

thousand west-ward; and it shall be over against the holy heave-offering: and the increase thereof shall be for maintenance [Heb. bread; that is, maintenance, livelyhood] for them that serve the city.

19 And they that serve [Heb. servith] the city, shall serve it out of all the tribes of Israel. [Others, shall till, or manure, maintain the (remaining part :) or shall out of all the tribes of Israel serve the same (Israel) That is, they that serve in the city shall be helpful and servicable unto all other Israelues in dispatching of their business: or they shall take those ministers out of all the tribes.

20 The whole heave-offering shall be of five and twenty thousand (measuring reeds) with five and twenty thousand: [To wit, 25000 reeds in length, and so many reeds in breadth. Compare the phrase with above chap. 45. 2.] ye shall offer the holy heave-offering four square, with the possession of the city. [that is, the city (according to the exposition of some) being therein also comprehended. Concerning the four-squaredness, we may compare this with Revel. 21. 16. Others, ye shall offer the fourth part of the holy heave-offering for the possession of the city: taking the place of the Sanctuary for the first part, of the Priests for the second, of the Levites for the third, and of the city for the fourth.]

21 And the residue shall be for the Prince, on this (side) and on that side of the holy heave-offering, and of the possession of the City, before [Heb. toward, or at, before the face. So in the sequel] the five and twenty thousand (measuring-reeds) of the heave-offering, unto the East and west-border, before the five and twenty thousand at the west border, over against the (other) [or forementioned] portions (that) shall be for the Prince: and the holy heave-offering, [Others over against the portions of the Prince, and it shall be an holy heave-offering, &c.] and the sanctuary of the house shall be in the midst thereof.

22 Now from the possession of the Levites, and from the possession of the City, being in the midst of that which shall be the Princes; (that which) is between the border of Judah and between the border of Benjamin, shall be the Princes.

23 Moreover, concerning the rest of the tribes: from the East-corner unto the West-corner, Benjamin one (line.)

24 And by the border of Benjamin, from the East-corner unto the West-corner, Simeon one.

25 And by the border of Simeon, from the East-corner unto the West-corner, Issachar one.

26 And by the border of Issachar, from the East-corner unto the West-corner, Zebulon one.

27 And by the border of Zebulon, from the East-corner unto the West-corner, Gad one.

28 Now by the border of Gad, at the South-corner

South-ward; [Or toward Tamm. See of this place, and the next following, above chap. 47. on vers. 19.] there shall be the border from Thamar, (toward) the water of strife of Kades, (so on) toward the brook, unto the great sea:

29 This is the land which ye shall cause to fall for inheritance, [In the Hebrew the phrase is somewhat obscure, and seemeth to be cleared by another, used above chap. 45. 1. and 47. 14, 22. which is also here for clearness sake put in the Text. Heb. properly from the inheritance, or for the inheritance sake; which may be understood, either of dividing the common inheritance of every whole tribe unto the particular persons thereunto belonging, or of casting the lot upon the particular inheritances, the meaning being all one. Others, from the brook (Sichon) that is, from the border of Egypt] for the tribes of Israel: and those shall be their [the tribes] portions, saith the Lord LORD.

30 Moreover, these shall be the goings out of the City; [See above vers. 16. where it seemeth to be expounded, what we are here to understand by these goings out, to wit, the whole compass of the four parts of the city, from which they went according to the several respective gates, as far as every part reached, at whose utmost end were the gates. Others understand by the goings out, the gates themselves.] from the North-corner, four thousand and five hundred measures. [That is, measuring reeds. See above chap. 40. 5.]

31 And the gates of the City shall be according to the names of the tribes of Israel; [Whereby may be understood, that there shall be an open entrance into the Church of God, or into Jerusalem, not only for the elect of Israel, but also for the elect of the Gentiles, or of all nations from the four corners of the world, as followeth. Compare Mal. 1. 11. Matth. 8. 11. Luke 13. 29. Revel. 21. 12, 13, 14, 21, 25. likewise 7. 9, 10.] three gates Northward: one gate of Reuben, one gate of Juda, one gate of Levi.

32 And at the East-corner, four thousand and five hundred (measures) and three gates: namely, one gate of Joseph, one gate of Benjamin, and one gate of Dan.

33 The South-corner also four thousand and five hundred measures, and three gates: one gate of Simeon, one gate of Issachar, one gate of Zebulon.

34 The West-corner [Heb. corner of the sea, as above often] four thousand and five hundred; their gates three, one gate of Gad, one gate of Asher, one gate of Naphtali.

35 Round about eighteen thousand: and the name of the City from (that) day shall be, The LORD is THERE. [and consequently, health and salvation. Heb. JEHOVAH SCHAMMA. See Jerem. 3. 17. Joel 3. 21. Zach. 2. 10, 11. Revel. 21. 3, 22, and 23. 3, 4, &c.]



# THE PROPHET DANIEL.

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## The Argument of this Book.

