

THE PRAYER OF AZARIAH AND THE SONG OF THE THREE CHILDREN

INTRODUCTION

§ 1. SHORT ACCOUNT OF THE BOOK.

THE subject of this introduction is not really a 'book'; and it is sometimes known as the 'First Addition' to the canonical Book of Daniel. It is an illustrative interpolation inserted in that book after iii. 23; and is found there, forming an integral part of the book,¹ in Theodotion, the LXX, Vulgate, and some other versions dependent on the LXX. It is absent from the Aramaic text.

It consists of four parts:

(a) *Verses 1, 2.* An introductory verse or verses connecting it with the narrative. This introduction occurs in two different forms in the LXX and in Theodotion.²

(b) *Verses 3-22.* A 'Prayer' ascribed to Azariah, one of the 'Three Children' who were thrown into the fiery furnace.

This 'Prayer' begins with praise to God (3) and an acknowledgement of His justice (4), especially in the judgement executed upon Israel (5-10). There follows a prayer for deliverance, for His Name's sake (11); because of His promise to the Patriarchs (12, 13); because of their great sufferings and true repentance (14-19). The Prayer concludes with an appeal for deliverance, for the punishment of the enemies of Israel, and for the world-wide manifestation of the glory of God (20-22).

(c) *Verses 23-27.* A narrative as to the further heating of the furnace, the burning up of the Chaldeans round about, and the descent of the Angel of the Lord into the furnace to protect the 'Three Children'.

(d) *Verses 28-68.* The Song of the Three Children with an introductory verse.

The Song is an ascription of praise to God, in which all His creatures, animate and inanimate, are called upon to glorify Him.

Verses 35-65 have the same refrain, 'Sing His praise and highly exalt Him for ever,' slightly varied in verse 52. These verses form the *Benedicite*.³

§ 2. TITLE OF THE BOOK.

Just as this 'Addition' is not really a book, so originally, being merely a section of the Greek *Daniel*, it had no separate title. Thus Swete⁴ says, 'In the Greek MSS. no break or separate title divides these Greek additions from the rest of the text.'⁵ But the Alex. MS. gives the Prayer and the Song under the titles 'Prayer of Azarias' and 'Hymn of our Father' as two of the fourteen hymns which it inserts as an appendix to the Psalter. Other MSS. head the Song 'Hymn of the Three Children'. The Vulgate inserts after Dan. iii. 23 the note *Quae sequuntur in hebraeis voluminibus non reperi.* Then follows our 'Addition' and then another note, *Hucusque in Hebraeo non habetur: et quae posuimus de Theodotionis editione translata sunt.*

Lagarde in his edition of the Syriac version of the Apocrypha gives the heading 'Prayer of Hananiah and his companions' from one MS., and from Walton (literally) 'Prayer of the House of Hananiah'; the meaning of the latter phrase being the same as the former.⁶

In the A.V. and R.V. the whole 'Addition' is placed under the title 'The Song of the Three Holy Children', adding the note, 'Which followeth in the third Chapter of DANIEL after this place,—fell down bound into the midst of the burning fiery furnace.—Verse 23. That which followeth is not in the Hebrew, to wit, And they walked—unto these words. Then Nebuchadnezzar—verse 24.'

In the Prayer Book verses 35-65 form one of the canticles of the Morning Service, the opening words of the Latin version, *Benedicite, Omnia Opera*, being used as a title.

¹ But cf. below, § 2.

² Cf. below and notes on verses 1 f.

³ Cf. below, § 7.

⁴ *Introduction to the O.T. in Greek*, p. 260.

⁵ Tischendorf in his edition of the Vatican LXX inserted titles in brackets, hence the statement sometimes made that these titles are given in the Vatican MS.

⁶ pp. xxi, 126.

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§ 3. THE MSS.

The LXX version of *Daniel* was almost universally displaced at an early date by that of Theodotion, made in the first half of the second century A.D. The English versions are made from Theodotion.

The MSS. may be classified thus:

(a) MSS. of Theodotion's Version.¹

A. *Codex Alexandrinus* contains the whole 'Addition' as part of *Daniel* and also the Prayer and Song as two of the Canticles.

B. *Codex Vaticanus*.

V. *Codex Venetus*.

Q. *Codex Marchalianus*, a complete copy of the Prophets preserved in the Vatican Library, written in Egypt not later than the sixth century. The margins supply copious extracts from the various Greek versions.²

F. *Codex Cryptoferratensis*, in the Basilian Monastery of Grotta Ferrata, a volume consisting partly of palimpsest leaves of an uncial MS. of the Prophets of the eighth or ninth century. This is available for Dan. i. 1-11 a, iii. 1-5 a, 37 b-52 a, vii. 1-viii. 19 a, ix. 15 b, 26 a, xii. 4 b-13.³

R. *Psalterium Graeco-Latinum Veronense*, 'a bilingual Psalter of Western origin and attributed to the sixth century . . . the property of the Chapter of Verona,' includes the Song as one of eight canticles supplementary to the Psalter.⁴

T. *Psalterium Purpureum Turicense*, a Western uncial, ascribed by Tischendorf to the seventh century, containing the Psalter, followed by canticles, including the Prayer and the Song. Verses 14-19 are wanting. It is in the municipal library of Zurich.⁵

Swete, pp. 165 ff., further enumerates a large number of cursive MSS. of, or including, *Daniel*.

(b) MS. of the LXX.

This version is only extant in the cursive MS. 87, the *Codex Chisianus*, in the library of the Chigi family at Rome. It contains Jer., Baruch, Lam., Ep. of Jeremiah, the LXX *Daniel*, Hippolytus on *Daniel*, Theodotion's *Daniel*, Ezek. and Isaiah. It is usually assigned to the ninth century.⁶

§ 4. THE ANCIENT VERSIONS.⁷

(a) *The Old Latin of Daniel* is extant in various fragments and patristic quotations. These show that the version included our 'Addition'. F. C. Burkitt's investigations seem to point to the conclusion that before the time of Jerome there were current Latin versions of both the LXX *Daniel* and Theodotion's *Daniel*.⁸

(b) *The Vulgate of Daniel* is made from Theodotion, and includes the additions.

(c) *The Peshitta Syriac*. Swete⁹ states that 'From the first the Peshitta seems to have included the non-canonical books of the Alexandrian Bible except 1 Esdras and Tobit'. A. A. Bevan, however, writes that 'The apocryphal pieces are found even in the oldest MSS. of the Peshitta, but seem not to have belonged to it in its original form'; this he infers from the statement of Polychronius, early fifth century, that the *Song of the Three Children* is not contained in the Hebrew and Syriac Bibles.¹⁰ The version is made from Theodotion, but differs considerably from both Theod. and LXX, probably through corruption and free handling.

(d) *The Syro-hexaplaric Version* is a literal version of the LXX column of Origen's Hexapla, and supplements the testimony of *Codex Chisianus* as to the text of the LXX.

