

Daniel

the magistrates, over all the wise men of Babylon.

49 And Daniel requested of the king, and he appointed over the works of the province of Babylon, Sidrach, Misach, and Abdenago: but Daniel himself was in the doors of the king.

Chapter 3

Nabuchodonosor setteth up a statue, commanding all under pain of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to do, 14. are cast into a burning furnace, 24. wherein they walk, defended by an Angel from burning: praying, and Praising God, 51. with an hymn, 57. inviting all creatures to praise him. 91. which the king admiring confesseth, and proclaimeth, that their God is the only true God.

(a) This huge statue of ninety foot in height and nine in breadth contained a great Mass of gold. Which the king made to show his riches, to terrify his enemies & to represent himself, that he might be adored therein as a god. *St. Jerome.*

1 **NABUCHODONOSOR** the king made (a) a statue of gold in height of sixty cubits, in breadth of six cubits, and he set it in the field of Dura of the province of Babylon.

2 Therefore Nabuchodonosor the king sent to call to gather the nobles, the magistrates, and judges, dukes, and tyrants, and rulers, and all the princes of the countries, that they should come together to the dedication of the statue, which Nabuchodonosor the king had erected.

3 Then were the nobles gathered together, the magistrates, and judges, the dukes, and tyrants, & the great men that were placed in regiments, and all the princes of the countries, to come together to the dedication of the statue, which Nabuchodonosor the king had erected. And they stood in the sight of the statue, which Nabuchodonosor the king had set up.

4 And the crier cried mightily: To you peoples, and tribes, and tongues it is said:

5 In the hour that you shall hear the sound of the trumpet, & pipe, and harp, of the dulcimer, and psalter, and symphony, & all kind of musical instruments: falling adore ye the golden statue, which Nabuchodonosor the king hath set up.

6 But if any man shall not adore (b) prostrate, he shall the self same hour be cast into a furnace of burning fire.

7 After this therefore forthwith as all the peoples heard the sound of the trumpet, the pipe, & harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments: all the peoples, tribes, and tongues falling adored the golden statue, which Nabuchodonosor the king had set up.

8 And forthwith in the very same time men of Chaldee coming accused the Jews,

9 and said to Nabuchodonosor the king: King forever live:

10 thou, o king hast made a decree, that every man which shall hear the sound of the trumpet, of the pipe, and harp, of the dulcimer, and psalter, of the symphony, and of all kind of musical instruments, prostrate himself, and adore the golden statue:

11 and if any man do not prostrate on the ground adore, that he be cast into a furnace of burning fire.

(b) Practice of this Idolatry consisted in falling prostrate on the ground before the statue; some times it consisteth in offering incense to idols; and the like: Now in England personal presence at heretical service or sermon is a distinctive sign of conformity to the protestants pretended religion; because such presence is there exacted for this purpose.

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12 There are therefore men of Jewry, whom thou didst appoint over the works of the country of Babylon, Sidrach, Misach, and Abdenago: these men, o king, have contemned thy decree: thy gods they worship not, and the golden statue, which thou hast erected, they adore not.

13 Then Nabuchodonosor in fury, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediately were brought before the king.

14 And Nabuchodonosor the king pronouncing, said to them: In deed Sidrach, Misach, and Abdenago, do not you worship my gods, & the golden statue that I have set up do not you adore?

15 Now therefore if you be ready, in what hour soever you shall hear the sound of the trumpet, the pipe, the harp, of the dulcimer, and psalter, and Symphony, and of all kind of musical instruments, prostrate yourselves, & adore the statue which I have made: but if you adore not, the selfsame hour you shall be cast into the furnace of burning fire: and what God is there, that shall deliver you out of my hand?

16 Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor; We must not answer thee concerning this thing.

17 For behold our God, whom we worship, (c) can save us from the furnace of burning fire, and out of thy hands, o king, deliver us.

18 But if he will not, be it known to thee, o king, that we worship not thy gods, & the golden statue, which thou hast erected, we adore not.