**D**ANIEL was one of those that were carried away captive to Babel by Nebuchadnezzar after that he in the time of King Jojachim had conquered the city Jerusalem, and had brought all the land of Juda under his dominion. He was one of the young men of the royal seed, that had no blemish, but were of a beautiful countenance, and skilful in all wisdom, who by command of Nebuchadnezzar were taken and chosen out of many, to be instructed in the books and language of the Chaldeans; to stand in the Kings Palace, and to wait upon him at court, and afterward to be employed in high offices and places of authority, chap. 1. verse 2, 3, 4, 5, 6. God endued Daniel with singular wisdom and understanding above all others, especially in revealing and expounding of dreams and visions, which he caused the Kings of Babel, Nebuchadnezzar, and Belsazar, to dream and see; which no other men, though never so wise and skilful, were able to understand, reveal, or interpret. For which Daniel came to be in very great repute with those Kings, and was also honoured with very large presents, and exalted to high honour above his companions, and above many Babylonian Princes themselves. But he for this being exceedingly hated and envied of the Chaldeans, Magicians, Sorcerers, and Star-gazers, was at last by their cunning and crafty plot (because he according to the Kings decree would not omit his wonted worshipping of the true God) cast into the Lions den, to be torn and devoured alive by them: But God Almighty whom he fervently served and worshipped, kept him from the Lions that they harmed him not; and his accusers and greatest enemies are cast into the den of Lions, and are immediately rent and devoured by them, with their wives and children. The Prophet Daniel also relateth how wonderfully God preserved his companions, Sadrach, Mesech, and Abednego, (that would not worship the image that King Nebuchadnezzar had set up) in the fiery furnace, so as that one could not so much as smell the least scent of fire upon their garments, which in the mean while burnt and consumed drivers of them that heated this fiery furnace.

Besides the visions and dreams shewed unto the Kings of Babel, God also shewed certain visions unto Daniel himself concerning the state of Gods Church, and of the Common-wealth, which the Angel Gabriel declared and expounded unto him; especially concerning the building up of the City and Temple of Jerusalem, of the coming of CHRIST in the flesh, of the destruction of the City and Temple by their enemies, of CHRISTs preaching and miracles; and of the abolition of the Levitical Priesthood, of the very particular time when CHRIST should be put to death: as also how that God would at last deliver and redeem his people both temporally and eternally. It tendeth to the praise and commendation of this Prophet, and to cause the godly reader to embrace the more surely and the more undoubtedly his prophecies, that Daniel is highly praised and extolled among the Prophets, both in the Old and in the New Testament, and is by Ezekiel placed next to Noah and Job, as a pattern of piety and holy zeal, chap. 14. verse 14, and 20. And of his eminent extraordinary wisdom the same Prophet Ezekiel speaketh, chapter 28. 3. unto the proud King of Tyrus, Behold thou art wiser than Daniel, they have hid no secret thing from thee!

In the new Testament our Saviour JESUS CHRIST himself speaketh of the Prophet Daniel, Matth. 24. 15, and exhorteth all men to give good heed unto his prophecies. The Apostle John hath in his book of the Revelation not only many things common with Daniel, but he also often useth this Prophets own words in relating his predictions.

## THE ARGUMENT.

*The interpretations of the dreams and visions shewed unto the above-named Kings, and unto Daniel himself by God, concerning the state of the Monarchies, and of the Church of God in them, for many ages to come, throughout the whole world, are indeed hard to be understood, but God hath long ago revealed them already in part unto divers of his faithful ministers, and he will continually more and more cause his servants that shall fervently pray unto him for it, to understand them yet more clearely. Well and truly speaketh the ancient Father Irenæus, lib. 4. chap. 43. Omnis Prophetia priusquam impleatur ænigma est: quando autem impleta fuerit, manifestam habet intelligentiam & expositionem. That is, every prophesie is as it were a riddle, till it be fulfilled: but when it is fulfilled, then it may be plainly understood and expounded.*

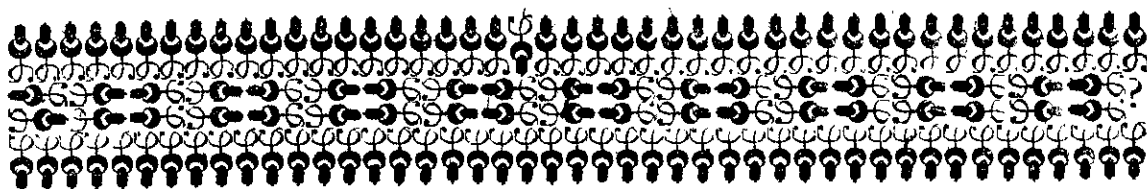
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# THE PROPHET DANIEL.

## CHAP. I.

*By what means Daniel and his companions came to be admitted into the King of Babels Court, verse 1, &c. How piously they carried themselves there, 8. How wonderfully God assisted them, 17. And the extraordinary wisdom wherewith the Lord endued them, especially Daniel, above all the wise men and Astrologers of the Chaldeans, 19, and 20.*

**I**N the third year of the reign of Jojakim King of Juda, [To wit, when the third year grew toward an end, and the fourth begun, when Jojakim would be absolute King, withdrawing himself from the obedience which he had formerly promised to Nebuchadnezzar, *Jer.* 25. Others, after the third year. Compare 2 Kings 24. 15. This Jojakim was the son of Josia, the brother of Zedekia, the last king of Juda] came Nebuchadnezzar King of Babel, [he is called by Josephus and others Nebuchadnezzar the Great, by reason of his great kingdom, and great command: his Fathers name was also Nebuchadnezzar. See of Babel *Isa.* chap. 13. verse 19.] unto Jerusalem, and besieged it. [Or before, or toward Jerusalem; to wit, to prepare the siege, doing in the fourth year that which Jeremiah had foretold, chap. 1, &c.]

2 And the Lord gave Jojakim King of Juda into his hand, and a part of the vessels of the house of God, [The rest were by Gods providence kept in the Temple till the carrying away of King Jeconia, *Jerem.* 27. 18, 19, 20. yea some also continued there still, till the destruction of the city] and he brought them [to wit, the vessels, which he after the manner of the heathen, first presented unto his Idol, (as is intimated in the words following) and afterwards laid them up in the treasure-house, as followeth. Compare 2 Chron. 36. 7. Otherwise it is true that he also sent away Jojakim with many others captive to Babel. See the sequel, and below chap. 2. 25.] (into) the land of Sinear, (into) the house of his God: Others, to the land of Sinear his Gods house. Of Sinear see Genes. 10, on verse 10, 11, 12.] and he brought the vessels in-

to the treasure [which was in Babylon. See 2 Chron. 36. 7.] of his God. [To wit, Bel, the great Idol of the Babylonians, Assyrians, and Persians. See *Isa.* 46. 1. and below chap. 4. 8.]

