
DANIEL 1 – THE FOOD TEST

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TEXT

The Food Test. ¹ In the third year of the reign of Jehoiakim, * king of Judah, King Nebuchadnezzar of Babylon came and laid siege to Jerusalem.^a ²^b The Lord handed over to him Jehoiakim, king of Judah, and some of the vessels of the temple of God, which he carried off to the land of Shinar* and placed in the temple treasury of his god.

³ The king told Ashpenaz,* his chief chamberlain, to bring in some of the Israelites, some of the royal line and of the nobility. ⁴ They should be young men without any defect, handsome, proficient in wisdom, well informed, and insightful, such as could take their place in the king's palace; he was to teach them the language and literature of the Chaldeans. ⁵ The king allotted them a daily portion of food and wine from the royal table. After three years' training they were to enter the king's service. ⁶ Among these were Judeans, Daniel, Hananiah, Mishael, and Azariah. ⁷ ***The chief chamberlain changed their names: Daniel to Belteshazzar, Hananiah to Shadrach, Mishael to Meshach, and Azariah to Abednego.**

* According to 2 Kgs 24, the siege of Jerusalem took place after the death of Jehoiakim, but 2 Chr 36:5–8 says that Jehoiakim was taken to Babylon.

^a 2 Kgs 24:1; 2 Chr 36:6; Jer 25:1.

^b Dn 5:2; 2 Chr 36:7; Gn 10:10.

* *Shinar*: ancient name for Babylonia, a deliberate archaism in this text; cf. Gn 10:10; 11:2.

* The proper name Ashpenaz is sometimes taken as a title, major-domo.

* Other prominent Jews with Babylonian names include Sheshbazzar and Zerubbabel, who were leaders of the postexilic community.

⁸ But Daniel was resolved not to defile himself with the king's food or wine; so he begged the chief chamberlain to spare him this defilement.* ⁹ Though God had given Daniel the favor and sympathy of the chief chamberlain, ¹⁰ he said to Daniel, "I am afraid of my lord the king, who allotted your food and drink. If he sees that you look thinner in comparison to the other young men of your age, you will endanger my life with the king." ¹¹ Then Daniel said to the guardian whom the chief chamberlain had put in charge of Daniel, Hananiah, Mishael, and Azariah, ¹² "Please test your servants for ten days. Let us be given vegetables to eat and water to drink. ¹³ Then see how we look in comparison with the other young men who eat from the royal table, and treat your servants according to what you see." ¹⁴ He agreed to this request, and tested them for ten days; ¹⁵ after ten days they looked healthier and better fed than any of the young men who ate from the royal table. ¹⁶ So the steward continued to take away the food and wine they were to receive and gave them vegetables.

¹⁷ To these four young men God gave knowledge and proficiency in all literature and wisdom, and to Daniel the understanding of all visions and dreams. ¹⁸ At the end of the time the king had specified for their preparation, the chief chamberlain brought them before Nebuchadnezzar. ¹⁹ When the king had spoken with all of them, none was found equal to Daniel, Hananiah, Mishael, and Azariah; and so they entered the king's service. ²⁰ In any question of wisdom or understanding which the king put to them, he found them ten times better than any of the magicians and enchanters in his kingdom. ²¹ ^c Daniel remained there until the first year of King Cyrus.* ¹

COMMENTARY

Overarching these significant theological issues is the problem of *theodicy*, God's way of dealing with evil in the world. **The book of Daniel projects a clear solution to this problem: *God will not be mocked.*** God will achieve the divine purpose of the redemption of the world. Because this is the case, the Daniel who survives in exile and outshines the other wise men is not a passive figure who waits quietly until the Great Assize but is one who issues forth into the

* *This defilement*: the bread, meat, and wine of the Gentiles were unclean (Hos 9:3; Tb 1:12; Jdt 10:5; 12:1–2) because they might have been offered to idols; and the meat may not have been drained of blood, as Jewish dietary law requires. This test relates to the attempt of Antiochus to force Jews to eat forbidden foods in contempt of their religion (1 Mc 1:62–63; 2 Mc 6:18; 7:1).

