

## On Daniel.

## I.

Preface by the most holy Hippolytus, (Bishop) of Rome.<sup>1285</sup>

As I wish to give an accurate account of the times of the captivity of the children of Israel in Babylon, and to discuss the prophecies contained in the visions of the blessed Daniel, (as well as) his manner of life from his boyhood in Babylon, I too shall proceed to bear my testimony to that holy and righteous man, a prophet and witness of Christ, who not only declared the visions of Nebuchadnezzar the king in those times, but also trained youths of like mind with himself, and raised up faithful witnesses in the world. He is born, then, in the time of the prophetic ministry of the blessed Jeremiah, and in the reign of Jehoiakim or Eliakim. Along with the other captives, he is carried off a prisoner to Babylon. Now there are born to the blessed Josiah these five sons—Jehoahaz, Eliakim, Johanan, Zedekiah, or Jeconiah, and Sadum.<sup>1286</sup> And on his father's death, Jehoahaz is anointed as king by the people at the age of twenty-three years. Against him comes up Pharaoh-Necho, in the third month of his reign; and he takes him (Jehoahaz) prisoner, and carries him into Egypt, and imposes tribute on the land to the extent of one hundred talents of silver and ten talents of gold. And in his stead he sets up his brother Eliakim as king over the land, whose name also he changed to Jehoiakim, and who was then eleven years old. Against him came up Nebuchadnezzar king of Babylon,<sup>1287</sup> and carries him off prisoner to Babylon, taking with him also some of the vessels of the house in Jerusalem. Thrown into prison as a friend of Pharaoh, and as one set up by him over the kingdom,<sup>1288</sup> he is released at length in the thirty-seventh year by Evil-Merodach king of Babylon; and he cut his hair short, and was counsellor to him, and ate at his table until the day that he died. On his removal, his son Jehoiakim<sup>1289</sup> reigns three years.<sup>1290</sup> And against him came up Nebuchadnezzar, and transports him and ten thousand of the men of his people to Babylon, and sets up in his stead his father's brother, whose name he changed also to Zedekiah; and after making agreement with him by oath and treaty, he returns to Babylon. This (Zedekiah), after a reign of eleven years, revolted from him and went over to Pharaoh king of Egypt. And in the tenth

1285 Simon de Magistris, *Daniel secundum Septuaginta*, from the *Codex Chisianus*, Rome, 1772; and Mai, *Script. vet. collectio nova*, i. iii. ed. 1831, pp. 29–56.

1286 Shallum. See 1 Chron. iii. 15.

1287 2 Kings xxiv. 10.

1288 2 Kings xxv. 27. Note the confusion between Jehoiakim and Jehoiachin in what follows.

1289 i.e., Jehoiachin.

1290 Others τριμήνιον = three months.

year Nebuchadnezzar came against him from the land of the Chaldeans, and surrounded the city with a stockade, and environed it all round, and completely shut it up. In this way the larger number of them perished by famine, and others perished by the sword, and some were taken prisoners, and the city was burned with fire, and the temple and the wall were destroyed. And the army of the Chaldeans seized all the treasure that was found in the house of the Lord, and all the vessels of gold and silver; and all the brass, Nebuzaradan, chief of the slaughterers,<sup>1291</sup> stripped off, and carried it to Babylon. And the army of the Chaldeans pursued Zedekiah himself as he fled by night along with seven hundred men, and surprised him in Jericho, and brought him to the king of Babylon at Reblatha. And the king pronounced judgment upon him in wrath, because he had violated the oath of the Lord, and the agreement he had made with him; and he slew his sons before his face, and put out Zedekiah's eyes. And he cast him into chains of iron, and carried him to Babylon; and there he remained grinding at the mill until the day of his death. And when he died, they took his body and cast it behind the wall of Nineveh. In his case is fulfilled the prophecy of Jeremiah, saying, "(As) I live, saith the Lord, though Jeconiah son of Jehoiakim king of Judah should become the signet upon my right hand, yet will I pluck thee thence; and I will give thee into the hands of them that seek thy life, of them whose face thou fearest, even into the hands of the Chaldeans. And I will cast thee out, and thy mother that bare thee, into a country where thou wast not born; and there ye shall die. But to the land which they desire in their souls, I will not send thee back. Dishonoured is Jeconias, like an unserviceable vessel, of which there is no use, since he is cast out and expelled into a land which he knew not. O earth, hear the word of the Lord. Write this man, a man excommunicate; for no man of his seed shall prosper (grow up), sitting upon the throne of David, ruling any more in Judah."<sup>1292</sup> Thus the captivity in Babylon befell them after the exodus from Egypt. When the whole people, then, was transported, and the city made desolate. and the sanctuary destroyed, that the word of the Lord might be fulfilled which He spake by the mouth of the prophet Jeremiah, saying, "The sanctuary shall be desolate seventy years;"<sup>1293</sup> then we find that the blessed Daniel prophesied in Babylon, and appeared as the vindicator of Susanna.



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1291 ἀρχιμάγειρος, "chief cook."

1292 [Jer. xxii. 24](#), etc.

1293 [Jer. xxv. 11](#).

## II.

The interpretation by Hippolytus, (bishop) of Rome, of the visions of Daniel and Nebuchadnezzar, taken in conjunction.<sup>1294</sup>

1. In speaking of a “lioness from the sea,”<sup>1295</sup> he meant the rising of the kingdom of Babylon, and that this was the “golden head of the image.” And in speaking of its “eagle wings,” he meant that king Nebuchadnezzar was exalted and that his glory was lifted up against God. Then he says “its wings were plucked off,” i.e., that his glory was destroyed; for he was driven out of his kingdom. And the words, “A man’s heart was given it, and it was made stand upon the feet of a man,” mean that he came to himself again, and recognised that he was but a man, and gave the glory to God. Then after the lioness he sees a second beast, “like a bear,” which signified the Persians. For after the Babylonians the Persians obtained the power. And in saying that “it had three ribs in its mouth,” he pointed to the three nations, Persians, Medes, and Babylonians, which were expressed in the image by the silver after the gold. Then comes the third beast, “a leopard,” which means the Greeks; for after the Persians, Alexander of Macedon had the power, when Darius was overthrown, which was also indicated by the brass in the image. And in saying that the beast “had four wings of a fowl, and four heads,” he showed most clearly how the kingdom of Alexander was parted into four divisions. For in speaking of four heads, he meant the four kings that arose out of it. For Alexander, when dying, divided his kingdom into four parts. Then he says, “The fourth beast (was) dreadful and terrible: it had iron teeth, and claws of brass.” Who, then, are meant by this but the Romans, whose kingdom, the kingdom that still stands, is expressed by the iron? “for,” says he, “its legs are of iron.”

2. After this, then, what remains, beloved, but the toes of the feet of the image, in which “part shall be of iron and part of clay mixed together?” By the toes of the feet he meant, mystically, the ten kings that rise out of that kingdom. As Daniel says, “I considered the beast; and, lo, (there were) ten horns behind, among which shall come up another little horn springing from them;” by which none other is meant than the antichrist that is to rise; and he shall set up the kingdom of Judah. And in saying that “three horns” were “plucked up by the roots” by this one, he indicates the three kings of Egypt, Libya, and Ethiopia, whom this one will slay in the array of war. And when he has conquered all, he will prove himself a terrible and savage tyrant, and will cause tribulation and persecution to the saints, exalting

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1294 The same method of explaining the two visions is also adopted by Jacobus Nisibenus, serm. v., and by his illustrious disciple Ephraem Syrus on [Dan. vii. 4](#). [Let me again refer to Dr. Pusey’s work on Daniel, as invaluable in this connection. The comments of our author on this book and on “the Antichrist,” *infra*, deserve special attention, as from a disciple of the disciples of St. John himself.]

1295 [Dan. vii.](#)

himself against them. And after him, it remains that “the stone” shall come from heaven which “smote the image” and shivered it, and subverted all the kingdoms, and gave the kingdom to the saints of the Most High. This “became a great mountain, and filled the whole earth.”

3. As these things, then, are destined to come to pass, and as the toes of the image turn out to be democracies,<sup>1296</sup> and the ten horns of the beast are distributed among ten kings, let us look at what is before us more carefully, and scan it, as it were, with open eye. The “golden head of the image” is identical with the “lioness,” by which the Babylonians were represented. “The golden shoulders and the arms of silver” are the same with the “bear,” by which the Persians and Medes are meant. “The belly and thighs of brass” are the “leopard,” by which the Greeks who ruled from Alexander onwards are intended. The “legs of iron” are the “dreadful and terrible beast,” by which the Romans who hold the empire now are meant. The “toes of clay and iron” are the “ten horns” which are to be. The “one other little horn springing up in their midst” is the “antichrist.” The stone that “smites the image and breaks it in pieces,” and that filled the whole earth, is Christ, who comes from heaven and brings judgment on the world.