(e) A Syriac version of *Daniel* and other books of Jacob of Edessa, A.D. 704-5, exists in MSS. at London and Paris, but only specimens have been printed.¹¹

(f) *Egyptian Versions*. (i) *The Bohairic Coptic*, based on Theodotion, but influenced by the LXX.¹² (ii) *The Sahidic*.

(g) *The Ethiopic Version*, based on Theodotion.

(h) *The Arabic Version*, based on Theodotion.

(i) *The Armenian Version*, from the text of Theodotion.¹³

¹ For details of MSS. merely named, see Swete, *Int. to the O. T. in Greek*.

² Swete, pp. 144 f.

³ Swete, p. 146.

⁴ Swete, *O. T. in Greek*, II. ix.

⁵ Swete, *O. T. in Greek*, II. xi.

⁶ Swete, *O. T. in Greek*, III. xii.

⁷ For further details as to these versions, see Swete, *Int. to the O. T. in Greek*.

⁸ *The Old Latin and the Itala*, p. 28.

⁹ p. 112.

¹⁰ *The Book of Daniel*, x. 3.

¹¹ Swete, p. 116.

¹² Bevan, p. 3.

¹³ F. C. Conybeare, *Hastings's DB*, i. 152.

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§ 5. ORIGINAL LANGUAGE.

This problem might seem to belong to the realm of pure scholarship; but it is involved in the controversy between the Protestant Churches and Rome as to the canonicity of the Apocrypha. Protestant divines have been inclined to regard original composition in Hebrew as one mark of canonicity, though they have never formulated any rigid doctrine to that effect. Dr. Barry, for instance, wrote of 'the true Hebrew Canon of the Old Testament'.¹ He probably only meant the canon current amongst Palestinian Jews, but the use of the term 'Hebrew' lays emphasis on the fact that the books of the Palestinian canon are extant in Hebrew or Aramaic; while the Apocrypha, when he wrote, were not extant in Hebrew.

Thus, according to Rothstein,² most Protestant scholars since Eichhorn, including Fritzsche, Schürer, König, Cornill, and Strack, have decided for Greek as the original language; while Catholic scholars have held that the 'Addition' was written in Hebrew. But some Protestant scholars have also taken this view, e.g. Delitzsch, Zöckler, Bissell,³ Ball, Vatke, and Reuss. Further, Rothstein himself is inclined to accept a Hebrew original.

Bissell's statement⁴ that 'the majority of critics of all schools have always held to the opinion that this composition was originally written in the Hebrew or Aramaic language' is too sweeping; but perhaps on the whole the balance of authority inclines that way. The theory of a Hebrew original is also favoured by J. T. Marshall:⁵ 'The evidence for a Hebrew original is not irresistible, but probable'; Kamphausen⁶ states that it cannot be conclusively proved that the 'Additions' were written in Greek; J. F. H. Thomson⁷ argues for a Hebrew or Aramaic original; Swete⁸ writes, 'The addition to Dan. iii. 23 is clearly midrashic, and probably had a Semitic original.'

The present writer is clear that there was a Hebrew original probably for the bulk of our 'Addition', and certainly for the *Prayer of Azariah*. It must not, of course, be overlooked that various considerations, partly drawn from the study of the newly-discovered papyri, reduce the force of much evidence which would *prima facie* point to a Hebrew original. Idioms and words supposed to be Hebraisms or Aramaisms seem to belong to ordinary Hellenistic Greek, unless, indeed, the Jewish population of some districts gave a Semitic flavour to the local dialect. Moreover, it is always possible that if a Jewish author were more familiar with Aramaic and Hebrew than with Greek, or were soaked in the language of the LXX and had read nothing else in Greek, he might write original Greek as if he were translating from Hebrew. These considerations, accordingly, have been borne in mind, and due weight has been given to them; they lessen, but do not destroy, the force of the general arguments advanced, and there are specific items of evidence which are not affected by them. The conflicting views of various scholars show that there is not obviously an overwhelmingly strong case for either view.

Allowing for a very little editing or corruption of the text, there is not much that could not have been written in Hellenistic Greek, and nothing which could not have been translated from Hebrew. The present writer admits that, as he is mainly interested in the Old Testament, he may have some slight bias in favour of a Hebrew original, but he believes that he has made due allowance for his personal equation. In studying the 'Addition' for the purposes of this work, he has felt that for the most part the Greek goes into Hebrew of its own accord, and many passages are most easily understood as unidiomatic renderings of a Hebrew original. The vocabulary is almost entirely confined to that of the LXX.

Moreover, some little weight may be given to the argument that a pre-Christian Jew would compose prayers and hymns in Hebrew rather than in Greek, Hebrew being the language of devotion. Thus Reuss maintains⁹ that a Jew in prayer could only think in Hebrew. But if our 'Addition' was originally composed to supplement a Greek *Daniel*, it would naturally be written in Greek. We do not think it was so composed, partly because of other evidence of a Hebrew original, but were such evidence entirely lacking, the use of Greek might thus be explained by the purpose for which the passages were written.¹⁰

It must, however, be admitted that, with a very few exceptions to be mentioned later, the different texts and versions do not present the kind of variations which would arise from the independent use of a Hebrew or Aramaic text. Theodotion and the LXX are so similar that they are clearly texts of the same Greek original. It is true that the Peshitta Syriac has some striking differences from both of them, so that Thomson maintains¹¹ that 'The Syriac could not have been

¹ *Teacher's Prayer Book*, p. 280 g.

² p. 178.

³ So Rothstein, but apparently Bissell does not expressly adopt this view.

⁴ p. 443.

⁵ *Hastings's DB*, iv. 756 a.

⁶ *Encycl. Bibl.*, iv. 1014.

⁷ *Daniel, Pulpit Comm.*, pp. 113-17.

⁸ p. 261.

⁹ *Apud* Rothstein, p. 174; somewhat similarly Thomson, p. 114.

¹⁰ Cf. further below, p. 629.

¹¹ p. 114.

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made from the Greek, nor the Greek from the Syriac; they must have had a common source¹, probably Hebrew. We think, however, that the history of the Peshitta version of our 'Addition' makes this unlikely.² A Syriac translator some centuries after Christ would hardly have known or used a copy of the Hebrew original. The variations of the Peshitta are probably due to a tendency to paraphrase.

When we turn to detail, it is desirable to examine separately (a) the Prayer, (b) the Song, (c) the narrative verses.

Let us take first the *Prayer of Azariah*.

Verse 4. 'All thy judgements truth', ἀλήθεια;³ the use of the substantive is a familiar Hebrew idiom. Similarly 'judgements of truth'—so literally, in verse 5.

Verse 6. 'We have dealt lawlessly in departing from thee', ἡνομήσαμεν ἀποστῆναι ἀπὸ σοῦ, i.e. 'We have lawlessly departed from thee', a familiar Hebrew use of the dependent infinitive.

Verse 9. The peculiar word ἀποστατῶν, R.V. 'forsaken of God', is most easily understood as a rendering of the Hebr. מרדים 'rebels', as in LXX, cf. notes.

Verse 14. 'Low in all the world,' where perhaps we might have expected 'lowest' or 'lower than all'. is often explained as due to the confusion of two similar Hebrew letters, see note.

