV chose a more idiomatic way to represent the Semitic text of Daniel, which coincides with changes introduced by the Greek translators. As a result, NETS and NRSV agree in such cases.

#### EDITORIAL DETAIL

The TH version of Daniel is very similar to the Semitic text in the MT, and for this reason it will very often be quite similar to the NRSV. Besides the text of the OG, which often differs markedly from TH, particularly in chapters 4–6, there are a number of differences in the ordering of the verses among the versions. For the numbering of the verses I have followed Ziegler/Munnich for both versions, but the NRSV number will follow in parentheses where it differs. A brief description of the variations is offered here. The inclusion of the Prayer of Azarias and the Song of the Three Young Men in chapter 3 in both Greek versions beginning in v. 24 (end of v. 23 in the OG) requires that the equivalent to 3.24–30 in the MT be numbered 3.91–97 in the Greek versions. The first three verses in chapter 4 in the NRSV actually correspond to 3.31–33 in the MT. So in TH they are numbered 3.98–100, but the equivalent to these verses, along with the additional material, is found at the end of chapter 4 in the OG. The result of this is that the verse numbers in the Greek versions are the same as the MT throughout chapter 4 but are three less than the NRSV, and the OG has additional material numbered 34a–c at the end of the chapter. In addition, there are also a number of omissions, pluses and alternative versions of passages throughout chapters 4–6 in

the OG. Chapter 5 has an extra preface at the beginning of the chapter in the OG. The first verse of chapter 6 is actually the last one in chapter 5 for the Greek versions, so the verse numbers are one less than the MT throughout the whole chapter, but the same as the NRSV. There are other isolated instances where the OG has a small difference in verse order or omits a verse.

## BIBLIOGRAPHICAL NOTE

In addition to the standard reference tools, I was most appreciative of the English translation and commentary on chapters 4–6 by Lawrence M. Wills in *The Jew in the Court of a Foreign King* (Minneapolis: Fortress, 1990); Louis. F. Hartman and Alexander A. Di Lella in *The Book of Daniel* (AB 23; Garden City: Doubleday, 1978); and John J. Collins in *Daniel* (Hermeneia; Minneapolis: Fortress, 1993).

R. TIMOTHY MCLAY

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**1** During the third year of King Ioakim of Judea, when Nabouchodonosor, king of Babylon, arrived at Ierousalem, he besieged it. <sup>2</sup>And the Lord delivered it into his hands as well as Ioakim, king of Judea, and some part of the sacred vessels of the Lord. And taking them to Babylonia, he deposited them in his idol temple.

**3** And the king told Abiesdri, his own chief eunuch, to bring to him some of the sons of the nobles of Israel and of royal descent and of the aristocracy: <sup>4</sup>young men without physical defect and good-looking and knowledgeable in all wisdom and educated and wise and strong to be in the king's house, and to teach them letters and Chaldean speech <sup>5</sup>and that they be given a prescribed portion from the king each day, both from the royal table and of the wine, which the king drank, and to educate them for three years and to place some of them before the king. <sup>6</sup>And there were of the race of the sons of Israel who were from Judea: Daniel, Hananias, Misael, Azarias. <sup>7</sup>And the chief eunuch assigned them names: to Daniel, Baltasar, but to Hananias, Sedrach and to Misael, Misach and to Azarias, Abdenago.

**8** And Daniel was determined in his heart that he not [. . . . .]<sup>a</sup> with the king's dinner and the wine that he drank, and he petitioned the chief eunuch so that he not be contaminated. <sup>9</sup>And the Lord gave Daniel honor and favor before the chief eunuch. <sup>10</sup>And the chief eunuch said to Daniel, "I am distressed because of my lord the king who appointed your food and drink that he should not see your face more drawn<sup>b</sup> and sickly than the young men from aliens with whom you are being reared; I will risk my own neck!" <sup>11</sup>And Daniel said to Abiesdri, the chief eunuch, who was assigned to Daniel, Hananias, Misael, Azarias: <sup>12</sup>"Do test your servants over a period of ten days, and let us be given some pulse from the earth to 'gulp down'

<sup>a</sup>be defiled = Mu <sup>b</sup>Possibly thinner <sup>c</sup>eat = Mu

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**1** In the third year of the reign of Ioakim, king of Iouda, Nabouchodonosor, king of Babylon, came to Ierousalem and besieged it. <sup>2</sup>And the Lord gave in his hand King Ioakim of Iouda and a part of the vessels of the house of God. And he brought them to the land of Sennaar, to the house of his god, and brought the vessels into the house of the treasure of his god.

**3** And the king told Asphanez, his chief eunuch, to bring in some of the sons of the captivity of Israel, both of the seed of the kingdom and of the Phorthommina: <sup>4</sup>young men, who had no physical defect in them and were handsome in appearance and versed in all wisdom and endowed with knowledge and full of discernment and who had strength in them to stand in the king's house, and to teach them the literature and language of the Chaldeans. <sup>5</sup>And the king assigned them the daily portion every day from the king's table and from the wine of his drink and to nurture them for three years and after this that they stand in the king's presence. <sup>6</sup>And among them from the sons of Iouda were Daniel and Hananias and Misael and Azarias. <sup>7</sup>And the chief eunuch assigned them names: to Daniel, Baltasar and to Hananias, Sedrach and to Misael, Misach and to Azarias, Abdenago.

**8** And Daniel set in his heart how he would never be defiled with the table of the king and with the wine of his drink, and he petitioned the chief eunuch how he might never be defiled. <sup>9</sup>And God gave Daniel to mercy and to compassion before the chief eunuch. <sup>10</sup>And the chief eunuch said to Daniel, "I am afraid of my lord the king who appointed your food and your drink lest he should see your faces more dull<sup>b</sup> than the other youths of your own age, and you would sentence my head with the king." <sup>11</sup>And Daniel said to Hamelsad whom the chief eunuch had appointed over Daniel, Hananias, Misael, Azarias: <sup>12</sup>"Do test your servants for ten days, and let them give us some seed, and we will eat, and we will drink water. <sup>13</sup>And let

<sup>a</sup>Heb = nobles <sup>b</sup>Possibly saddened

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and water to drink. <sup>13</sup>And if our appearance seems more pale than the other young men who are eating of the royal dinner, as you observe so deal with your servants." <sup>14</sup>And he dealt with them in this manner and tested them for ten days. <sup>15</sup>Now, after ten days their appearance and physical condition was shown to be better than that of the other young men who were eating the royal dinner. <sup>16</sup>And Abiesdri continued to withhold their dinner and their wine and would give them some pulse instead. <sup>17</sup>And the Lord gave the young men knowledge and clever insight in every literary art. And to Daniel he gave insight into every vision and dreams and in all wisdom.

<sup>18</sup> Then after these days, the king ordered them to be brought in, and they were led by the chief eunuch to Nabouchodonosor the king. <sup>19</sup>And the king conversed with them, and no one was found among the wise like Daniel and Hananias and Misael and Azarias, and they were in the king's presence. <sup>20</sup>And in every topic and understanding and education, which the king inquired of them, he took them to be ten times wiser, surpassing the savants and scholars that were in the whole kingdom. And the king glorified them and appointed them in affairs in his whole kingdom. <sup>21</sup>And Daniel lasted until the first year of the reign of Cyrus.

**2** And in the twelfth year of Nabouchodonosor's reign, it happened that visions and dreams befell him, and he was disturbed in his sleep. <sup>2</sup>And the king ordered that the enchanters and the magicians and sorcerers of the Chaldeans be brought in to tell the king his dreams. And when they arrived, they stood in front of the king. <sup>3</sup>And the king said to them, "I have seen a dream, and my spirit was shaken. Therefore, I want to find out about the dream." <sup>4</sup>And the Chaldeans spoke to the king in Syrian, "O lord, you shall live forever! Tell the dream to your servants, and we will explain it." <sup>5</sup>Then the king said in reply to the Chaldeans, "Unless you tell me the dream with certainty and disclose its sense, you will be made an example, and your possessions will be expropriated into the royal treasury. <sup>6</sup>But if you make plain to me the dream and tell its sense, you will receive all kinds of gifts, and you will be glorified by me. Therefore, disclose the dream, and interpret." <sup>7</sup>Then they answered a second time, saying, "O king, state the vision, so your servants will interpret regarding these matters." <sup>8</sup>And the king said to them, "It is certain you are trying to buy time; therefore, as I have commanded: <sup>9</sup>unless you render to me the dream and disclose its meaning, you will meet up with death. For you have agreed to make lying words in my presence until the occasion changes. Now, therefore, if you state the vision, which I saw during the night, I shall know that you can also disclose its sense." <sup>10</sup>And the Chaldeans answered in the presence of the king, "Nobody on earth can say to the king what he has seen as you are asking! And, no king or dynast has

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our forms be seen before you, and the forms of the youths who are eating the king's table, and do with your servants according to what you see." <sup>14</sup>And he heeded them and tested them for ten days. <sup>15</sup>And at the end of ten days their forms were seen to be good and strong in flesh, superior to the youths who had been eating the king's table. <sup>16</sup>And there was Hamelsad withholding their dinner and the wine of their drink, and he would give them seeds. <sup>17</sup>And these youths, these four—God gave them insight and skill in every aspect of literature and wisdom. And Daniel had insight into every vision and dreams.

<sup>18</sup> And at the end of the days that the king had said for them to be brought forth, the chief eunuch also brought them before Nabouchodonosor. <sup>19</sup>And the king spoke with them, and from among them all none were found like Daniel and Hananias and Misael and Azarias, and they stood before the king. <sup>20</sup>And in every matter of wisdom and knowledge that the king inquired of them, he found them ten times better than all the enchanters and magicians who were in his whole kingdom. <sup>21</sup>And Daniel continued until year one of Cyrus the king.

**2** In the second year of his reign, Nabouchodonosor dreamed a dream, and his spirit was startled<sup>a</sup>, and his sleep left him. <sup>2</sup>And the king said to summon the enchanters and the magicians and the sorcerers and the Chaldeans to tell the king his dreams. And they came and stood before the king. <sup>3</sup>And the king said to them, "I dreamed, and my spirit was startled<sup>a</sup> so as to know the dream." <sup>4</sup>And the Chaldeans spoke to the king in Syrian, "O king, live forever! You say the dream to your servants, and we will tell the interpretation." <sup>5</sup>The king answered the Chaldeans, "The matter has escaped me; unless you make known to me the dream and the interpretation, you will be destroyed, and your houses will be plundered. <sup>6</sup>But if you make known to me the dream and the interpretation, gifts and rewards and great honor you will receive from me. Only tell me the dream and its interpretation." <sup>7</sup>They answered a second time and said, "Let the king state the dream to his servants, and we can tell its interpretation." <sup>8</sup>And the king answered and said, "I know with certainty that you are trying to buy time, because you see that the matter has escaped me. <sup>9</sup>Therefore, if you do not tell me the dream, I know that you have conspired to speak a lying and corrupt word before me until the time passes. State to me my dream, and I shall know that you can tell me the interpretation." <sup>10</sup>The Chaldeans answered before the king and kept saying, "There is no person on dry land who can make known the matter of the king, as no great king or magistrate has requested such a thing

<sup>a</sup>Or *disturbed*

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asked<sup>a</sup> such a matter of any sage or magician or Chaldean. <sup>11</sup>And the thing that you seek, O king, is difficult and important. And there is no one who can disclose these things except some angel, whose habitation is not with any flesh; therefore, it is not possible that it happen, as you imagine."

<sup>12</sup> Then the king, being anxious and very sad, ordered to bring forth all the savants of Babylonia. <sup>13</sup>And it was decreed to execute all of them, but Daniel and all those who were with him were sought in order to be killed as well. <sup>14</sup>Then Daniel spoke counsel and knowledge to Arioch, the king's chief cook, who was ordered to bring forward the savants of Babylonia. <sup>15</sup>And he inquired of him, saying, "Why is it being decreed so harshly by the king?" Then Arioch made the ordinance clear to Daniel. <sup>16</sup>Now Daniel immediately went in to the king and petitioned that time might be given to him, and he would disclose everything in the presence of the king.

<sup>17</sup> Then Daniel, departing to his own home, declared everything in detail to Hananias and Misael and Azarias, his companions. <sup>18</sup>And he proclaimed a fast and supplication and that help be sought from the Lord Most High about this mystery so that Daniel and those who were with him might not be delivered to destruction together with the savants of Babylon. <sup>19</sup>Then the mystery of the king was disclosed to Daniel. In the night in a vision the matter was clearly brought to light. Then Daniel blessed the Lord Most High and crying out he said,

<sup>20</sup> "Let the name of the great Lord be blessed forever,  
because wisdom and majesty are his.  
<sup>21</sup> And he changes seasons and times,  
deposing kings and setting up,  
giving to the sages wisdom  
and understanding to those who have  
knowledge  
<sup>22</sup> and revealing deep and obscure things  
and knowing what is in the darkness and  
in the light,  
and with him there is release.  
<sup>23</sup> You, Lord of my ancestors,  
I acknowledge and praise,  
because you gave me wisdom and  
intelligence,  
and now you have shown as much as I  
petitioned  
in order to disclose regarding these things  
to the king."

<sup>24</sup> So when Daniel went in to Arioch, who had been appointed by the king to execute all the savants of Babylonia, he said to him, "Do not destroy the savants of Babylon, but bring me in to the king, and I will disclose everything in detail to the king."

<sup>25</sup> Then Arioch quickly brought Daniel in to the king and said to him: "I have found a wise per-

<sup>a</sup>requested = Mu

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of an enchanter, magician, Chaldean, <sup>11</sup>because the thing that the king is requesting is difficult. And there is no other who can tell it before the king but gods, whose dwelling is not with any flesh."

<sup>12</sup> Then the king in anger and great rage said to destroy all the sages of Babylon. <sup>13</sup>And the decree went out, and the sages were being executed, and they sought to slay Daniel and his friends. <sup>14</sup>Then Daniel answered counsel and reason to Arioch, the king's chief cook, who had gone out to slay the sages of Babylon. <sup>15</sup>"Magistrate of the king, why has the shameless opinion gone out from before the king?" So, Arioch made the matter known to Daniel. <sup>16</sup>And Daniel petitioned the king so that he might give him time, and he would tell the king the interpretation.

<sup>17</sup> And Daniel went into his home and made known the matter to Hananias and to Misael and to Azarias, his friends, <sup>18</sup>and they began seeking mercy before the God of heaven concerning this mystery so that Daniel and his friends might not perish with the rest of the sages of Babylon. <sup>19</sup>Then the mystery was revealed to Daniel in a vision of the night, and Daniel blessed the God of heaven <sup>20</sup>and said:

"May the name of God be blessed from age to age,  
because wisdom and power are his.  
<sup>21</sup> And he changes seasons and times;  
he sets up kings and deposes,  
giving wisdom to the sages  
and intelligence to those who know  
understanding.  
<sup>22</sup> He reveals deep and hidden things,  
knowing what is in the darkness,  
and the light is with him.  
<sup>23</sup> You, O God of my ancestors,  
I acknowledge and praise,  
because you have given me wisdom and  
power,  
and you have made known to me what  
we petitioned from you,  
and you have made known to me the  
matter of the king."

<sup>24</sup> And Daniel went to Arioch, whom the king had appointed to destroy the sages of Babylon, and said to him, "Do not destroy the wise men of Babylon, but bring me in before the king, and I will tell the king the interpretation."

<sup>25</sup> Then Arioch quickly brought Daniel in before the king and said to him: "I have found a man among the sons of the captives from Judea who can tell the king the meaning." <sup>26</sup>And the king an-

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son among the captives of the sons of Judea who will disclose everything in detail to the king.”<sup>26</sup> So having answered, the king said to Daniel, but called Baltasar in Chaldean, “Are you able to disclose to me the vision that I have seen and its sense?”<sup>27</sup> So Daniel spoke aloud in the presence of the king and said, “That which the king has seen: the explanation is not of the sages and enchanters and sorcerers and Gazarenes,<sup>28</sup> but there is a Lord in heaven illumining mysteries who has disclosed to King Nabouchodonosor what must happen at the end of days. O King, you shall live forever! The dream and the vision of your head upon your bed is this:<sup>29</sup> You, O king, after you reclined upon your couch, saw everything that must happen at the end of the days, and he that reveals mysteries has disclosed to you what is about to happen.<sup>30</sup> But as for me, this mystery was not brought to light because of wisdom that I have beyond all persons, but it was shown to me what you pondered in your heart by knowledge in order that it might be disclosed to the king.