19 Then was Nabuchodonosor replenished with fury: and the look of his face was altered upon Sidrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more, then it had been accustomed to be heated.

20 And commanded the strongest men of his host, to bind the feet of Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

21 And forthwith those men being bound with their breeches, * and head attire, and shoes, and garments were cast into the furnace of burning fire.

* or caps.

22 For the commandant of the king did urge, and the furnace was heated exceedingly. Moreover the flame of the fire flew those men, that had cast in Sidrach, Misach, and Abdenago.

23 But these three men, that is, Sidrach Misach, and Abdenago fell in the midst of the furnace of burning fire, bound together.

That which followeth I found not in the Hebrew volumes.

24 And they walked in the midst of the flame Praising God, and blessing our Lord.

25 And Azarias standing prayed thus, and opening his mouth in the midst of the fire, he said:

26 Blessed art thou o Lord the God of our fathers, and laudable, and glorious is thy name forever:

27 because thou art just in all things, which thou hast done to us, and all thy works are true, and thy ways right, and all thy judgments true.

(c) By this most modest & confident answer they professed their assured faith of Gods omnipotent power, not knowing whether it was his Divine will to deliver them from the fire or no: resolving to suffer with patience what soever he would permit to fall unto them.

Though these parcels were not in the Hebrew, in St. Jerome's time, yet either had been in the Hebrew or Chaldee, or at least were Canonical scripture; as we have proved in the argument of this book.

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28 For thou hast done true judgments according to all things, that thou hast brought in upon us, and upon the holy city of our fathers Jerusalem: because in truth, & in judgment thou hast brought in all these things for our sins.

29 For we have sinned, and done unjustly revolting from thee: and we have offended in all things;

30 and thy precepts we have not heard, nor observed, nor done as thou hadst commanded us, that it might be well with us.

31 all things therefore that thou hast brought in upon us, and all things that thou hast done to us, thou hast done with true judgment:

32 and thou hast delivered us into the hands of our enemies unjust, and most wicked, and prevaricators, & to an unjust king and most wicked above all the earth.

33 And now we can not open the mouth: we are become a confusion, and reproach to thy servants, & to them that worship thee.

(d) In the very same manner Moyses prayed, & pacified Gods wrath. *Exo.* 32.

34 Deliver us not forever, we beseech thee, for thy name sake, and dissipate not thy testament:

35 neither take thou away thy mercy from us (d) for Abraham thy beloved, and Isaac thy servant, and Israel thy holy one:

36 to whom thou hast spoken, promising that thou wouldest multiply their seed as the stars of heaven, and as the sand that is in the sea shore.

(e) Sedecias being dead, and Joachin kept in prison, there was none in state of a king amongst the Jews: neither was there at this time any prophet in all Jewry: for Daniel himself and Ezechiel were in Babylon: and Jeremie was either dead or in Ægypt.

37 Because o Lord we are diminished more then all nations, and are abased in all the earth this day for our sins.

38 And there is not at this time (e) prince, & duke, and prophet, nor holocaust, nor sacrifice, nor oblation, nor incense, nor place of first fruits before thee,

39 that we may find thy mercy: but in contrite mind, & spirit of humility let us be received.

40 As in holocaust of rams, and bulls, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: because there is no confusion to them that trust in thee.

41 And now we follow thee in all our heart, and fear thee, and seek thy face.

42 Confound us not, but do with us according to thy meekness, and according to the multitude of thy mercy.

43 And deliver us in thy marvels, and give Glory to thy name o Lord:

44 and let all be confounded that show evils to thy servants, let them be confounded in all thy might, and let their strength be broken:

45 and let them know that thou art the Lord, the only God, and glorious over the round world.

46 And the kings servants that had cast them in, ceased not to heat the furnace, with * Naphtha, & tow, and pitch, and dry sticks,

47 and the flame mounted out above the furnace nine and forty cubits:

48 and it brake forth, and burnt them whom it found by the furnace, of the Chaldees.