Verse 16. 'Humble spirit,' lit. 'spirit of lowliness', a familiar Hebrew idiom.

Verse 17. 'Wholly go after thee,' lit. 'complete' or 'be complete after thee', ἐκτελέσαι ὀπισθὲν σου, a literal rendering of the Hebr. phrase מלא אחר, cf. מלא אחר and similar phrases, found in Joshua xiv. 8 f., 14, &c., in the sense of 'follow with perfect obedience and fidelity'. This instance is conclusive as LXX does not render this phrase by ἐκτελέσαι, so that the Greek cannot be got from the LXX of the passages in the canonical O.T. Aquila in Deut. i. 36 renders מלא by πληρῶσαι; otherwise Aquila, Symm., and Theod. are not extant for the passages where this phrase occurs. The LXX of this verse has a double rendering for the phrase, in one of which τελειῶσαι, 'complete', is an alternative rendering of the original Hebr., and the other ἐξιλάσαι, 'make thou atonement', is a guess by way of correction; LXX has many such guesses. We have not seen this explanation of ἐκτελέσαι κτλ. elsewhere. Cf. note.

Verse 21. 'Let them be brought to shame and deprived of all their dominion.' R.V. 'Let them be ashamed of all their power and might',⁴ κατασχενθείσαν ἀπὸ πάσης τῆς δυναστείας, cf. Ps. cxviii. (LXX Hebr. cxix.) 116, μὴ κατασχύης με ἀπὸ τῆς προσδοκίας μου, 'Make me not ashamed of my hope,' מִן צִדִּיקִי. Similarly Sirach xxi. 22 (which is known to be a translation from Hebrew) ἰασηνθήσεται ἀπὸ προσώπου, R.V. 'will be ashamed of entering', lit. 'from (the) face', probably 'from', i.e. 'so as to keep away from the presence of the master of the house.' The phrase in our passage may be a mere Hellenism, but makes much better sense if taken as a case of the pregnant use of the Hebr. מִן. Cf. note.

Numerous minor Hebraisms might be cited. It is true that the majority of these apparent Hebraisms, taken individually or to the number of three or four, might be explained away as due to the influence of the LXX or otherwise. But some of them, notably ἐκτελέσαι in verse 17, cannot be thus disposed of; and this fact, together with the concurrence of so many in a few verses, shows that the original language was Hebrew. Aramaic, indeed, would be possible,⁵ but much less probable.

The scheme of the *Song of the Three Children* is so simple, that for the most part it might equally well have been written originally in Greek or translated from Hebrew. The predilection for compounds with ὑπερ- is a matter of taste that may be due to a translator, just as much as to the original author.⁶ But we find Hebraisms in the few places where there is an opportunity for them to occur. The genitive of the substantive is used for an adjective in verse 30, 'the name of Thy glory' for 'Thy glorious name', and in verse 31, 'the temple of Thy holy glory' for 'Thy holy and glorious temple'. In such a case the balance of probability seems in favour of a Hebrew original.

The *Narrative Verses* include a good deal of curious Greek, e.g. καίοντες τὴν κάμινον νάφθαν for 'heating the furnace with naphtha', which might represent a too literal rendering of a Hebrew or Aramaic original. Here, too, the vocabulary and idiom are largely that of the LXX. On the other hand, there are several touches that do not look like translations from a Semitic original, e.g. τοῖς περὶ τὸν Ἀζαρίαν, but this and others might quite conceivably be somewhat free renderings from Hebrew or Aramaic. On the whole, too, verses 23-27, which connect the Prayer and the Song, seem some-

¹ Cf. above, p. 626, § 4 (c).

² Theodotion; the LXX corrects to ἀληθινά.

³ 'Power and,' an addition found in some authorities.

⁴ The Targum of Num. xiv. 24 translates מלא lit. by אשלים.

⁵ Cf. notes on verses 29, 30.

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what rhetorical, and are not so simple and straightforward as the Greek of the narratives which precede and follow the 'Addition'. Moreover, Theodotion and the LXX differ considerably. It is possible that we have to do with a Greek expansion of an Aramaic original.¹

In any case the section or sections originally written in Hebrew or Aramaic were to a certain extent edited after they were translated into Greek.

§ 6. COMPOSITION OF THE BOOK, DATE, ETC.

The 'Addition' was not part of the original Book of Daniel. As we shall show later, the Prayer of Azariah could not have been composed with reference to the rest of the book. It seems, however, just possible that the 'Addition' as a whole was part of the book before it was translated into Greek, but that it was somewhat amplified in the course of translation or afterwards. For the most part the Greek of the 'Addition' is very similar to that of the canonical part of the book, and indeed to the LXX of the canonical books generally.² We will return to this subject after discussing the separate sections.

The 'Addition' as a whole probably belongs to the first century B.C. It is later than the canonical Daniel, i.e. later than 168 B.C.; the LXX is apparently by the same hand as that of the canonical Daniel, which was probably in existence at the beginning of the Christian Era or somewhat later.

The Prayer of Azariah was not originally composed in reference to the incident of the Three Children. If it had been, it would have been put into the mouth of Hananiah (Shadrach), who always stands first of the Three. Thus the Peshitta heads the 'Addition', 'Prayer of Hananiah and his companions.' There is nothing whatever in the Prayer to connect it with the incident to which it is attached. Moreover a Jew, writing a Prayer for the beginning of the Exile, would hardly have forgotten Jeremiah and Ezekiel, to say nothing of Daniel himself, and spoken of the people as having been without a prophet. On the other hand verse 15, which states that there was neither priest, prophet, nor leader, neither sacrifices nor place for public worship, points to the dark days at the beginning of the Maccabean struggle. Probably, therefore, it was composed by, or in the name of, some unknown Azariah, about 168-170 B.C.³

The Song of the Three Children is expressly connected with the incident by verse 66; but probably this was not part of the original Song. The jubilant tone of this poem is in marked contrast to the despondency of the Prayer. The 'holy and glorious Temple' and its services seem to be flourishing.⁴ Apart from verse 66, it might belong to any prosperous period after the reforms of Ezra and Nehemiah, probably some time after the success of the Maccabean revolt. There is nothing to indicate that it was composed with reference to the incident of the Three Children.

The Narrative Verses were obviously put into their present form in order to connect the Prayer and the Song with the rest of the book; but they may be based on a section of the original Daniel, no longer included in the canonical book. In the latter the sequence between verses 23 and 24 seems imperfect. In 23 we read that the Three Children 'fell down bound into the midst of the burning fiery furnace'. We are not told how they fared, but verse 24 goes on at once 'Then Nebuchadnezzar the king was astonished', nothing so far having happened to astonish him. Apparently originally something like the apocryphal narrative verses 1, 2, 23-27 stood between the canonical verses 23 and 24, and may have provided the basis for the apocryphal narrative verses.