31 “And you saw, O king. And lo! There was one image. And that image was exceedingly great. And its appearance, being extraordinary, stood in front of you, and the appearance of the image was frightening.<sup>32</sup> And the head was of good gold, the chest and the arms silver, the belly and the thighs bronze,<sup>33</sup> and the legs iron, the feet partly of iron and partly of earthenware.<sup>34</sup> And you saw until when a stone was cut from a mountain, without hands, and it struck the image on the iron and earthenware feet and crushed them.<sup>35</sup> Then the iron as well as the earthenware and the bronze and the silver and the gold became powdery together and became more powdery, as it were, than the chaff on a threshing floor, and the wind threw them so that nothing remained of them. And the stone that struck the image became a great mountain, and it struck the whole earth.

36 “This was the vision. Now we will also tell the meaning in the presence of the king.<sup>37</sup> You, O king, are king of kings, and to you the Lord of heaven has given the kingdom and power and honor and glory.<sup>38</sup> In the whole world from humans and wild animals and birds of the air and fish of the sea, he has delivered them into your hands to rule over all—you are the gold head.<sup>39</sup> And after you will rise a kingdom smaller than yours and another kingdom of bronze, which will rule over the whole earth,<sup>40</sup> and another kingdom, strong as iron, which saws everything and cuts down every tree, and the whole earth will be shaken.<sup>41</sup> And as you saw its feet partly of iron and partly of potter’s ware: there will be another kingdom in two parts, and some of the iron base will be in it; just as you saw the iron commixed with the clay ware,<sup>42</sup> part of the kingdom will be strong, and part of it will be broken.<sup>43</sup> And as you saw the iron admixed with the clay ware, they will be commixed in races of humans, but they will not be in agreement or well disposed to one another, even as

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swered and said to Daniel, whose name was Baltasar, “Are you able to tell me the dream that I have seen and its interpretation?”<sup>27</sup> And Daniel answered before the king and said, “The mystery that the king asks: it is not of sages, magicians, enchanters, Gazarenes to tell to the king,<sup>28</sup> but rather, there is a God in heaven revealing mysteries, and he has made known to King Nabouchodonosor what must happen at the end of days. Your dream and the visions of your head upon your bed is this:<sup>29</sup> O king, your thoughts upon your bed ascended to what must happen after this, and he that reveals mysteries has made known to you what must happen.<sup>30</sup> But as for me, this mystery was not revealed by wisdom that I have more than any living beings but in order to make known the interpretation to the king in order that you may know the thoughts of your heart.

31 “You were looking, O king. And lo! There was one image. That great image and its appearance was extraordinary. It was standing before you, and the sight of it was frightening.<sup>32</sup> As for the image whose head was of good gold, its hands [and chest] and arms silver, the belly and the thighs bronze,<sup>33</sup> the shanks iron, the feet partly of iron and partly of earthenware—<sup>34</sup> you kept looking until a stone was severed from a mountain, not by hands, and it struck the image on the iron and earthenware feet and completely pulverized.<sup>35</sup> Then the earthenware, the iron, the bronze, the silver, the gold were ground all at once and became as dust from a summer threshing floor, and the greatness of the wind arose, and their place was not found.<sup>a</sup> And the stone that struck the image became a great mountain, and it filled the whole earth.

36 “This is the dream, and we will tell before the king its interpretation.<sup>37</sup> You, O king, are king of kings to whom the God of heaven has given a powerful and mighty and honorable kingdom.<sup>38</sup> In every place where the sons of men live, and both animals of the field and birds of the air, he has given into your hand, and he has established you as lord of all—you are the gold head.<sup>39</sup> And behind you will arise another kingdom inferior to yours and a third kingdom that is the bronze, which will rule over the whole earth.<sup>40</sup> And there will be a fourth kingdom, strong as iron; as iron pulverizes and overpowers everything, so it will pulverize and overpower everything.<sup>41</sup> And you saw that the feet and toes were partly of earthenware and partly of iron: it will be a divided kingdom, and some of the root of the iron will be in it, as you saw the iron mixed with the earthenware.<sup>42</sup> And the toes of the feet, partly of iron but partly of earthenware: part of the kingdom will be strong,

<sup>a</sup>i.e. they vanished without a trace

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iron is not able to be blended with earthenware. <sup>44</sup>And in the times of these kings the God of heaven will set up another kingdom that will be forever and will not be corrupted. And this kingdom will never permit another nation, but it will crush and abolish those kingdoms, and it will stand forever, <sup>45</sup>just as you have seen a stone cut out of a mountain, without hands, and it ground the earthenware and the iron and bronze and silver and gold. The great God has shown the king what will be at the end of the days, and the vision is precise, and the meaning of it trustworthy."

<sup>46</sup> Then Nabouchodonosor the king, falling facedown on the ground, did obeisance to Daniel and ordered that sacrifices and libations be carried out to him. <sup>47</sup>And the king cried out to Daniel and said, "It is certain; your God is God of gods and Lord of lords and Lord of kings who alone brings to light hidden mysteries, because you have been able to disclose this mystery!" <sup>48</sup>Then King Nabouchodonosor, after he magnified Daniel and bestowed many great presents, appointed him over the affairs of Babylonia and designated him ruler and leader of all the savants of Babylon. <sup>49</sup>And Daniel petitioned the king that Sedrach, Misach, Abdenago might be appointed over the affairs of the kingdom of Babylon. And Daniel was in the royal court.

**3** In the eighteenth year of Nabouchodonosor, when he was managing cities and regions and all who lived from India to Ethiopia, he also made a golden image. Its height was sixty cubits, and its width was twelve cubits. And he set it up on the plain of the enclosure of the region of Babylonia. <sup>2</sup>And Nabouchodonosor, king of kings and ruling the whole inhabited world, sent to gather all the nations and tribes and languages, satraps and generals, local rulers and magistrates, administrators and the authorities by region and all those in the inhabited world to come to the dedication of the golden image, which King Nabouchodonosor had established, <sup>3</sup>and the aforementioned stood in front of the image. <sup>4</sup>And the herald heralded to the crowds, "I tell you, O nations, peoples and languages, <sup>5</sup>whenever you hear the sound of the horn, pipe, lyre, trigon, harp and a symphony of all kinds of musical instruments, you should fall down and do obeisance to the gold image, which King Nabouchodonosor has set up. <sup>6</sup>And anyone who does not fall down and do obeisance, they will throw him into the furnace of fire." <sup>7</sup>And at that time when all the nations heard the horn and all the sounds of musical instruments, all the nations, tribes and languages, falling down they did obeisance to the gold image that Nabouchodonosor had set up.

<sup>a</sup>set up = Mu

## THEODOTIAN

and some of it will be broken, <sup>43</sup>for you saw the iron mixed with earthenware. There will be commingling among the seed of humanity, and they will not hold together, this one with that one, just as iron does not mix with earthenware. <sup>44</sup>And in the days of those kings the God of heaven will establish a kingdom that will not be destroyed forever, and his kingdom will not be left to another people. And it will pulverize and scatter all the kingdoms, and it will stand up forever; <sup>45</sup>as you saw, a stone was cut from a mountain, not by hands, and it pulverized the earthenware, the iron, the bronze, the silver, the gold. The great God has made known to the king what must happen after this, and the dream is true, and its interpretation trustworthy."

<sup>46</sup> Then King Nabouchodonosor fell facedown and did obeisance to Daniel and said that manna<sup>a</sup> and fragrances be poured out to him. <sup>47</sup>And having answered, the king said to Daniel, "It is certain; your God, he is God of gods and Lord of kings and a revealer of mysteries, because you have been able to reveal this mystery!" <sup>48</sup>And the king magnified Daniel and gave him many great gifts and appointed him over the whole region of Babylon and ruler of the satraps over all the sages of Babylon. <sup>49</sup>And Daniel requested from the king, and he appointed Sedrach, Misach, Abdenago over the works of the region of Babylon. And Daniel was in the king's court.

**3** [In the eighteenth year,] King Nabouchodonosor made a golden image. Its height was sixty cubits. Its breadth was six cubits. And he set it up on the plain of Deira in the region of Babylon <sup>2</sup>and sent to assemble the magistrates and the generals and the local rulers, governors and despots and the authorities and all the rulers of the regions to come to the consecration of the image, which King Nabouchodonosor had set up. <sup>3</sup>And the local rulers, magistrates, generals, governors, great despots, the authorities and all the rulers of the regions assembled for the dedication of the image, which King Nabouchodonosor had set up, and they took their stand before the image. <sup>4</sup>And the herald cried out with force, "It is said to you, O peoples, tribes, languages, <sup>5</sup>any time you hear the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments, you are to fall down and do obeisance to the gold image, which King Nabouchodonosor has set up. <sup>6</sup>And whoever does not fall down and do obeisance, at that very hour will be thrown into the furnace blazing with fire." <sup>7</sup>And it happened that whenever the people would hear the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments, all the peoples, tribes, languages would fall down and do obei-

<sup>a</sup>Heb = grain offering

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8 At that time, when Chaldean men came forward, they denounced the Judeans. <sup>9</sup>And they answered and said, "O lord king, live forever! <sup>10</sup>You, O king, have ordered and decided that every person who hears the horn and all the sounds of musical instruments should fall down and do obeisance to the gold image, <sup>11</sup>and whoever does not do obeisance will be thrown into the furnace blazing with fire. <sup>12</sup>But there are certain Judean men whom you have appointed over the region of Babylonia—Sedrach, Misach, Abdenago—these people do not fear your command, and they do not serve your idol, and they do not do obeisance to your gold image, which you have set up."

13 Then Nabouchodonosor, being angered, in a rage ordered that Sedrach, Misach, Abdenago be brought in. Then the men were brought to the king. <sup>14</sup>So when King Nabouchodonosor saw them, he said to them, "O Sedrach, Misach, Abdenago, for what reason do you not serve my gods and do not do obeisance to the gold image, which I have set up? <sup>15</sup>And now, if you are now prepared, as soon as you hear the horn and all the sounds of musical instruments to fall down and do obeisance to the gold image that I set up . . . . But if not—know that if you do not do obeisance, you will be thrown immediately into the furnace blazing with fire, and what god will deliver you out of my hands?"

16 But Sedrach, Misach, Abdenago answered and said to King Nabouchodonosor, "O king, we have no need to answer you about this command, <sup>17</sup>for there is God who is in heaven, our one Lord, whom we fear, who is able to deliver us from the furnace of fire, and out of your hands, O king, he will deliver us. <sup>18</sup>And then it will be clear to you, that we will neither serve your idol nor will we do obeisance to your gold image, which you have set up."

19 Then Nabouchodonosor was filled with anger, and the form of his face was distorted against them. And he ordered that the furnace be heated sevenfold more than it was necessary for it to be heated <sup>20</sup>and ordered very strong men, who were in his command, after they had tied those with Azarias, to throw them into the furnace blazing with fire. <sup>21</sup>Then these men were tied with their sandals on and their hats on their heads in their clothing, and they were thrown into the furnace of fire. <sup>22</sup>Because the king's command was insistent, the furnace was also heated sevenfold more than before, and the men who had been selected, after they had tied and brought them to the furnace, threw them into it. <sup>23</sup>Then the flame coming<sup>a</sup> out from the furnace burned and killed the men who tied those with Azarias, but they were preserved.

24 So, therefore, Hananias and Azarias and Misael prayed and sang hymns to the Lord, when

<sup>a</sup>burning = Mu

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sance to the gold image that King Nabouchodonosor had set up.

8 Then Chaldean men came forward and denounced the Judeans <sup>9</sup>to King Nabouchodonosor. "O king, live forever! <sup>10</sup>You, O king, have made a decree: every person who hears the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments <sup>11</sup>and does not fall down and do obeisance to the gold image, he will be thrown into the furnace blazing with fire. <sup>12</sup>There are Judean men whom you have appointed over the works of the region of Babylon: Sedrach, Misach, Abdenago, who have not heeded your decree, O king. They do not serve your gods, and they do not do obeisance to the gold image, which you have set up."

13 Then Nabouchodonosor in anger and rage said that Sedrach, Misach, Abdenago be brought in, and they were brought before the king. <sup>14</sup>And Nabouchodonosor answered and said to them, "Is it true, O Sedrach, Misach, Abdenago, that you do not serve my gods and you do not do obeisance to the gold image, which I have set up? <sup>15</sup>Now, therefore, if you are prepared so that when you hear the sound of the horn, both pipe and lyre, trigon and harp and all kinds of musical instruments, you should fall down and do obeisance to the image that I have made. But if you should not do obeisance, that very hour you will be thrown into the furnace blazing with fire, and who is the god that will deliver you out of my hand?"

16 And Sedrach, Misach, Abdenago answered, saying to King Nabouchodonosor, "We have no need in this matter to answer you, <sup>17</sup>for there is a god whom we serve, able to deliver us from the furnace blazing with fire, and out of your hands, O king, he will rescue us. <sup>18</sup>And if not, let it be known to you, O king, that we will not serve your gods, and we will not do obeisance to the image, which you have set up."

19 Then Nabouchodonosor was filled with anger, and the appearance of his face was distorted against Sedrach, Misach, Abdenago. And he said that the furnace should be stoked up sevenfold until it would be heated completely <sup>20</sup>and told men, strong in strength, after they had bound Sedrach, Misach, Abdenago, to throw them into the furnace blazing with fire. <sup>21</sup>Then these men were bound together with their trousers and hats and leggings, and they were thrown into the middle of the furnace blazing with fire. <sup>22</sup>When the king's word prevailed, the furnace was also heated excessively, <sup>23</sup>and these three, Sedrach, Misach, Abdenago, fell down, bound, into the middle of the blazing furnace.

24 And they were walking around in the middle of the flames, singing hymns to God and blessing the Lord. <sup>25</sup>And after Azarias stood, he prayed

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the king ordered them to be thrown into the furnace. <sup>25</sup>Then Azarias stood and prayed in this way. And he opened his mouth, and he acknowledged the Lord together with his companions in the middle of the fire, while the furnace was being heated exceedingly by the Chaldeans, and he said:

- <sup>26</sup> Blessed are you, O Lord, God of our ancestors,  
and praiseworthy and glorified is your name forever!
- <sup>27</sup> For you are just in all you have done for us,  
and all your works are genuine and your ways right,  
and all your judgments are genuine.
- <sup>28</sup> And you have executed true judgments in all you have brought upon us  
and upon Ierousalem, your holy city of our ancestors,  
because in truth and judgment you have done all these things because of our sins.
- <sup>29</sup> For we have sinned in everything and broken your law in turning away from you,  
and in all matters we have sinned grievously.
- <sup>30</sup> And we have not heeded the commandments of your law,  
and we have not kept them or done as you have commanded us  
so that it might go well for us.
- <sup>31</sup> And now all that you have brought upon us  
you have done by a true judgment.
- <sup>32</sup> And you have handed us over into the power of our enemies,  
lawless and hateful rebels,  
and to an unjust king,  
the most wicked in the world.
- <sup>33</sup> And now we cannot open our mouth:  
it has become a shame and a reproach for your slaves  
and those who worship you.
- <sup>34</sup> For your name's sake do not give us up completely,  
and do not annul your covenant.
- <sup>35</sup> And do not withdraw your mercy from us,  
for the sake of Abraam beloved by you  
and your slave Isaak  
and Israel your holy one,
- <sup>36</sup> as you spoke to them saying that their offspring would be multiplied  
like the stars of heaven in multitude  
and like the sand on the shore of the sea.
- <sup>37</sup> For we, O Master,  
have become fewer than any other nation  
and are brought low this day in all the earth  
because of our sins.
- <sup>38</sup> And in this time there is no ruler and prophet and leader,

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in this way. And he opened his mouth in the middle of the fire and said:

- <sup>26</sup> Blessed are you, O Lord, God of our ancestors,  
and praiseworthy and glorified is your name forever!
- <sup>27</sup> For you are just in all you have done,  
and all your works are genuine, and right are your ways,  
and all your judgments are truth.
- <sup>28</sup> And you have executed judgments of truth in all you have brought upon us  
and upon Ierousalem, the holy city of our ancestors,  
for by truth and judgment you have brought all these things because of our sins.
- <sup>29</sup> For we have sinned and broken your law in turning away from you,  
and in all matters we have sinned grievously.
- <sup>30</sup> And we have not obeyed your commandments,  
and we have not kept them or done what you have commanded us  
so that it might go well for us.
- <sup>31</sup> And all that you have brought upon us  
and all that you have done to us,  
you have done by a true judgment.
- <sup>32</sup> And you have handed us over into the power of enemies,  
lawless hateful rebels,  
and to an unjust king  
and the most wicked in the world.
- <sup>33</sup> And now we cannot open our mouth:  
it has become a shame and a reproach for your slaves  
and those who worship you.
- <sup>34</sup> For your name's sake do not now give us up completely,  
and do not annul your covenant.
- <sup>35</sup> And do not withdraw your mercy from us,  
for the sake of Abraam beloved by you  
and for the sake of your slave Isaak  
and Israel your holy one,
- <sup>36</sup> to whom you spoke to increase their offspring  
like the stars of heaven  
and like the sand on the shore of the sea.
- <sup>37</sup> For we, O Master,  
have become fewer than any other nation  
and are brought low this day in all the earth  
because of our sins.
- <sup>38</sup> And in this time there is no ruler and prophet and leader,

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- no whole burnt offering or sacrifice or  
oblation or incense,  
no place to make an offering before you  
and to find mercy.
- 39 But rather with a broken life  
and a humbled spirit may we be  
accepted,
- 40 as though it were with whole burnt offering  
of rams and bulls  
and with tens of thousands of fat lambs;  
thus let our sacrifice come before you  
today,  
because no shame will come to those  
who trust in you,  
and may it<sup>a</sup> come to maturity behind  
you.
- 41 And now with our whole heart we follow,  
and we fear you and seek your face.
- 42 Do not put us to shame,  
but deal with us in your fairness  
and in your abundant mercy.
- 43 And deliver us in accordance with your  
marvelous works,  
and bring glory to your name, O Lord.
- 44 And may all who display evil to your slaves  
also be put to shame,  
and may they be disgraced by all  
dominance  
and their strength be broken.
- 45 Let them know that you alone are the Lord  
and glorious over the whole world.