4. But that we may not leave our subject at this point undemonstrated, we are obliged to discuss the matter of the times, of which a man should not speak hastily, because they are a light to him. For as the times are noted from the foundation of the world, and reckoned from Adam, they set clearly before us the matter with which our inquiry deals. For the first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and He suffered in the thirty-third year. And 6,000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day “on which God rested from all His works.”<sup>1297</sup> For the Sabbath is the type and emblem of the future kingdom of the saints, when they “shall reign with Christ,” when He comes from heaven, as John says in his Apocalypse: for “a day with the Lord is as a thousand years.”<sup>1298</sup> Since, then, in six days God made all things, it follows that 6,000 years must be fulfilled. And they are not yet fulfilled, as John says: “five are fallen; one is,” that is, the sixth; “the other is not yet come.”<sup>1299</sup>

5. In mentioning the “other,” moreover, he specifies the seventh, in which there is rest. But some one may be ready to say, How will you prove to me that the Saviour was born in the year 5500? Learn that easily, O man; for the things that took place of old in the wilderness,

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1296 [True in a.d. 1885. A very pregnant testimony to our own times.]

1297 This is what Photius condemned in Hippolytus. Irenæus, however, held the same opinion (book v. c. 28 and 29). The same view is expressed yet earlier in the Epistle of Barnabas (sec. 15). It was an opinion adopted from the rabbis.

1298 Ps. xc. 4.

1299 Apoc. xvii. 10.

under Moses, in the case of the tabernacle, were constituted types and emblems of spiritual mysteries, in order that, when the truth came in Christ in these last days, you might be able to perceive that these things were fulfilled. For He says to him, “And thou shalt make the ark of imperishable wood, and shalt overlay it with pure gold within and without; and thou shalt make the length of it two cubits and a half, and the breadth thereof one cubit and a half, and a cubit and a half the height;”<sup>1300</sup> which measures, when summed up together, make five cubits and a half, so that the 5500 years might be signified thereby.

6. At that time, then, the Saviour appeared and showed His own body to the world, (born) of the Virgin, who was the “ark overlaid with pure gold,” with the Word within and the Holy Spirit without; so that the truth is demonstrated, and the “ark” made manifest. From the birth of Christ, then, we must reckon the 500 years that remain to make up the 6000, and thus the end shall be. And that the Saviour appeared in the world, bearing the imperishable ark, His own body, at a time which was the fifth and half, John declares: “Now it was the sixth hour,”<sup>1301</sup> he says, intimating by that, one-half of the day. But a day with the Lord is 1000 years; and the half of that, therefore, is 500 years. For it was not meet that He should appear earlier, for the burden of the law still endured, nor yet when the sixth day was fulfilled (for the baptism is changed), but on the fifth and half, in order that in the remaining half time the gospel might be preached to the whole world, and that when the sixth day was completed He might end the present life.

7. Since, then, the Persians held the mastery for 330 years,<sup>1302</sup> and after them the Greeks, who were yet more glorious, held it for 300 years, of necessity the fourth beast, as being strong and mightier than all that were before it, will reign 500 years. When the times are fulfilled, and the ten horns spring from the beast in the last (times), then Antichrist will appear among them. When he makes war against the saints, and persecutes them, then may we expect the manifestation of the Lord from heaven.

8. The prophet having thus instructed us with all exactness as to the certainty of the things that are to be, broke off from his present subject, and passed again to the kingdom of the Persians and Greeks, recounting to us another vision which took place, and was fulfilled in its proper time; in order that, by establishing our belief in this, he might be able to present us to God as readier believers in the things that are to be. Accordingly, what he had narrated in the first vision, he again recounts in detail for the edification of the faithful. For by the

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1300 Ex. xxv. 10.

1301 John xix. 14.

1302 Migne thinks we should read διακόσια τριάκοντα, i.e., 230, as it is also in Julius Africanus, who was contemporary with Hippolytus. As to the duration of the Greek empire, Hippolytus and Africanus make it both 300 years, if we follow Jerome’s version of the latter in his comment on Dan. ix. 24. Eusebius makes it seventy years longer in his *Demonstr. Evang.*, viii. 2.

“ram pushing westward, and northward, and southward,” he means Darius, the king of the Persians, who overcame all the nations; “for,” says he, “these beasts shall not stand before him.” And by the “he-goat that came from the west,” he means Alexander the Macedonian, the king of the Greeks; and in that he “came against that very ram, and was moved with choler, and smote him upon the face, and shivered him, and cast him upon the ground, and stamped upon him,” this expresses just what has happened.

9. For Alexander waged war against Darius, and overcame him, and made himself master of the whole sovereignty, after routing and destroying his camp. Then, after the exaltation of the he-goat, his horn—the great one, namely—was broken; and there arose four horns under it, toward the four winds of heaven. For, when Alexander had made himself master of all the land of Persia, and had reduced its people into subjection, he thereupon died, after dividing his kingdom into four principalities, as has been shown above. And from that time “one horn was exalted, and waxed great, even to the power of heaven; and by him the sacrifice,” he says, “was disturbed, and righteousness cast down to the ground.”

10. For Antiochus arose, surnamed Epiphanes, who was of the line of Alexander. And after he had reigned in Syria, and brought under him all Egypt, he went up to Jerusalem, and entered the sanctuary, and seized all the treasures in the house of the Lord, and the golden candlestick, and the table, and the altar, and made a great slaughter in the land; even as it is written: “And the sanctuary shall be trodden under foot, unto evening and unto morning, a thousand and three hundred days.” For it happened that the sanctuary remained desolate during that period, three years and a half, that the thousand and three hundred days might be fulfilled; until Judas Maccabæus arose after the death of his father Matthias, and withstood him, and destroyed the encampment of Antiochus, and delivered the city, and recovered the sanctuary, and restored it in strict accordance with the law.

11. Since, then, the angel Gabriel also recounted these things to the prophet, as they have been understood by us, as they have also taken place, and as they have been all clearly described in the books of the Maccabees, let us see further what he says on the other weeks. For when he read the book of Jeremiah the prophet, in which it was written that the sanctuary would be desolate seventy years, he made confession with fastings and supplications, and prayed that the people might return sooner from their captivity to the city Jerusalem. Thus, then, he speaks in his account: “In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was king over the realm of the Chaldeans, I Daniel understood in the books the number of the years, as the word of the Lord had come to Jeremiah the prophet, for the accomplishment of the desolation of Jerusalem in seventy years,” etc.

12. After his confession and supplication, the angel says to him, “Thou art a man<sup>1303</sup> greatly beloved:” for thou desirest to see things of which thou shalt be informed by me; and

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1303 Literally, “a man of *desires*.” [Our author plays on this word, as if the desire of knowledge were referred to. Our Authorized Version is better, and the rendering might be “a man of loves.”]

in their own time these things will be fulfilled; and he touched me, saying, “Seventy weeks are determined upon thy people, and upon the holy city, to seal up sins and to blot out transgressions, and to seal up vision and prophet, and to anoint the Most Holy; and thou shalt know and understand, that from the going forth of words for the answer, and for the building of Jerusalem, unto Christ the Prince, shall be seven weeks, and threescore and two weeks.”

13. Having mentioned therefore seventy weeks, and having divided them into two parts, in order that what was spoken by him to the prophet might be better understood, he proceeds thus, “Unto Christ the Prince shall be seven weeks,” which make forty-nine years. It was in the twenty-first year that Daniel saw these things in Babylon. Hence, the forty-nine years added to the twenty-one, make up the seventy years, of which the blessed Jeremiah spake: “The sanctuary shall be desolate seventy years from the captivity that befell them under Nebuchadnezzar; and after these things the people will return, and sacrifice and offering will be presented, when Christ is their Prince.”<sup>1304</sup>

14. Now of what Christ does he speak, but of Jesus the son of Josedech, who returned at that time along with the people, and offered sacrifice according to the law, in the seventieth year, when the sanctuary was built? For all the kings and priests were styled Christs, because they were anointed with the holy oil, which Moses of old prepared. These, then, bore the name of the Lord in their own persons, showing aforetime the type, and presenting the image until the perfect King and Priest appeared from heaven, who alone did the will of the Father; as also it is written in Kings: “And I will raise me up a faithful priest, that shall do all things according to my heart.”<sup>1305</sup>

15. In order, then, to show the time when He is to come whom the blessed Daniel desired to see, he says, “And after seven weeks there are other threescore and two weeks,” which period embraces the space of 434 years. For after the return of the people from Babylon under the leadership of Jesus the son of Josedech, and Ezra the scribe, and Zerubbabel the son of Salathiel, of the tribe of David, there were 434 years unto the coming of Christ, in order that the Priest of priests might be manifested in the world, and that He who taketh away the sins of the world might be evidently set forth, as John speaks concerning Him: “Behold the Lamb of God, that taketh away the sin of the world!”<sup>1306</sup> And in like manner Gabriel says: “To blot out transgressions, and make reconciliation for sins.” But who has blotted out our transgressions? Paul the apostle teaches us, saying, “He is our peace who made both one;”<sup>1307</sup> and then, “Blotting out the handwriting of sins that was against us.”<sup>1308</sup>

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1304 [Jer. xxv. 11.](#)

1305 [1 Sam. ii. 35.](#)

1306 [John i. 29.](#)

1307 [Eph. ii. 14.](#)

1308 [Col. ii. 14.](#)

16. That transgressions, therefore, are blotted out, and that reconciliation is made for sins, is shown by this. But who are they who have reconciliation made for their sins, but they who believe on His name, and propitiate His countenance by good works? And that after the return of the people from Babylon there was a space of 434 years, until the time of the birth of Christ, may be easily understood. For, since the first covenant was given to the children of Israel after a period of 434 years, it follows that the second covenant also should be defined by the same space of time, in order that it might be expected by the people and easily recognised by the faithful.