3 And the King said unto Ashpenaz the chief of his Chamberlains, [Or courtiers, properly Eunuchs. See Genes. 37. on verse 36. and 2 Kings 20. 18. or Ashpenaz his high Steward] that he should bring (certain) of the children of Israel, to wit, of the royal seed, [Heb. of the seed of the Kingdom; that is, of the young men that were born of the royal seed. See *Isa.* 39. 7. and *Jerem.* 41. 1.] and of the Princes, [or Nobles, or Rulers. Some among the Rabbins are of opinion that the word *Parthenim* signifieth those Governours that dwelt and governed about the river Perah, or Phrath. Others among the Jews conceive that this word signifieth as much as great Princes and Rulers.]

4 Young men in whom was no blemish, [To wit, no defect or blemish of body, but perfect in body and in limbs] but beautiful of countenance, [Heb. good to see to] intelligent in all wisdom, [not that they were to have just at that time all wisdom, &c. but they were to be of a good condition and understanding, to be able to apprehend and learn those things in time] and expert in knowledge, [or science: knowers of knowledge] and prudent in understanding, [Heb. having understanding (in) knowledge] and in whom was fulness [Heb. strength, that is, disposition, ability, understanding] to stand [that is, to serve. See *Deut.* 1. on verse 38. and 1 Kings 10. 8.] in the kings palace. [this was foretold by the Prophet *Isaia* chap 39. 7. To stand before the king may also signifie here to bear great offices, or to be advanced to high places in after times. The King caused these young men to be instructed and brought up (as followeth) in hopes that he might by them when they came to be of years, be the better able to keep the Jews in subjection and obedience], and that they should instruct them in the books [The Hebrew word signifieth all things wherein any thing is written or related, as a book, a letter, a register, &c. these young men were formerly instructed by their godly parents and teachers in the book of Gods law: now they were to be instructed in the books of the Chaldeans, which were full of vain

vain arts, and idolatrous superstitions : and so were brought into great danger both of soul and body] and speech [or language, Heb. tongue] of the Chaldeans]

5 And the King ordained, [Or, appointed, ordered, constituted] *thm* what they should give them day by day [Heb. the word, or the thing of the day upon his day, as *Exod.* 5. 13.] of the pieces, parcells, portions, messes or reliques] of the Kings meat, and of the wine of his drink, [Heb. of his drinking, or drinkings; that is, of such wines, or drink as he himself drank] and that they should (so) train them up three years, [In which time it may be they might be able to learn the Chaldean tongue, Religion, and laws of the Chaldeans] and that at the end thereof they should stand [That is, minister. See *Deut.* 10. 8. and 1 *Kings* 17. 1. and the Annotat.] before the face of the King.

6 Now among them were of the children of Juda, Daniel, Hanania, Misael, and Asaria.

7 And the chief of the Chamberlains gave them (other) names, [To wit, by the Kings order and appointment, as appeareth below chap. 5. 22. Heb. appointed, &c. Thus Pharaoh changed Josephs name, *Gen.* 41. 45. and Pharaoh Necho Eliakims, 2 *Kings.* 23. 34. and 24. 17. It seemeth that this was wont to be done in token of dominion and sovereignty over such persons: also it seemeth here to be done to Daniel and his companions, out of hatred of the names of the true God, which were in the names of these young men, to wit *El*, and *Jah*, and that they might the sooner forget the true God, and might make the names of the Idols common and familiar to themselves, therefore they had the names of Idols given them in stead of the names of the true God. For (according to the opinion of some) Daniel signifieth as much as *God is my Judge*; Hanania, *God hath been gracious unto me*; Misael signifieth as much as *one that taketh hold of the Lord*; Asariah, *the help of the Lord*, or *he whom God helpeth*. But Belshazzar (which name was given to Daniel,) signifieth *one that layeth up and keepeth Bels treasures*: Sadrach, *one that getteth influences from the King of the Planets*; that is, from the Sun: Mischach, *one that belongeth to the Goddes Sacha*: Abednego, signifieth *a minister of Nego*, the Idol of the *fi e*. Doubtless, it much grieved these godly young men, that they were compelled to bear the names of Idols in stead of the comfortable names of the true God, which their godly parents had given them] and he named Daniel [Heb. he appointed for Daniel: and so in the sequel, Daniel is first named, as being of the Royal stock: or, because he excelled his companions in wisdom and understanding: or, because he is chiefly spoken of in this book] Belshazzar, [After the name of the Idol *Bel*. See chap. 4. 8. There is but one letter difference between this name of Daniel and the name of the king of Babel: Daniel was called *Belt-shazzar*; and the King, *B'lshezzar*, below chap. 5. 1.] and Hanania Sadrach: and Misael Mischach, and Asaria Abednego.