46 And when they cast the three in all at once into the furnace, the furnace was red hot, sevenfold in its heat. And when they threw them in, those who threw them in were over them, and those below them kept on stoking from underneath with naptha and pitch and tow and brushwood. <sup>47</sup>And the flame poured out above the furnace forty-nine cubits <sup>48</sup>and flared and burned those of the Chaldeans who were caught near the furnace. <sup>49</sup>But an angel of the Lord came down into the furnace to be with Azarias and his companions and shook the flame of the fire out of the furnace <sup>50</sup>and made the inside of the furnace as if a moist breeze were whistling through. And the fire did not touch them at all and caused them no pain or distress. <sup>51</sup>Now, the three resuming, as though from one mouth, were singing hymns and glorifying and blessing and exalting God in the furnace, saying:

- 52 Blessed are you, O Lord, God of our  
ancestors,  
and to be praised and highly exalted  
forever.
- And blessed is your glorious holy name,  
and to be highly praised and highly  
exalted forever and ever.

<sup>a</sup>i.e. *sacrifice*

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- no whole burnt offering or sacrifice or  
oblation or incense,  
no place to make an offering before you  
and to find mercy.
- 39 But rather with a broken life  
and a spirit of humiliation may we be  
accepted,
- 40 as though it were with whole burnt offering  
of rams and bulls  
and as though with tens of thousands of  
fat lambs;  
thus let our sacrifice come before you today,  
and may it<sup>a</sup> accomplish behind you,  
because no shame will come to those  
who trust in you.
- 41 And now with a whole heart we follow,  
and we fear you and seek your face.
- 42 Do not put us to shame,  
but deal with us in your fairness  
and in your abundant mercy.
- 43 And deliver us in accordance with your  
marvelous works,  
and bring glory to your name, O Lord.
- 44 And may all who display evil to your slaves  
also be put to shame,  
and may they be disgraced by all  
dominance  
and their strength be broken.
- 45 Let them know that you alone are the Lord  
God  
and glorious over the whole world.
- 46 And the king's servants who threw them in did not leave off stoking the furnace with naptha and pitch and tow and brushwood. <sup>47</sup>And the flame poured out above the furnace forty-nine cubits <sup>48</sup>and flared and burned those of the Chaldeans who were caught near the furnace. <sup>49</sup>But the angel of the Lord came down into the furnace to be with Azarias and his companions and shook the flame of the fire out of the furnace <sup>50</sup>and made the inside of the furnace as though a moist breeze were whistling through. And the fire did not touch them at all and caused them no pain or distress. <sup>51</sup>Then the three as though from one mouth were singing hymns and glorifying and blessing God in the furnace, saying:
- 52 Blessed are you, O Lord, God of our  
ancestors,  
and to be praised and highly exalted  
forever.
- And blessed is your glorious holy name,  
and to be highly praised and highly  
exalted forever.
- 53 Blessed are you in the shrine of your holy  
glory,

<sup>a</sup>i.e. *sacrifice*

## OLD GREEK

- 54 Blessed are you upon the throne of your kingdom,  
and to be greatly hymned and highly glorified forever.
- 55 Blessed are you who view the depths sitting upon cheroubin,  
and to be praised and glorified forever.
- 56 Blessed are you in the firmament,  
and to be hymned and glorified forever.
- 57 Bless the Lord, all you works of the Lord;  
sing hymns, and highly exalt him forever.
- 58 Bless the Lord, you angels of the Lord;  
sing hymns, and highly exalt him forever.
- 59 Bless the Lord, you heavens;  
sing hymns, and highly exalt him forever.
- 60 Bless the Lord, all you waters above the heavens;  
sing hymns, and highly exalt him forever.
- 61 Bless the Lord, all you powers of the Lord;  
sing hymns, and highly exalt him forever.
- 62 Bless the Lord, sun and moon;  
sing hymns, and highly exalt him forever.
- 63 Bless the Lord, stars of heaven;  
sing hymns, and highly exalt him forever.
- 64 Bless the Lord, all rain and dew;  
sing hymns, and highly exalt him forever.
- 65 Bless the Lord, all you winds<sup>a</sup>;  
sing hymns, and highly exalt him forever.
- 66 Bless the Lord, fire and heat;  
sing hymns, and highly exalt him forever.
- 67 Bless the Lord, chill and winter cold;  
sing hymns, and highly exalt him forever.
- 68 Bless the Lord, dews and falling snow;  
sing hymns, and highly exalt him forever.
- 69 Bless the Lord, ice and cold;  
sing hymns, and highly exalt him forever.
- 70 Bless the Lord, snows and hoarfrosts;  
sing hymns, and highly exalt him forever.
- 71 Bless the Lord, nights and days;  
sing hymns, and highly exalt him forever.
- 72 Bless the Lord, darkness and light;  
sing hymns, and highly exalt him forever.
- 73 Bless the Lord, lightnings and clouds;  
sing hymns, and highly exalt him forever.
- 74 Let the earth bless the Lord;  
let it sing hymns and highly exalt him forever.
- 75 Bless the Lord, mountains and hills;  
sing hymns, and highly exalt him forever.
- 76 Bless the Lord, all that grows in the ground;  
sing hymns, and highly exalt him forever.
- 77 Bless the Lord, rain storms and springs;  
sing hymns, and highly exalt him forever.
- 78 Bless the Lord, seas and rivers;  
sing hymns, and highly exalt him forever.

<sup>a</sup>Or *spirits*

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- and to be greatly hymned and highly glorified forever.
- 54 Blessed are you who look upon the depths sitting upon cheroubin,  
and to be praised and highly exalted forever.
- 55 Blessed are you on the throne of your kingdom,  
and to be greatly hymned and highly exalted forever.
- 56 Blessed are you in the firmament of heaven,  
and to be hymned and glorified forever.
- 57 Bless the Lord, all you works of the Lord;  
sing hymns, and highly exalt him forever.
- 59 Bless the Lord, you heavens;  
sing hymns, and highly exalt him forever.
- 58 Bless the Lord, you angels of the Lord;  
sing hymns, and highly exalt him forever.
- 60 Bless the Lord, all you waters above the heavens;  
sing hymns, and highly exalt him forever.
- 61 Bless the Lord, you every power;  
sing hymns, and highly exalt him forever.
- 62 Bless the Lord, sun and moon;  
sing hymns, and highly exalt him forever.
- 63 Bless the Lord, stars of heaven;  
sing hymns, and highly exalt him forever.
- 64 Bless the Lord, all rain and dew;  
sing hymns, and highly exalt him forever.
- 65 Bless the Lord, all you winds<sup>a</sup>;  
sing hymns, and highly exalt him forever.
- 66 Bless the Lord, fire and heat;  
sing hymns, and highly exalt him forever.
- 67 Bless the Lord, winter cold and summer heat;  
sing hymns, and highly exalt him forever.
- 68 Bless the Lord, dews and falling snow;  
sing hymns, and highly exalt him forever.
- 71 Bless the Lord, nights and days;  
sing hymns, and highly exalt him forever.
- 72 Bless the Lord, light and darkness;  
sing hymns, and highly exalt him forever.
- 69 Bless the Lord, ice and cold;  
sing hymns, and highly exalt him forever.
- 70 Bless the Lord, hoarfrosts and snows;  
sing hymns, and highly exalt him forever.
- 73 Bless the Lord, lightnings and clouds;  
sing hymns, and highly exalt him forever.
- 74 Let the earth bless the Lord;  
let it sing hymns and highly exalt him forever.
- 75 Bless the Lord, mountains and hills;  
sing hymns, and highly exalt him forever.
- 76 Bless the Lord, all that grows in the ground;  
sing hymns, and highly exalt him forever.
- 78 Bless the Lord, seas and rivers;  
sing hymns, and highly exalt him forever.
- 77 Bless the Lord, you springs;  
sing hymns, and highly exalt him forever.

<sup>a</sup>Or *spirits*

## OLD GREEK

- 79 Bless the Lord, you sea-monsters and all  
that move in the waters;  
sing hymns, and highly exalt him forever.
- 80 Bless the Lord, all birds of the air;  
sing hymns, and highly exalt him forever.
- 81 Bless the Lord, four-footed and wild animals  
of the land;  
sing hymns, and highly exalt him forever.
- 82 Bless the Lord, all humans on earth;  
sing hymns, and highly exalt him forever.
- 83 Bless the Lord, O Israel;  
sing hymns, and highly exalt him forever.
- 84 Bless the Lord, you priests, slaves of the  
Lord;  
sing hymns, and highly exalt him forever.
- 86 Bless the Lord, spirits and righteous souls;  
sing hymns, and highly exalt him forever.
- 87 Bless the Lord, you who are holy and  
humble in heart;  
sing hymns and highly exalt him forever.
- 88 Bless the Lord, Hananias, Azarias, Misael;  
sing hymns, and highly exalt him forever.  
For he has rescued us from Hades  
and saved us from the hand of death  
and delivered us from the midst of the  
burning flame  
and released us from the fire.
- 89 Acknowledge the Lord, for he is kind,  
for his mercy is forever.
- 90 All who worship the Lord,  
bless the God of gods;  
sing hymns, and acknowledge him,  
for his mercy is forever and ever and  
ever.

91(24) And it happened that when the king heard them singing hymns and when he stood, he saw them alive. Then Nabouchodonosor the king was astonished. And he rose quickly and said to his friends, <sup>92(25)</sup>“Lo, I see four men unbound and walking in the fire, and no ruin has come to them, and the appearance of the fourth is the likeness of a divine angel.” <sup>93(26)</sup>And approaching the door of the still blazing furnace, the king called them by name, “Sedrach, Misach, Abdenago, servants of the Most High God, come out of the fire!” So then, the men came out from the middle of the fire. <sup>94(27)</sup>And the governors, the local rulers, the heads of families and the king’s Friends gathered together and looked at these men, that the fire had not touched their body, and their hair was not burned, and their trousers were not changed, nor was a smell of fire on them. <sup>95(28)</sup>Then, in response Nabouchodonosor the king said, “Blessed be the Lord, the God of Sedrach, Misach, Abdenago, who has sent his angel and saved his servants who hope in him; for they disregarded the king’s order and yielded up their body for burning in order that they might not serve or do obeisance to another god except to their God. <sup>96(29)</sup>And now, I decide that any nation and all tribes and languages—

## THEODOTION

- 79 Bless the Lord, you sea-monsters and all  
that move in the waters;  
sing hymns, and highly exalt him forever.
- 80 Bless the Lord, all birds of the air;  
sing hymns, and highly exalt him forever.
- 81 Bless the Lord, all wild animals and cattle;  
sing hymns, and highly exalt him forever.
- 82 Bless the Lord, all humans on earth;  
sing hymns and highly exalt him forever.
- 83 Bless the Lord, O Israel;  
sing hymns, and highly exalt him forever.
- 84 Bless the Lord, you priests;  
sing hymns, and highly exalt him forever.
- 85 Bless the Lord, you slaves;  
sing hymns, and highly exalt him forever.
- 86 Bless the Lord, spirits and righteous souls;  
sing hymns, and highly exalt him forever.
- 87 Bless the Lord, you who are holy and  
humble in heart;  
sing hymns, and highly exalt him forever.
- 88 Bless the Lord, Hananias, Azarias, Misael;  
sing hymns, and highly exalt him forever.  
For he has rescued us from Hades  
and saved us from the hand of death  
and delivered us from the midst of the  
burning flame of the furnace  
and delivered us from the middle of the  
fire.
- 89 Acknowledge the Lord, for he is kind,  
for his mercy is forever.
- 90 All who worship the Lord,  
bless the God of gods;  
sing hymns, and acknowledge him,  
for his mercy is forever.

91(24) And Nabouchodonosor heard them singing hymns and was astonished. And he rose up in haste and said to his nobles, “Was it not three men that we threw bound into the middle of the fire?” And they said to the king, “True, O king.” <sup>92(25)</sup>And the king said, “Here I see four men unbound and walking in the middle of the fire, and there is no destruction on them, and the appearance of the fourth is like a divine son.” <sup>93(26)</sup>Then Nabouchodonosor approached the door of the furnace blazing with fire and said, “Sedrach, Misach, Abdenago, slaves of the Most High God, come out, and come here!” And Sedrach, Misach, Abdenago came out from the middle of the fire. <sup>94(27)</sup>And the satraps and the generals and the local rulers and the dynasts of the king gathered together and looked at the men, that the fire had not had any power over their body; the hair of their heads was not singed, and their trousers were not changed, and a smell of fire was not on them. <sup>95(28)</sup>And Nabouchodonosor answered and said, “Blessed be the God of Sedrach, Misach, Abdenago, who has sent his angel and delivered his servants, because they trusted in him. And they altered the king’s word and yielded up their bodies to the fire so that they might not serve or do obeisance to any god except their God.

## OLD GREEK

whoever blasphemes the Lord, God of Sedrach, Misach, Abdenago will be dismembered<sup>a</sup>, and his possessions confiscated, because there is no other god who is able to deliver in this way.”<sup>97(30)</sup> So then, after the king gave authority to Sedrach, Misach, Abdenago over his whole region, he appointed them rulers.

**4** <sup>(4)</sup>In the eighteenth year of his reign, Nabouchodonosor said,

“I was living at peace in my home  
and prospering on my throne.

<sup>2(5)</sup> I saw a dream, and I was alarmed,  
and fear fell upon me<sup>b</sup>.

<sup>7(10)</sup> I was sleeping, and lo,  
a tall tree was growing on the earth.  
Its appearance was huge, and there was no  
other like it.

<sup>9(12)</sup> Its branches were about thirty stadia long,  
and all the animals of the earth found shade  
under it,  
and the birds of the air hatched their  
brood in it.

Its fruit was abundant and good,  
and it sustained all living creatures.

<sup>8(11)</sup> And its appearance was great.  
Its crown came close to heaven,  
and its span to the clouds, filling the area  
under heaven.

The sun and the moon dwelled in it and  
illuminated the whole earth.

<sup>10(13)</sup> I continued looking in my sleep; lo, an  
angel was sent in power out of heaven. <sup>11(14)</sup>And  
he called and said:

‘Cut it down, and destroy it,  
for it has been decreed by the Most High  
to uproot and render it useless.’