17. And for this reason Gabriel says: "And to anoint the Most Holy." And the Most Holy is none else but the Son of God alone, who, when He came and manifested Himself, said to them, "The Spirit of the Lord is upon me, because He has anointed me;"<sup>1309</sup> and so forth. Whosoever, therefore, believed on the heavenly Priest, were cleansed by that same Priest, and their sins were blotted out. And whosoever believed not on Him, despising Him as a man, had their sins sealed, as those which could not be taken away; whence the angel, foreseeing that not all should believe on Him, said, "To finish sins, and to seal up sins." For as many as continued to disbelieve Him, even to the end, had their sins not finished, but sealed to be kept for judgment. But as many as will believe on Him as One able to remit sins, have their sins blotted out. Wherefore he says: "And to seal up vision and prophet."

18. For when He came who is the fulfilling of the law and of the prophets (for the law and the prophets were till John), it was necessary that the things spoken by them should be confirmed (sealed), in order that at the coming of the Lord all things loosed should be brought to light, and that things bound of old should now be loosed by Him, as the Lord said Himself to the rulers of the people, when they were indignant at the cure on the Sabbath-day: "Ye hypocrites, doth not each one of you loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound these eighteen years, be loosed on the Sabbath-day?"<sup>1310</sup> Whomsoever, therefore, Satan bound in chains, these did the Lord on His coming loose from the bonds of death, having bound our strong adversary and delivered humanity. As also Isaiah says: "Then will He say to those in chains, Go forth; and to them that are in darkness, Show yourselves."<sup>1311</sup>

19. And that the things spoken of old by the law and the prophets were all sealed, and that they were unknown to men, Isaiah declares when he says: "And they will deliver the book that is sealed to one that is learned, and will say to him, Read this; and he will say, I cannot read it, for it is sealed."<sup>1312</sup> It was meet and necessary that the things spoken of old

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1309 [Isa. lxi. 1](#); [Luke iv. 18](#).

1310 [Luke xiii. 15, 16](#).

1311 [Isa. xlix. 9](#).

1312 [Isa. xxix. 11](#).

by the prophets should be sealed to the unbelieving Pharisees, who thought that they understood the letter of the law, and be opened to the believing. The things, therefore, which of old were sealed, are now by the grace of God the Lord all open to the saints.

20. For He was Himself the perfect Seal, and the Church is the key: “He who openeth, and no man shutteth; and shutteth, and no man openeth,”<sup>1313</sup> as John says. And again, the same says: “And I saw, on the right hand of Him that sat on the throne, a book written within and without, sealed with seven seals; and I saw an angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?” and so forth. “And I beheld in the midst of the throne, and of the four beasts, a Lamb standing slain, having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth. And He came and took the book out of the right hand of Him that sat upon the throne. And when He had taken the book, the four beasts and four-and-twenty elders fell down before the Lamb, having harps and golden vials full of incense, which is the prayers of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood.”<sup>1314</sup> He took the book, therefore, and loosed it, in order that the things spoken concerning Him of old in secret, might now be proclaimed with boldness upon the house-tops.<sup>1315</sup>

21. For this reason, then, the angel says to Daniel, “Seal the words, for the vision is until the end of the time.” But to Christ it was not said “seal,” but “loose” the things bound of old; in order that, by His grace, we might know the will of the Father, and believe upon Him whom He has sent for the salvation of men, Jesus our Lord. He says, therefore, “They shall return, and the street shall be built, and the wall;” which in reality took place. For the people returned and built the city, and the temple, and the wall round about. Then he says: “After threescore and two weeks the times will be fulfilled, and one week will make a covenant with many; and in the midst (half) of the week sacrifice and oblation will be removed, and in the temple will be the abomination of desolations.”

22. For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested,<sup>1316</sup> viz., Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations. These things being thus recounted, the

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1313 [Apoc. iii. 7.](#)

1314 [Apoc. v.](#)

1315 [Cf. Matt. x. 27.](#)

1316 In the text, the word ἕως, “until,” is introduced, which seems spurious.

prophet again describes another vision to us. For he had no other care save to be accurately instructed in all things that are to be, and to prove himself an instructor in such.

23. He says then: “In the third year of Cyrus king of Persia, a word was revealed unto Daniel, whose name was Belshazzar; and the word was true, and great power and understanding were given him in the vision. In those days I Daniel was mourning three weeks of days. I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three weeks of days were fulfilled. On the fourth day of the first month I humbled myself,” says he, “one and twenty days,” praying to the living God, and asking of Him the revelation of the mystery. And the Father in truth heard me, and sent His own Word, to show what should happen by Him. And that took place, indeed, by the great river. For it was meet that the Son should be manifested there, where also He was to remove sins.

24. “And I lifted up mine eyes,” he says, “and, behold, a man clothed in linen.”<sup>1317</sup> In the first vision he says, “Behold, the angel Gabriel (was) sent.” Here, however, it is not so; but he sees the Lord, not yet indeed as perfect man, but with the appearance and form of man, as he says: “And, behold, a man clothed in linen.” For in being clothed in a various-coloured coat, he indicated mystically<sup>1318</sup> the variety of the graces of our calling. For the priestly coat was made up of different colours, as various nations waited for Christ’s coming, in order that we might be made up (as one body) of many colours. “And his loins were girded with the gold of Ophaz.”

25. Now the word “Ophaz,” which is a word transferred from Hebrew to Greek, denotes pure gold. With a pure girdle, therefore, he was girded round the loins. For the Word was to bear us all, binding us like a girdle round His body, in His own love. The complete body was His,<sup>1319</sup> but we are members in His body, united together, and sustained by the Word Himself. “And his body was like Tharses.”<sup>1320</sup> Now “Tharses,” by interpretation, is “Ethiopians.” For that it would be difficult to recognise Him, the prophet had thus already announced beforehand, intimating that He would be manifested in the flesh in the world, but that many would find it difficult to recognise Him. “And his face as lightning, and his eyes as lamps of fire;” for it was meet that the fiery and judicial power of the Word should be signified aforetime, in the exercise of which He will cause the fire (of His judgment) to light with justice upon the impious, and consume them.

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1317 βαδδίν.

1318 In the text, μυστηρίων (of “mysteries”), for which μυστηριωδῶς or μυστικῶς, “mystically,” is proposed.

1319 The Latin translation renders: His body was perfect.

1320 “Thares” (Θαρσείς) in Hippolytus. The Septuagint gives Θαρσίς as the translation of the Hebrew תְּרִשִׁי, rendered in our version as “beryl” (Dan. x. 6).

26. He added also these words: “And his arms and his feet like polished brass;” to denote the first calling of men, and the second calling like unto it, viz. of the Gentiles.<sup>1321</sup> “For the last shall be as the first; for I will set thy rulers as at the beginning, and thy leaders as before. And His voice was as the voice of a great multitude.”<sup>1322</sup> For all we who believe on Him in these days utter things oracular, as speaking by His mouth the things appointed by Him.

27. And after a little He says to him: “Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia. But I will show thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things but Michael your prince, and I left him there. For from the day that thou didst give thy countenance to be afflicted before the Lord thy God, thy prayer was heard, and I was sent to fight with the prince of Persia:” for a certain counsel was formed not to send the people away: “that therefore thy prayer might be speedily granted, I withstood him, and left Michael there.”

28. And who was he that spake, but the angel who was given to the people, as he says in the law of Moses: “I will not go with you, because the people is stiff-necked; but my angel shall go before along with you?”<sup>1323</sup> This (angel) withstood Moses at the inn, when he was bringing the child uncircumcised into Egypt. For it was not allowed Moses, who was the elder (or legate) and mediator of the law, and who proclaimed the covenant of the fathers, to introduce a child uncircumcised, lest he should be deemed a false prophet and deceiver by the people. “And now,” says he, “will I show the truth to thee.” Could the Truth have shown anything else but the truth?

29. He says therefore to him: “Behold, there shall stand up three kings in Persia: and the fourth shall be far richer than they all; and when he has got possession of his riches, he shall stand up against all the realms of Grecia. And a mighty king shall stand up, and shall rule with great dominion, and do according to his will; and when his kingdom stands, it shall be broken, and shall be divided toward the four winds of heaven.” These things we have already discussed above, when we discoursed upon the four beasts. But since Scripture now again sets them forth explicitly, we must also discourse upon them a second time, that we may not leave Scripture unused and unexplained.

30. “There shall stand up yet three kings,” he says, “in Persia; and the fourth shall be far richer than they all.” This has been fulfilled. For after Cyrus arose Darius, and then Artaxerxes. These were the three kings; (and) the Scripture is fulfilled. “And the fourth shall be far richer than they all.” Who is that but Darius, who reigned and made himself glorious,—who was rich, and assailed all the realms of Greece? Against him rose Alexander of Macedon, who destroyed his kingdom; and after he had reduced the Persians, his own kingdom was

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1321 [Isa. i. 26.](#)

1322 [Apoc. xix. 6.](#)

1323 [Ex. xxxii. 4; xxxiii. 3.](#)

divided toward the four winds of heaven. For Alexander at his death divided his kingdom into four principalities. “And a king shall stand up, and shall enter into the fortress of the king of Egypt.”