^c Dn 6:29.

* *The first year of King Cyrus*: the year of this Persian king's conquest of Babylon, 539/538 B.C.

¹ *New American Bible*, Revised Edition. (Washington, DC: The United States Conference of Catholic Bishops, 2011), Da 1:1–21.

fray. That is why we can speak of the first chapters of the book of Daniel as “interim ethics,” that is, as instruction on how the saints should live in-between the times. The faithful friend of God does not simply hang on, observe all the strictures of the sect, and survive. The saint’s courage inspires others to believe and gives hope to those who are losing their hope. The saint helps bring about a world in which God is honored, idolatry is ended, the cries of the needy are heard, and the oppressed are liberated. Like the deeds of his fictional contemporaries, Esther, Judith, and Tobit, Daniel’s deeds vindicate the daring and courage of believers, grounded as they are in well-placed faith in the self-vindication of the God of Israel.²

Christian readers will also recognize a similarity to the picture of the ministry of Jesus in the NT. The “little apocalypses” of the Synoptic Gospels (Matt 24–25, Mark 13, Luke 17:20–37) are to the account of Jesus’ ministry what the chaps. 7–12 of the book of Daniel are to the deeds of Daniel and his friends in Daniel 1–6. **Jesus’ ministry of healing and of liberating persons from the bondage of sin and despair was shot through with a strong sense of the immediacy of the coming kingdom, which would vindicate God’s way of combating evil in the world. His message, too, was a call not to quietism but to action, an invitation to people to offer in their own lives a foretaste of the character of the new age that is coming. His offer, like that of the book of Daniel, is of an “interim ethic,” a vital and productive way of living in-between the times.**³

The opening verses of the book of Daniel set the stage for much of what follows throughout the entire book. **The historical background that provides the context for both folktales (chs. 1–6; 13–14) and visions (chs. 7–12) is the period of the exile.** Daniel opens with a brief description of the beginning of the exile when Nebuchadnezzar of Babylon captures Jerusalem and deports its leading citizens along with some of the vessels of the temple (1:1–2). Although the historical details are somewhat muddled, the event alluded to is Nebuchadnezzar’s first capture of Jerusalem in 598, not the later campaign in 587, when the temple was destroyed, and a second wave of exiles deported. The seemingly minor detail of removing some of the vessels of the temple is significant for understanding what the exile means throughout the book of Daniel. We might assume it is merely the period from 598–538, at which time Cyrus of Persia permitted the Jews to return from Babylon to Judea. **However, in Daniel, exile refers not so much to location as to situation. Particularly in regard to the temple, the exile is seen as continuing as long as the temple is defiled, and the Jews subjugated by a foreign power.**⁴

² W. Sibley Towner, “[Daniel, Book Of](#),” ed. Katharine Doob Sakenfeld, *The New Interpreter’s Dictionary of the Bible* (Nashville, TN: Abingdon Press, 2006–2009), 22.

³ W. Sibley Towner, “[Daniel, Book Of](#),” ed. Katharine Doob Sakenfeld, *The New Interpreter’s Dictionary of the Bible* (Nashville, TN: Abingdon Press, 2006–2009), 22.

⁴ Corrine L. Carvalho and Paul V. Niskanen, [Ezekiel & Daniel](#), ed. Daniel Durken, vol. 16, *The New Colledgeville Bible Commentary* (Colledgeville, MN: Liturgical Press, 2012), 122.

Christian faith inevitably calls us to active nonconformity with the world, even in the manner in which we daily live our lives—the food we choose to consume, and the clothing we choose to wear. The message of Daniel 1 is a powerful reminder for us to search within ourselves for those aspects of “the king’s food and wine” that **we ought to resist for the sake of the gospel message.** For the writer of Daniel, food was merely one symbol among many others of the resistance to total domination and total assimilation to the culture and ways of dominant powers. **So, too, is the Christian life a life of resistance—to the enticements of financial power and control over the destiny of others—such as powerful nations over the developing world—and to the enticements of luxury that come from the abuse of underpaid laborers in struggling societies.** For Christians from dominant cultures in North America, Australia, and Europe, a man like Ashpenaz, rather than Daniel, may provide a more apt role model of resistance. **Ashpenaz emerges from the power elite to have sympathy for those who suffer and resist. But like Ashpenaz, the faithful among the elite must be aware that their faith borders on treason; hence identification with, let alone sympathy for, the “exiled” peoples may have its cost.**^{69 5}