**chalky
clay, or
lime*

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49 But the Angel of our Lord descended with Azarias, and his fellows into the furnace: and he shook the flame of the fire out of the furnace,

50 and made the midst of the furnace as a wind of dew blowing, and the fire touched them not at all, nor pained them, nor did them any grievance.

51 Then these three as out of one mouth praised, and glorified, and blessed God in the furnace, saying:

52 Blessed art thou o Lord the God of our fathers: and laudable, and glorious, and super exalted forever: and blessed is the holy name of thy Glory: and laudable, and super exalted in all ages.

53 Blessed art thou in the holy temple of thy Glory: & passing laudable, and passing glorious forever.

54 Blessed art thou in the throne of thy kingdom, and passing laudable, and super exalted forever.

55 Blessed art thou, that beholdest the depths, and sittest upon the Cherubs: and laudable, and super exalted forever.

56 Blessed art thou in the firmament of heaven: and laudable and glorious forever.

57 all (f) works of our Lord bless ye our Lord, praise and super exalt him forever.

58 Bless our Lord ye Angels of our Lord: praise & super exalt him forever.

59 Ye heavens bless our Lord: praise and super exalt him forever.

60 all waters that are above the heavens, bless ye our Lord: praise and super exalt him forever.

61 Bless our Lord all ye powers of our Lord: praise and super exalt him forever.

62 Sun and Moon bless ye our Lord: praise and super exalt him forever.

63 Stars of heavens bless ye our Lord: praise and super exalt him forever.

64 every shower, & dew bless ye our Lord: praise and super exalt him forever.

65 all spirits of God bless ye our Lord: praise and super exalt him forever.

66 Fire and heat bless ye our Lord: praise and super exalt him forever.

67 Cold and heat bless ye our Lord: praise and super exalt him forever.

68 Dews and hoar frost bless ye our Lord: praise and super exalt him forever.

69 Frost and cold bless ye our Lord: praise and super exalt him forever.

70 Ice and snows bless ye our Lord: praise and super exalt him forever.

71 Nights and days bless ye our Lord: praise and super exalt him forever.

72 Light and (g) darkness bless ye our Lord: praise and super exalt him forever.

73 Lightnings and clouds bless ye our Lord: praise and super exalt him forever.

74 Let the earth bless our Lord: praise and super exalt him forever.

75 Mountains and little hills bless ye our Lord: praise and super exalt him

(f) Holy Angels do incessantly praise God, & therefore need not to be invited thereto: sensible creatures do not properly praise God, because they have not understanding nor will: but the meaning of this invitation is, to congratulate that Angels do always without intermission praise God, & to exhort all men in consideration of all Gods works spiritual & corporal, to praise him, as most Worthy to be praised by all men.

(g) Privations of things have also their decent course in the universal state of creatures: Darkness praiseth God, that is, bringeth forth praise in the hearts of considerative men. *St. Aug. li. de natura boni c. 16.*

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forever.

76 all things that spring in the earth bless ye our Lord: praise and super exalt him forever.

77 Bless our Lord ye fountains: praise and super exalt him forever.

78 Seas and rivers bless ye our Lord: praise and super exalt him forever.

79 Whales, and all things that move in the waters, bless ye our Lord: praise and super exalt him forever.

80 Bless our Lord all ye fowls of heaven: praise and super exalt him forever.

81 all beasts and cattle bless ye our Lord: praise and super exalt him forever.

82 Sons of men bless ye our Lord: praise and super exalt him forever.

83 Let Israel bless our Lord: praise and super exalt him forever.

84 Priests of our Lord bless ye our Lord: praise and super exalt him forever.

85 Servants of our Lord bless ye our Lord: praise and super exalt him forever.

86 Spirits and souls of the just bless ye our Lord: praise and super exalt him forever.

87 holy and humble of heart bless ye our Lord: praise and super exalt him forever.

88 Ananias, Azarias, and Misael, bless ye our Lord: praise and super exalt him forever.

St. Jerome's words.

(h) The fire burned their bands, but not their garments nor bodies: so God useth the service of his creatures to give comfort to his servants, and not torment, St. Greg. li.

3. c. 18. dialo. Where he writeth the like miracle, when the Goths would have burned St. Benedict.