31. For Antiochus became king of Syria. He held the sovereignty in the 107th year of the kingdom of the Greeks. And in those same times indeed he made war against Ptolemy king of Egypt, and conquered him, and won the power. On returning from Egypt he went up to Jerusalem, in the 103d year, and carrying off with him all the treasures of the Lord’s house, he marched to Antioch. And after two years of days the king sent his raiser of taxes<sup>1324</sup> into the cities of Judea, to compel the Jews to forsake the laws of their fathers, and submit to the decrees of the king. And he came, and tried to compel them, saying, “Come forth, and do the commandment of the king, and ye shall live.”

32. But they said, “We will not come forth: neither will we do the king’s commandment; we will die in our innocency: and he slew of them a thousand souls.”<sup>1325</sup> The things, therefore, which were spoken to the blessed Daniel are fulfilled: “And my servants shall be afflicted, and shall fall by famine, and by sword, and by captivity.”<sup>1326</sup> Daniel, however, adds: “And they shall be holpen with a little help.” For at that time Matthias arose, and Judas Maccabæus, and helped them, and delivered them from the hand of the Greeks.

33. That therefore was fulfilled which was spoken in the Scripture. He proceeds then thus: “And the (king’s) daughter of the South shall come to the king of the North to make an agreement with him; and the arms of him that bringeth her shall not stand; and she, too, shall be smitten, and shall fall, and he that bringeth her.” For this was a certain Ptolemais,<sup>1327</sup> queen of Egypt. At that time indeed she went forth with her two sons, Ptolemy and Philometor, to make an agreement with Antiochus king of Syria; and when she came to Scythopolis, she was slain there. For he who brought her betrayed her. At that same time, the two brothers made war against each other, and Philometor was slain, and Ptolemy gained the power.

34. War, then, was again made by Ptolemy against Antiochus, (and) Antiochus met him. For thus saith the Scripture: “And the king of the South shall stand up against the king of the North, and her seed shall stand up against him.” And what seed but Ptolemy, who made war with Antiochus? And Antiochus having gone forth against him, and having failed to overcome him, had to flee, and returned to Antioch, and collected a larger host. Ptolemy accordingly took his whole equipment, and carried it into Egypt. And the Scripture is fulfilled,

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1324 φορολόγον.

1325 1 Macc. ii. 33.

1326 Dan. xi. 33.

1327 He seems to refer to Cleopatra, wife and niece of Physco. For Lathyrus was sometimes called Philometor in ridicule (ἐπὶ χλευασμῶ), as Pausanias says in the *Attica*.

as Daniel says: And he shall carry off into Egypt their gods, and their cast-works, and all their precious (vessels of) gold.

35. And after these things Antiochus went forth a second time to make war against him, and overcome Ptolemy. And after these events Antiochus commenced hostilities again against the children of Israel, and despatched one Nicanor with a large army to subdue the Jews, at the time when Judas, after the death of Matthias, ruled the people; and so forth, as is written in the Maccabees. These events having taken place, the Scripture says again: “And there shall stand up another king, and he shall prevail upon the earth; and the king of the South shall stand up, and he shall obtain his daughter to wife.”

36. For it happened that there arose a certain Alexander,<sup>1328</sup> son of Philip. He withstood Antiochus<sup>1329</sup> at that time, and made war upon him, and cut him off, and gained possession of the kingdom. Then he sent to Ptolemy king of Egypt, saying, Give me thy daughter Cleopatra to wife. And he gave her to Alexander to wife. And thus the Scripture is fulfilled, when it says: “And he shall obtain his daughter to wife.” And it says further: “And he shall corrupt her, and she shall not be his wife.” This also has been truly fulfilled. For after Ptolemy had given him his daughter, he returned, and saw the mighty and glorious kingdom of Alexander. And coveting its possession, he spoke falsely to Alexander, as the Scripture says: “And the two kings shall speak lies at (one) table.” And, in sooth, Ptolemy betook himself to Egypt, and collected a great army, and attacked the city at the time when Alexander had marched into Cilicia.

37. Ptolemy then invaded the country, and established garrisons throughout the cities; and on making himself master of Judea, set out for his daughter, and sent letters to Demetrius in the islands, saying, Come and meet me here, and I will give thee my daughter Cleopatra to wife, for Alexander has sought to kill me. Demetrius came accordingly, and Ptolemy received him, and gave him her who had been destined for Alexander. Thus is fulfilled that which is written: “And he shall corrupt her, and she shall not be his wife.” Alexander was slain. Then Ptolemy wore two crowns, that of Syria and that of Egypt, and died the third day after he had assumed them. Thus is fulfilled that which is written in Scripture: “And they shall not give him the glory of the kingdom.” For he died, and received not honour from all as king.

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1328 He refers to Alexander I. king of Syria, of whom we read in *1 Macc. x*. He pretended to be the son of Antiochus Epiphanes, and even gained a decree of the senate of Rome in his favour as such. Yet he was a person of unknown origin, as indeed he acknowledged himself in his choice of the designation *Theopator*. Livy calls him “a man unknown, and of uncertain parentage” (*homo ignotus et incertae stirpis*). So Hippolytus calls him here, “a certain Alexander” (τινα). He had also other surnames, e.g., Euergetes, Balas, etc.

1329 For “Antiochus” in the text, read “Demetrius.”

38. The prophet then, after thus recounting the things which have taken place already, and been fulfilled in their times, declares yet another mystery to us, while he points out the last times. For he says: "And there shall rise up another shameless king; and he shall exalt himself above every god, and shall magnify himself, and shall speak marvellous things, and shall prosper till the indignation be accomplished;" and so forth. "And these shall escape out of his hand, Edom, and Moab, and the chief (or principality) of the children of Ammon. And he shall stretch forth his hand upon the land; and the land of Egypt shall not escape. And he shall have power over the secret treasures of gold and silver, and over all the precious things of Egypt and of the Libyans, and the Ethiopians in their strongholds."

39. Thus, then, does the prophet set forth these things concerning the Antichrist, who shall be shameless, a war-maker, and despot, who, exalting himself above all kings and above every god, shall build the city of Jerusalem, and restore the sanctuary. Him the impious will worship as God, and will bend to him the knee, thinking him to be the Christ. He shall cut off the two witnesses and forerunners of Christ, who proclaim His glorious kingdom from heaven, as it is said: "And I will give (power) unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."<sup>1330</sup> As also it was announced to Daniel: "And one week shall confirm a covenant with many; and in the midst of the week it shall be that the sacrifice and oblation shall be removed"—that the one week might be shown to be divided into two. The two witnesses, then, shall preach three years and a half; and Antichrist shall make war upon the saints during the rest of the week, and desolate the world, that what is written may be fulfilled: "And they shall make the abomination of desolation for a thousand two hundred and ninety days."

40. Daniel has spoken, therefore, of two abominations; the one of destruction, and the other of desolation. What is that of destruction, but that which Antiochus established there at the time? And what is that of desolation, but that which shall be universal when Antichrist comes? "And there shall escape out of his hand, Edom, and Moab, and the chief of the children of Ammon." For these are they who ally themselves with him on account of their kinship, and first address him as king. Those of Edom are the sons of Esau, who inhabit Mount Seir. And Moab and Ammon are they who are descended from his two daughters, as Isaiah also says: "And they shall fly (extend themselves) in the ships of strangers, and they shall also plunder the sea; and those from the east, and from the west, and the north, shall give them honour: and the children of Ammon shall first obey them."<sup>1331</sup> He shall be proclaimed king by them, and shall be magnified by all, and shall prove himself an abomination

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1330 [Apoc. xi. 3.](#)

1331 [Isa. xi. 14.](#)

of desolation to the world, and shall reign for a thousand two hundred and ninety days. “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days;” for when the abomination cometh and makes war upon the saints, whosoever shall survive his days, and reach the forty-five days, while the other period of fifty days advances, to him the kingdom of heaven comes. Antichrist, indeed, enters even into part of the fifty days, but the saints shall inherit the kingdom along with Christ.

41. These things being thus narrated, Daniel proceeds: “And, behold, there stood two men, the one on this side of the bank of the river, and the other on that side; and they made answer to the man that stood upon the bank of the river, and said to him, How long shall it be to the end of these wonderful words which thou hast spoken? And I heard the man clothed in linen, who was upon the water of the river; and he lifted up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be for a time, times, and an half; and they shall know all these things when the dispersion is accomplished.”

42. Who, then, were the two men who stood on the bank of the river, but the law and the prophets? And who was he who stood upon the water, but He concerning whom they prophesied of old, who in the last times was to be borne witness to by the Father at the Jordan, and to be declared to the people boldly by John, “who wore the casty<sup>1332</sup> of the scribe about his loins, and was clothed with a linen coat of various colours?” These, therefore, interrogate Him, knowing that to Him were given all government and power, in order to learn accurately of Him when He will bring the judgment on the world, and when the things spoken by Him will be fulfilled. And He, desiring by all means to convince them, lifted His right hand and His left hand to heaven, and swore by Him that liveth for ever. Who is He that swore, and by whom swore He? Manifestly the Son by the Father, saying, The Father liveth for ever, but in a time, and times, and an half, when the dispersion is accomplished, they shall know all these things.