8 Now Daniel purposed in his heart [Heb. set, or laid upon his heart] that he would not defile himself with the pieces of the Kings meat, [That is, not to defile his conscience by eating unclean meat. For the Chaldeans did eat of divers meats, as of swine, hares, &c. and of sundry sorts of fishes and fowls, which were forbidden by God unto the children of Israel, *Levit.* 11. *Deut.* 14. and they also polluted the lawful meats by their Idolatrous ceremonies, and the invocations of their Gods, *Dan.* 5. 4. and 1 *Cor.* 10. 17. At least Daniel could not do it without giving offence to his neighbour. *Matth.* chap. 18. 7. But that which Daniel did, we must understand that

his companions did the same also, as appeareth *vers.* 11, 12.] nor with the wine of his drink: [To wit, the Kings drink; that is, the wine whereof the King himself drank. But in the Hebrew the plural number is used, of his drinkings; whence may be gathered (according to the opinion of some) that the King drank the divers sorts of wines, which were also set before Daniel and his companions.] therefore he requested of the chief of the Chamberlains, that he might not defile himself.

9 And God gave Daniel grace and mercy before the face of the chief of the Chamberlains. [Heb. appointed Daniel for kindness, and for mercie, &c. See the like phrase, and of the like mercy of God, 1 *Kings* 8. on *vers.* 50. and *Psal.* 106. 46. See also *Nebem.* chap. 1. on *vers.* 11. The meaning is, God so ordered it, that neither Daniel nor his companions were compelled to eat of the Kings meat: But Aspenaz connived at it, when the steward gave them portage or ordinary fare to eat]

10 For the chief of the Chamberlains said unto Daniel, I fear my Lord the King, who hath appointed your meat and your drink: [He intimateth in these words, and in the rest that follow, that he would willingly yield to the request of Daniel and his companions, but that he feared to come in danger of his life, if the King should perceive that their countenances were fallen, and by searching should find out the cause thereof] for why should he see your faces sadder, [As if he should say, why should I be the cause of it, that the King should see that your faces look sadder, thinner, more pale and wan? Compare *Genes.* 40. 6. and the Annotat. there] then (the faces) of the young men that are in equality? [To wit, of three years; that is, who must also, like unto you, be thus three years long nourished and brought up. Others understand it thus, that are like unto you, or equal with you in age. Heb. according to your likeness, or according to your gladness; which should be, that are of a glad countenance, as ye are at present, and not of a sad countenance] so should ye make mine head [that is, my life] guilty, [that is, bring my life into danger] before the King. [The meaning is, so doing, ye will make that the King will take away my life: or else (as if he should say) if I did not fear this I would willingly grant your request]

11 Then said Daniel unto Melzar, [To wit, when he perceived that the chief of the Chamberlains was willing to wink at it, if so be he might be without danger and blame. Others, he said unto the steward, dispenser, or provider] whom the chief of the Chamberlains had set over Daniel, Hanania, Misael, and Asaria: [To wit, to provide meat and drink for them, and to take care of their provision and diet.]

12 Prove thy servants, [That is, us, me Daniel and my companions] I beseech thee, [Others, try it I beseech thee with thy servants] ten dayes long, and let them give us of that which is sown to eat, and water to drink. [Heb. of the seed, and we will eat, &c. That is, of that which proceedeth from the seed of the earth that is sown, as all manner of herbs, also barley, pease, beans, rice; &c. Naturally flesh and wine are more nourishing then pulse and water: it may be that Daniel and his companions had an eye to that which is written, *Deut.* 8. 3. Man liveth not by bread alone, but, &c.]

13 And let men look upon our countenances before thy face, and upon the countenances of the young men that eat the pieces of the Kings meat: and do with thy servants according to that which thou shalt see. [That is, according to the nature of things, according as thou

shalt think good, when thou shalt have made trial of us]

14 Then he hearkened to them in this matter, and he proved them ten dayes.

15 Now at the end of ten dayes, they saw that their countenances were fairer, [Heb. good, or better; that is, livelier, of a better colour, faire] and (that) they were fatter in flesh then all the young men that did eat the pieces of the Kings meat. [That is, then the young men that had eaten of the best and most nourishing meat. Its not not the dainty fare, but the blessing of God, that maketh fair and fat. Compare Judg. 13. 4. See hereof the promise of God, Exod. 23. 25. Compare further Psal. 104. 13, 14, 15. and Ps. 145. 15, 16. Heb. 11. 37, 38. Mat. 4. 4.]

16 Then it came to pass, that Melzar took away the pieces of their meat, together with the wine of their drink. [That is, the wine that they should drink. See vers. 8.] and he gave them (of) that which was sown.

17 Now these four young men, God gave them knowledge and understanding in all books [See above vers. 4.] and wisdom: [To wit, in the liberal arts and sciences, in political or civil affairs, and in natural things, but not in Magick or the black art, forbidden by God, Deut. 18. 11.] but he gave Daniel understanding in all manner of visions and dreams. [Therefore did God give Daniel some particular gifts above his companions, thereby to bring him into esteem and repute, for he intended to use him in eminent matters above his companions. Of visions see Genes. 15. on vers. 1. and chap. 46. on vers. 2. Numb. 12. 6. And of dreams, Genes. 20. on vers. 3. But sometimes visions and dreams are taken for one and the same; as Job 33. 15.]

18 Now at the end of the dayes [To wit, of those three years whereof is spoken vers. 5.] wh reof the King had said that they should bring them in, [Or, that he should, &c. to wit, the chief of the Chamberlains should bring them in, to wit, into the palace] then the chief of the Chamberlains brought them, 14 b sure, the face of Nebuchadnezzar.

19 And the King communed with them, but there was found none like Daniel, [Or, when the King communed with them, there was then none, &c.] Hanania, Mishael, and Azaria: and they stood before the face of the King. [That is, when the King heard the wisdom that was in them, he judged them worthy to be admitted into the number of his officers, and to minister unto him in great and weighty affairs. See vers. 4.]

20 And in all matters of understanding wisdom, [Heb. of wisdom, of understanding] that the King enquired of them, he found them ten times [or, many times. Heb. ten hands. See Genes. 43. on vers. 34. See also 2 Sam. 19. 43.] above all magicians [That is, excellent, wiser, then all the magicians] (and) astrologers that were in all his realm.