<sup>12(15)</sup>And thus he said: ‘Spare one of its roots in  
the ground

so that he<sup>c</sup> may feed on grass like an ox  
with the animals of the earth in the  
mountains,

<sup>13(16)</sup>and his<sup>c</sup> body may be changed from the  
dew of heaven,  
and he<sup>c</sup> may graze with them for seven  
years

<sup>14</sup> until he<sup>c</sup> acknowledges  
that the Lord of heaven has authority  
over everything

<sup>a</sup>Or *dissected* = Mu <sup>b+</sup> on my bed = Mu <sup>c</sup>Or it

## THEODOTON

<sup>96(29)</sup>And I publish a decree: Any people, tribe, language that speaks blasphemy against the God of Sedrach, Misach, Abdenago—they will be for destruction and their houses for plunder, as there is no other god who is able to rescue in this way.”<sup>97(30)</sup>Then the king restored Sedrach, Misach, Abdenago in the region of Babylon and deemed them worthy to govern all the Judeans who were in his kingdom. <sup>98(4.1)</sup>King Nabouchodonosor to all peoples, tribes and languages who live throughout the earth: May you have abundant peace! <sup>99(2)</sup>The signs and wonders that the Most High God did for me I am pleased to recount to you—<sup>100(3)</sup>how great and mighty they are!

His kingdom is an eternal kingdom,  
and his authority is for generation upon  
generation.

**4** <sup>(4)</sup>I, Nabouchodonosor, was prospering in my home and thriving. <sup>2(5)</sup>I saw a dream, and it frightened me, and I was disturbed on my bed, and the visions of my head confused me. <sup>3(6)</sup>And a decree was established by me that all the wise men of Babylon be brought before me in order that they might make known to me the interpretation of the dream. <sup>4(7)</sup>And the enchanters, magicians, Gazarenes, Chaldeans came in, and I told the dream before them, and they could not make known to me its interpretation <sup>5(8)</sup>until Daniel came—whose name was Baltasar according to the name of my god, who has a holy, divine spirit in himself—to whom I said: <sup>6(9)</sup>“O Baltasar, chief of the enchanters, I know that a holy, divine spirit is in you and that no mystery is too difficult for you. Hear the vision of the dream that I saw, and tell me its interpretation.

<sup>7(10)</sup> Upon my bed I was looking, and lo,  
a tree was at the center of the earth,  
and its height was great.

<sup>8(11)</sup> The tree grew great and strong,  
and its top reached as far as heaven,  
and its span to the ends of the whole  
earth.

<sup>9(12)</sup> Its foliage was beautiful,  
and its fruit abundant,  
and food for all was on it.  
And the wild animals dwelled under it,  
and the birds of the air lived in its  
branches,  
and from it all flesh was fed.

<sup>10(13)</sup> I continued looking in the vision of the  
night while on my bed, and lo,  
there was an Ir<sup>a</sup>, and a holy one  
descended from heaven.

<sup>11(14)</sup>And he called mightily, and thus he said:  
‘Cut down the tree, and pluck out its  
branches,  
and strip off its foliage, and scatter its  
fruit.

Let the animals be shaken beneath it,  
and the birds from its branches.

<sup>a</sup>Aram = *watcher*

## OLD GREEK

which is in heaven and which is on the earth  
and does with them whatever he wishes.<sup>14a</sup> It was cut down before me in one day, and its destruction was in one hour of the day.  
And its branches were given to every wind, and it was dragged and thrown away. He<sup>a</sup> ate grass with the animals of the earth.

And he<sup>a</sup> was delivered into prison and was bound by them with shackles and bronze manacles.

I marveled exceedingly at all these things, and my sleep escaped from my eyes.

<sup>15(18)</sup>And when I arose in the morning from my bed, I called Daniel, the ruler of the savants and the leader of those who decide dreams, and I described the dream for him, and he showed me its entire interpretation.

<sup>16(19)</sup> But since Daniel was greatly amazed and since foreboding pressed him and since he was afraid, as trembling seized him and his appearance changed, having shaken his head, having marveled for one hour, he answered me in a quiet voice: 'O king, may this dream be for those who hate you, and its interpretation come upon your enemies! <sup>17(20)</sup>The tree that was planted in the earth, whose appearance was great—it is you, O king, <sup>18(21)</sup>and all the birds of the air which nest in it. The strength of the earth and the nations and all the languages unto the ends of the earth and all countries are slaves to you. <sup>19(22)</sup>Furthermore, the fact that that tree was exalted and neared heaven and that its span touched the clouds is: You, O king, have been exalted above all humans who are upon the face of the whole earth. Your heart was exalted with pride and power vis-à-vis the holy one and his angels. Your works were seen, how you ravaged the house of the living God pertaining to the sins of the sanctified people. <sup>20(23)</sup>And the vision, which you saw, that an angel was sent in power by the Lord and that he said to destroy and cut down the tree: the verdict of the great God will come upon you, <sup>21(24)</sup>and the Most High and his angels are pursuing you. <sup>22(25)</sup>They will take you away to prison and send you away into a desert place. <sup>23(26)</sup>And the root of the tree, which was spared, since it was not uprooted: the place of your throne will be kept for you for a season and an hour. Lo, they are being prepared against you, and

<sup>a</sup>Or *it*

## THEODOTION

<sup>12(15)</sup>Nevertheless, leave the growth of its roots in the ground  
and with a band of iron and bronze, and he<sup>a</sup> will lie in the tender grass of the outdoors  
and in the dew of heaven.  
And his<sup>a</sup> lot will be with the animals in the grass of the earth.  
<sup>13(16)</sup>His heart will be changed from that of humans,  
and the heart of an animal will be given to him,  
and seven seasons will be altered over him.  
<sup>14(17)</sup>The sentence is by meaning of Ir<sup>b</sup>, and the demand is the word of holy ones  
in order that those alive may know that the Most High is Lord of the kingdom of humans,  
and he will give it to whom he will, and he will set over it what is contemned of humans.'

<sup>15(18)</sup>This is the dream that I, King Nabouchodonosor, saw. And you, Baltasar, tell the meaning, since all the sages of my kingdom are unable to explain to me the meaning. But you, Daniel, are able, because a holy, divine spirit is in you."

<sup>16(19)</sup> Then Daniel, whose name was Baltasar, was mute for about one hour, and his thoughts troubled him. And the king answered and said, "Baltasar, do not let the dream or the interpretation press you." And Baltasar answered and said, "Sir, may the dream be for those who hate you, and its interpretation for your enemies! <sup>17(20)</sup>The tree that you saw, which grew great and strong, whose top reached to heaven, and its span into the whole earth, <sup>18(21)</sup>and its foliage was flourishing, and its fruit abundant, and there was food for all on it, under which the wild animals would live, and in its branches the birds of the air would dwell—<sup>19(22)</sup>it is you, O king, because you have grown great and strong. And your greatness has increased and reached to heaven, and your dominion to the ends of the earth. <sup>20(23)</sup>And because the king saw Ir<sup>b</sup> and a holy one descending from heaven and he said, 'Pluck out the tree, and destroy it, except leave the growth of its roots in the ground and in an iron and brass band and in the tender grass of the outdoors. And he<sup>a</sup> will lodge in the dew of heaven, and his<sup>a</sup> lot will be with the wild animals until seven seasons change over him'—<sup>21(24)</sup>this is its interpretation, O king, and it is a meaning of the Most High that has overtaken my lord the king: <sup>22(25)</sup>And they will drive you away from humans, and your dwelling will be with the wild animals. And they will feed you grass like an ox, and you will lodge by the dew of heaven, and seven seasons will be altered over you until you ac-

<sup>a</sup>Or *it(s)*    <sup>b</sup>Aram = *watcher*

## OLD GREEK

they will whip you, and they will bring the judgments against you. The Lord lives in heaven, and his authority is over the whole earth. <sup>24(27)</sup>Entreat him concerning sins, and atone for all your iniquities with alms<sup>a</sup> so that equity might be given to you and you might be long-lived on the throne of your kingdom and not be destroyed. Gladly receive these words, for my word is accurate and your time is complete."

<sup>25(28)</sup> And at the completion of the words, Nabouchodonosor, as he heard the verdict of the vision, kept the words in his heart. <sup>26(29)</sup>And after twelve months the king was walking on the walls of the city in all his glory and going through its towers, <sup>27(30)</sup>and answering he said, "This is the great Babylon, which I have built by the might of my power, and it will be called my royal house." <sup>28(31)</sup>And at the completion of his word, he heard a voice from heaven: "O King Nabouchodonosor, to you it is said: The kingdom of Babylon has been taken away from you and is being given to another, a condemned person in your house. Lo, I establish him over your kingdom, and he will receive your authority and your glory and your luxury so that you may recognize that the God of heaven has authority in the kingdom of humans and he will give it to whomever he desires. Now, by sunrise, another king will rejoice in your house and will take your glory and your power and your authority. <sup>29(32)</sup>And the angels will pursue you for seven years, and you will never be seen, nor will you ever speak with any person. They will feed you grass like an ox, and your pasture will be from the tender grass of the earth. Lo, instead of your glory they will tie you, and another will have your luxurious house and the kingdom. <sup>30(33)</sup>Now, by morning everything will be completed concerning you. O King Nabouchodonosor of Babylon, and none of all these things will fail."

<sup>30a</sup> "I, Nabouchodonosor, king of Babylon, was bound seven years. They fed me grass like an ox, and I would eat the tender grass of the earth. And after seven years I gave my soul to supplication, and I petitioned before the Lord, the God of heaven, concerning my sins, and I entreated the great God of gods concerning my ignorance. <sup>30b</sup>And my hair became like wings of an eagle, my nails like those of a lion. My flesh and my heart were changed. I would walk about naked with the animals of the field. I saw a dream and forebodings gripped me, and after a while a great sleep overtook me, and drowsiness fell upon me. <sup>30c</sup>And at the completion of seven years my time of redemption came, and my sins and my ignorances were fulfilled before the God of heaven, and I entreated the great God of gods concerning my ignorances, and lo, one angel called me from heaven: 'Nabouchodonosor, be subject to the holy God of heaven, and give glory to the Most High. The dominion of your nation is being given back to you.'

<sup>a</sup>Or acts of mercy

## THEODOTION

knowledge that the Most High has sovereignty over the kingdom of humans and will give it to whomever he wishes. <sup>23(26)</sup>And as they said, 'Leave the growth of the roots of the tree, your kingdom will remain for you from which time you acknowledge the heavenly authority.' <sup>24(27)</sup>Therefore, O king, let my counsel be acceptable to you and atone for your sins with alms<sup>a</sup> and for iniquities with compassion to the needy. Perhaps God will show forbearance for your transgressions."

<sup>25(28)</sup> All these things overtook King Nabouchodonosor. <sup>26(29)</sup>After twelve months, while he was walking on the royal shrine in Babylon, <sup>27(30)</sup>the king answered and said, "Is this not the great Babylon, which I have built as a royal house by my mighty power for my glorious honor?" <sup>28(31)</sup>While the word was still in the king's mouth, a voice came from heaven: "O King Nabouchodonosor, to you they say: The kingdom has departed from you! <sup>29(32)</sup>And they will drive you away from humans, and your dwelling will be with the wild animals. And they will feed you grass like an ox, and seven seasons will be altered over you until you acknowledge that the Most High has sovereignty over the kingdom of humans and will give it to whomever he wishes." <sup>30(33)</sup>At the same time, the sentence was completed against Nabouchodonosor, and he was driven away from humans and ate grass like an ox, and his body was bathed with the dew of heaven until his hair lengthened like that of lions and his nails like those of birds.

<sup>31(34)</sup> And after the completion of the days, I, Nabouchodonosor, lifted my eyes to heaven, and my reason was returned to me.

And I blessed the Most High  
and praised and glorified the one who  
lives forever.

For his authority is an everlasting authority,  
and his kingdom is for generation upon  
generation.

<sup>32(35)</sup>And all the inhabitants of the earth were  
accounted as nothing,  
and he acts according to his will with the  
host of heaven  
and with the settlement of the earth.  
And there is no one who will stay his hand  
or say to him, "What did you do?"

<sup>a</sup>Or acts of mercy

## OLD GREEK

33(36) "On that day my kingdom was restored to me, and my glory was given back to me. <sup>34(37)</sup>I acknowledge the Most High, and I praise the one who created the heaven and the earth and the seas and the rivers and everything that is in them. I acknowledge, and I praise, because he is God of gods and Lord of lords and Lord of kings,  
 because he does signs and wonders  
 and changes seasons and times,  
 removing the reign of kings  
 and setting others in their place.

34a From now on I will serve him, and trembling has gripped me from fear of him, and I praise all his holy ones, for the gods of the nations do not have power in them to give away the kingdom of a king to another king and to kill and to make alive and to do signs and great and terrible marvels and to change very great matters as the God of heaven has done with me. And he changed great things about me. I will offer sacrifices to the Most High as an odor of fragrance to the Lord for my life every day of my reign, and I will do what is pleasing before him, I and my people, [my nation] and my lands that are in my authority. And as many as have spoken against the God of heaven and as many as should be caught speaking anything, I will condemn these to death."

34b Then King Nabouchodonosor wrote a circular letter to all the nations in each place and to countries and languages who live in all the countries, generations and generations. "Praise the Lord, God of heaven. Bring sacrifice and offering to him gloriously. I, the king of kings, acknowledge him gloriously, because he has done thus with me. In the same day he established me on my throne, and I took possession of my authority and my kingdom among my people, and my greatness was restored to me. <sup>34c</sup>King Nabouchodonosor to all nations and all countries and all the inhabitants in them: May peace be multiplied to you at every time. And now, I will show to you the deeds that the great God has done with me. Moreover, it seemed good to me to show you and your savants that God is one, and his marvels are great; his rule is forever; his authority is from generation to generation."

And he sent letters about everything that happened to him during his reign to all the nations which were under his reign.

**5** [*King Baltasar gave a great reception on the day of the dedication of his palace, and he invited two thousand men of his nobles. On that day, Baltasar, in high spirits from the wine and boasting in his drink, praised all the molten and carved gods of the nations, and he did not give praise to the Most High God. On that same night, fingers, as though of a human, came forth and inscribed on the wall of his house, on the plaster, opposite the light: MANE PHARES THEKEL. Their translation is: MANE, it has been numbered; PHARES, it has been taken away; THEKEL, it has been established.*]

## THEODOTION

33(36) At the same time my reason was returned to me, and I came into the honor of my kingdom, and my form returned to me. And my despots and my nobles sought me, and I became strong over my kingdom, and still more greatness was added to me. <sup>34(37)</sup>Now, therefore, I, Nabouchodonosor, praise and extol and glorify the king of heaven,  
 because all his works are true  
 and his paths are justice;  
 and he is able to bring low  
 all those who walk in pride.

## OLD GREEK

<sup>1</sup>King Baltasar made a great feast for his associates. <sup>2</sup>And he was drinking wine, and his heart was exalted, and he said to bring the gold and silver vessels of the house of God that his father Nabouchodonosor had brought from Ierousalem and to pour wine in them for his associates. <sup>3</sup>And they were brought, and they were drinking with them. <sup>4</sup>And they blessed their handmade idols, and they did not bless the eternal God who had authority over their spirit.

5 In that very same hour fingers, as though of a human hand, came forth and wrote on the wall of his house, on the plaster opposite the light, facing King Baltasar. And he saw a hand writing, <sup>6</sup>and his appearance was changed, and foreboding pressed him. Therefore, the king hastened and stood up and kept looking at that writing, and his companions spoke loudly around him. <sup>7</sup>And the king called in a loud voice that the enchanters and sorcerers and Chaldeans and Gazarenes be summoned to tell the meaning of the writing. And they came to the spectacle to see the writing, and they were unable to interpret the meaning of the writing for the king. Then the king published a declaration, saying: Anyone who can explain the meaning of the writing—he will dress him in purple, and the gold torque he will put on him, and authority over a third of the kingdom will be given to him. <sup>8</sup>And the enchanters and sorcerers and Gazarenes came in, and none was able to tell the meaning of the writing. <sup>9</sup>Then the king summoned the queen about the sign, and he explained to her how large it was and that no person was able to tell the king the meaning of the writing.

10 Then the queen reminded him concerning Daniel who was among the captives of Judea. <sup>11</sup>And she said to the king, "That person was prudent and wise and surpassed all the sages of Babylon, <sup>12</sup>and a holy spirit is in him. And in the days of your father the king he explained difficult meanings to Nabouchodonosor your father."

13 Then Daniel was brought in to the king. And answering the king said to him, <sup>16</sup>"O Daniel, are you able to explain to me the interpretation of the writing? And I shall dress you in purple, and a gold torque I shall put on you, and you will have authority over a third part of my kingdom."

## THEODOTION

**5** King Baltasar made a great dinner for a thousand of his nobles, and the wine was before the thousand.

2 And as he was drinking, Baltasar spoke, with a taste of the wine, that they would bring in the gold and silver vessels that his father Nabouchodonosor had taken out of the shrine in Ierousalem, "and let the king and his nobles and his concubines and his consorts drink from them." <sup>3</sup>And the gold and silver vessels were brought that he had taken out of the shrine of God in Ierousalem, and the king and his nobles and his concubines and his consorts were drinking with them. <sup>4</sup>They were drinking wine and praised the gold and silver and bronze and iron and wood and stone gods.