43. By the stretching forth of His two hands He signified His passion; and by mentioning “a time, and times, and an half, when the dispersion is accomplished,” He indicated the three years and a half of Antichrist. For by “a time” He means a year, and by “times” two years, and by an “half time” half a year. These are the thousand two hundred and ninety days of which Daniel prophesied for the finishing of the passion, and the accomplishment of the dispersion when Antichrist comes. In those days they shall know all these things. And from the time of the removal of the continuous sacrifice there are also reckoned one thousand two hundred and ninety days. (Then) iniquity shall abound, as the Lord also says: “Because iniquity shall abound, the love of many shall wax cold.”<sup>1333</sup>

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1332 Girdle.

1333 [Matt. xxiv. 12.](#)

44. And that divisions will arise when the falling away takes place, is without doubt. And when divisions arise, love is chilled. The words, “Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days,” have also their value, as the Lord said: “But he that shall endure unto the end, the same shall be saved.” Wherefore let us by no means admit the falling away, lest iniquity abound, and the abomination of desolation—that is, the adversary—overtake us. And He said to him, “unto evening”—that is, unto the consummation—“and morning.” What is “morning?” The day of resurrection. For that is the beginning of another age, as the morning is the beginning of the day. And the thousand and four hundred days are the light of the world. For on the appearing of the light in the world (as He says, “I am the light of the world”), the sanctuary shall be purged, as he said,<sup>1334</sup> (of) the adversary. For it cannot by any means be purged but by his destruction.

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1334 The text gives ὁ ἀντικείμενος, which is corrupt.

III.

Scholia on Daniel.<sup>1335</sup>

**Chap. i. 1** “In the third year of the reign of Jehoiakim.” The Scripture narrates these things, with the purpose of intimating the second captivity of the people, when Jehoiakim and the three youths with him, together with Daniel, were taken captive and carried off.

2. “And the Lord gave,” etc. These words, “and the Lord gave,” are written, that no one, in reading the introduction to the book, may attribute their capture to the strength of the captors and the slackness of their chief. And it is well said, “with part,” for the deportation was for the correction, not the ruin, of the whole nation, that there might be no misapplication of the cause.

8. “And Daniel purposed in his heart.” Oh, blessed are they who thus kept the covenant of the fathers, and transgressed not the law given by Moses, but feared the God proclaimed by him. These, though captives in a strange land, were not seduced by delicate meats, nor were they slaves to the pleasures of wine, nor were they caught by the bait of princely glory. But they kept their mouth holy and pure, that pure speech might proceed from pure mouths, and praise with such (mouths) the heavenly Father.

12. “Prove now thy servants.” They teach that it is not earthly meats that give to men their beauty and strength, but the grace of God bestowed by the Word. “And after a little.” Thou hast seen the incorruptible faith of the youths, and the unalterable fear of God. They asked an interval of ten days, to prove therein that man cannot otherwise find grace with God than by believing the word preached by the Lord.

19. “And among them all, was found none like Daniel.” These men, who were proved faithful witnesses in Babylon, were led by the Word in all wisdom, that by their means the idols of the Babylonians should be put to shame, and that Nebuchadnezzar should be overcome by three youths, and that by their faith the fire in the furnace should be kept at bay, and the desire of the wicked elders (or chiefs) proved vain.

**Chap. ii. 3** “I have dreamed a dream.” The dream, then, which was seen by the king was not an earthly dream, so that it might be interpreted by the wise of the world; but it was a heavenly dream, fulfilled in its proper times, according to the counsel and foreknowledge of God. And for this reason it was kept secret from men who think of earthly things, that to those who seek after heavenly things heavenly mysteries might be revealed. And, indeed, there was a similar case in Egypt in the time of Pharaoh and Joseph.

5. “The thing is gone from me.” For this purpose was the vision concealed from the king, that he who was chosen of God., viz., Daniel, might be shown to be a prophet. For



1335 Mai, *Script. vet. collectio nova*, i. p. iii. pp. 29–56.

when things concealed from some are revealed by another, he who tells them is of necessity shown to be a prophet.

10. “And they say, There is not a man.” Whereas, therefore, they declared it to be impossible that what was asked by the king should be told by man; God showed them, that what is impossible with man is possible with God.

14. “Arioch, the captain of the king’s guard” (literally, “the chief slaughterer or cook”). For as the cook slays all animals and cooks them, of a similar nature was his occupation. And the rulers of the world slay men, butchering them like brute beasts.

23. “Because Thou hast given me wisdom and might.” We ought therefore to mark the goodness of God, how He straightway reveals and shows (Himself) to the worthy, and to those that fear Him, fulfilling their prayers and supplications, as the prophet says: “Who is wise, and he shall understand these things? and prudent, and he shall know them?”<sup>1336</sup>

27. “Cannot the wise men, the magicians.” He instructs the king not to seek an explanation of heavenly mysteries from earthly men, for they shall be accomplished in their due time by God.

29. “As for thee, O king, thy thoughts.” For the king, on making himself master of the land of Egypt, and getting hold of the country of Judea, and carrying off the people, thought upon his bed what should be after these things; and He who knows the secrets of all, and searcheth the thoughts of the hearts, revealed to him by means of the image the things that were to be. And He hid from him the vision, in order that the counsels of God might not be interpreted by the wise men of Babylon, but that by the blessed Daniel, as a prophet of God, things kept secret from all might be made manifest.

31. “Behold a great image.” How, then, should we not mark the things prophesied of old in Babylon by Daniel, and now yet in the course of fulfilment in the world? For the image shown at that time to Nebuchadnezzar furnished a type of the whole world. In these times the Babylonians were sovereign over all, and these were the golden head of the image. And then, after them, the Persians held the supremacy for 245 years, and they were represented by the silver. Then the Greeks had the supremacy, beginning with Alexander of Macedon, for 300 years, so that they were the brass. After them came the Romans, who were the iron legs of the image, for they were strong as iron. Then (we have) the toes of clay and iron, to signify the democracies that were subsequently to rise, partitioned among the ten toes of the image, in which shall be iron mixed with clay.

31. “Thou sawest,” etc. Apollinaris on this: He looked, and behold, as it were, an image. For it did not appear to him as an actual object, presented to the view of an onlooker, but as an image or semblance. And while it contains in it many things together, that is in such a way that it is not really one, but manifold. For it comprised a summary of all kingdoms;

and its exceeding splendour was on account of the glory of the kings, and its terrible appearance on account of their power. Eusebius Pamphili, and Hippolytus the most holy bishop of Rome, compare the dream of Nebuchadnezzar now in question with the vision of the prophet Daniel. Since these have given a different interpretation of this vision now before us in their expositions, I deemed it necessary to transcribe what is said by Eusebius of Cæsarea, who bears the surname Pamphili, in the 15th book of his *Gospel Demonstration*;<sup>1337</sup> for he expounds the whole vision in these terms: “I think that this (i.e., the vision of Nebuchadnezzar) differs in nothing from the vision of the prophet. For as the prophet saw a great sea, so the king saw a great image. And again, as the prophet saw four beasts, which he interpreted as four kingdoms, so the king was given to understand four kingdoms under the gold, and silver, and brass, and iron. And again, as the prophet saw the division of the ten horns of the last beast, and three horns broken by one; so the king, in like manner, saw in the extremities of the image one part iron and another clay. And besides this, as the prophet, after the vision of the four kingdoms, saw the Son of man receive dominion, and power, and a kingdom; so also the king thought he saw a stone smite the whole image, and become a great mountain and fill the sea. And rightly so. For it was quite consistent in the king, whose view of the spectacle of life was so false, and who admired the beauty of the mere sensible colours, so to speak, in the picture set up to view, to liken the life of all men to a great image; but (it became) the prophet to compare the great and mighty tumult of life to a mighty sea. And it was fitting that the king, who prized the substances deemed precious among men, gold, and silver, and brass, and iron, should liken to these substances the kingdoms that held the sovereignty at different times in the life of men; but that the prophet should describe these same kingdoms under the likeness of beasts, in accordance with the manner of their rule. And again, the king—who was puffed up, as it seems, in his own conceit, and plumed himself on the power of his ancestors—is shown the vicissitude to which affairs are subject, and the end destined for all the kingdoms of earth, with the view of teaching him to lay aside his pride in himself, and understand that there is nothing stable among men, but only that which is the appointed end of all things—the kingdom of God. For after the first kingdom of the Assyrians, which was denoted by the gold, there will be the second kingdom of the Persians, expressed by the silver; and then the third kingdom of the Macedonians, signified by the brass; and after it, the fourth kingdom of the Romans will succeed, more powerful than those that went before it; for which reason also it was likened to iron. For of it is said: “And the fourth kingdom shall be strong as iron; as iron breaketh and subdueth all things, so shall it break and subdue all things.” And after all these kingdoms which have been mentioned, the kingdom of God is represented by the stone that breaks the whole image. And the prophet, in conformity with this, does not see the kingdom



1337 This book is not now extant, the first ten alone having reached our time.

which comes at the end of all these things, until he has in order described the four dominions mentioned under the four beasts. And I think that the visions shown, both to the king and to the prophet, were visions of these four kingdoms alone, and of none others, because by these the nation of the Jews was held in bondage from the times of the prophet.”

33. “His feet,” etc. Hippolytus: In the vision of the prophet, the ten horns are the things that are yet to be.

34. “Thou sawest till that a stone was cut.” Thou sawest, as it were, a stone cut without hands, and smiting the image upon its feet. For the human kingdom was decisively separated from the divine; with reference to which it is written, “as it were cut.” The stroke, however, smites the extremities, and in these it broke all dominion that is upon earth.