21 And Daniel [Daniel is named here alone, and not his companions, because in this book there will be continually mention made of that which God wrought and foretold by him] continued [Heb. was] unto the first year of King Cores. [Although not alwaies in equal high repute and estimation at court, as appeareth chap. 5. vers. 13, 16. The particle unto doth not alwaies exclude the time to come, so that the meaning here is not, that he continued not in that condition in King Cores his time: we read chap. 10. 1. that great things were yet revealed unto him by God in the third year of this Kings reign. In such signification must the particle unto, or until be taken, 2 Sam. 6. 23. Psal. 110. 1. Matih. 1. 25.]

Daniel lived above threescore and seventeen years in the court of the Kings of Babel; First, under Nebuchadnezzar the Great: Then, under Evil-merodach his son: and under Belshazzar. In the first year of Cores, (who being King of Persia, came also to be King of Babel) were the Jews delivered from their seventy years captivity: so long, and yet some time after did God let Daniel live, that he might defend, instruct, and comfort his people all the time of their captivity: an evidence of Gods singular care for his people]

## C H A P. II.

King Nebuchadnezzar dreamed a dream, which he having forgotten, desired to know it of the wisemen of the Chaldeans, vers. 1, &c. they being not able to do it, are condemned to dye, 12. The dream is revealed unto Daniel in a vision, after that he and his companions had fervently prayed unto God, 17. For which they give God thanks, 23. And Daniel revealeth the dream unto the king, together with the interpretation thereof, 25. For which Daniel is promoted by the king, 46.

Now in the second year of the reign of Nebuchadnezzar, [Not of the reign of Cyrus, but of Nebuchadnezzar: for this is added here onely for distinction sake, because mention was made of King Cyrus in the last verse of the former chapter, that no man may think that this history fell out in Cyrus his reign. The second year here mentioned is not to be understood of the second year wherein Nebuchadnezzar began to reign; for Daniel is in this chapter sought for, to be put to death with the Magicians of Babel, among whom he was not reckoned till after he had been trained up three years in Nebuchadnezzars court, and had been instructed in the books and learning of the Chaldeans. This may be understood of the second year of Nebuchadnezzars sole and absolute reign, his Father being dead, and he now reigning alone, over the whole monarchy of Babylon, after he was returned victorious out of Egypt, and the land of Juda, and now reigned in peace over them.] Nebuchadnezzar dreamed dreams, [The prophet speaketh thus, because though it was but one dream, yet there are many parts and parcels related in it, as appeareth vers. 31, &c. Others, dream; that is, a special, and most excellent dream] when his spirit was troubled, [hence the king might perceive and judge, that it was an extraordinary dream, which God had inspired into him, as was Josephs dream, Gen. 37. the Butlers and the Bakers, Gen. 40. 6. Pharaohs, Gen. 41. Abimelechs, Gen. 20. 3. Labans, Gen. 31. See the Annotat. Gen. 40. on ver. 6. And see of the Hebrew word, Judg. 13. on ver. 25. Compare Gen. 41. 8.] and his sleep was broken within him. [or when his sleep was in him; that is, while he was yet asleep.]

2 Then the king said, [That is, commanded, as chap. 1. 3.] that they shall call the magicians, [see Gen. 41. the Annotat. on ver. 8.] and the astrologers, and the soothsayers, [see Exod. 7. on ver. 11.] and the Chaldeans, [this was in those times a name or title of honour, as if so be they alone had had all the wisdom and knowledge of the world, and that no wisdom or skill had been to be found in other countreys, or in other men] for to shew the king his dreams: [understand withal, and then to interpret them to him, ver. 5.] now they came, and stood before the face of the King.

3 And the King said unto them; I have dreamed a dream, and my spirit is troubled to know that dream. [This

[This is a short abrupt sentence uttered in amazement, which may be supplied in this or the like manner, *And I am desirous to know the dream.*]

4 *Then spake the Chaldeans* [Under this name we must here understand all those sorts of magicians, whereof is spoken, *ver. 2.*] *to the king in Syriack*: [Heb. *in the Aramites* (language) for *Aram* is Syria. See 2 Sam. 8. the Annotat. on *ver. 5.* The Syriack language was also the language of the Chaldeans and of the Babylonians, and it was in those times very common in all the Eastern countieys] *O King live for ever.* [That is, long and happily. Compare 1 Kings 1. 31. with the Annotat. Heb. *in eternities.* From this place to the end of the seventh chapter, the Text is Chaldean or Babylonian] *tell thy servants* [that is, us that are thy servants] *the dream, then we will shew the interpretation.* [this is too bold a promise, to promise the interpretation of a dream before they had heard it.]

5 *The King answered and said unto the Chaldeans, the thing is gone from me*: [That is, I have forgotten what I have dreamed, as *ver. 8.* Others, *There goeth forth a command from me*; to wit, that which followeth here, *unless ye, &c.* and so *ver. 8.*] *If ye make not known unto me the dream and the interpretation thereof, ye shall be hewn in pieces.* [Heb. *ye shall be made pieces*; that is, ye shall be chopt or hewn in pieces. This was in it self a very unjust demand, and such a threatening as this was very tyrannical; for what man is able to know another mans dream? Yet in regard these Astrologers boasted that they were able by the course of heaven to know and foretell hidden things, and things to come, therefore the king requieth here no more of them, then they presumed that they were able to do; God so ordering this matter by his providence, that the vanity of their high boasting might be made manifest] *and your houses shall be made dunghills.* [Or draught, jakes. So *chap. 3. 29.* and *Ezra 6. 11.*]