(i) This fourth was the Angel that averted the force of the fire from them. v. 49. & 95.

Because he hath delivered us from hell, and saved us out of the hand of death, and delivered us out of the midst of the burning flame, and out of the midst of the fire hath he rid us.

89 Confess ye to our Lord, because he is good: because his mercy is forever.

90 all religious bless ye our Lord the God of gods: praise and confess ye to him, because his mercy is unto all worlds.

Hitherto is not in the Hebrew: and that which we have put, is translated out of the Edition of Theodotion.

91 Then Nabuchodonosor the king was astonished, and he arose hastily, & said to his nobles: Did we not cast three men (h) fettered into the midst of the fire? Who answering the king, said: It is true o king.

92 He answered, and said: Behold I see four men loose, and walking in the midst of the fire, and there is no corruption in them, & the form of (i) the fourth is like to the son of God.

93 Then came Nabuchodonosor to the door of the furnace of burning fire, and said: Sidrach, Misach, & Abdenago servants of the high God, go ye forth, and come. And forthwith Sidrach, Misach, and Abdenago went out of the midst of the fire.

94 And the nobles, and the magistrates, and judges, and the potentates of the king being gathered together, beheld those men, that the fire had no power on their bodies, & not a hair of their head was singed, yea their breeches were not altered, & the sent of the fire had not passed by them.

95 And Nabuchodonosor breaking forth, said: Blessed be the God of them, to

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(k) They were not only restored to their former authority, as prefects *over the works. ch. 2. v. 49.* but were also more advance, as this place insinuateth.

wit, of Sidrach, Misach, and Abdenago, who hath sent his Angel, and hath delivered his servants that believed in him: and they changed the kings word, & delivered their bodies that they might not serve, and might not adore any god, except their own God.

96 By me therefore this decree is made, that every people, tribe, and tongue, whatsoever shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so save.

97 Then did the king (k) promote Sidrach, Misach, and Abdenago in the province of Babylon.

98 Nabuchodonosor the king, to all peoples, nations, and tongues, that dwell in the whole earth, peace be multiplied unto you.

99 The high God hath wrought signs and marvelous things with me. It hath pleased me therefore to publish

100 his signs, because they are great: and his marvels, because they are strong: and his kingdom an Everlasting kingdom, & his power in generation and to generation.

Chapter 4

King Nabuchodonosor having another dream, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warranted to speak freely, showeth that the king shall become like a beast in form seven years: 28. the same is confirmed by a voice from heaven: 30. and being fulfilled, he is at last restored to his own form, and state.

(a) It seemeth that Daniel inserted this particular history as the king in his own person and words reported it after his restoration It is also probable that the king had this dream about the 34. year of his reign. For he reigning in all 43. years, lived seven years among beasts into which state he fell one year after this dream, v. 26. and lived about a year more or less after his restoration.

1 I (a) Nabuchodonosor was quiet in my house, and flourishing in my palace.

2 I saw a dream that made me sore afraid: and my cogitations in my bed, and the visions of my head disturbed me.

3 And by me there was a decree set forth, that all the wise men of Babylon should be brought into my sight, and that they should show me the solution of the dream.

4 Then came in the soothsayers, magicians, Chaldees, and Diviners, and I told the dream in their sight: & the solution thereof they showed me not:

5 till their colleague Daniel came into my sight, whose name is Baltassar, according to the name of my God, who hath the spirit of the holy gods in himself: and I told the dream before him.

6 Baltassar prince of the soothsayers, because I know that thou hast the spirit of the holy gods in thee, and no secret is impossible to thee: tell thou the visions of my dreams, which I have seen, and the solution of them.

7 The vision of my head in my bed, I saw, and behold a tree in the midst of the earth, and the height thereof exceeding.

8 A great tree, and strong: and the height thereof touching the heaven: the sight thereof was even to the ends of all the earth.

9 The leaves thereof most fair, and the fruit thereof exceeding much: and the food of all things in it: under it dwelt cattle, and beasts, and in the boughs