These facts seem to point to some such conclusions as the following: Two independent Hebrew poems, the Prayer and the Song, were inserted, either at the same time or at different times, in the Hebrew-Aramaic Daniel;⁵ the narrative section originally connecting the canonical verses 23, 24 was modified in order to connect the poems with the rest of the book. There were then in circulation copies of two editions of Daniel, one with the 'Addition', the other without; the former, longer, edition was the more popular and the more widely circulated. But later on it was held that the shorter form was the more authoritative; and in copies of the longer form our verses 1-68* were marked as an addition. From a copy or copies so marked, fresh copies were made which omitted our 'Addition', without restoring the section which originally stood in the canonical chap. iii. between verses 23 and 24.

The various authors and editors were clearly Jews; nothing whatever is known of them, beyond what may be gathered from the 'Addition' itself.

¹ See further § 6, on the composition of our 'Addition'.

² See notes, *passim*.

³ So Thomson, *Daniel*, p. 115.

⁴ Verses 30 f., cf. notes.

⁵ We are not concerned here with the history of the Book of Daniel apart from our 'Addition'.

⁶ LXX Dan. iii. 24-90.

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§ 7. INFLUENCE OF THE BOOK ON LATER LITERATURE, CANONICITY, ETC.

As the 'Addition' was current in early times as part of the longer Daniel, it is difficult to know how far it was accepted as canonical. When Daniel is mentioned in a list of canonical works, there is usually nothing to show whether or no it includes our 'Addition'. Its absence from the Massoretic edition of the Old Testament probably shows that the 'Addition' was not included in Daniel as it was received into the Palestinian Canon.

On the other hand, it was generally accepted in the early and mediaeval Christian Church, being included in the LXX, Latin, Syriac,¹ Egyptian, Arabic, Ethiopian, and other versions. The 'Additions' to Daniel are freely used by the Greek and Latin Fathers;² a Father who accepted Susanna and Bel and the Dragon would *a fortiori* accept the Prayer and the Song.

At the Reformation our 'Addition' shared the fate of the rest of the Apocrypha. The Roman Church kept it as an integral part of Daniel and of the Old Testament; the Reformed Churches took it out of Daniel and made it a separate *Apocryphon*.

Philo apparently makes no use of Daniel, and Josephus in his version of the incident of the Three Children and the Fiery Furnace, *Ant.* x. 10. 5, entirely ignores this 'Addition'.

Most of the parallels between the New Testament and the 'Addition' are also parallels with the canonical Old Testament; and the two or three that remain may be mere coincidences. We may, however, note one. In verse 64 we have 'spirits and souls of the righteous',³ with which we may compare Heb. xii. 23, 'the spirits of just men',⁴ and Apoc. vi. 9, 'I saw . . . the souls⁵ of them that had been slain for the word of God.' But here there need be no literary connexion; moreover, in Wisdom of Solomon iii. 1, we have 'The souls of the righteous are in the hand of God'. Thus there is no sufficient evidence that the writers of the New Testament made use of this 'Addition'.⁶

Verses 35-66 form the *Benedicite* which stands in the Morning Service of the Prayer Book as an alternative to the *Te Deum*. The S.P.C.K. *Prayer-Book with Commentary* states, 'The rubric of 1549 directing its use during Lent was done away with in 1552, and there is now no special direction when it should be used. But it is still deemed more suitable for that season than the exultant strain of the *Te Deum*, and to those days when the Lessons relate to the wonders of creation.'⁷

§ 8. THEOLOGY.

These few verses, about one long Biblical chapter, are mostly secondary and imitative, largely a cento of phrases from the Old Testament. They illustrate, however, some of the features of Jewish theology about the beginning of the Christian Era. Thus the unique deity of one God is set forth in verse 22 and at length in the appeal of the Song to all things animate and inanimate to praise God. Yet this one God is still specially the Champion of Israel against their enemies, verse 21. It is possible that the 'worshippers' of verses 10, 68 are proselytes, or, at any rate, include Gentiles.

In verses 5, 6, 14 the misfortunes of Israel are explained by their sins, whereas in Psalm xlv, commonly regarded as Maccabean, the Jews protest that they are innocent martyrs, persecuted for loyalty to their God. But the sins confessed here are probably those of the nation in the past. Azariah says for himself and those for whom he speaks, 'But in a contrite heart and a humble spirit let us be accepted . . . now we follow thee with all our heart, we fear thee and seek thy face,' verses 16-18.

Further, in verses 16, 17 we have the idea that penitence is an acceptable sacrifice, cf. Psalm li.⁸

§ 9. BIBLIOGRAPHY.

See the list of works dealing with the Apocrypha as a whole,⁹ and in addition the following:—

(a) CHIEF EDITIONS OF THE TEXT (AND OF THE ANCIENT VERSIONS).

(i) LXX of Daniel, S. de Magistris (?), Rome, 1772: 'Daniel secundum LXX. et tetraplus Origenis nunc primum editus e singulari Chisiano codice.' Reprinted . . . at Milan, 1788 (Bugati); and at Leipzig, 1845 (Hahn). The LXX text is also given in the editions of Holmes and Parsons, Tischendorf, and Swete.¹⁰ These authorities also give the text of Theodotion; Theodotion was also used for Daniel in the Complutensian, Aldine, Sistine, and Grabian editions of the LXX, and in the minor editions based upon them.¹¹

¹ But perhaps not in the original Peshitta, cf. 4 c.

² Πνεύματα καὶ ψυχὰι δικαίων.

⁴ Πνεύματα δικαίων.

² Smith's DB, i. 258.

⁵ Τὰς ψυχάς.

³ Cf. W. Dittmar, *Vetus Testamentum in Novo*, p. 351.

⁷ p. 43.

⁶ Cf. Maldwyn Hughes, *The Ethics of Jewish Apocryphal Literature*, p. 69.

⁹ See Introd. to Vol. I.

¹⁰ Swete, p. 193.

¹¹ Swete, pp. 171 ff.

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- (ii) Peshitta Syriac. *Libri Veteris Testamenti Apocryphi, Syriac*, Lagarde, London, 1861.
- (iii) Syro-hexaplaric Version. The Daniel of this version was published by Lagai in 1788.
- (iv) Egyptian, Coptic, or Bohairic Version, Tattam, *Prophetæ Majores*, Oxford, 1852.

(b) CHIEF CRITICAL INQUIRIES.

- BEVAN, A. A. *Daniel*, 1892, Section on 'LXX', pp. 43 ff.
 BLUDAU. *Die alexandrin. Uebersetzung des B. Dan.*, &c., 1897.¹
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*PRE*³, 1896, E. SCHÜRER, 'Apokr. des A.T.', i, pp. 638 ff.
 THOMSON, J. E. H., in *Pulpit Commentary on Daniel*, 1897, Excursus on 'Song of the Three Holy Children', p. 112.

¹ *Encycl. Bibl.*, i. 1015.

² *PRE*³, i. 639.

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The Prayer of Azariah, 1-22.