5 In that same hour fingers of a human hand came forth and were writing on the plaster of the wall of the king's house, opposite the lampstand. And the king was watching the knuckles of the hand, which was writing. <sup>6</sup>Then the form of the king was changed, and his thoughts terrified him, and the joints of his loins were giving way, and his knees were knocking together. <sup>7</sup>And the king shouted aloud in order that the magicians, Chaldeans, Gazarenes be brought in, and he said to the sages of Babylon, "Whoever can read this writing and make known to me the interpretation will be clothed in purple and have the gold torque around his neck and will rank third in my kingdom." <sup>8</sup>And all the king's sages came in, and they were unable to read the writing or to make known the interpretation to the king. <sup>9</sup>And King Baltasar was disturbed, and his form was changed, and his nobles became terrified.

10 And the queen came into the house of drink and said, "O king, live forever! Do not let your thoughts disturb you or your form be changed. <sup>11</sup>There is a man in your kingdom in whom is a divine spirit, and in the days of your father alertness and understanding was found in him. And your father, King Nabouchodonosor, appointed him ruler of the enchanters, magicians, Chaldeans, Gazarenes, <sup>12</sup>because an excellent spirit was in him and knowledge and understanding, interpreting dreams and reporting things being controlled and loosing bonds: Daniel, and the king gave to him the name Baltasar. Now, therefore, let him be called, and he will tell the interpretation to you."

13 Then Daniel was brought in before the king. And the king said to Daniel, "Are you, Daniel, the one from the sons of the captivity of Judea, which my father the king brought? <sup>14</sup>I have heard about you that a divine spirit is in you, and alertness and understanding and excellent wisdom were found in you. <sup>15</sup>And now the sages, magicians, Gazarenes came in before me in order to read this writing and

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17 Then Daniel stood in front of the writing and read, and thus he answered the king, "This is the writing: it has been numbered; it has been reckoned; it has been taken away. And the writing hand ceased, and this is their interpretation.

23O King, you made a feast for your Friends, and you were drinking wine, and the vessels of the house of the living God were brought to you, and you were drinking with them, you and your nobles. And you praised all the idols made by human hands, and you did not bless the living God. And your spirit is in his hand, and he himself gave to you your reign, and you did not bless him nor praise him. 26This is the meaning of the writing: the time of your kingdom has been reckoned; your kingdom is coming to an end. 27It has been cut short, and it has finished. 28Your kingdom is being given to the Medes and to the Persians."

29 Then Baltasar the king clothed Daniel in purple, and he put a gold torque on him, and he gave him authority over a third part of his kingdom.

30 And the meaning came upon Baltasar the king, and the rule was taken away from the Chaldeans and was given to the Medes and to the Persians, 31(6.1)and Xerxes, who was king of the Medes, received the kingdom.

## THEODOTION

make known to me its interpretation, and they were not able to tell me. 16And I have heard about you that you are able to interpret decisions. Now, therefore, if you are able to read the writing and make known to me its interpretation, you will be clothed in purple, and the gold torque will be around your neck, and you will rank third in my kingdom."

17 And Daniel said before the king, "Let your gifts be for yourself, and give to someone else the present of your house! Nevertheless, I will read the writing and make known its interpretation. 18As for you, O king, the Most High God gave your father Nabouchodonosor kingship and greatness and honor and glory. 19And because of the greatness that he gave him, all peoples, tribes, languages were trembling and fearing before him. He would kill whomever he wanted, and he would beat whomever he wanted, and he would exalt whomever he wanted, and he would humble whomever he wanted. 20And when his heart was lifted up and his spirit was strengthened so that he behaved arrogantly, he was deposed from his kingly throne, and the honor was stripped from him. 21And he was driven from humans, and his heart was rendered with the animals. And his dwelling was with onagers, and they would feed him grass like an ox, and his body was bathed with the dew of heaven until he acknowledged that the Most High God has sovereignty over the kingdom of humans and will give it to whomever he wishes. 22And so, you, Baltasar, his son, have not humbled your heart before all these things you knew, 23and you have exalted yourself against the Lord God of heaven, and the vessels of his house they brought before you, and you and your nobles and your concubines and your consorts were drinking wine with them, and you have praised the gold and silver and bronze and iron and wood and stone gods, which do not see or hear or know, and the God in whose hand is your breath and all your ways, him you have not glorified.

24 "For this reason, the knuckle of a hand was sent from his presence and put up this writing. 25And this is the inscribed writing: MANE THEKEL PHARES. 26This is the meaning of the matter: MANE, God has measured your kingdom and fulfilled it; 27THEKEL, it has been placed on a scale and has been found wanting; 28PHARES, your kingdom has been divided and has been given to the Medes and Persians."

29 And Baltasar spoke, and they clothed Daniel in purple, and the gold torque they put around his neck, and he proclaimed concerning him that he was third ruler in the kingdom.

30 In that very night Baltasar, the Chaldean king, was killed. 31(6.1)And Darius the Mede received the kingdom, being sixty-two years old.

## OLD GREEK

**6** And when Darius was full of days and esteemed in old age, he set one hundred twenty-seven satraps over his whole kingdom <sup>2</sup>and over them three men their leaders, and Daniel was one of the three men, <sup>3</sup>since he had authority over everyone in the kingdom. And Daniel was clothed in purple and was great and esteemed before King Darius, as he was knowledgeable and intelligent and a holy spirit was in him, and he prospered in the affairs of the king that he performed. [Then the king decided to set Daniel over all his kingdom, and the two men whom he had appointed with him and the one hundred twenty-seven satraps.] <sup>4</sup>Now, when the king decided to appoint Daniel over all his kingdom, then the two young men, speaking to each other, agreed to a plan and resolve among themselves, since they found neither sin nor ignorance against Daniel for which they could accuse him to the king. <sup>5</sup>And they said, "Come, let us establish an interdict by ourselves that no one will present a petition and never pray a prayer to any god for thirty days, except from King Darius, otherwise he<sup>a</sup> will die," so that they might vanquish Daniel before the king and he might be cast into the lions' pit. For they knew that Daniel prayed to and entreated the Lord, his God, three times a day.

<sup>6</sup> Then those men went and said before the king, <sup>7</sup>"We have established an interdict and stipulation that any person who prays a prayer or requests some request from any god, for thirty days, except from King Darius, will be cast into the lions' pit." <sup>8</sup>And they requested the king so that he would establish and not change the interdict (as they knew Daniel prayed and entreated three times a day) so that he might be vanquished at the hands of the king and thrown into the lions' pit. <sup>9</sup>And thus King Darius established and confirmed it.

<sup>10</sup> But although Daniel was aware of the interdict, which they established against him, he opened windows in his upper room opposite Ierousalem and would fall on his face thrice a day, just as he had been doing previously and kept entreating. <sup>11</sup>And they watched Daniel and caught him praying three times a day each day. <sup>12</sup>Then these men met with the king and said, "O King Darius, did you not make an interdict that no person will pray a prayer nor request a request from any god for thirty days, except from you, O king, otherwise the person will be cast into the lions' pit?" Then, the king answered and said to them, "The word is accurate, and the interdict will remain." <sup>12a</sup>And they said to him, "We adjure you; swear by the decrees of the Medes and Persians that you not change the matter nor that you respect the person nor that you reduce anything of the things said and you punish the person who did not abide by the this interdict." And he said, "Thus I will do as you say, and this has been established for me." <sup>13</sup>And

<sup>a</sup>i.e. the one committing the offense

## THEODOTION

**6** And it was pleasing before Darius, and he set over the kingdom one hundred twenty satraps, that they might be in his whole kingdom, <sup>2</sup>and over them three tacticians, one of them who was Daniel, in order that the satraps might give an account to them so that the king might not be troubled. <sup>3</sup>And Daniel was above them, because an excellent spirit was in him, and the king appointed him over his whole kingdom. <sup>4</sup>And the tacticians and the satraps were trying to find a pretext for complaint against Daniel, and they could not find any pretext or corruption against him, because he was faithful. <sup>5</sup>And the tacticians said, "We shall not find a pretext against Daniel except in the laws of his God."

<sup>6</sup> Then the tacticians and the satraps approached the king and said to him, "O King Darius, live forever! <sup>7</sup>All those over your kingdom, generals and satraps, magistrates and local rulers counseled together to establish and enforce an interdict, by royal stipulation, that whoever makes a request of any god or human, for thirty days, except of you, O king, will be thrown into the lions' pit. <sup>8</sup>Now, then, O king, establish the interdict and publish a document so that the decree of the Persians and Medes may not be changed." <sup>9</sup>Then King Darius ordered that the decree be written.

<sup>10</sup> And when Daniel knew that the decree had been registered, he entered into his house, and the windows in its upper rooms were open for him opposite Ierousalem, and he was getting down on his knees three times a day and was praying and making confession to his God, just as he was doing previously. <sup>11</sup>Then those men spied and found Daniel petitioning and entreating his God. <sup>12</sup>And they approached the king and said, "O king! Did you not post an interdict, that any person who makes a request of any god or human, for thirty days, except of you, O king, will be thrown into the lions' pit?" And the king said, "The thing is real, and it is the decree of the Medes and Persians, which shall not be passed over." <sup>13</sup>Then they answered and said before the king, "Daniel, one of the sons of captivity of Judea, has not submitted to your decree, and he requests his requests of his God three times a day." <sup>14</sup>Then the king, as he heard the charge, was greatly grieved <sup>a</sup>over him<sup>a</sup>, and he agonized for Daniel to deliver him, and

<sup>a</sup>Or by it

## OLD GREEK

they said, "Lo, we have found Daniel, your Friend, praying and entreating the face of his God thrice a day. <sup>14</sup>And grieving, the king said that Daniel be cast into the lions' pit according to the interdict, [which he established against him]. Then the king grieved exceedingly for Daniel, and he kept assisting to deliver him until sunset from the hands of the satraps. <sup>15</sup>And he was unable to deliver him from them. <sup>16</sup>Now Darius the king cried out and said to Daniel, "Your God, whom you continually serve thrice a day, he will deliver you from the power of lions! Have courage until morning." <sup>17</sup>Then Daniel was thrown into the lions' pit, and a stone was brought and laid on the mouth of the pit, and the king sealed it with his signet and with the signets of his nobles so that Daniel might not be removed by them or the king pull him up from the pit. <sup>18</sup>Then the king returned to his palace and passed the night without eating and was grieving for Daniel. But the God of Daniel, having taken forethought for him, shut the mouths of the lions, and they did not bother Daniel.

<sup>19</sup> And King Darius rose early in the morning and took the satraps with him. And he went and stood at the opening of the lions' pit. <sup>20</sup>Then the king called Daniel in a loud voice with wailing, saying, "O Daniel, are you still alive, and has your God whom you continually serve saved you from the lions, and have they not injured you?" <sup>21</sup>Then Daniel heeded the loud voice and said, <sup>22</sup>"O king, I am still alive, and the Lord has saved me from the lions, because righteousness was found in me in his presence, and also in your presence, O king, neither ignorance nor sin was found in me. But you listened to people who deceive kings, and you cast me into the lions' pit for destruction." <sup>23</sup>Then all the authorities gathered and saw Daniel, how the lions had not bothered him. <sup>24</sup>Then these two men who testified falsely against Daniel—they and their wives and their children were cast to the lions. And the lions killed them and shattered their bones, and Daniel was appointed over the whole kingdom of Darius.

<sup>25</sup> Then Darius wrote to all nations and countries and languages who inhabited his whole earth, saying: <sup>26</sup>"Let all people who are in my kingdom do obeisance and worship Daniel's God,

for he is an enduring and living God  
for generations and generations, forever.

<sup>27</sup>I, Darius, will do obeisance and be subject to him all my days, for the handmade idols are not able to save as God redeemed Daniel."

<sup>28</sup> And King Darius was added to his fathers, and Cyrus the Persian received his kingdom.

## THEODOTION

until the evening he kept agonizing to deliver him. <sup>15</sup>Then those men said to the king, "Know, O king, that it is a decree of the Medes and Persians about any interdict or stipulation which the king establishes must not be changed." <sup>16</sup>Then the king spoke, and they brought Daniel, and he was thrown into the lions' pit. And the king said to Daniel, "Your God, whom you continually serve, he will deliver you!" <sup>17</sup>And they brought a stone and laid it on the mouth of the pit, and the king sealed it with his signet and with the signet of his nobles so that the matter might not be changed against Daniel. <sup>18</sup>And the king went into his house and slept without supper, and they brought no delicacies to him, and sleep fled from him.

<sup>19</sup> Then the king rose in the morning with the daylight and went quickly to the lions' pit. <sup>20</sup>And as he came near the pit, he cried out in a strong voice, "O Daniel, the slave of the living God, has your God whom you continually serve been able to deliver you from the mouth of the lions?" <sup>21</sup>And Daniel said to the king, "O king, live forever! <sup>22</sup>My God sent his angel and shut the lions' mouths, and they did not hurt me, because uprightness was found in me before him, and also before you, O king, I have done no wrong." <sup>23</sup>Then the king was exceedingly buoyed over him and said to bring up Daniel out of the pit. And Daniel was brought up out of the pit, and there was not any harm found on him, because he had believed in his God. <sup>24</sup>And the king spoke, and they brought the men who had slandered Daniel, and they were thrown into the lions' pit—they and their sons and their wives. And before they reached the bottom of the pit the lions overpowered them and pulverized all their bones.

<sup>25</sup> Then King Darius wrote to all peoples, tribes, languages who inhabited the whole earth: "May you have abundant peace! <sup>26</sup>A decree was established from before me, that in every realm of my kingdom people should tremble and fear before the God of Daniel,

because he is a living God and endures  
forever,  
and his kingdom will not be destroyed,  
and his dominion is unto the end<sup>a</sup>.

<sup>27</sup> He helps and rescues,  
and he works signs and wonders in  
heaven and on earth;  
he delivered Daniel  
from the power of the lions."

<sup>28</sup>And Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.

<sup>a</sup>Or *consummation*

## OLD GREEK

**7** During the first year of Baltasar's reign over the land of Babylonia, Daniel saw a vision from his head upon his bed. Then Daniel wrote down the vision that he saw. He wrote as a summary of the account: <sup>2</sup>On my bed I was watching in my sleep during the night, and lo, the four winds of heaven fell upon a great sea, <sup>3</sup>and four beasts were coming up out of the sea, each one differing from the other. <sup>4</sup>The first was like a lioness, having as though wings of an eagle. I kept watching until its wings were plucked out, and it was lifted from the ground and was set upon human feet, and a human heart was given to it. <sup>5</sup>And lo, another beast was after it, having the likeness of a bear. And it was placed on one side, and three ribs were in its mouth. And thus it said, "Rise, devour much flesh!" <sup>6</sup>And after this, I was watching another beast like a leopard. And four wings of a bird were on it, and the beast had four heads, and language was given to it. <sup>7</sup>But after this, I was watching in a vision by night a terrifying fourth beast, and the fear of it was surpassing in strength. It had great iron teeth, devouring and pounding; it was trampling with its feet round about, and it behaved differently from all the beasts before it, and it had ten horns. <sup>8</sup>And many designs were in its horns, and lo, one horn grew up among them, a little one among its horns, and three of the earlier horns were removed by it. And lo, eyes like human eyes were in this horn, and a mouth speaking great things. And it made war against the holy ones.

<sup>9</sup> I kept watching  
until thrones were set,  
and an ancient of days sat,  
having a cloak like snow,  
and the tuft of hair on his head was like  
pure wool.  
The throne was like a flame of fire shooting  
out,  
<sup>10</sup> and a stream of fire went out from before  
him.  
A thousand thousands were waiting on him,  
and ten thousand times ten thousand  
stood attending him.  
And books were opened,  
and a court sat in judgment.

<sup>11</sup>I was then watching the noise of the great words, which the horn kept speaking, and the beast was beaten to death, and its body perished and was given over to burning with fire. <sup>12</sup>And he<sup>a</sup> removed those around him from their authority, and time of life was granted to them for a season and a time.

<sup>13</sup>I was watching in the night visions,  
and lo, as it were a son of man  
was coming upon the clouds of heaven.  
And he came as far as the ancient of days,  
and the attendants were present with him.