6 *But if ye make known the dream and the interpretation thereof, then ye shall receive of me presents and gifts.* [The Chaldee word signifieth an abundant or very great reward. Hence it appeareth, how great the kings desire was to know his dream] *and great honour*: [or much glory: to wit, increase of salaries, privileges, liberties, rewards] *therefore shew me the dream and the interpretation thereof.*

7 *They answered the second time and said, let the King tell his servants the dream, then we will shew the interpretation (of it).*

8 *The king answered and said, I know certainly,* [Chald. of certainty; that is, assuredly, certainly] *that ye buy out the time,* [that is, seek delay, seek to gain time, and to put off, delay my demand as long as it shall seem good unto you] *because ye see that the thing* [Chald. the word] *is gone from me.* [See above the Annotat. on *ver. 5.*]

9 *If ye make not known unto me that dream,* [Understand withal, with the interpretation thereof] *your sentence* [Chald. law] *is of one sort.* [Compare *Esh. 4. 11.* as if the king should say, ye know what sentence hath been already pronounced against you, to wit, that ye shall be hewn in pieces, *v. 5.* Therefore, &c.] *therefore ye have prepared to speak a lying and feigned word before me, till the time do change*: [That is, till by length of time I forget to put you on; and ye may escape in the mean while] *therefore tell me the dream, then shall I know that ye will shew me the interpretation thereof.*

10 *The Chaldeans answered before the King,* [That is, in the presence of the King, or before the face of the King; as *ver. 11.*] *There is no man upon the earth*

[Chald. on the dry (land) as *Gen. 1. 10.*] *that shall be able to shew the kings word*: [that is, that which the King desireth to know] *therefore there is no King, Great one* [the Chaldee word signifieth one that is great in power, or honour, or any other thing] *or Ruler, that hath desired such a thing of any magician, or astrologer, or Chaldean.* [they alledge three reasons for their excuse. 1. That it is a thing impossible for any man to know it. 2. That never any king required such a thing. 3. That it onely belonged to the Gods. to know that which the King desired to know of them.]

11 *For the thing which the king desireth is too hard*: [Chald. is too precious, too costly; That is, it is not found among men] *and there is none else that (can) shew it before the king, but the Gods,* [this is spoken after the manner of the heathen, that had many Gods] *whose dwelling is not with flesh.* [that is, with men that are clothed with flesh and blood.]

12 *Therefore the King was angry, and very furious,* [Partly because they were not able to satisfy the kings desire: and partly because they sufficiently accused the king of tyranny, because he would know such things of them as were altogether impossible, never heard of, and proper to the Gods alone] *and said* [that is, commanded] *that they should destroy all the wise men at Babel.*

13 *That law* [Decree, judgement, sentence] *then went forth, and the wise men were slain*: [That is, some of the wise men were put to death. For Daniel (as followeth) hindred the matter that they were not all put to death: but the sentence was executed upon some before Daniels appearance] *they sought also Daniel and his companions, to be put to death.* [hence may be gathered, that Daniel and his companions were not in the company of the Chaldean magicians, when they came before the King.]

14 *Then Daniel brought in a counsel and judgement unto Arioch,* [Others, *Then answered Daniel with counsell and wisdom to Arioch.* Others, then Daniel prepared the decree and the commission, which was given to Arioch. Others, then answered Daniel a counsel and prudence; that is, a prudent counsel] *the Captain of the Kings guard,* [See *Gen. 37.* the Annotat. on *ver. 36.*] *who was gone forth to put to death the wise men of Babel.*

15 *He answered,* [That is, he spake, or he lifted up his speech. So is the word *answering* often taken. See *Judg. 18.* on *ver. 14.*] *and said unto Arioch the kings commander,* [Chald. Ruler; which is here as much as a Commander, or Captain of the Kings guard, as *ver. 19.*] *why should the Law be so hasted from the king?* [that is, what reason is there that they should be so hasty to put the wise men to death? Cannot their execution be put off a little while? Chald. *why doth this law or sentence haste from the Kings face?*] *then Arioch made the thing known to Daniel.* [Hence it appeareth that Daniel was not sent for with the magicians, &c. God would not have his ministers to be mingled or reckoned among the devils ministers, to the diminishing or obscuring of the glory of his holy Majesty.]

16 *And Daniel went in, and requested of the king that he would give him an appointed time, that he might shew the king the interpretation.* [Understand this thus; that Daniel went into the Kings palace, and petitioned by one of the chiefeft courtiers, that a certain time might be set him for to shew the king his dream and the interpretation thereof; but he himself went not at this time in to the king, neither spake he with him; for it is said *vers. 25.* that Daniel was brought in unto the king by Arioch.]



17 Then Daniel went to his house, and he made the thing known to his companions, Hananiah, Misael and Azariah: [To wit, to the end that they might with him pray unto God, that he would be pleased to reveal unto him the dream and the interpretation thereof, as followeth: see ver. 23. and ver. 30. Though Daniel far exceeded his companions in wisdom and understanding, yet he despiseth them not, but requesteth them to joyn their prayers with his: as Paul likewise did, Rom. 15. 30. 2 Cor. 1. 11. Phil. 1. 19.]

18 That they would desire mercies of the God of heaven [Chald. of the face of the God of heaven] concerning this secret, [Though these men were so eminent in piety, yet they pretended no merits, for whose sake they should merit the revelation of those mysteries] that Daniel and his companions should not perish with the rest of the wisemen of Babel.

19 Then was the secret revealed unto Daniel in a night-vision: [In his sleep, or being awake] then Daniel prayed [Heb. blessed, as Gen. 14. 20. and elsewhere] the God of heaven.