1, 2 AND they walked in the midst of the fire, singing the praise of God, and blessing the Lord. Then Azarias stood up with his companions and prayed on this manner; and opening his mouth in the midst of the fire said, Blessed art thou, O Lord, thou God of our fathers, and worthy to be praised: and thy name is glorified for evermore: for thou art just in all the things that thou hast done, and all thy works are true, and thy ways right, [and all thy judgements truth]. In all the things that thou hast brought upon us and upon the holy city of our fathers, even Jerusalem, thou hast executed true judgements: for according to truth and justice hast thou brought all these things upon us because of our sins. For we have sinned and committed iniquity in departing from thee, and we have sinned grievously in all things, and have neither hearkened unto thy commandments nor kept

Our version follows the text of Theodotion; variations found in the LXX are given in the notes.

1. In the Greek MSS. this verse follows iii. 23 of our Daniel.

they, the 'Three Children'. In the account of this incident in the canonical Daniel they are referred to by their Aramaic names, 'Shadrach, Meshach, and Abednego'; but in this 'Addition' they are called Ananias, Misael, and Azarias, the Hellenized forms of their Hebrew names, Hananiah, Mishael, and Azariah.

God . . . the Lord. In the Pentateuch the divine names often alternate through the combination of clauses from documents using 'God' and 'Yahweh' respectively. This alternation seems to be sometimes imitated, as a point of style, by later writers; cf. Jonah iii. 10, iv. 2.

the Lord, κύριος, representing the Hebrew divine name, *Yahweh*.

2. stood up with his companions, *ἑστῆς*, R.V. 'stood'. The verb is used in 1 Kings xvii. 26 LXX to translate עָמַד 'stand'. In Dan. iii. 23 the three 'fell down bound'.

1, 2. Instead of these two verses, LXX has the following: 'Thus then prayed Hananias and Azarias and Misael, and sang praise to the Lord, when the king commanded them to be thrown into the furnace. And Azarias stood and prayed thus and opened his mouth and gave thanks to the Lord, [together with his companions in the midst of the fire, the furnace being brought to an exceeding great heat by the Chaldeans].' Rothstein regards the words in brackets as a later addition. On the words 'brought . . . to a heat', i.e. ὑποκαίωμεν, cf. Jer. i. 13, where ὑποκαίωμενον renders ἤσες, R.V. 'seething (cauldron)'.

There is no apparent reason why the following 'Prayer' should be put into the mouth of Azariah. Where the three names are given in the canonical Daniel, his name, whether as Azariah or Abednego, stands last, and in verse 66 of our 'Addition' it stands second. As the 'Prayer' itself does not connect in any way with the incident in Daniel, and the name is a common one, the Azariah of the 'Prayer' may originally have had nothing to do with the Azariah of Daniel.

3. Cf. 1 Chron. xxix. 10, 20 (Yahweh, the God of their fathers); 2 Chron. vi. 3, 4.

and worthy to be praised, *ἀειρός*. LXX has *ἀειρώς* connecting with the following, 'and thy name is worthy to be praised,' &c.

4. thou art just, &c. Neh. ix. 33 R.V., 'thou art just in all that is come upon us; for thou hast dealt truly'; 2 Esdras, καὶ σὺ δίκαιος ἐπὶ πᾶσι τοῖς ἐπιχομένοις ἐφ' ἡμᾶς, ὅτι ἀλήθειαν ἐποίησας.

thy works, &c. Cf. Deut. xxxii. 4.

true, ἀληθινά. This Greek word is frequently used in the LXX for the genitive of the Hebr. *émeth*, 'truth', such genitives in the Hebrew often doing the work of an adjective. The idea in the Hebrew is rather 'faithful' than 'true'; faithful, as corresponding to the nature, promises, and commands of God.

right, εὐθεία. Often in LXX for Hebr. *yashār*, 'straightforward'; so Hos. xiv. 10 LXX.

[and all thy judgements truth]. Apparently a variant arising by dittography from the clause 'and judgements of truth', which immediately follows in the Greek; so Rothstein. The words for 'judgements' are different, κρίσεις and κρίματα respectively.

truth. LXX and Syr. marg. have 'true', ἀληθινά; Syr. text agrees with Theodotion.

5. the holy city, &c. Cf. Isa. lxiv. 10 f., also lii. 1, Neh. xi. 1, and Deut. ix. 24.

brought . . . upon, ἐπήγαγες as in the earlier part of the verse; LXX has 'wrought', ἐποίησας.

6, 7. Cf. Isa. lix. 12; Ezra ix. 6, 7, 13; Neh. i. 7.

6. sinned (first occurrence). LXX adds 'in all things'.

in departing from thee. A more idiomatic rendering of the first part of this verse would be, 'We have sinfully and lawlessly departed from thee.'

sinned . . . sinned grievously, ἡμάρτομεν . . . ἐξημάρτομεν. The ἐξ of the latter may be used of erring from the mark, emphasizing the nature of sin as a divergence from a standard, an aberration. Ἐξημαρτάνω is occasionally used in LXX in the sense of 'sin', but more often in that of 'cause to sin'; it does not occur in N. T. In view of the similarity of the first and last clauses of this verse, Rothstein regards 'sinned and' as a later addition; but ἡμάρτομεν and ἐξημάρτομεν probably represent two different Hebrew words.

thy commandments. The LXX reads 'the commandments of thy Law'.

THE PRAYER OF AZARIAH 8-16

8 them, nor done as thou hast commanded us, that it might go well with us. So all that thou hast
9 brought upon us and everything that thou hast done to us, thou hast done in true judgement. And
10 thou didst deliver us into the hands of lawless enemies, and most hateful forsakers of God, and to
11 a king unjust and the most wicked in all the world. And now we cannot open our mouth; shame
12 and reproach have befallen thy servants, and them that worship thee. Deliver us not up utterly, for
13 thy name's sake, neither disannul thou thy covenant; and cause not thy mercy to depart from us,
14 for the sake of Abraham that is beloved of thee, and for the sake of Isaac thy servant, and Israel
15 thy holy one; to whom thou didst promise that thou wouldst multiply their seed as the stars of
16 heaven, and as the sand that is upon the seashore. For we, O Master, have been made less than all
the nations, and are brought low this day in all the world because of our sins. Neither is there at
this time prince, or prophet, or leader, or burnt offering, or sacrifice, or oblation, or incense, or place
to offer before thee and to find mercy. But in a contrite heart and a humble spirit let us be

8. The first two clauses are practically identical, and Rothstein and others may be right in regarding one of them as a gloss, probably the former.

9. **lawless**, i.e. Gentiles who had not the Jewish law. LXX inserts 'our' before this word.
most hateful forsakers of God. *ἐχθροὶ ἀποστατών*. *ἐχθροὶ* might mean 'most hostile' or 'most hateful', either would suit the sense, but in the Apocrypha it occurs with the latter meaning, e.g. Wisd. xv. 18.