Verses 1-2 – The first two verses of the first chapter serve notice to the reader that the context of these stories is of paramount importance to the writers and editors of the book of Daniel. These verses introduce the book as a whole and not merely the first story, reminding the reader of the context of dominance from which these stories derive their life and power. The bare facts are that Nebuchadnezzar conquered Jerusalem, captured King Jehoiachin (son of Jehoiakim, who died while Jerusalem was under siege), and took captive not only the king but the temple implements as well. **These implements were placed, significantly, in the “treasury of his gods” (v. 2). This is an important note, since we know that the Babylonians were highly aware of the propaganda value of placing captured religious symbols “under” the Babylonian gods in the Babylonian imperial shrines, thus symbolizing the captivity of conquered gods as well as people.** Since the Jews did not have an image of their God, the Babylonians used their temple vessels instead. **Note that these materials were not merely**

⁶⁹ See A. Memmi, *The Colonizer and the Colonized* (Boston: Beacon, 1965). See also Introduction.

⁵ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 44–45.

melted down (see chap. 5) but kept intact so as to serve as symbols of the Jews' subordinate position in relation to Babylonian imperial and religious power.^{44 6}

Verses 1-2 – Surely it is much more sensible to assume that a **folktale** is interested not in chronological details, but in the power of the context of exile.⁴⁶ Much more interesting, however, is the reference to “Shinar,” a name for Babylon that recalls the story of the tower of Babel in Genesis 11 and associates Babylon with the *hubris* evident in that tale.^{47 7}

Verses 3-7 – The first story in the book of Daniel focuses on the treatment of the exiles from the perspective of the Babylonian conquerors. The king requests that members of the captured peoples be selected (specifically from the leadership of the Jewish people) for specialized training in Babylonian language and culture. **Note that the assessment of their competence to serve in the king's palace is made before they have been trained, implying that they have something to offer the king's court, and that, therefore, their knowledge of Jewish language and culture is what the king is particularly interested in.** For what other reason could they be useful than for maximizing the efficiency of Babylonian rule? If they are actually drawn from the royal families or from the priestly families, as Lacocque has suggested, noting that the ones chosen were “without blemish,”⁴⁸ then the Babylonians' interest in them would surely be even greater.⁸

⁴⁴ The Persians were especially attuned to the significance of symbols that are directed to mass consumption. See M. C. Root, *The King and Kingship in Achaemenid Art: Essays on the Creation of an Iconography of Empire*, vol. 9 of *Acta Iranica, Textes et Memoires* (Leiden: Brill, 1979). Note also N. Porteous, *Daniel: A Commentary*, OTL (Philadelphia: Westminster, 1965) 26–27; and John Goldingay, *Daniel*, WBC 30 (Dallas: Word, 1988) 15–17.

⁶ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 38–39.

⁴⁶ John J. Collins, *Daniel*, Hermeneia (Minneapolis: Fortress, 1993) 132. Collins is rather critical of attempts to mesh the dates in Daniel with some configuration of dates drawn from Chronicles, Jeremiah, or elsewhere.

⁴⁷ André Lacocque, *The Book of Daniel*, 25. The association of exile, Nebuchadnezzar, and the tower of Babel is explicit in the enigmatic Dead Sea Scroll fragments designated 4QpSDan a, b, and c in F. García-Martínez, *Qumran and Apocalyptic, Studies on the Aramaic Texts from Qumran* (Leiden: Brill, 1992) 127–61; but also published as 4Q243–245 in R. Eisenman and M. Wise, *The Dead Sea Scrolls Uncovered* (Shaftsbury: Element, 1992) 64–67.

⁷ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 39.