<sup>14</sup> And royal authority was given to him,  
and all the nations of the earth according  
to posterity,

<sup>a</sup>I.e. *ancient of days*

## THEODOTIION

**7** In the first year of Baltasar, king of the Chaldeans, Daniel saw a dream, and the visions of his head were upon his bed. And he wrote down the dream: <sup>2</sup>I, Daniel, was watching, and lo, the four winds of heaven kept assaulting the great sea, <sup>3</sup>and four great beasts were coming up out of the sea, differing from one another. <sup>4</sup>The first was like a lioness, and the wings of this one were as of an eagle. I kept watching until its wings were plucked off, and it was lifted up from the ground and was set upon feet of a human, and the heart of a human was given to it. <sup>5</sup>And lo, there was a second beast like a bear. And it was raised up on one side, and three ribs were in its mouth between its teeth. And thus, they told it, "Arise, eat much flesh!" <sup>6</sup>Behind<sup>a</sup> this one, I was watching, and lo, there was another beast like a leopard. And it had four wings of a bird on it, and the beast had four heads; and authority was given to it. <sup>7</sup>Behind<sup>a</sup> this one, I was watching, and lo, a fourth beast, terrifying and amazing and exceedingly strong. And its teeth were of iron; they were eating and pulverizing, and it stamped what was left with its feet. And it was exceedingly different from all the beasts that preceded it, and it had ten horns. <sup>8</sup>I was considering its horns, and lo, another little horn came up among them, and three of the horns of those that preceded it were uprooted from before it. And lo, eyes like eyes of a human were in this horn, and a mouth speaking great things.

<sup>9</sup> I kept watching  
until thrones were set,  
and an ancient of days sat,  
and his clothing was white like snow,  
and the hair of his head was like pure  
wool;  
his throne was a flame of fire;  
its wheels were burning fire.  
<sup>10</sup> A stream of fire drew in before him.  
A thousand thousands were serving him,  
and ten thousand times ten thousand  
stood attending him.  
A court sat in judgment,  
and books were opened.

<sup>11</sup>I was then watching because of the noise of the great words, which that horn kept speaking, until the beast was taken away and destroyed, and its body was given over to burning with fire. <sup>12</sup>And as for the rest of the beasts, the dominion was taken away, and length of life was granted to them for a time and a season. <sup>13</sup>I was watching in the night visions,  
and lo, as it were a son of man  
coming with the clouds of heaven.  
And he came as far as the ancient of days  
and was presented to him.

<sup>14</sup> And to him was given the dominion  
and the honor and the kingship,  
and all peoples, tribes, languages

<sup>a</sup>Possibly *after*

## OLD GREEK

and all honor was serving him.

And his authority is an everlasting authority,  
which shall never be removed—  
and his kingship, which will never perish.

15 And as for me, Daniel, since I was exhausted by these things, by the night vision, <sup>16</sup>I approached one of those standing and was seeking the truth from him about all these things. So answering, he spoke to me and disclosed to me the meaning of the words: <sup>17</sup>"These great beasts are four kingdoms, which shall perish from the earth. <sup>18</sup>And holy ones of the Most High will receive the kingdom and possess the kingdom forever—forever and ever."

19 Then I wanted to learn accurately concerning the fourth beast, which was different from all others and extremely terrible. And lo, its teeth were iron, and its claws were bronze, consuming all round about and trampling with the feet. <sup>20</sup>And concerning its ten horns that were upon its head, and the one, which was growing, and three fell out because of it—and that horn had eyes and a mouth speaking great things, and its looks surpassed the others, <sup>21</sup>And I was observing that horn preparing for war against the holy ones and routing them <sup>22</sup>until the ancient of days came, and he gave the verdict for<sup>a</sup> the holy ones of the Most High, and the time was given, and the holy ones gained possession of the seat of empire.

<sup>23</sup>And it was said to me concerning the fourth beast:

"There shall be a fourth kingdom upon the earth,  
which shall excel over the whole earth  
and disturb it and grind it down.

24 And as for the ten horns of the kingdom,  
ten kings shall rise,  
and another king shall rise after these.  
And he shall excel more than the former  
ones in evil,  
and he shall humble three kings.

25 And he shall speak words against the Most High  
and shall wear down the holy ones of the Most High  
and shall expect to change  
seasons and law,  
and everything shall be delivered into his hands  
for a time and times and until half a time.

26 And the trial shall sit,  
and they shall destroy authority,  
and they shall resolve to defile and  
destroy completely.

27 And he shall give the authority and the kingdom  
and the magnitude of all the kingdoms,  
which are under heaven,  
to the holy people of the Most High,

<sup>a</sup>I.e. in favor of

## THEODOTION

shall be subject him.

His authority is an everlasting authority,  
which will not pass away,  
and his kingship will not be destroyed.

15 As for me, Daniel, my spirit shuddered in my possession, and the visions of my head were troubling me. <sup>16</sup>And I approached one of the attendants and sought from him the truth concerning all these things. And he told me the truth and made known to me the interpretation of the words: <sup>17</sup>"These four beasts: four kingdoms will arise upon the earth, which<sup>a</sup> will be destroyed <sup>18</sup>And holy ones of the Most High will receive the kingdom and possess it forever and ever."

19 And I was seeking carefully concerning the fourth beast, because it was different from every beast, exceedingly terrifying; its teeth were iron, and its claws bronze, devouring and pulverizing, and it stamped what was left with its feet, <sup>20</sup>and concerning the ten horns that were on the head of it and of the other one, which came up and cast out the earlier three, which had eyes and a mouth speaking great things, and its appearance was greater than the rest. <sup>21</sup>I kept watching, and that horn made war with the holy ones and prevailed over them <sup>22</sup>until the ancient of days came, and he gave the judgment for<sup>b</sup> the holy ones of the Most High, and the time arrived, and the holy ones gained possession of the kingdom.

<sup>23</sup>And he said: "As for the fourth beast,  
there shall be a fourth kingdom on the earth,  
which shall surpass all the kingdoms,  
and it shall devour the whole earth  
and stamp it and destroy.

24 And as for its ten horns,  
ten kings shall arise,  
and another shall arise behind<sup>c</sup> them  
who shall surpass in evil all the previous  
ones,  
and he shall humble three kings.

25 And he shall speak words against the Most High  
and shall wear out the holy ones of the Most High  
and shall consider in order to change  
seasons and law,  
and it shall be given into his hand  
for a time and times and half a time.

26 And the court sat in judgment,  
and they shall remove his rule,  
to obliterate and to destroy completely.

27 And the kingdom and the authority  
and the greatness of the kings, which are  
under the whole heaven,  
was given to the holy ones of the Most High,

<sup>a</sup>I.e. kingdoms <sup>b</sup>I.e. in favor of <sup>c</sup>Possibly after

## OLD GREEK

to reign over an everlasting kingdom,  
and all authorities will be subjected to him  
and obey him until the conclusion  
of the word."

28 As for me, Daniel, I was seized with great dismay, and my condition spread within me, and I fixed the matter in my heart.

**8** During the third year, when Baltasar was king, there was a vision, which I, Daniel, saw after I saw the first one. <sup>2</sup>And I saw in the vision of my dream. When I was in Sousa the city, which is in the region of Elymais, while I was still by the gate of Olam, <sup>3</sup>when I looked up, I saw one large ram standing in front of the gate, and it had stately horns. And the one was more stately, and the stately one came up. <sup>4</sup>But after this I saw the ram charging [to the east and] to the north and to the west and to the south. And no beasts stood after<sup>a</sup> it, and no one could rescue from its hands. And it was doing as it wanted and became exalted.

<sup>5</sup> And I was pondering, and lo, a male goat of goats was coming from the west, over the face of the earth, and it did not touch the ground. And one horn of the male goat was between its eyes. <sup>6</sup>And it came at the ram, which had the horns, which I had seen standing by the gate, and it ran against it in a furious rage. <sup>7</sup>And I saw it approaching toward the ram. And it was inflamed against it, and it struck and crushed its two horns. And there was no longer power in the ram to stand against the male goat, and it rent it asunder on the ground and crushed it, and there was no one who could rescue the ram from the male goat. <sup>8</sup>And the male goat of the goats prevailed exceedingly, and when it prevailed, its great horn was crushed, and another four horns came up behind it toward the four winds of heaven.

<sup>9</sup> And out of one of them sprang one strong horn, and it prevailed, and it struck against the south and against the east and against the north. <sup>10</sup>And it was raised unto the stars of the sky. And it was thrown down upon the earth from the stars and was trodden upon by them <sup>11</sup>until the commander in chief delivers the captives. And the mountains, which were from eternity, were overthrown on account of it<sup>b</sup> and their place and sacrifice were taken away. And he put it<sup>c</sup> to the ground [upon the earth], and it prospered, and it emerged<sup>d</sup>, and the sanctuary will be desolated. <sup>12</sup>And sins were on the offering, and justice was thrown to the ground, and it acted, and it prospered. <sup>13</sup>And I kept hearing another holy one speaking, and the other one said to the Phelmouni who was speaking, "How long will this vision continue: even the sacrifice, which has been taken away, and the sin of desolation that has been given and the sanctuaries<sup>e</sup> will be desolated unto trampling?" <sup>14</sup>And he said to him, "Two thousand

<sup>a</sup>Or behind <sup>b</sup>I.e. the male goat <sup>c</sup>I.e. the horn <sup>d</sup>Possibly it happened <sup>e</sup>Or holy things

## THEODOTION

and his kingdom is an everlasting kingdom,  
and all dominions shall be slaves and  
heed him."

Here the account ends.

28 As for me, Daniel, my thoughts were greatly troubling me, and my appearance was changed, and I kept the matter in my heart.

**8** In the third year of the reign of King Baltasar, a vision appeared to me—I, Daniel—after the one that had appeared to me at the beginning. <sup>2</sup>And I was in Sousa the citadel, which is in the region of Ailam, and I was by the Oubal. <sup>3</sup>And I raised my eyes and saw, and lo, there was one ram standing before the Oubal, and it had stately horns. And the one was more stately than the other, and the stately one came up last. <sup>4</sup>I saw the ram charging toward the sea<sup>a</sup> and northward and southward. And no beasts will stand before it, and no one could deliver from its hand. And it did according to its will and became great.

<sup>5</sup> And I was considering, and lo, a male goat of goats was coming from the southwest, across the face of the whole earth, and it was not touching the ground. And the male goat had a horn between its eyes. <sup>6</sup>And it came to the ram, which had the horns, which I had seen standing before the Oubal, and it ran to it with an onrush of its force. <sup>7</sup>And I saw it reaching unto the ram. And it was enraged against it and struck the ram, and it crushed both its horns. And there was no power in the ram to stand before it, and it threw it on the ground and trampled it under foot, and there was no one who could deliver the ram from its hand. <sup>8</sup>And the male goat of the goats grew exceedingly great, and when it was strong, the great horn was crushed, and four horns came up under it toward the four winds of heaven.

<sup>9</sup> And out of one of them came one strong horn, and it grew exceedingly great toward the south and toward the host. <sup>10</sup>It became great all the way up to the host of heaven. And it fell upon the earth from the host and from the stars and trampled them under foot, <sup>11</sup>even until the commander in chief delivers the captives. And sacrifice was overthrown on account of it<sup>b</sup>. And it emerged<sup>c</sup>, and things were prosperous for it<sup>b</sup>, and the sanctuary will be desolated. <sup>12</sup>And sin was given for an offering, and justice was thrown to the ground, and it<sup>b</sup> acted, and it prospered. <sup>13</sup>And I heard one of the holy ones speaking, and one holy one said to the Phelmouni who was speaking, "For how long will this vision continue: the sacrifice, which has been taken away, and the sin of desolation that has been given and the sanctuary and the host will be trampled under foot?" <sup>14</sup>And he said to him, "Two thousand and three hundred days, evenings and mornings, and the sanctuary will be purified."

<sup>a</sup>I.e. west <sup>b</sup>I.e. the male goat <sup>c</sup>Possibly it happened

## OLD GREEK

three hundred days, evenings and mornings, and the sanctuary will be purified."

15 And it happened that when I, Daniel, was seeing, I was seeking to comprehend the vision. And lo, one having the appearance of a human stood in front of me, <sup>16</sup>and I heard a human voice in the midst of the Olama<sup>a</sup>, and after the human cried out he said, "The vision is for<sup>b</sup> this ordinance." <sup>17</sup>And he came and stood near where I stood, and when he came, I became bewildered and fell on my face. And he said to me, "Consider, O son of man, for this vision is yet for an appropriate time."

18 And while he spoke with me, I slept face-down on the ground, and as he touched me, he roused me on the spot. <sup>19</sup>And he said to me, "Lo, I am telling you what will take place at the end of the wrath against the sons of the people, for yet will remain the appropriate time of consummation. <sup>20</sup>The ram that you saw, which had the horns, is the king of the Medes and Persians. <sup>21</sup>And the male goat of the goats is the king of the Greeks, and the great horn that is between its eyes, this one is the first king. <sup>22</sup>And as for the four horns that were crushed and came up after it: four kings will arise from his nation, not in accordance with their power.

<sup>23</sup> And at the last of their reign,  
when their sins are full,  
a king shameless of countenance will arise  
who understands obscure sayings.

<sup>24</sup> And his power will be established,  
and he will destroy terribly.  
And he will prosper and will accomplish,  
and he will destroy the powerful  
and the common people of the holy  
ones.

<sup>25</sup> And his thought will be against the holy  
ones.  
And the lie will prosper by his hands,  
and his heart will be exalted.  
And by deceit he will annihilate many,  
and he will rise by the destruction of  
men.

And he will make a gathering by hand  
and will repay.

<sup>26</sup>The evening and morning vision was told truthfully. And now, the vision is closed, for it is yet for many days."

<sup>27</sup> I, Daniel, having been weak many days and having risen, again was conducting the royal affairs. And I was continually upset by the vision, and there was no one who comprehended it.

**9** During the first year of Darius son of Xerxes, of Median lineage, who were reigning over the kingdom of the Chaldeans, <sup>2</sup>in the first year of his reign, I, Daniel, pondered in the books the number of the days when the ordinance of the Lord

<sup>a</sup> + [and it called, "Gabriel, help this one understand the vision."] = Mu <sup>b</sup>Possibly *with a view to*

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15 And it happened that when I, Daniel, saw the vision and was seeking understanding, and lo, one having the appearance of a man stood before me, <sup>16</sup>and I heard a man's voice in the midst of the Oubal, and it called and said, "Gabriel, help this one understand the vision." <sup>17</sup>And he came and stood near where I stood, and when he came, I became alarmed and fell on my face. And he said to me, "Understand, O son of man, for the vision is yet for the end of time."

18 And as he was speaking to me, I fell on my face to the earth, and he touched me and set me on my feet. <sup>19</sup>And he said, "Lo, I am making known to you the things that will take place at the end of the wrath, for yet it is for the end of time. <sup>20</sup>The ram that you saw, which had the horns, is the king of the Persians and Medes. <sup>21</sup>And the male goat of the goats is the king of the Greeks, and the great horn that is between its eyes, this one is the first king. <sup>22</sup>And as for the crushed one, where four horns arose underneath: four kings will arise out of his nation, and not by their power.

<sup>23</sup> And at the last of their reign,  
when their sins are full,  
a king shameless of countenance will arise,  
and skilled in intrigue.

<sup>24</sup> And mighty is his power,  
and he will destroy marvelous things.  
And he will proceed and will accomplish,  
and he will destroy the strong  
and the people of the holy ones.

<sup>25</sup> And the yoke of his collar<sup>a</sup> will proceed,  
deceit in his hand,  
and in his heart he will be made great.  
And by deceit he will destroy many,  
and he will rise by the destruction of  
many.  
And he will crush like eggs by hand.

<sup>26</sup>And the vision of the evening and the morning that has been told is true. And as for you, seal up the vision, because it is for many days."

<sup>27</sup> And I, Daniel, slept and lay sick. And I arose and kept doing the king's business. And I kept wondering about the vision, and there was none who understood it.

**9** In the first year of Darius the son of Asoueros, from the seed of the Medes, who reigned over the kingdom of the Chaldeans, <sup>2</sup>I, Daniel, perceived in the books the number of years, which became a word of the Lord to the prophet Ieremias

<sup>a</sup>I.e. *his oppression*

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came to the prophet Ieremias to arise for the fulfillment of the reproach of Ieroualem—seventy years.