ἀποστατών and cognate words in the LXX would usually represent the Hebrew root מרד 'rebel'; so Num. xiv. 9, Joshua xxii. 19. In Acts xxi. 21 Paul is accused of teaching ἀποστασίαν ἀπὸ Μωϋσέως, i.e. 'apostasy' in the modern sense, and ἀποστάτης in ecclesiastical writers has the sense of 'apostate'. In 1 Macc. ii. 15 we read of agents of Antiochus compelling the people to apostatize, καταναγκάζοντες τὴν ἀποστασίαν. Here it may represent the Hebr. מרדים 'rebels', i.e. against God; but it would be understood by the later Greek reader in the sense of 'apostate'. Probably the phrase does not refer to the Gentiles but to apostate Jews. In the time of the revolt of the Maccabees we read of 'renegade and wicked Jews', Ant. xii. 7. 1, who took the side of the oppressor, cf. xii. 5. 4.

a king, &c. In the present setting of the Prayer the king will be Nebuchadnezzar. What we read of him elsewhere does not convey the impression that he was 'unjust and most wicked in all the world'. In Jer. xxv. 9 Yahweh speaks of him as 'my servant'. But the author of this clause was probably thinking of Antiochus Epiphanes.

the most wicked in all the world. The Greek is πονηροτάτω παρὰ πάντων τῆς γῆς, an unusual construction, probably elliptical for 'more wicked than any of the kings of the whole earth'.

10. **them that worship thee**, τοῖς σεβόμενοις σε; the participle also occurs in verse 68. In Acts οἱ σεβόμενοι are the proselytes, e.g. xvii. 17 τοῖς Ἰουδαίοις καὶ τοῖς σεβόμενοις. Possibly the word has the same sense here and verse 68. Rothstein thinks the clause an addition; a reference to proselytes might well be added as an afterthought.

11. **utterly**, εἰς τέλος. This phrase and εἰς τὸ τέλος frequently occur in the LXX and represent numerous Hebrew originals, most often לְעֵדָם 'for ever', or in the Psalm headings לְעֹלָם, apparently understood in the same sense.

disannul, διασχεύω, lit. 'scatter abroad'. This verb, with διαθήκη for object, is the regular LXX rendering of בָּרַח 'annul a covenant', e.g. Judges ii. 1.

12. **that is beloved of thee**. In 2 Chron. xx. 7 LXX Abraham is called τῷ ἡγαπημένῳ σου; the Hebrew has אהבה, R.V. 'thy friend'. In Isa. xli. 8 he is called אהבה, R.V. 'my friend', LXX ὁ ἡγάπησας, 'whom I loved'. The root אהב is the regular word for 'love'. In James ii. 23 Abraham is called 'the friend (φίλος) of God', and this is his common title amongst Mohammedans.

thy servant . . . thy holy one. These epithets are not applied elsewhere to Isaac or Israel (the patriarchs respectively). In Deut. ix. 27 Abraham, Isaac, and Jacob are called 'thy servants', and the nation of Israel is constantly spoken of as, or exhorted to be, holy, e.g. Deut. vii. 6.

13. LXX has, 'As thou didst speak unto them, saying that thou wouldst greatly multiply (ποδαπλασιάσαι) their seed as the stars of heaven for multitude,' &c.

Cf. Gen. xxii. 17 πληθυνὼν πληθύνω τὸ σπέρμα σου ὡς τὰς ἀράβιας καὶ ὡς τὴν ἄμμος τῆς παρα τοῦ ὕδατος τῆς θαλάσσης, 'Multiplying I will multiply thy seed as the stars of heaven and as the sand by the seashore.'

14. **Master**, ἀσπαστα. Very occasionally used by LXX to render 'Adonai', 'Adon', 'Elohim', 'Yahweh'; fairly common in the Apocrypha as a divine title, and so used in Luke ii. 29; Acts iv. 24; 2 Pet. ii. 1; Jude 4; Apoc. vi. 10. The word expresses 'the absolute control of a master over a slave' (R. J. Knowling on Acts iv. 24).

in all the world. It has been suggested that we should read '(lower) than all the world', an original Hebrew מכל having been misread as בכל. In some forms of the Hebrew script מ and כ are very similar.

15. Cf. Hos. iii. 4; Ps. lxxiv. 8, 9, perhaps Maccabean.
prophet. In the time of Nebuchadnezzar there were Jeremiah, Ezekiel, and others.

burnt offering, θυσία. The sacrifice in which the victim was wholly consumed on the altar.

sacrifice, θυσία. Used in LXX both for זָבַח, the general term for the sacrifice of an animal (so probably here), and for מִנְחָה, sometimes limited to bloodless offerings.

oblation, προσφορά. Only once in LXX, Ps. xxxix. 7, where it is used for מִנְחָה; it is fairly common in the Apocrypha.

to offer. The Greek καρπώσαι is a derivative of καρπός, 'fruit'; Liddell and Scott explain its use in the sense of 'offer' by suggesting that it meant 'to bring' or 'offer fruit'. In classical Greek it is most often used in the passive or middle to mean 'to derive profit', 'to enjoy'. The noun καρπώμα is the regular LXX for ὀφρ 'an offering made by fire', which had nothing specially to do with fruit, but was commonly used of animals. The verb occurs in the sense of 'offer' in Lev. ii. 12, 16; cf. Ps. li. 18 LXX. According to Deissmann, LXX uses καρπώω in the sense of 'burn'.

heart, Gk. ψυχῇ, which is occasionally used by the LXX to render the Hebr. לֵב 'heart'.

THE PRAYER OF AZARIAH 17-29

- 17 accepted, like as in the burnt offerings of rams and bullocks, and like as in ten thousands of fat lambs; so let our sacrifice be in thy sight this day, and *grant* that we may wholly *go* after thee, for
18 they shall not be ashamed that put their trust in thee. And now we follow thee with all our heart,
19 we fear thee and seek thy face. Put us not to shame, but deal with us according to thy forbearance,
20 and according to the multitude of thy mercy. Deliver us also according to thy marvellous works,
21 and give glory to thy name, O Lord: and let all them that do thy servants hurt be confounded, and
let them be brought to shame *and deprived* of all their dominion, and let their strength be broken;
22 and let them know that thou art the Lord, God, sole and glorious over the whole world.
23 And the king's servants, that put them in, ceased not to make the furnace hot with naphtha, pitch,
24 tow, and small wood; so that the flame streamed forth above the furnace forty and nine cubits.
25 And it spread, and burned those Chaldeans whom it found about the furnace. But the angel of the
Lord came down into the furnace together with Azarias and his fellows, and he drove the flame of
27 the fire out of the furnace; and made the midst of the furnace as it had been a moist whistling
wind, so that the fire touched them not at all, neither hurt nor troubled them.
28 Then the three, as out of one mouth, praised, and glorified, and blessed God in the furnace
saying:

The Song of the Three Children, 29-68.

- 29 Blessed art thou, O Lord, thou God of our fathers,
And to be praised and highly exalted for ever.

17. **burnt-offerings.** LXX and B of Theodotion have the singular.
grant that we may wholly go after thee. The Greek ἐκτελέσαι ὁπισθίν σου is obscure as Greek. It is a literal rendering of the Hebr. נָסַח אַחֲרָי, R.V. 'followed fully', Num. xiv. 24, xxxii. 11 f.; Deut. i. 36; Joshua xiv. 8 f., 14. LXX of these passages renders the phrase by ἀκολουθεῖω and cognate or synonymous words. The LXX reading ἐξιδάσαι, 'make thou atonement', is a correction to improve the sense.