⁴⁸ Lacocque, *The Book of Daniel*, 27.

⁸ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 39.

What particularly strikes me about this “selection” of such “TAG” young people by the Royal Court is how flattering, in a dangerous way, it must have been for those young men to be picked out especially. How intensely, completely, utterly I saw how this dynamic works in my own life: the wonder and hope at being so chosen, picked out, but later to discover that those who did so, of corrupted purposes, then require my acceptance of subjugation to them and a requirement to flatter them back, all the time. What is striking about Daniel is his self-possession – “they’ll take your soul if you let them / but, oh, don’t you let them”, as Carole King wrote. He belongs to God, and no one, however socially attractive, will *ever* supersede his commitment to God. See “The Inner Ring” address by C.S. Lewis about the real danger of “the inner ring” people, and the power that such a group exercises against the freedom and life of others.

Verses 6-7 – The young Jewish exiles are each given a Babylonian name: Belteshazzar, Shadrach, Meshach, and Abednego. This reflects the common usage of two names by Jews in the bilingual environment of the exilic and postexilic periods. They often retained a Hebrew name while also using a name of the dominant language and culture. Well-known New Testament examples of Jews bearing both Hebrew and Greek names are John Mark (Acts 12:25) and Saul also known as Paul (Acts 13:9).⁹

Verse 7 – NAME CHANGING – Name changing is, of course, a prominent biblical sign of dependent status, thus Abram to Abraham in covenant with God (Gen 17:5); Jehoiakim is renamed by Pharaoh (2 Kgs 23:34); and Zedekiah is renamed by Nebuchadnezzar (2 Kgs 24:17). **The practice became common in late biblical literature.** While it is true that many observant Jews in the Hellenistic period took on non-Jewish names (Philo), and even earlier there is evidence of names like “Zerubbabel,” **the issue here is not whether the names are non-Israelite, but that it is done by a power that assumes the authority to make such a change.**^{49 10}

Verse 8ff – on POLLUTION AND PURITY – The planned assimilation of the four Jewish representatives of the exile community runs into a brick wall. Daniel (Why not the others? Does this imply a division among the Jews on these issues of resistance?) firmly states his refusal to accept the king’s offer of food and wine, stating that he would be “**polluted**” (לִנְאָל *gā’al*) by them. **This powerful term is highly suggestive for the exilic and post-exilic experience. Ezra the priest would also strongly assert the necessity of maintaining “purity” in the conditions**

⁹ Corrine L. Carvalho and Paul V. Niskanen, [Ezekiel & Daniel](#), ed. Daniel Durken, vol. 16, The New Collegeville Bible Commentary (Collegeville, MN: Liturgical Press, 2012), 123.

⁴⁹ Thus, I would respectfully take issue with Goldingay, Collins, and Porteous. On this matter, Lacocque is much more alive to the impact of forced name changes. See Lacocque, *The Book of Daniel*, 29.

¹⁰ Daniel L. Smith-Christopher, [“The Book of Daniel,”](#) in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 39.

of subordination in the post-exilic community, and we know that the priests involved themselves diligently in the codification of levitical purity law during the exile. Furthermore, purity concerns that even exceeded the specific demands of the priestly purity laws are not unusual in the late biblical and Hellenistic periods (e.g., Tob 1:10–11; Jdt 12:1–4; 2 Maccabees 6–7; *Jub.* 22:16; and Josephus *The Life of Flavius Josephus* 3.14). **As Mary Douglas has shown, worries about the purity of the body are symbolic reflections of concerns for the integrity of the social group, and purity laws serve as effective barriers to assimilation.** The assertion of purity concerns during the exile served as **an important spiritual and social bulwark against the dangers of disappearing as a people**, and Daniel 1 obviously maintains this important theological motif.^{50 11}