45. “And the dream is certain.” That no one, therefore, may have any doubt whether the things announced shall turn out so or not, the prophet has confirmed them with the words, “And the dream is certain, and the interpretation thereof sure;” I have not erred in the interpretation of the vision.

46. “Then king Nebuchadnezzar fell upon his face.” Nebuchadnezzar hearing these things, and being put in remembrance of his vision, knew that what was spoken by Daniel was true. How great is the power of the grace of God, beloved, that one who a little before was doomed to death with the other wise men of Babylon, should now be worshipped by the king, not as man, but as God! “He commanded that they should offer manaa”<sup>1338</sup> (i.e., in Chaldee, “oblation”) “and sweet odours unto him.” Of old, too, the Lord made a similar announcement to Moses, saying, “See, I have made thee a god to Pharaoh;”<sup>1339</sup> in order that, on account of the signs wrought by him in the land of Egypt, Moses might no longer be reckoned a man, but be worshipped as a god by the Egyptians.

48. “Then the king made Daniel a great man.” For as he had humbled himself, and presented himself as the least among all men, God made him great, and the king established him as ruler over the whole land of Babylon. Just as also Pharaoh did to Joseph, appointing him then to be ruler over the whole land of Egypt.

49. “And Daniel requested,” etc. For as they had united with Daniel in prayer to God that the vision might be revealed to him, so Daniel, when he obtained great honour from the king, made mention of them, explaining to the king what had been done by them, in order that they also should be deemed worthy of some honour as fellow-seers and worshippers of God. For when they asked heavenly things from the Lord, they received also earthly things from the king.

Chap. iii. 1 “In the eighteenth year,” etc. (These words are wanting in the Vulgate, etc.) A considerable space of time having elapsed, therefore, and the eighteenth year being now

1338 [The *minchah*, that is.]

1339 Ex. vii. 1.

in its course, the king, calling to mind his vision, “made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits.” For as the blessed Daniel, in interpreting the vision, had answered the king, saying, “Thou art this head of gold in the image,” the king, being puffed up with this address, and elated in heart, made a copy of this image, in order that he might be worshipped by all as God.

7. “All the people fell.” Some (did so) because they feared the king himself; but all (or “most”), because they were idolaters, obeyed the word commanded by the king.

16. “Shadrach, Meshach, and Abednego answered,” etc. These three youths are become an example to all faithful men, inasmuch as they did not fear the crowd of satraps, neither did they tremble when they heard the king’s words, nor did they shrink when they saw the flame of the blazing furnace, but deemed all men and the whole world as nought, and kept the fear of God alone before their eyes. Daniel, though he stood at a distance and kept silence, encouraged them to be of good cheer as he smiled to them. And he rejoiced also himself at the witness they bore, understanding, as he did, that the three youths would receive a crown in triumph over the devil.

19. “And commanded that they should heat the furnace one seven times more.” He bids the vast furnace be heated one seven times more, as if he were already overcome by them. In earthly things, then, the king was superior; but in faith toward God the three youths were superior. Tell me, Nebuchadnezzar, with what purpose you order them to be cast into the fire bound? Is it lest they might escape, if they should have their feet unbound, and thus be able to extinguish the fire? But thou doest not these things of thyself, but there is another who worketh these things by thy means.

47.<sup>1340</sup> “And the flame streamed forth.” The fire, he means, was driven from within by the angel, and burst forth outwardly. See how even the fire appears intelligent, as if it recognised and punished the guilty. For it did not touch the servants of God, but it consumed the unbelieving and impious Chaldeans. Those who were within were besprinkled with a (cooling) dew by the angel, while those who thought they stood in safety outside the furnace were destroyed by the fire. The men who cast in the youths were burned by the flame, which caught them on all sides, as I suppose, when they went to bind the youths.

92 (i.e., 25). “And the form of the fourth is like the Son of God.” Tell me, Nebuchadnezzar, when didst thou see the Son of God, that thou shouldst confess that this is the Son of God? And who pricked thy heart, that thou shouldst utter such a word? And with what eyes wert thou able to look into this light? And why was this manifested to thee alone, and to none of the satraps about thee? But, as it is written, “The heart of a king is in the hand of God:” the hand of God is here, whereby the Word pricked his heart, so that he might recog-

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1340 The verses are numbered according to the Greek translation, which incorporates the apocryphal “song of the three holy children.”

nise Him in the furnace, and glorify Him. And this idea of ours is not without good ground. For as the children of Israel were destined to see God in the world, and yet not to believe on Him, the Scripture showed beforehand that the Gentiles would recognise Him incarnate, whom, while not incarnate, Nebuchadnezzar saw and recognised of old in the furnace, and acknowledged to be the Son of God.

93 (i.e., 26). “And he said, Shadrach, Meshach, and Abednego.” The three youths he thus called by name. But he found no name by which to call the fourth. For He was not yet that Jesus born of the Virgin.

97 (i.e., 30). “Then the king promoted,” etc. For as they honoured God by giving themselves up to death, so, too, they were themselves honoured not only by God, but also by the king. And they taught strange and foreign nations also to worship God.

**Chap. vii. 1** “And he wrote the dream.” The things, therefore, which were revealed to the blessed prophet by the Spirit in visions, these he also recounted fully for others, that he might not appear to prophesy of the future to himself alone, but might be proved a prophet to others also, who wish to search the divine Scriptures.

2. “And behold the four winds.” He means created existence in its fourfold division.

3. “And four great beasts.” As various beasts then were shown to the blessed Daniel, and these different from each other, we should understand that the truth of the narrative deals not with certain beasts, but, under the type and image of different beasts, exhibits the kingdoms that have risen in this world in power over the race of man. For by the great sea he means the whole world.

4. “Till the wings thereof were plucked.” For this happened in reality in the time of Nebuchadnezzar, as has been shown in the preceding book. And he bears witness directly that this very thing was fulfilled in himself; for he was driven out of the kingdom, and stripped of his glory, and of the greatness which he formerly possessed. “And after a little:” the words, “It was made stand upon the feet as a man, and a man’s heart was given to it,” signify that Nebuchadnezzar, when he humbled himself, and acknowledged that he was but a man, in subjection under the power of God, and made supplication to the Lord, found mercy with Him, and was restored to his own kingdom and honour.

5. “A second beast like to a bear.” To represent the kingdom of the Persians. “And it had three ribs.” The three nations he calls three ribs. The meaning, therefore, is this: that beast had the dominion, and these others under it were the Medes, Assyrians, and Babylonians. “And they said thus to it, Arise, devour.” For the Persians arising in these times, devastated every land, and made many men subject to them, and slew them. For as this beast, the bear, is a foul animal, and carnivorous, tearing with claws and teeth, such also was the kingdom of the Persians, who held the supremacy for two hundred and thirty years.

6. “And, lo, another beast like a leopard.” In mentioning a leopard, he means the kingdom of the Greeks, over whom Alexander of Macedon was king. And he likened them to a leopard,



because they were quick and inventive in thought, and bitter in heart, just as that animal is many-coloured in appearance, and quick in wounding and in drinking man's blood.

"The beast had also four heads." When the kingdom of Alexander was exalted, and grew, and acquired a name over the whole world, his kingdom was divided into four principalities. For Alexander, when near his end, partitioned his kingdom among his four comrades of the same race, viz., "Seleucus, Demetrius, Ptolemy, and Philip;" and all these assumed crowns, as Daniel prophesies, and as it is written in the first book of Maccabees.

7. "And behold a fourth beast." Now, that there has arisen no other kingdom after that of the Greeks except that which stands sovereign at present, is manifest to all. This one has iron teeth, because it subdues and reduces all by its strength, just as iron does. And the rest it did tread with its feet, for there is no other kingdom remaining after this one, but from it will spring ten horns.

"And it had ten horns." For as the prophet said already of the leopard, that the beast had four heads, and that was fulfilled, and Alexander's kingdom was divided into four principalities, so also now we ought to look for the ten horns which are to spring from it, when the time of the beast shall be fulfilled, and the little horn, which is Antichrist, shall appear suddenly in their midst, and righteousness shall be banished from the earth, and the whole world shall reach its consummation. So that we ought not to anticipate the counsel of God, but exercise patience and prayer, that we fall not on such times. We should not, however, refuse to believe that these things will come to pass. For if the things which the prophets predicted in former times have not been realized, then we need not look for these things. But if those former things did happen in their proper seasons, as was foretold, these things also shall certainly be fulfilled.

8. "I considered the horns." That is to say, I looked intently at the beast, and was astonished at everything about it, but especially at the number of the horns. For the appearance of this beast differed from that of the other beasts in kind.

13. "And came to the Ancient of days." By the Ancient of days he means none other than the Lord and God and Ruler of all, and even of Christ Himself, who maketh the days old, and yet becometh not old Himself by times and days.

14. "His dominion is an everlasting dominion." The Father, having put all things in subjection to His own Son, both things in heaven and things on earth, showed Him forth by all as the first-begotten of God, in order that, along with the Father, He might be approved the Son of God before angels, and be manifested as the Lord also of angels: (He showed Him forth also as) the first-begotten of a virgin, that He might be seen to be in Himself the Creator anew of the first-formed Adam, (and) as the first-begotten from the dead, that He might become Himself the first-fruits of our resurrection.