20 Daniel answered [See above on ver. 15.] and said: Praised be the name of God [That is, God himself, as Psal. 7. 18. and 113. and 115. 8. and 116. 4.] from everlasting to everlasting, for his is the wisdom and the power. [So that his purpose can in no wise be resisted or hindered.]

21 For he changeth the times and the seasons, [That is, he ordaineth, ruleth and governeth all things that come to pass in the world, according to his pleasure and divine omnipotency: so that every thing and person hath its appointed time set and ordained by God, when, how, and by whom, this or that thing shall infallibly come to pass, though all men and devils should seek to hinder it. Compare Eccles. 3. 1.] he deposeth [or removeth] kings, [Chald. who translateth kings, to wit, from an high to a low estate, yea even from life to the grave. Others, he causeth them to pass by, he taketh them away. See the examples of Nebuchadnezzar and Belshazar, in this book, and compare with this place Job 12. on v. 18.] and he setteth up establisheth kings: [or, setteth them in; to wit, in their royal dignity. See Psal. 75. on ver. 7. and Job 34. on ver. 24.] he giveth wisdom unto the wise, and knowledge to them that have understanding. [Chald. that know understanding. See Jam. 1. 5, 17.]

22 He revealeth deep and hidden things; [That is, such things as man is not able to understand and search out, except he enlighten their understanding by the operation of his holy Spirit] he knoweth what is in the darkness, [the meaning is, there is nothing so secret, but it is manifest before his eyes. See Heb. 4. 13. yea he knoweth also all future things] for the light dwelleth with him. [the Scripture testifieth that God is the light in himself, 1 Joh. 1. 5. that he is in the light, 1 Joh. 1. 7. that he dwelleth in the light which no man can approach unto, 1 Tim. 6. 16. So that nothing is dark or hid from his eyes]

23 I thank (thee) and I praise thee, O God of my fathers, for that thou hast given me wisdom and power, [Understand here by power, or strength, courage or confidence to stop the cruel design of the king. Some understand here by power, the might, or the ability to understand the Kings dream, and the signification thereof: for Daniel had no outward power of weapons, such as the Kings and Princes of this world have] and hast made known unto me now that which we desired of thee, for thou hast made known unto us [to wit, unto me and my companions] the Kings matter, [that is, the Kings dream, and the interpretation thereof.]

24 Therefore Daniel went in unto Arioch, whom the

King had appointed to destroy the wise men of Babel: he went and said thus unto him; Destroy not the wise men of Babel: [Daniels meaning is, that the wise men had no waies deserved to die, because they could not shew unto the King his dream and the interpretation thereof: But he doth not altogether excuse them from deserving death, in that they were magicians, &c. and in that respect were worthy to suffer death. The King on the contrary approved of their profession, and suffered the same still to remain: yea he punished them for not being (in his opinion) sufficiently skilled in it] (but) bring me in before the King, and I will shew unto the King the interpretation. [The dream, and the interpretation of the dream; for the King required this]

25 Then Arioch brought in Daniel before the King in haste, [Or, with all the speed that might be. Chald. with commotion: for there is commotion in making great haste. It may be likewise so taken according to the letter, namely, that Arioch was moved indeed by apprehending that he should now be able to make the King glad, and so to be discharged of his commission, concerning the putting of the wise men to death] and he said thus unto him, I have found a man of these that were carried away captive of Juda, [Chald. of the children of the captivity, or captive-carrying away, &c. as below chap. 5. 13.] that will make known unto the King the interpretation.

26 The King answered, [Answering to begin a discourse or to speak, see above ver. 20. and Prov. 15. on ver. 1. 28. and Prov. 16. 1.] and said unto Daniel, [To wit, after that Daniel was brought in to him] whose name was Belshazar: Art thou able [That is, hast thou knowledge and understanding] to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered before the King, and said, The secret which the King demandeth, cannot the wise men, the astrologers, the magicians, (nor) the sooth-sayers [Understand here such persons, whom the Latines call haruspices, which by the entrails of beasts that were sacrificed, presumed that they should foretell things to come. Chald. properly Cutters, Dissecters, because they did cut open the beasts that were offered to such an end as is immediately related. See Ezek. 21. 10.] shew unto the King.

28 But there is a God in heaven that revealeth secrets, he hath made known unto the king Nebuchadnezzar what shall come to pass in the last of days: [Chald. in the sequel of days; that is, hereafter, in ensuing times; as below ver. 29. and 45. Compare also Gen. 49. 1. and Jerem. 23. 20. It did not please God to reveal unto King Nebuchadnezzar what should come to pass in every particular kingdom or corner of the world; but onely concerning the four Monarchies in general] thy dream, and the vision of thine head upon thy bed, are these: [Chald. is this, that is, it signifieth this that shall come to pass in future times]

29 Thou, O King, being upon thy bed, thy thoughts ascended, what should come to pass [To wit, concerning thy Monarchy, whether it shall continue in thy posterity, or whether it shall be translated to another family or nation] hereafter: [to wit, long after thy death] And he that revealeth secret things, hath made known to thee what shall come to pass.