At the end of the verse the LXX adds καὶ τελειῶσαι ὁπισθίν σου, a variant of our clause, which was originally placed in the margin as a correction of the LXX ἐξιδάσαι ὁπισθίν σου, and then inserted in the text in the wrong place.

19. **deal with us.** LXX adds ἔλεος, giving the sense 'show us mercy'.
forbearance, ἐπιείκεια. In 2 Cor. x. 1, St. Paul exhorts the Corinthians by the meekness (πραότητος) and forbearance (ἐπιείκειαν) of Christ. Dean Bernard on this passage (*Exp. Gr. Test.*) points out that ἐπιείκεια, 'gentleness', 'sweet reasonableness', is one of the qualities of the Righteous Man in Wisd. ii. 19; and that in Greek ethics the ἐπιεικής is the 'equitable' man who does not press for the last farthing of his rights.

The noun does not occur in the LXX of the canonical books, but in Ps. lxxxv. 4 LXX (Heb. lxxxvi. 5) God is said to be 'good and forgiving' (Hebr. נָחָם, LXX ἐπιεικής) 'and of great mercy'.

20, 21. Cf. Ps. xxxiv. 26, xxxix. 15, LXX; xxxv. 25, xl. 14, Hebr.

21. **do . . . hurt, ἐνδικνύμενα,** 'show', as in LXX of Gen. i. 15, 17.

let them be brought to shame and deprived of all their dominion, κατασχυνθείσαν ἀπὸ πάσης τῆς δυναστείας. Some MSS. insert 'power and before dominion', R.V. 'let them be ashamed of all their power and might'. This does not make sense, and would not be the natural way of expressing 'let them be ashamed of the use they have made of their dominion', as it is sometimes explained. The sense 'ashamed of their dominion or authority' because it had failed them in their hour of need would be more probable. Perhaps, however, the Greek renders a pregnant use of the Hebrew *min* as suggested by the translation; cf. the next clause. See also p. 628.

22. **the Lord, God, &c., Κύριος Θεὸς μόνος;** LXX has μόνος Κύριος ὁ Θεός, 'alone the Lord God.'

23. **to make the furnace hot with naphtha, &c.** The construction is peculiar, or rather impossible, καίοντες τὴν κάμινον νάφθαν. In the LXX text νάφθαν καὶ. is the direct object of ὑπέκαιον, and it is possible that Theodotion's text is an ungrammatical abbreviation. In the rendering of the Aramaic Dan. iii. 7 καιόμενῃ is used for נִתְּנָה 'fiery', the epithet describing the furnace. After 'make the furnace hot', the LXX continues, 'And when they had cast the three all at once into the furnace, and the furnace was thoroughly aglow with seven times its usual heat' (this rendering requires παρά rather than κατά), 'and when they had thrown them in, those who had thrown them in were above them, but the others kindled under them,' then follows 'naphtha', &c., as in Theodotion. The broken construction indicates a gloss or glosses. According to Aram. of Dan. iii. 22 (LXX, iii. 23), the men who threw the Three Children into the furnace have already been burnt to death, and therefore could not go on kindling fuel. The LXX gloss is an unsuccessful attempt to explain away the difficulty.

25. **spread, διώδυσεν;** LXX διεξώδυσεν, 'escaped'.

26. **the angel.** LXX has no article, but probably is intended to be definite. The article is not written before 'angel' in the Hebrew phrase for 'the angel of the Lord'.

drove, ἐξέτιναξεν, lit. 'shook out', but the verb is the regular LXX rendering of נָעַר 'shake, shake out'.

27. **moist . . . wind, lit. 'wind of dew'.**

28. **Then.** LXX ἀναλαβόντες, 'taking up', i.e. 'speech'. An English writer might have said, 'broke forth into song,' &c.

blessed. LXX adds after this word, 'and exalted.'

29. **highly exalted, ὑπερυψούμενος.** The verb is used in LXX of canonical books in Ps. xxxvi. 35, xcvi. 9; Dan. iv. 34 (Theod.). Compounds with ὑπερ- in the intensive sense are not common in LXX of canonical books, e.g. 'highly-praised', ὑπεριμνητός (verse 30), 'highly sung', ὑπερυμνητός, 'highly glorified', ὑπερένδοξος (verse 31), do not occur in LXX, except in this 'Addition'. At the same time a translator with a turn for hyperbole, having appreciated the effect of the ὑπερ- in ὑπερυψούμενος, might readily introduce ὑπερ- to strengthen other epithets. In several places the texts vary as to the insertion or omission of ὑπερ-.

THE SONG OF THE THREE CHILDREN 30-46

- 30 And blessed is thy glorious and holy name,
And to be highly praised and highly exalted for ever.
31 Blessed art thou in the temple of thy holy glory,
And to be highly sung and highly glorified for ever.
32 Blessed art thou that beholdest the depths and sittest upon the cherubim,
And to be praised and highly exalted for ever.
33 Blessed art thou on the throne of thy kingdom,
And to be highly sung and highly exalted for ever.
34 Blessed art thou in the firmament of heaven,
And to be sung and glorified for ever.
35 O all ye works of the Lord, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
36 O ye heavens, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
37 O ye angels of the Lord, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
38 O all ye waters that be above the heaven, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
39 O all ye powers of the Lord, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
40 O ye sun and moon, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
41 O ye stars of heaven, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
42 O every shower and dew, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
43 O all ye winds, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
44 O ye fire and heat, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.

31. **the temple of thy holy glory.** The reference may be to the Temple at Jerusalem; verses 62 f. seem to imply that the Temple services were observed at the time this poem was written. On the other hand, verses 14 f. state that there were neither Temple nor services. Thus it would seem that the Prayer and the Song belong to different periods. In this verse, however, the reference may be to the Heavenly Temple; the following verses refer to God as in heaven.

32, 33. LXX has these verses in the reverse order.

32. **sittest upon the cherubim.** A favourite title of Yahweh, e.g. 2 Sam. vi. 2. The original reference was to the Ark, but the Ark disappeared before the Exile and was not replaced, Jer. iii. 16. Unless this is the mere repetition of a conventional phrase, the cherubim here, as in Ezek. i, are supernatural beings.

highly exalted, ὑπερυψωμένος; LXX 'glorified', δειδοφασμίνος.

33. **on the throne.** LXX 'on the throne of glory', i.e. 'glorious throne'.

34. **of heaven.** LXX and Syr. omit.

35-65. The Prayer Book *Benedicite*; cf. *Introd.*, § 7.

35. Cf. Ps. ciii. 22.

Sing his praise and highly exalt him for ever. This refrain, slightly varied in verse 32, is repeated up to and including verse 66. Cf. Ps. cxxxvi, where the refrain, 'For his mercy endureth for ever,' is repeated in each of the twenty-six verses; cf. cxlviii, cl, and cxxxv. 1-3, 19-21.