Verses 8-16 – FOOD AND POWER – A full appreciation of this story also requires that one keep in mind **the prominence of food as a symbol of privilege and wealth and foreign overindulgence.** Lacocque notes that Daniel 1 illustrates “the custom in ancient royal courts of introducing important prisoners to the national diet.”⁵² But if the modern reader is alerted to the significance of food in the context of post-exilic conditions, Daniel 1 takes on added significance.... **Throughout biblical history, control of food, especially large amounts of it, is symbolic of power.** This can best be summarized in a discussion of feasting and the taxation of foodstuffs (in-kind taxation). This discussion obviously anticipates some of the symbolism of Belshazzar’s feast in chap. 5 as well.¹²... **These examples reveal banqueting to be a potent biblical symbol of power, that moves from a positive symbol of prosperity in the pre-exilic texts and stories to a predominantly negative symbol of foreign oppression in the prophetic and post-exilic contexts,** when the oppressors would have feasted on utensils taken from Jewish tables to satisfy their appetite for materials and money.¹³... Resistance to food in Daniel 1, therefore, and the clear condemnation of Belshazzar, pictured in drunken revelry in chap. 5, clearly relate to symbolic awareness of the meaning of controlling food stores as a key to controlling lives. **In short, I agree with Davies’ assertion that Daniel 1 is “a symbolic denial**

Jub. Jubilees

⁵⁰ Mary Douglas, *Purity and Danger* (London: Routledge and Kegan Paul, 1966).

¹¹ Daniel L. Smith-Christopher, “[The Book of Daniel.](#)” in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 39–40.

⁵² Lacocque, *The Book of Daniel*, 28.

¹² Daniel L. Smith-Christopher, “[The Book of Daniel.](#)” in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 40.

¹³ Daniel L. Smith-Christopher, “[The Book of Daniel.](#)” in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 41.

of the king's implicit claim to be sole provider,"⁵⁶ but when this observation is set within the context of the politicization of food as symbol, Daniel 1 (and chap. 5) is read with more appreciation of the theme of resistance.^{57 14}

Verses 9-10 – One answer is that the king was not present, but only the official called Ashpenaz (the name probably derives from the Persian for “Innkeeper,” or keeper of the court). Many commentators have noted the sympathy of Ashpenaz toward Daniel and its significance for the continued idea about a positive view of foreigners in Daniel 1–6. **But Ashpenaz is not so powerful that he does not have to fear for his life if called before the emperor (v. 10). The friendship between Daniel and Ashpenaz, therefore, is the solidarity of the oppressed, both of whom serve the imperial will under threat of death; and this solidarity crosses ethnic lines, as Ashpenaz obviously admires Daniel's courage.** This is hardly a sign of positive attitudes toward Babylonians!¹⁵

Verse 9 - HESED – God influenced events in Daniel's favor by giving Daniel *hesed*. The term is typically translated as “steadfast love,” but because of Katherine Doob Sakenfeld's detailed work, we understand *the full implications of hesed as “deliverance or protection as a responsible keeping of faith with another with whom one is in a relationship.”*^{58 16} So, in v. 9 God makes Daniel the object of *hesed* and mercy before Ashpenaz. *Hesed* is closely associated with “mercy” (see Neh 1:11, in which Nehemiah requests mercy before “this man,” the emperor; cf. Psalm 106). **Sakenfeld's concluding statement on the use of *hesed* in the psalms is that the term is “predominantly associated with deliverance rather than any special**

⁵⁶ P. Davies, *Daniel* (Sheffield: JSOT, 1989) 91.

⁵⁷ **My argument here is in contrast to the view that fasting is an ascetic practice.** See, e.g., D. Satran, “Daniel: Seer, Philosopher, Holy Man,” in G. Nickelsburg and John J. Collins, eds., *Ideal Figures in Ancient Judaism* (Chico, Calif.: Scholars Press, 1980) 33–48.

¹⁴ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 42.

¹⁵ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 42.

⁵⁸ K. Sakenfeld, *The Meaning of Hesed in the Hebrew Bible: A New Inquiry* (Missoula, Mont.: Scholars Press, 1978) 233.