"Which shall not pass away." He exhibited all the dominion given by the Father to His own Son, who is manifested as King of all in heaven and on earth, and under the earth, and

as Judge of all: of all in heaven, because He was born the Word, of the heart of the Father before all; and of all in earth, because He was made man, and created Adam anew of Himself; and of all under the earth, because He was also numbered among the dead, and preached to the souls of the saints, (and) by death overcame death.

17. “Which shall arise.” For when the three beasts have finished their course, and been removed, and the one still stands in vigour,—if this one, too, is removed, then finally earthly things (shall) end, and heavenly things begin; that the indissoluble and everlasting kingdom of the saints may be brought to view, and the heavenly King manifested to all, no longer in figure, like one seen in vision, or revealed in a pillar of cloud upon the top of a mountain, but amid the powers and armies of angels, as God incarnate and man, Son of God and Son of man—coming from heaven as the world’s Judge.

19. “And I inquired about the fourth beast.” It is to the fourth kingdom, of which we have already spoken, that he here refers: that kingdom, than which no greater kingdom of like nature has arisen upon the earth; from which also ten horns are to spring, and to be apportioned among ten crowns. And amid these another little horn shall rise, which is that of Antichrist. And it shall pluck by the roots the three others before it; that is to say, he shall subvert the three kings of Egypt, Libya, and Ethiopia, with the view of acquiring for himself universal dominion. And after conquering the remaining seven horns, he will at last begin, inflated by a strange and wicked spirit, to stir up war against the saints, and to persecute all everywhere, with the aim of being glorified by all, and being worshipped as God.

22. “Until the Ancient of days come.” That is, when at length the Judge of judges and the King of kings comes from heaven, who shall subvert the whole dominion and power of the adversary, and shall consume all with the eternal fire of punishment. But to His servants, and prophets, and martyrs, and to all who fear Him, He will give an everlasting kingdom; that is, they shall possess the endless enjoyment of good.

25. “Until a time, and times, and the dividing of time.” This denotes three years and a half.

**Chap. ix. 21** “And, behold, the man Gabriel...flying.” You see how the prophet likens the speed of the angels to a winged bird, on account of the light and rapid motion with which these spirits fly so quickly in discharge of orders.

**Chap. x. 6** “And the voice of His words.” For all we who now believe on Him declare the words of Christ, as if we spake by His mouth the things enjoined by Him.

7. “And I saw,” etc. For it is to His saints that fear Him, and to them alone, that He reveals Himself. For if any one seems to be living now in the Church, and yet has not the fear of God, his companionship with the saints will avail him nothing.

12. “Thy words were heard.” Behold how much the piety of a righteous man availeth, that to him alone, as to one worthy, things not yet to be manifested in the world should be revealed.



13. “And lo, Michael.” Who is Michael but the angel assigned to the people? As (God) says to Moses, “I will not go with you in the way, because the people are stiff-necked; but my angel shall go with you.”

16. “My inwards are turned” (A.V., “my sorrows are turned upon me”). For it was meet that, at the appearing of the Lord, what was above should be turned beneath, in order that also what was beneath might come above.—I require time, he says, to recover myself, and to be able to endure the words and to make reply to what is said.—But while I was in this position, he continues, I was strengthened beyond my hope. For one unseen touched me, and straightway my weakness was removed, and I was restored to my former strength. For whenever all the strength of our life and its glory pass from us, then are we strengthened by Christ, who stretches forth His hand and raises the living from among the dead, and as it were from Hades itself, to the resurrection of life.

18. “And he strengthened me.” For whenever the Word has made us of good hope with regard to the future, we are able also readily to hear His voice.

20. “To fight with the prince of Persia.” For from the day that thou didst humble thyself before the Lord thy God thy prayer was heard, and I was sent “to fight with the prince of Persia.” For there was a design not to let the people go. Therefore, that thy prayer might be speedily answered, “I stood up against him.”

**Chap. xii. 1** “There shall be a time of trouble.” For at that time there shall be great trouble, such as has not been from the foundation of the world, when some in one way, and others in another, shall be sent through every city and country to destroy the faithful; and the saints shall travel from the west to the east, and shall be driven in persecution from the east to the south, while others shall conceal themselves in the mountains and caves; and the abomination shall war against them everywhere, and shall cut them off by sea and by land by his decree, and shall endeavour by every means to destroy them out of the world; and they shall not be able any longer to sell their own property, nor to buy from strangers, unless one keeps and carries with him the name of the beast, or bears its mark upon his forehead. For then they shall all be driven out from every place, and dragged from their own homes and haled into prison, and punished with all manner of punishment, and cast out from the whole world.

2. “These shall awake to everlasting life.” That is, those who have believed in the true life, and who have their names written in the book of life. “And these to shame.” That is, those who are attached to Antichrist, and who are cast with him into everlasting punishment.

3. “And they that be wise shall shine.” And the Lord has said the same thing in the Gospel: “Then shall the righteous shine forth as the sun.”<sup>1341</sup>

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1341 [Matt. xiii. 43.](#)

7. “For a time, times, and an half.” By this he indicated the three and a half years of Antichrist. For by a time he means a year; and by times, two years; and by an half time, half a year. These are the “one thousand two hundred and ninety days” of which Daniel prophesied.

9. “The words are closed up and sealed.” For as a man cannot tell what God has prepared for the saints; for neither has eye seen nor ear heard, nor has it entered into the heart of man (to conceive) these things, into which even the saints, too, shall then eagerly desire to look; so He said to him, “For the words are sealed until the time of the end; until many shall be chosen and tried with fire.” And who are they who are chosen, but those who believe the word of truth, so as to be made white thereby, and to cast off the filth of sin, and put on the heavenly, pure, and glorious Holy Spirit, in order that, when the Bridegroom comes, they may go in straightway with Him?

11. “The abomination of desolation shall be given (set up).” Daniel speaks, therefore, of two abominations: the one of destruction, which Antiochus set up in its appointed time, and which bears a relation to that of desolation, and the other universal, when Antichrist shall come. For, as Daniel says, he too shall be set up for the destruction of many.<sup>1342</sup>



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1342 “By the most holy Hippolytus, (bishop) of Rome: The Exact Account of the Times,” etc. From Gallandi. This fragment seems to have belonged to the beginning or introduction to the commentary of Hippolytus on Daniel.

IV.

Other Fragments on Daniel.<sup>1343</sup>

For when the iron legs that now hold the sovereignty have given place to the feet and the toes, in accordance with the representation of the terrible beast, as has also been signified in the former times, then from heaven will come the stone that smites the image, and breaks it; and it will subvert all the kingdoms, and give the kingdom to the saints of the Most High. This is the stone which becomes a great mountain, and fills the earth, and of which it is written: "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days. And there was given Him dominion, and glory, and a kingdom; and all peoples, nations, and languages shall serve Him: His power is an everlasting power, which shall not pass away, and His kingdom shall not be destroyed."<sup>1344</sup>

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1343 In *Anastasius Sinaita*, quæst. xlvi. p. 327.

1344 [Dan. vii. 13.](#)

V.

On the Song of the Three Children.<sup>1345</sup>

“O Ananias, Azarias, and Misael, bless ye the Lord; O ye apostles, prophets, and martyrs of the Lord, bless ye the Lord: praise Him, and exalt Him above all, for ever.”

We may well marvel at the words of the three youths in the furnace, how they enumerated all created things, so that not one of them might be reckoned free and independent in itself; but, summing up and naming them all together, both things in heaven, and things in earth, and things under the earth, they showed them to be all the servants of God, who created all things by the Word, that no one should boast that any of the creatures was without birth and beginning.

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1345 From the *Catena Patrum in Psalmos et Cantica*, vol. iii. ed. Corderianæ, pp. 951, ad v. 87.

VI.

On Susannah.<sup>1346</sup>

What is narrated here, happened at a later time, although it is placed before the first book (at the beginning of the book). For it was a custom with the writers to narrate many things in an inverted order in their writings. For we find also in the prophets some visions recorded among the first and fulfilled among the last; and again, on the other hand, some recorded among the last and fulfilled first. And this was done by the disposition of the Spirit, that the devil might not understand the things spoken in parables by the prophets, and might not a second time lay his snares and ruin man.

**Ver. 1.** “Called Joacim.” This Joacim, being a stranger in Babylon, obtains Susannah in marriage. And she was the daughter of Chelcias the priest,<sup>1347</sup> who found the book of the law in the house of the Lord, when Josiah the king commanded him to purify the holy of holies. His brother was Jeremiah the prophet, who was carried, with the remnant that was left after the deportation of the people to Babylon, into Egypt, and dwelt in Taphnæ;<sup>1348</sup> and, while prophesying there, he was stoned to death by the people.

“A very fair woman, and one that feared the Lord,” etc. For by the fruit produced, the tree also is easily known. For men who are pious and zealous for the law, bring into the world children worthy of God; such as he who became a prophet and witness of Christ, and she who was found chaste and faithful in Babylon, whose honour and chastity were the occasion of the manifestation of the blessed Daniel as a prophet.

4. “Now Joacim was a great rich man,” etc. We must therefore seek the explanation of this. For how could those who were captives, and had been made subject to the Babylonians, meet together in the same place, as if they were their own masters? In this matter, therefore, we should observe that Nebuchadnezzar, after their deportation, treated them kindly, and permitted them to meet together, and do all things according to the law.