3 And I gave my face to the Lord God, to find prayer and compassion with fasting and with ashes and sackcloth. 4And I prayed to the Lord God and acknowledged him and said,

“O Lord, lo, you are the great and powerful God and the fear-inspiring one in maintaining the covenant and mercy with those who love you and keep your ordinance 5we have sinned, acted wickedly, done wrong and rebelled and passed over your commandments and your ordinances. 6And we have not obeyed your servants the prophets, what they spoke in your name to our kings and sovereigns and our ancestors and to every nation on the earth.

7 “Righteousness belongs to you, O Lord, and the shame of our face belongs to us, on this day, to the people of Iouda and the settlers in Ieroualem and to all the people of Israel, those who are near and those who are farther off, in all the regions into which you have dispersed them there, because of the trespasses that they have perpetrated before you. 8O Master, the shame of our face belongs to us and to our kings and sovereigns and to our ancestors, because we have sinned against you. 9To the Lord belongs justice and mercy, for we have rebelled against you 10and have not obeyed the voice of the Lord our God by following your law, which you gave before Moyses and us through your servants the prophets.

11 “And all Israel has forsaken your law and turned away in order not to hear your voice. And the curse and the oath written in the law of Moyses, the servant of God, have come upon us, because we have sinned against him. 12And he has established his ordinances for us, what he spoke against us and against our judges who judged, by bringing great evils upon us such as have not happened under heaven as they have happened in Ieroualem. 13According to what is written in the covenant of Moyses, all the evils have come upon us. And we did not seek the face of the Lord our God, to turn away from our sins and to consider your righteousness, O Lord. 14And the Lord God kept watch over the evils and brought them upon us, for the Lord God is right in everything that he does, and we have not obeyed his voice.

15 “And now, O Master<sup>a</sup>, our God, that brought your people out of Egypt by your uplifted arm and you made a name for yourself at this day—we have sinned; we have failed to understand. 16O Master, according to your righteousness, let your anger turn away from us, and your wrath from your city Ieroualem, the holy mountain. Because by our sins and by the ignorance of our ancestors, Ieroualem and your common people, O Lord, became a disgrace among all our neighbors. 17And now, O Master<sup>a</sup>, heed the prayer of your servant even for my suppli-

<sup>a</sup> + Lord = Mu

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for the fulfilling of the desolation of Ieroualem—seventy years.

3 And I gave my face to the Lord God, to seek out prayer and supplication with fasting and sackcloth. 4And I prayed to the Lord my God and acknowledged him and said,

“O Lord, great and awesome God, who keeps the covenant and mercy with those who love you and keep your commandments, 5we have sinned, done wrong, acted lawlessly and rebelled and turned aside from your commandments and from your ordinances. 6And we have not listened to your slaves the prophets, who spoke in your name to our kings and our rulers and our ancestors and to all the people of the earth.

7 “Righteousness belongs to you, O Lord, and the shame of our face belongs to us, as this day, to a man of Iouda and the inhabitants in Ieroualem and to all Israel, those who are near and those who are far away, in the whole earth, there where you have dispersed them, because of their treachery that they have committed 8against you. O Lord, the shame of face belongs to us and to our kings and to our rulers and to our ancestors, whoever have sinned against you. 9To the Lord, our God, belong compassion and the means of appeasing, for we have rebelled 10and have not listened to the voice of the Lord, our God, by walking in his laws, which he gave in front of us by the hands of his slaves the prophets.

11 “And all Israel has transgressed your law and turned aside in order not to hear your voice. And the curse and the oath written in the law of Moyses, the slave of God, have come upon us, because we have sinned against him. 12And he has established his words, which he spoke against us and against our judges who judged us, by bringing upon us great evils such as have not happened under the whole heaven according to what has happened in Ieroualem. 13Just as it is written in the law of Moyses, all these evils have come on us. And we did not entreat the face of the Lord, our God, to turn from our iniquities and to understand in all truth. 14And the Lord stayed watchful and brought them upon us, for the Lord God is right in all his doings, which he has done, and we have not listened to his voice.

15 “And now, O Lord, our God, who brought your people out of the land of Egypt with a mighty hand and made a name for yourself like this day—we have sinned; we have acted lawlessly. 16O Lord, because of all your mercy, do let your anger and your wrath turn away from your city Ieroualem, your holy mountain, because we have sinned. And because of our iniquities and those of our ancestors, Ieroualem and your people have become a disgrace among all our neighbors. 17And now, O Lord, our God, listen to the prayer of your slave and to his supplications, and for your own sake, O Lord, show your face to your desolated sanctuary. 18Incline your ear, O my God, and hear. Open

## OLD GREEK

cations; for the sake of your slaves, O Master, let your face look upon your desolated holy mountain. <sup>18</sup>Give your ear attention, O Lord, and heed me. Open your eyes, and see the desolation of us and of your city where your name has been called upon it, for we do not make requests in our prayers before you on the ground of our righteous acts, but because of your mercy, O Lord. O Master, heed your people; O Lord, do be gracious. <sup>19</sup>O Lord, do heed, and act, and do not delay for your own sake, O Master, because your name is called upon your city, Sion, and upon your people, Israel!"

20 And as I kept speaking, praying and acknowledging my sins and the sins of my people Israel and entreating with prayers before the Lord, my God, and on behalf of the holy mountain of our God <sup>21</sup>and while I was still speaking in my prayer, and lo, the man whom I had seen at first in my sleep, Gabriel, being carried swiftly approached me at the time of the evening sacrifice. <sup>22</sup>And he came and spoke with me and said, "Daniel, I have just come out to show you intelligence. <sup>23</sup>At the beginning of your supplication an ordinance went out from the Lord, and I have come to explain to you, for you are shown mercy. And think about the ordinance:

24 "Seventy weeks have been decided for your people and for the city, Sion: for sin to be consummated and to make iniquities scarce and to blot out iniquities and to comprehend the vision and for everlasting righteousness to be given and for the vision to be consummated and to gladden a holy of holies. <sup>25</sup>And you shall understand and will rejoice and will discover ordinances to respond, and you will build Ierousalem as a city for the Lord. <sup>26</sup>And after seven and seventy and sixty-two weeks, an anointing will be removed and will not be. And a king of nations will demolish the city and the sanctuary along with the anointed one, and his consummation will come with wrath even until the time of consummation. He will be attacked through war. <sup>27</sup>And the covenant will prevail for many, and it will return again and be rebuilt broad and long. And at the consummation of times [even after seven years and seventy times and sixty-two times] [until the time of the consummation of the war even desolation will be removed] [when the covenant prevails for many weeks]. And in half of the week the sacrifice and the libation will cease, and in the temple there will be an abomination of desolations until the consummation of a season, and a consummation will be given for the desolation."

**10** In the first year of King Cyrus of the Persians a decree was shown to Daniel, whose name was called Baltasar. And [the vision and] the decree was true. And the forceful multitude will understand the decree, and I understood it by means of a vision.

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your eyes, and see the annihilation of us and of your city where your name has been called upon it, because we do not cast <sup>a</sup>the compassion shown to us<sup>a</sup> before you on the ground of our righteous acts, but with a view to your many mercies. O Lord, <sup>19</sup>listen; O Lord, be appeased; O Lord, give heed, and do not delay for your sake, O my God, because your name has been called upon your city and upon your people!"

20 And while I was still speaking and praying and declaring my sins and the sins of my people Israel and casting <sup>b</sup>my mercy<sup>b</sup> before the Lord, my God, concerning the holy mountain <sup>21</sup>and while I was still speaking in prayer, and lo, a man, Gabriel, whom I had seen in the vision in the beginning, flying, and he touched me about the time of the evening sacrifice. <sup>22</sup>And he instructed me and spoke with me and said, "Daniel, I have now come out to teach you understanding. <sup>23</sup>At the beginning of your supplication a word went out, and I have come to declare it to you, for you are a man of desires. And consider by means of the word and understand by means of the vision:

24 "Seventy weeks have been cut short for your people and for the holy city: for sin to be consummated and to seal sins and to atone for iniquities and to bring everlasting righteousness and to seal vision and prophet and to anoint a holy of holies. <sup>25</sup>And you shall know and shall understand: from the going forth of the word to respond to and to rebuild Ierousalem until an anointed leader, there will be seven weeks and sixty-two weeks, and it will return, and streets and a wall will be built, and the seasons will be emptied out. <sup>26</sup>And after the sixty-two weeks, an anointing will be destroyed, and there is no judgment in it. And it<sup>c</sup> will destroy the city and the sanctuary along with the leader who is to come. And they will be cut off by a flood, and there will be annihilations to the finish of a shortened war. <sup>27</sup>And it<sup>d</sup> will strengthen a covenant with many, one week, and by half of the week sacrifice and libation will cease, and in the temple there will be an abomination of desolations even until a consummation, and a consummation will be given for the desolation."

**10** In the third year of King Cyrus of the Persians a word was revealed to Daniel, whose name was called Baltasar. And the word was genuine, and great power and understanding was given to him by the vision.

<sup>a</sup>Possibly *our compassion* <sup>b</sup>Or *mercy for me* <sup>c</sup>Or *he*, antecedent unclear <sup>d</sup>Antecedent unclear

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2 In those days I, Daniel, was in mourning. <sup>3</sup>I had not eaten food of desire, and no meat or wine had entered my mouth. I had not anointed myself with oil until I completed three weeks of days. <sup>4</sup>And it happened on the twenty-fourth day of the first month, and as I was on the bank of the great river, which is the Tigris, <sup>5</sup>and I raised my eyes and saw, and lo, there was one person clothed in linen and girded with gold around the waist and a phas<sup>a</sup> from his middle. <sup>6</sup>And his body was like tharsis<sup>b</sup>, and his face like an appearance of lightning, and his eyes like torches of fire, and his arms and feet like dazzling bronze, and the sound of his talking like the sound of a throng. <sup>7</sup>And I, Daniel, saw this great vision, and the persons who were with me saw this vision, and a mighty fear fell on them, and they ran away in haste. <sup>8</sup>And I remained alone, and I saw this great vision. And no strength remained in me, and I saw a spirit turned toward me in order to corrupt, and I did not prevail. <sup>9</sup>And as I heard the sound of his talking, I fell on my face to the ground.

10 And lo, he reached out a hand to me and roused me on my knees to the soles of my feet. <sup>11</sup>And he said to me, "Daniel, you are a person shown mercy. Ponder the ordinances that I am going to speak to you. And stand in your place, for I have just been sent to you." And while he spoke this decree to me, I stood trembling. <sup>12</sup>And he said to me, "Do not fear, Daniel, for from the first day that you gave your mind to gain knowledge and to be humble before your Lord, your word has been heeded, and I have come because of your word. <sup>13</sup>And the general of the king of the Persians opposed me twenty and one day. Lo<sup>c</sup>, one of the holy angels approached to help me, and I left him there with the general of the king of the Persians." <sup>14</sup>And he said to me, "I have come to explain to you that it will come upon your people at the end of days, for a vision is yet for days."

15 And as he spoke with me these decrees, I gave my face toward the ground and was silent. <sup>16</sup>And lo, as it were a likeness of a human hand touched my lips, and I opened my mouth, and I spoke and said to the one who stood in front of me, "Sir, as the vision turned to me, to my flank, there was not even strength in me. <sup>17</sup>And how will the servant be able to talk with his lord?" And as for me, I became weak, and no strength stayed in me, and no breath remained in me.

18 And a specter of a human continued and touched me and gave me strength. <sup>19</sup>And he said to me, "You are a person shown mercy. Do not fear; be well. Be courageous and strong!" And when he spoke with me, I was strengthened and said, "Let my lord speak, for he has strengthened me." <sup>20</sup>And he said to me, "Do you understand why I have come to you? And now I will return to

<sup>a</sup>Heb = *pure gold*    <sup>b</sup>Heb = a precious stone (possibly *chrysolite*)    <sup>c</sup> + [one of the chief rulers] = Mu

## THEODOTION

2 In those days I, Daniel, was in mourning for three weeks of days. <sup>3</sup>I had not eaten food of desire, and no meat or wine had entered my mouth, and I had not anointed myself with ointment for the full three weeks of days. <sup>4</sup>On the twenty-fourth day of the first month, and as I was by the great river (this is the Eddekel), <sup>5</sup>and I raised my eyes and saw, and lo, there was one man clothed in baddin<sup>a</sup>, and his waist girded by gold of Ophaz. <sup>6</sup>And his body was like tharsis<sup>b</sup>, and his face like an appearance of lightning, and his eyes like torches of fire, and his arms and legs like the appearance of gleaming bronze, and the sound of his words like the sound of a crowd. <sup>7</sup>And I, Daniel, alone saw the appearance, and the men who were with me did not see the appearance, rather a great terror fell upon them, and they fled in fear. <sup>8</sup>And I was left alone, and I saw this great vision. And no strength was left in me, and my glory was changed into decay, and I did not retain strength. <sup>9</sup>And I heard the sound of his words, and when I heard him, I was stunned, and my face was on the ground.

10 And lo, a hand touching me, and it roused me to my knees. <sup>11</sup>And he said to me, "Daniel, man of desires, understand regarding the words that I am speaking to you. And stand in your position, because I have now been sent to you." And while he spoke this word to me, I stood upright atremble. <sup>12</sup>And he said to me, "Do not fear, Daniel, for from the first day that you gave your heart to understanding and to be afflicted before your God, your words have been heard, and I have come because of your words. <sup>13</sup>And the ruler of the kingdom of the Persians stood opposite me twenty and one day. And lo, Michael, one of the chief rulers, came to help me, and I left him there with the ruler of the kingdom of the Persians, <sup>14</sup>and I have come to instruct you about what will meet your people at the end of days, because the vision is yet for days."

15 And as he spoke with me according to these words, I gave my face toward the ground and was stunned. <sup>16</sup>And lo, as it were a likeness of a son of man touched my lips, and I opened my mouth, and I spoke and said to the one who stood before me, "Sir, because of your appearance, everything inside me was upset, and I had no strength. <sup>17</sup>And how, sir, will your servant be able to talk with this my lord?" And as for me, from now on, strength will not stay in me, and breath was not left in me.

18 And a specter of a human continued and touched me and strengthened me. <sup>19</sup>And he said to me, "Do not fear, man of desires, peace to you. Be courageous and strong!" And when he spoke with me, I was strengthened and said, "Let my lord speak, for you have strengthened me." <sup>20</sup>And he said, "Do you know why I have come to you? And now I will return to fight against the ruler of the

<sup>a</sup>Heb = *linen*    <sup>b</sup>Heb = a precious stone (possibly *chrysolite*)

## OLD GREEK

contend with the general of the king of the Persians. And I was leaving, and lo, the commander of the Greeks was entering. <sup>21</sup>And the more I will explain to you the chief things that are in the register of truth. And there was no one with me who helped concerning these things except Michael, the mighty angel."

**11** In the first year of King Cyrus, he told me to be strong and be courageous.

<sup>2</sup> "And now I have come to explain the truth to you. Lo, three kings have risen in opposition in Persia. And the fourth will be rich with great riches beyond all, and when he is empowered by his riches, he will rise up against every king of the Greeks. <sup>3</sup>And a mighty king will arise, and he will be lord over a great dominion and will act just as he wishes. <sup>4</sup>And when he rises, his kingdom will be broken and distributed toward the four winds of heaven, not according to his strength nor according to his dominion which he dominated, for his kingdom will be removed and he will teach others these things.

<sup>5</sup> "And the king of Egypt will grow strong, and one of the sovereigns will overpower him and will dominate a large domain. <sup>6</sup>And at the completion of the years he will lead them, and the king of Egypt will enter the northern kingdom to ratify an agreement. And he will never prevail, because his arm will not establish strength. And the arm of him and of those associating with him will grow numb, and he will continue for a season.

<sup>7</sup> "And a plant from his root will arise against himself. And the king of the north will come upon his idleness with his strength, and he will cause turmoil and will prevail. <sup>8</sup>And he will overthrow their gods with their cast images and their crowds with their precious vessels. They will carry off the silver and gold to Egypt in captivity, and the king of the north will have a year. <sup>9</sup>And he will enter into the kingdom of Egypt for days, and he will return to his own land.

<sup>10</sup> "And his son will both be irritated and will gather a gathering of a great crowd. And he will march against it, ravaging. He will pass through and will return and will be greatly provoked. <sup>11</sup>And the king of Egypt will be inflamed and will do battle against the king of the north, and the gathering will be given into his hands. <sup>12</sup>And he will carry off the gathering, and his heart will be exalted, and he will trouble many, and he will never be afraid. <sup>13</sup>And the king of the north will return and will gather [from the city] a gathering, greater than the previous, according to the completion of the time of the year. And he will advance into it<sup>a</sup> with a large crowd and many goods.