¹⁶ Daniel L. Smith-Christopher, [“The Book of Daniel.”](#) in *New Interpreter's Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 42.

blessing.”⁶⁰ Sakenfeld suggests that *hesed* as “delivering power” reaches its height in a series of texts in which it parallels “strength.”¹⁷

Verse 9 – *Hesed* and mercy, especially in the context of late biblical theology, are given to those Jews who appear before the Babylonian and Persian monarchs, which forces us to conclude that the passage assumes the necessity for God’s delivering action against a presumed enemy. **Praise was directed to God’s delivering power, not to the Babylonian or Persian monarch’s (or an assistant’s) good intentions.**¹⁸

Verses 8-16 – In the ancient world, however, these were the food items that were typically offered in sacrifice to gods. **To partake of these items was to acknowledge in some way the god to whom they were offered.** Rather than partake of this implicit idolatry, Daniel asks that he and his companions be fed only vegetables and water (1:12). While modern nutritionists might tell us that this is in fact the healthier diet, such was not the ancient view. Thus, it may be regarded as somewhat miraculous that after a period on this diet the Jews are healthier in appearance (literally “fatter”) than their counterparts (1:15).¹⁹

Verse 12 – **LEARN TEMPERANCE FROM THE ANCIENTS.** LEANDER OF SEVILLE²⁰: A fish is caught by being enticed by a hook. A bird falls into a net while trying to get food. Animals that are tough by nature’s endowment fall into a pit from the desire to eat, and what nature does not soften, food deceives. Therefore, learn temperance and parsimony from the prayer and the examples of ancients: from prayer, because the Lord says, “Lest your hearts be overburdened with self-indulgence and drunkenness”;⁵ from examples, because David was unwilling to drink the water he wanted, since he recognized the danger of being responsible for another’s blood;⁶ because Daniel scorned the feasts of kings and lived on vegetables. What you possess in

⁶⁰ Sakenfeld, *The Meaning of Hēsed in the Hebrew Bible*, 218. See also K. D. Sakenfeld’s more recent summary statement of her work on *hesed* in the Bible: *Faithfulness in Action: Loyalty in Biblical Perspective* (Minneapolis: Fortress, 1985).

¹⁷ Daniel L. Smith-Christopher, “[The Book of Daniel](#),” in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 42–43.

¹⁸ Daniel L. Smith-Christopher, “[The Book of Daniel](#),” in *New Interpreter’s Bible*, ed. Leander E. Keck, vol. 7 (Nashville: Abingdon Press, 1994–2004), 43.

¹⁹ Corrine L. Carvalho and Paul V. Niskanen, *Ezekiel & Daniel*, ed. Daniel Durken, vol. 16, The New Collegeville Bible Commentary (Collegeville, MN: Liturgical Press, 2012), 125.

²⁰ **Leander** (c. 545–c. 600). Latin ecclesiastical writer, of whose works only two survive. He was instrumental in spreading Christianity among the Visigoths, gaining significant historical influence in Spain in his time.

⁵ Lk 21:34.

⁶ 2 Sam 23:14–17.

common with your companions should be acceptable to you, and you should not cause others to be intemperate; also, do not become a cause for scandal to those to whom you wish to set an example by encouragement and by proof of a good life. THE TRAINING OF NUNS 13.⁷²¹

Verse 17 – EYES OF UNDERSTANDING. JEROME: Note that God is said to have given the holy youths knowledge and learning in secular literature, in every book and branch of wisdom. **Symmachus rendered this by “grammatical art,” implying that they understood everything they read, and by the Spirit of God they could make a judgment concerning the lore of the Chaldeans.** But Daniel had an outstanding gift over and above the three youths, in that he could astutely discern the significance of visions and dreams in which things to come are shown forth by means of certain symbols and mysteries. Therefore, that which others saw only in a shadowy appearance he could perceive clearly with the eyes of his understanding.

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^{*7} FC 62:208*.

²¹ Kenneth Stevenson and Michael Gluerup, eds., [Ezekiel, Daniel](#), Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity Press, 2008), 159.

^{*10} JCD 22*; CCL 75A:781–82.

²² Kenneth Stevenson and Michael Gluerup, eds., [Ezekiel, Daniel](#), Ancient Christian Commentary on Scripture (Downers Grove, IL: InterVarsity Press, 2008), 160.