7. “And at noon Susannah went into (her husband’s garden).” Susannah prefigured the Church; and Joacim, her husband, Christ; and the garden, the calling of the saints, who are planted like fruitful trees in the Church. And Babylon is the world; and the two elders are set forth as a figure of the two peoples that plot against the Church—the one, namely, of the circumcision, and the other of the Gentiles. For the words, “were appointed rulers of



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1346 This apocryphal story of Susannah is found in the Greek texts of the LXX. and Theodotion, in the old Latin and Vulgate, and in the Syriac and Arabic versions. But there is no evidence that it ever formed part of the Hebrew, or of the original Syriac text. It is generally placed at the beginning of the book, as in the Greek mss. and the old Latin, but is also sometimes set at the end, as in the Vulgate, ed. Compl.

1347 2 Kings xxii. 8.

1348 Jer. xliii. 8.

the people and judges,” (mean) that in this world they exercise authority and rule, judging the righteous unrighteously.

8. “And the two elders saw her.” These things the rulers of the Jews wish now to expunge from the book, and assert that these things did not happen in Babylon, because they are ashamed of what was done then by the elders.

9. “And they perverted their own mind.” For how, indeed, can those who have been the enemies and corruptors of the Church judge righteously, or look up to heaven with pure heart, when they have become the slaves of the prince of this world?

10. “And they were both wounded with her (love).” This word is to be taken in truth; for always the two peoples, being wounded (instigated) by Satan working in them, strive to raise persecutions and afflictions against the Church, and seek how they may corrupt her, though they do not agree with each other.

12. “And they watched diligently.” And this, too, is to be noted. For up to the present time both the Gentiles and the Jews of the circumcision watch and busy themselves with the dealings of the Church, desiring to suborn false witnesses against us, as the apostle says: “And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus.”<sup>1349</sup>

It is a kind of sin to be anxious to give the mind to women.

14. “And when they were gone out, they parted the one from the other.” As to their parting the one from the other at the hour of dinner (luncheon), this signifies that in the matter of earthly meats the Jews and the Gentiles are not at one; but in their views, and in all worldly matters, they are of one mind, and can meet each other.

14. “And asking one another, they acknowledged their lust.” Thus, in revealing themselves to each other, they foreshadow the time when they shall be proved by their thoughts, and shall have to give account to God for all the sin which they have done, as Solomon says: “And scrutiny shall destroy the ungodly.”<sup>1350</sup> For these are convicted by the scrutiny.

15. “As they watched a fit time.” What fit time but that of the passover, at which the laver is prepared in the garden for those who burn, and Susannah washes herself, and is presented as a pure bride to God?

“With two maids only.” For when the Church desires to take the laver according to use, she must of necessity have two handmaids to accompany her. For it is by faith on Christ and love to God that the Church confesses and receives the laver.

18. “And she said to her maids, Bring me oil.” For faith and love prepare oil and unguents to those who are washed. But what were these unguents, but the commandments of the holy Word? And what was the oil, but the power of the Holy Spirit, with which believers are

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1349 Gal. ii. 4.

1350 Prov. i. 32; in our version given as, “The prosperity of fools shall destroy them.”

anointed as with ointment after the laver of washing? All these things were figuratively represented in the blessed Susannah, for our sakes, that we who now believe on God might not regard the things that are done now in the Church as strange, but believe them all to have been set forth in figure by the patriarchs of old, as the apostle also says: “Now these things happened unto them for ensamples: and they were written for our instruction, on whom the ends of the world are come.”<sup>1351</sup>

18. “And they went out at privy doors;” showing thus by anticipation, that he who desires to partake of the water in the garden must renounce the broad gate, and enter by the strait and narrow.<sup>1352</sup>

“And they saw not the elders.” For as of old the devil was concealed in the serpent in the garden, so now too, concealed in the elders, he fired them with his own lust, that he might again a second time corrupt Eve.

20. “Behold, the garden doors are shut.” O wicked rulers, and filled with the workings of the devil, did Moses deliver these things to you? And while ye read the law yourselves, do ye teach others thus? Thou that sayest, “Thou shalt not kill,” dost thou kill? Thou that sayest, “Thou shalt not covet,” dost thou desire to corrupt the wife of thy neighbour?

“And we are in love with thee.” Why, ye lawless, do ye strive to gain over a chaste and guileless soul by deceitful words, in order to satisfy your own lust?

21. “If thou wilt not, we will bear witness against thee.” This wicked audacity with which you begin, comes of the deceitfulness that lurks in you from the beginning. And there was in reality a young man with her, that one<sup>1353</sup> of yours; one from heaven, not to have intercourse with her, but to bear witness to her truth.

22. “And Susannah sighed.” The blessed Susannah, then, when she heard these words, was troubled in her heart, and set a watch upon her mouth, not wishing to be defiled by the wicked elders. Now it is in our power also to apprehend the real meaning of all that befell Susannah. For you may find this also fulfilled in the present condition of the Church. For when the two peoples conspire to destroy any of the saints, they watch for a fit time, and enter the house of God while all there are praying and praising God, and seize some of them, and carry them off, and keep hold of them, saying, Come, consent with us, and worship our Gods; and if not, we will bear witness against you. And when they refuse, they drag them before the court and accuse them of acting contrary to the decrees of Cæsar, and condemn them to death.

“I am straitened on every side.” Behold the words of a chaste woman, and one dear to God: “I am straitened on every side.” For the Church is afflicted and straitened, not only by

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1351 [1 Cor. x. 11.](#)

1352 [Matt. vii. 13, 14.](#)

1353 That is, Daniel, present in the spirit of prophecy.—Combef.

the Jews, but also by the Gentiles, and by those who are called Christians, but are not such in reality. For they, observing her chaste and happy life, strive to ruin her.

“For if I do this thing, it is death to me.” For to be disobedient to God, and obedient to men, works eternal death and punishment.

“And if I do it not, I cannot escape your hands.” And this indeed is said with truth. For they who are brought into judgment for the sake of God’s name, if they do what is commanded them by men, die to God, and shall live in the world. But if they refuse to do what is commanded them by men, they escape not the hands of their judges, but are condemned by them.

23. “It is better for me not to do it.” For it is better to die by the hand of wicked men and live with God, than, by consenting to them, to be delivered from them and fall into the hands of God.

24. “And Susannah cried with a loud voice.” And to whom did Susannah cry but to God? as Isaiah says: “Then shalt thou call, and the Lord shall answer thee; whilst thou art yet speaking, He shall say, Lo, here I am.”<sup>1354</sup>

“And the two elders cried out against her.” For the wicked never cease to cry out against us, and to say: Away with such from off the earth, for it is not fit that they should live. In an evangelical sense, Susannah despised them who kill the body, in order that she might save her soul from death. Now sin is the death of the soul, and especially (the sin of) adultery. For when the soul that is united with Christ forsakes its faith, it is given over to perpetual death, viz., eternal punishment. And in confirmation of this, in the case of the transgression and violation of marriage unions in the flesh, the law has decreed the penalty of death.

25. “Then ran the one and opened the gates;” pointing to the broad and spacious way on which they who follow such persons perish.

31. “Now Susannah was a very delicate woman.” Not that she had meretricious adornments about her person, as Jezebel had, or eyes painted with divers colours; but that she had the adornment of faith, and chastity, and sanctity.

34. “And laid their hands upon her head;” that at least by touching her they might satisfy their lust.

35. “And she was weeping.” For by her tears she attracted the (regard of) the Word from heaven, who was with tears to raise the dead Lazarus.

41. “Then the assembly believed them.” It becomes us, then, to be steadfast in every duty, and to give no heed to lies, and to yield no obsequious obedience to the persons of rulers, knowing that we have to give account to God; but if we follow the truth, and aim at the exact rule of faith, we shall be well-pleasing to God.

44. “And the Lord heard her voice.” For those who call upon Him from a pure heart, God heareth. But from those who (call upon Him) in deceit and hypocrisy, God turneth away His face.

52. “O thou that art waxen old in wickedness.” Now, since at the outset, in the introduction, we explained that the two elders are to be taken as a type of the two peoples, that of the circumcision and that of the Gentiles, which are always enemies of the Church; let us mark the words of Daniel, and learn that the Scripture deals falsely with us in nothing. For, addressing the first elder, he censures him as one instructed in the law; while he addresses the other as a Gentile, calling him “the seed of Chanaan,” although he was then among the circumcision.

55. “For even now the angel of God.” He shows also, that when Susannah prayed to God, and was heard, the angel was sent then to help her, just as was the case in the instance of Tobias<sup>1355</sup> and Sara. For when they prayed, the supplication of both of them was heard in the same day and the same hour, and the angel Raphael was sent to heal them both.

61. “And they arose against the two elders;” that the saying might be fulfilled, “Whoso diggeth a pit for his neighbour, shall fall therein.”<sup>1356</sup>

To all these things, therefore, we ought to give heed, beloved, fearing lest any one be overtaken in any transgression, and risk the loss of his soul, knowing as we do that God is the Judge of all; and the Word<sup>1357</sup> Himself is the Eye which nothing that is done in the world escapes. Therefore, always watchful in heart and pure in life, let us imitate Susannah.



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1355 [Tobit iii. 17.](#)

1356 [Prov. xxvi. 27.](#)

1357 Cotelierius reads ὅλος instead of ὁ λόγος, and so = and He is Himself the whole or universal eye.