<sup>a</sup>I.e. gathering

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Persians. And I was leaving, and the ruler of the Greeks was coming. <sup>21</sup>But I will tell you what is inscribed in the document of truth. And there is not one with me who holds out against these things except Michael, your ruler."

**11** And as for me, in the first year of Cyrus, I stood for power and strength.

<sup>2</sup> "And now I will announce the truth to you. Lo, yet three kings will arise in Persia. And the fourth will be rich with great riches beyond all, and after he has become strong through his riches, he will rise up against all the kingdoms of the Greeks. <sup>3</sup>And a mighty king will arise, and he will be lord over a great dominion and will act according to his will. <sup>4</sup>And as it rises, his kingdom will be broken and divided toward the four winds of heaven and not to <sup>a</sup>his last<sup>a</sup> nor according to his dominion which he ruled, for his kingdom will be uprooted and is for others besides these.

<sup>5</sup> "And the king of the south will grow strong, and one of their<sup>b</sup> rulers will prevail against him and will rule a great dominion. <sup>6</sup>And after his years they will be united, and the daughter of the king of the south will come to the king of the north to ratify an agreement with him. And she will not gain strength of arm, and his seed will not endure. And she herself will be given up, and those supporting her, both the young woman and the one who put her in power in those times.

<sup>7</sup> "And one from the shoot of her root will rise, of his preparation. And he will come against the army and enter the supports<sup>c</sup> of the king of the north, and he will take action among them and will prevail. <sup>8</sup>And indeed their gods, with their cast images, all of their precious vessels of silver and gold, he will carry to Egypt with a body of captives, and he himself will rise above the king of the north. <sup>9</sup>And he will enter into the kingdom of the king of the south, and he will turn back to his own land.

<sup>10</sup> "And his sons will assemble a crowd of great forces, and it<sup>d</sup> will advance by going forward and overwhelming. And it will pass through and will remain and will struggle as far as its strength. <sup>11</sup>And the king of the south will be enraged and will go out and will do battle against the king of the north. And he<sup>e</sup> will establish a great crowd, and the crowd will be given into his<sup>f</sup> hand. <sup>12</sup>And he will carry off the crowd, and his heart will be exalted, and he will overthrow tens of thousands, and he will not prevail. <sup>13</sup>And the king of the north will return and will lead a crowd, larger than the former, and at the finish of the times of years he will attack the entrance with a great army and many supplies.

<sup>a</sup>Perhaps the full extent of his domain <sup>b</sup>I.e. the southern  
<sup>c</sup>Perhaps camps <sup>d</sup>I.e. the crowd <sup>e</sup>I.e. the king of the  
north <sup>f</sup>I.e. the king of the south

## OLD GREEK

14 "And in those times thoughts will rise against the king of Egypt. And he will rebuild the fallen<sup>a</sup> of your nation, and he will rise in order to restore prophecy, and they will take offense. <sup>15</sup>And the king of the north will attack and will turn his spears and will take the fortified city. And the arms of the king of Egypt will not stand with his mighty ones, and he will not have the strength to oppose him. <sup>16</sup>And he who comes upon him will act according to his will, and no one will oppose him. And he<sup>b</sup> will stand in <sup>c</sup>the land of desires<sup>c</sup>, and everything will be completed by his hands. <sup>17</sup>And he will give his face to attack all of his work with force, and he<sup>b</sup> will make an agreement with him. And in order to corrupt him, he will give him a daughter of man, and she will not stand and will not be. <sup>18</sup>And he will give his face to the sea and will take many. And he will return wrath for their insult, with an oath, according to his insult. <sup>19</sup>He will turn his face in order to strengthen his country, and he will stumble and will fall and will not be found.

20 "And a royal plant will arise from his root for rising up, a man striking the honor of the king. And in the last days he will be broken, and not in anger or in battle. <sup>21</sup>And a contemptible person will arise in his place, and the royal honor will not be granted to him, and he will come without warning, and the king will prevail by his lot. <sup>22</sup>And he will break the broken arms before his face. <sup>23</sup>And he will perpetrate a lie with the covenant and the people drawn up with him and come against a strong nation with a very small nation. <sup>24</sup>Without warning he will desolate a city and will do what none of his ancestors nor his ancestors' ancestors had ever done; he will give plunder and spoil and money to them. And he will take thought against the strong city, and his deliberations will be in vain. <sup>25</sup>And his power and his heart will be roused against the king of Egypt with a great crowd, and the king of Egypt will be provoked into battle with an exceedingly strong crowd. And he will not succeed, because a plot will be devised against him. <sup>26</sup>And his worries will consume him and will bring him back. And he will depart and will carry off, and many casualties will fall. <sup>27</sup>And the two kings will dine alone [in the same place] and [will eat] at one table and will speak falsely. And they will not prosper, for there is yet a consummation at the appointed time. <sup>28</sup>And he will return to his country with much money, and his heart will be against the covenant of the holy one. He will act and will return to his country <sup>29</sup>at a set time.

"And he will enter into Egypt, and as the first so the last will not be. <sup>30</sup>And the Romans will come and will expel him and rebuke him. And he will turn back [and will be angered] against the covenant of the holy one. And he will take action and will turn back and will be minded against them,

<sup>a</sup>I.e. ruins <sup>b</sup>I.e. the king of the north <sup>c</sup>I.e. the land he wanted

## THEODOTON

14 "And in those times many will rise up against the king of the south. And the sons of the pestiferous ones of your people will be lifted up in order to establish the vision, and they will be weak. <sup>15</sup>And the king of the north will enter and will spread a mound and will capture well-fortified cities. And the arms of the king of the south will not stand, and his chosen will not resist, and there will be no strength to stand. <sup>16</sup>And he who comes against him will act according to his will, and there is no one who stands to face him. And he will stand in the land of Sabir, and it will be completed by his hand. <sup>17</sup>And he will set his face to come with the strength of his whole kingdom, and immediately everything will act with him. And he will give him a daughter of women in order to destroy her. And she will never last, and he will not have her. <sup>18</sup>And he will turn his face to the islands and will capture many. And he will make rulers cease their insult; however, his insult will turn back on him. <sup>19</sup>And he will turn his face toward the strength of his land, and he will be weak and will fall and will not be found.

20 "And one who transgresses<sup>a</sup> will arise <sup>b</sup>on his preparation<sup>b</sup>, claiming honor of kingship. And in those days he will be broken, and not by faces or in battle. <sup>21</sup>He will rise <sup>b</sup>on his preparation<sup>b</sup>. He was despised, and they did not grant the honor of kingship on him, and he will come in prosperity and will overthrow the kingdom by slippery ways. <sup>22</sup>And the arms of the one who overwhelms will be overwhelmed from before his face, and they will be broken—and a leader of the covenant. <sup>23</sup>And from<sup>d</sup> the alliances with him, he will act deceitfully and will go up and will prevail over him with a small nation. <sup>24</sup>And by means of prosperity and fertile regions he will come and will do what none of his ancestors nor his ancestors' ancestors had ever done; he will scatter plunder and spoil and goods to them. And against Egypt he will devise plans also for a time. <sup>25</sup>And his strength and his heart will be stirred up against the king of the south with a great army, and the king of the south will join battle with a large and very strong army. And they will not stand because they will devise plans against him. <sup>26</sup>And they will devour his provisions and will break him. And an army will overwhelm him, and many casualties will fall. <sup>27</sup>And both kings—their hearts for evil and at one table—will speak lies, and he<sup>f</sup> will not succeed, because there is yet an end at the appointed time. <sup>28</sup>And he will return to his land with many goods, and his heart will be against the holy covenant. And he<sup>f</sup> will act and will return to his land.

29 "At the appointed time he<sup>f</sup> will return and will come into the south, and as the first even so the last will not be. <sup>30</sup>And the Kitians who go forth will come against him, and he will be humbled, and he will return and will be enraged against the

<sup>a</sup>Possibly removes <sup>b</sup>Perhaps in his place <sup>c</sup>Perhaps persons <sup>d</sup>Or as a result of <sup>e</sup>Or it <sup>f</sup>Possibly the king of the north

## OLD GREEK

because they abandoned the covenant of the holy one. <sup>31</sup>And arms from him will rise and will defile the sanctuary of fear. And they will remove the sacrifice and will give an abomination of desolation. <sup>32</sup>And with sins against the covenant they will defile by means of a distributed portion, and the common people who know these things will stand firm and will take action. <sup>33</sup>And thoughtful ones of the nation will understand for many, and they will stumble by sword and will become old by it and by captivity, and they will be soiled by pillaging for days. <sup>34</sup>And when they are broken, they will gather a little strength. And many will be gathered to them [—in the city also many—] as by an allotment. <sup>35</sup>And some of the intelligent will be minded to purify themselves and be chosen and be purified until the time of consummation, for there is yet a time.

"In that hour <sup>36</sup>the king will act according to his will. And he will be enraged and will be exalted over every god and will speak strange things against the God of gods. And he will succeed until the wrath is completed, for completion pertaining to him is coming. <sup>37</sup>And he will in no way have regard for the gods of his ancestors, and he will give no thought to the desire of a woman. He will be exalted in everything, [and strong nations will be subject to him]. <sup>38</sup>And he will honor a strong god in his place; even a god whom his ancestors did not know he will honor with gold and silver and valuable stone. And with desirable things <sup>39</sup>[of cities] he will act and will come into a strong fortress. With a foreign god whom he acknowledges he will increase honor, and he will rule over it far and wide, and he will divide the area freely.

40 "And according to the time of consummation the king of Egypt will lock horns with him. And the king of the north will be angry with him with chariots and with many horses and with many ships. And he will advance into the country of Egypt. <sup>42</sup>And there will be no one that is delivered in it. <sup>43</sup>And he will seize the place of gold and the place of silver and all the desire of Egypt, and Libyans and Ethiopians will be in his crowd. <sup>44</sup>And a rumor from the east and north will alarm him, and he will go out with mighty fury both to annihilate by sword and to kill many. <sup>45</sup>And he will set up his tent then between the seas and the mountain of the will of the holy one. And the hour of his consummation will come, and there will be no one who helps him.

**12** "And at that hour Michael, the great angel who stands over the sons of your people, will pass by. That is a day of affliction, which will be such as has not occurred since they were born until that day. And on that day the whole people

## THEODOTION

holy covenant, and he will take action and will return and will gain an understanding with those who forsake the holy covenant. <sup>31</sup>And seed from him will arise and will profane the sanctity of sovereignty. And they will abolish the regular offering and will render an obliterated abomination. <sup>32</sup>And those who are lawless will introduce a covenant by means of slipperiness, and people who know their God will stand firm and will take action. <sup>33</sup>And the intelligent of the people will have understanding in many things, and they will become weak by sword and by flame and by captivity and by plunder of days. <sup>34</sup>And when they become weak, they will be aided with a little aid, and many will be joined to them by means of slipperiness. <sup>35</sup>And some of the intelligent will become weak so as to refine and select them and that they be revealed until the time at the end, because yet is the appointed time.

36 "And he will act according to his will. And the king will be exalted and will be magnified over every god and will speak outlandish things. And he will prosper until the wrath is completed, for it is coming to completion. <sup>37</sup>And he will not take notice of all the gods of his ancestors and the desire of women, and he will not take notice of any god, because he will be magnified above all. <sup>38</sup>And he will glorify the god Maozin in his place; even a god whom his ancestors did not know he will glorify with gold and silver and precious stone and with desirable things. <sup>39</sup>And he will act against the fortresses of refuge with a foreign god. And he will increase honor and will subject many to them and will distribute the land as presents.

40 "And at the end of time the king of the south will lock horns with him. And the king of the north will assemble against him with chariots and with horsemen and with many ships. And he will advance into the land and will crush and will pass by. <sup>41</sup>And he will advance into the land of Sabain, and many will fall weak, and these will come through safe from his hand: Edom and Moab and the rule of the sons of Ammon. <sup>42</sup>And he will stretch out his hand against the land, and the land of Egypt will not be for saving. <sup>43</sup>And he will be lord with the secrets of gold and of silver and with all the precious things of Egypt and the Libyans and the Ethiopians in their strongholds. <sup>44</sup>And rumors and dispatches from the east and the north will alarm him, and he will go with great fury to annihilate and to anathematize many. <sup>45</sup>And he will pitch his tent at Ephadano between the seas toward the holy mountain of Sabain. And he will come to his destiny, and there is no one who rescues him.

**12** "And at that time Michael, the great ruler who stands over the sons of your people, will arise. And there will be a time of affliction such as had not occurred since a nation first came into existence until that time. And at that time

## OLD GREEK

will be exalted<sup>a</sup>, whoever is found inscribed in the book. <sup>2</sup>And many of those who sleep in the flat of the earth will arise, some to everlasting life but others to shame and others to dispersion [and contempt] everlasting. <sup>3</sup>And those who are intelligent will light up like the luminaries of heaven, and those who strengthen my words will be as the stars of heaven forever and ever. <sup>4</sup>And you, Daniel, hide the ordinances, and seal the book until the <sup>b</sup>time of consummation<sup>b</sup>, until the many rage violently and the earth is filled with injustice."

5 And I, Daniel, saw, and lo, two others stood, one on this side of the stream and one on the other. <sup>6</sup>And they said to the one wearing linen, "O, O Sir, when then will you do the consummation of the wonders and the purification of these things which you have told?" <sup>7</sup>And I heard the one wearing linen, who was above the water of the stream: "Until the <sup>b</sup>time of the consummation<sup>b</sup>." And he raised the right hand and left hand toward heaven, and he swore by God, who lives forever, "The consummation of the power<sup>c</sup> for the release of the holy people will be at a time and times and half a time, and all these things will be accomplished." <sup>8</sup>And I heard and did not comprehend regarding the time itself, and I said, "Sir, what is the interpretation of this word [and what are these illustrations]?" <sup>9</sup>And he said to me, "Run along, Daniel, for the ordinances have been hidden and sealed until many are tested and sanctified, <sup>10</sup>and the sinners sin. And no sinners will ever comprehend, and those who understand will pay heed. <sup>11</sup>From the time that the [perpetual] sacrifice was taken away and the abomination of desolation was prepared to be given, there are one thousand two hundred ninety days. <sup>12</sup>Happy is the one who continues, because he will gather one thousand three hundred thirty-five days. <sup>13</sup>And you, go! Be off! For there are yet days and hours until the fulfillment of the consummation. <sup>d</sup>[And you will rest and will rise upon your glory at the consummation of days.]<sup>d</sup>"

<sup>a</sup>saved = Mu <sup>b</sup>Perhaps consummation of time <sup>c</sup>Perhaps hands <sup>d</sup>Om [ ] = Mu

## THEODOTON

your people will be delivered, everyone who is written in the book. <sup>2</sup>And many of those who sleep in a mound of earth will be awakened, these to everlasting life and those to shame and everlasting contempt. <sup>3</sup>And those who are intelligent will shine like the splendor of the firmament, and <sup>a</sup>some of the many righteous<sup>a</sup>, like the stars forever and anon. <sup>4</sup>And you, Daniel, bar the words and seal the book until the <sup>b</sup>time of consummation<sup>b</sup>, until many are taught and knowledge is increased."

5 And I, Daniel, saw, and lo, two others stood, one on this side of the bank of the stream and one on that side of the bank of the stream. <sup>6</sup>And he said to the man clothed in baddin<sup>c</sup>, who was above the water of the stream, "How long until the end of the wonders which you have told?" <sup>7</sup>And I heard the man clothed in baddin<sup>c</sup>, who was above the water of the stream, and he raised his right hand and his left hand toward heaven. And he swore by means of the one who lives forever: "Pertaining to a time of times and half a time; when the dispersion is completed, they will know all these things." <sup>8</sup>And I heard and did not understand, and I said, "Sir, what will be the end of these things?" <sup>9</sup>And he said, "Go, Daniel, for the words have been barred and sealed until the time at the end. <sup>10</sup>Let many choose and be made white and be refined and the lawless act lawlessly. And the lawless will not understand, and the intelligent will understand. <sup>11</sup>And from the time of the removal of the regular offering and abomination of desolation will be given—one thousand two hundred ninety days. <sup>12</sup>Happy is the one who perseveres and attains the thousand three hundred thirty-five days. <sup>13</sup>And you, come, and rest, and you will rise for your allotment at the consummation of the days."

<sup>a</sup>Or some of the righteous acts of the many <sup>b</sup>Perhaps consummation of time <sup>c</sup>Heb = linen

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