36, 37. LXX reverses the order of these two verses.

36. Cf. Ps. cxlviii. 4.

37. Cf. Ps. cxlviii. 2.

38. Cf. Gen. i. 7; Ps. cxlviii. 4.

all ye waters. Some texts have 'ye waters and all things'.

39. **O all ye powers of the Lord, bless ye the Lord.** So LXX of Ps. ciii. 21, except that the psalm has 'his' for 'of the Lord'. The Hebr. is יְהוָה, E.V. 'his hosts'; cf. 'Yahweh Sebaoth', 'Lord of hosts'; in which phrase 'hosts' referred at various times to (a) the actual Israelite armies, (b) the heavenly bodies, (c) the angels. As the present writer is using a conventional phrase, he may have had no definite idea of what he meant by it. The Vatican MS. of Theodotion has 'Let every power bless the Lord'.

40, 41. Cf. Ps. cxlviii. 3.

40. Syr. marks this verse as spurious, but it is well supported and is required by the context.

42. **every.** Rothstein proposes to omit with Pesh.; cf. 44 ff., where there is no 'every' before the various pairs.

43, 44. Ps. cxlviii. 8.

The Alexandrine MS. of Theodotion and LXX insert here the verses numbered 45, 46, in A.V., thus:—

45. O ye winter and summer (LXX, frost and cold), bless ye, &c.

46. O ye dews and storms of snow, bless ye, &c.

'Winter and summer', in Alex. MS. 'cold and burning wind'.

45-51. The order of these verses varies in different authorities. Thus LXX has 45, 46, 49, 50, 47, 48, 51.

45 is a doublet of 48 or, according to LXX, of 50, of which 46 is also partly a doublet.

THE SONG OF THE THREE CHILDREN 47-65

- 47 O ye nights and days, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
48 O ye light and darkness, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
O ye cold and heat, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
50 O ye frosts and snows, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
51 O ye lightnings and clouds, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
52 O let the earth bless the Lord,
Let it sing *his praise* and highly exalt him for ever.
53 O ye mountains and hills, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
54 O all ye things that grow on the earth, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
56 O ye seas and rivers, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
55 O ye fountains, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
57 O ye whales, and all that move in the waters, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
58 O all ye birds of the heaven, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
59 O [all] ye beasts and cattle, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
60 O ye sons of men, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
61 O Israel, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
62 O ye priests of the Lord, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
63 O ye servants of the Lord, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
64 O ye spirits and souls of the righteous, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
65 O ye saints and meek-hearted, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.

48. **cold and heat**, ψυχος καὶ καύμα. Alex. MS. of Theod. 'frost (πάγος) and cold', apparently a variant of the LXX (verse 49, A.V.) 'O ye frosts (πάγοι) and cold, bless ye', &c.

50. **frosts**, πάχραι. Vatican MS. 'frost'. Both πάγος and πάχρη render קפוד 'hoar-frost', and πάγος also renders חור 'frost'.

53. Cf. Ps. cxlviii. 9.

56, 55. LXX has these verses in reverse order, i.e. 55, 56, as in A.V.

55. **fountains**. LXX 'showers and fountains'.

57. **whales**, κήτη, sea-monsters or huge fishes; κήτη is used in the LXX for דגים 'sea-monsters', Gen. i. 21, for Jonah's 'fish', ים, and for the mythical sea-monsters, Leviathan, Job iii. 8, and Rahab, Job xxvi. 12.

all that move, &c. Cf. Lev. xi. 46.

58, 59. Cf. Ps. cxlviii. 10.

59. [all]. Alex. MS. omits, cf. on 42.

beasts and cattle, τὰ θηρία καὶ τὰ κτήνη; LXX τετράποδα καὶ θηρία τῆς γῆς; cf. LXX of Gen. i. 24, 'quadrupeds and beasts of the earth.'

61, 62. Cf. Ps. cxxxv. 19.

62. **O ye priests of the Lord**. Vat. MS. of Theod. omits 'of the Lord'; the margins of LXX and Syr. have 'ye priests, servants of the Lord'.

63. **O ye servants of the Lord**. Vat. MS. of Theod., LXX, and Syr. omit 'of the Lord'. These are temple ministrants, perhaps Levites; cf. Ps. cxxxiv. 1, cxxxv. 1, 20.

64. **O ye spirits and souls of the righteous**. 'Spirit', πνεῦμα, represents רוח, sometimes the divine element in man; 'soul', ψυχή, often the vital principle. The verse is one of a series appealing to various classes of living men, so that it also refers to the living, 'righteous souls,' not souls of the departed.

65. **saints and meek-hearted**. 'Saint', ὁσιος, and 'meek-hearted', ταπεινὴ τῇ καρδίᾳ, represent the Hebr. ḥāsīd and 'anīṣ or 'anī, which in post-Exilic times were technical terms for members of the nationalist party which insisted

THE SONG OF THE THREE CHILDREN 66-68

- [66 O Ananias, Azarias, and Misael, bless ye the Lord,
Sing *his praise* and highly exalt him for ever.
For he hath rescued us from Hades, and saved us from the power of death,
And delivered us from the midst of the burning fiery furnace, even out of the midst of the fire
hath he delivered us.
67 O give thanks unto the Lord,
For he is good; for his mercy *endureth* for ever.
68 O all ye that worship the Lord, bless the God of gods,
Sing *his praise*, and give thanks unto him;
For his mercy endureth for ever.]

on the strict observance of the Law. *Hades* and *tanatos* or *anō* occur in the same context of the true believer in Ps. xviii. 25, 27; lxxxvi. 1 f.; cxlix. 1, 2, 5, 9. In Matt. xi. 29, Christ speaks of Himself as *πραῦς καὶ ταπεινὸς τῇ καρδίᾳ*, 'meek and lowly of heart.'

Verses 66-68 are probably an addition; verse 66 was added to connect the hymn with the 'Three Children'. Verses 67, 68 were added from the psalm as a closing doxology, the clause 'O all ye that worship the Lord' being introduced later, possibly in order to bring in a reference to proselytes; cf. on verse 10. These verses probably displaced an original conclusion, less suitable to the present context of the hymn.

66. Cf. on verse 1.

Hades, ᾗδου, the Hebr. *Sheol*, the abode of the dead.

burning fiery furnace, lit. 'furnace burning of flame'; LXX and some texts of Theod. omit 'furnace', leaving 'from the midst of the burning flame'.

67 exactly = LXX of Ps. cxxxv. 1 (Hebr. cxxxvi. 1).

good, χρηστός, 'benevolent and benevolent.' In Ps. cxxxv. 1 and elsewhere in LXX it is used to render *ḥēd*, 'good'.

68. **ye that worship the Lord**, οἱ σεβόμενοι τὸν κ. Cf. on verse 10.

the God of Gods. Cf. Ps. cxxxvi. 2.

LXX adds at the end, 'and for ever and ever,' καὶ εἰς τὸν αἰῶνα τῶν αἰώνων.