30 Now unto me, unto me the secret is revealed, not by the wisdom that is in me above all living: [Daniel will not by any means have that honour to be given to him, as if he were able by his own wisdom to declare unto the king his dream: but he will have all the honour thereof to be ascribed unto God] but therefore that they should make known unto the King the



*interpretation, [or for their sakes that, &c. or for this cause that, &c. Chald. because th<sup>t</sup> they should make known to the King &c. The meaning whereof would be, (according to the opinion of some) this thing is revealed unto me for the Jews sake thy captives, whereon I am one, in this captivity or banishment: by by whose prayers God hath revealed the Kings dream and the interpretation thereof; that they might thereby receive some comfort from thee: who shall make known unto thy Majesty the dream, and the interpretation thereof] and that thou shouldst know the thoughts of thine heart. [that is, thou mightest know what the thing is about which thou art so exceedingly troubled]*

31 *Thou, O King, sawest, [Chald. was seeing, not with fleshly eyes, but sleeping, and in a dream] and behold there was a great image, [in bulk, height, breadth, representing the power and excellency of of these kingdoms. This image was seen in the form or shape of a man, representing the political government under divers monarchies that should succeed one another] (this image was eminent, and the brightness thereof was excellent) [that is, it shined, and it had a fair lustre and brightness in the eyes of men] standing over against thee: and the shape thereof was terrible. [or and it was terrible to behold]*

32 *This images head was of good gold, his breast and his arms of silver: his belly, [Chald. bowels] and his thighs of copper:*

33 *His shanks of iron; his feet partly of iron, and partly of clay. [Chald. of them of iron, and of them of clay: that is, not pure iron, but iron mixed with clay. By the diversity of the matter or stuff whereof this image was made, was represented the divers state and condition of the kingdoms or monarchies which this image represented, whereof the Babylonian was the best, though wicked and cruel enough]*

34 *(This) thou sawest, [This image thou sawest stand. See the exposition of ver. 34. and 35. below ver. 44.] till there was a stone [that is, Christ with his mystical body which is his Church, ver. 35, 44.] hewn off [or hewn out, to wit, from, or out of a mountain, below ver. 45.] without hands: [or not by hands; that is, not by any humane help or power] which smote that image upon his feet of iron and clay, and brake them to shivers.*

35 *Then were the iron, the clay, the copper, the silver, and the gold, broken to shivers together, [That is, the whole image consisting of iron, clay, &c. was broken to shivers] and they became like the chaff of the summer threshing-floors, and the wind took them away, and there was no place found for them: [when the corn is threshed, the chaff is blown away, and scattered here and there by the wind: so are all these Monarchies which seemed to be so glorious and constant, vanished and come to nothing] but the stone that smote the image became a great mountain, so that it filled the whole earth. [It spread it self abroad throughout the whole earth. According to the course of nature, no stone that is cut out of a mountain is able to grow or to wax bigger then it is. Therefore the great increase of this stone signifieth, that the increase and multiplying of Christs Church is altogether supernatural]*

36 *This is the dream: now we will tell the interpretation thereof before the King. [Thus speaketh Daniel, speaking as it were not onely in his own name, but also in the name of his companions, and of all the Jews, for whose sake this secret was revealed unto him. See above ver. 30.]*

37 *Thou, O King, art a King of Kings: [That is, the greatest King upon earth, to whom other Kings are*

subject and do obey, as *Jeremia* foretold chap. 25. 15 &c. and chap. 17. throughout: See also *Ezek.* 29. 19: And of this phrase see *Gen.* 9. 25.] for the God of heaven hath given thee a kingdom, [to wit, the Babylonian Monarchie, which at that time ruled with great power over all other kingdoms and countries] power, [in respect of thy great and mighty armies, and riches] and strength and honour.

38 *And wheresoever the children of men dwell, [That is, in all Kingdoms and countries round about that are inhabited: as *Gen.* 41. 54.] hath he given the beasts of the field, and the fowls of heaven into thine hand, [that is, he hath given thee dominion over them all] and hath made thee ruler [Chald. made thee to rule. So below ver. 48.] over them all: thou, thou art that golden head, [that is, thou and thy posterity are signified by the golden head. For this must be here understood to be spoken not so much of the persons as of their monarchies and states. The golden head, that is, a kingdom flourishing above all other kingdoms of its time in riches & power. See below c. 3. 1.]*

39 *And after thee [O King Nebuchadnezzar. But under him is also comprehended his son Evil-merodach and his nephew Belsax, for these two were also monarchs of Babel. See *Jerem.* 27. 7. *Dan.* 5.] shall arise another kingdom, [the monarchy of the Medes and Persians under King *Cores*, represented by the breast and arms of silver, above ver. 32.] lower then thine [or inferiour then thee; that is, then thy monarchy; as silver is lower in value then gold. The Persian kingdom was great in riches, see *Isa.* 45. 3. yet in this respect the Persian monarchy might have been inferiour to the Babylonian] after that another; the third kingdom of copper, [meaning the monarchy of the Grecians, represented by the belly and thighs, ver. 32.] which shall bear rule over all the earth. [That is, over a great part of the earth, to wit, over Chaldaea, and the kingdoms depending thereon. So *Luke* 2. 1. all the world; that is, all those that were under the Roman empire, which was a great part of the world. Now in that the third monarchy, namely the monarchy of the Grecians, is said to be of copper, thereby is shewed that this monarchy should be harder then the two former, for copper is harder then gold and silver. This agreeth well with the monarchy of Alexander, who by force of arms subdued the Persian monarchy, and their posterity; (whom some do also comprehend under this Monarchy) that were cruel persecutors of the Church of God, as the books of the Machabees witness]*

40 *And the fourth Kingdom [whose shanks are of iron &c. ver. 33.] shall be hard like iron: inasmuch as iron breaketh in shivers, and weakeneth all things: [many apply this to the Roman monarchy: but others conceive that by the fourth monarchy must be understood the kingdom of the Seleucides and Lagides, successors of Alexander the Great, Kings of Asia, Syria, Egypt, after that this kingdom was divided, and as it were come to nothing, by whom the Jews in the time of the Machabees were miserably plagued. See below chap. 8. and 11. But compare especially below chap. 8. 21, 22. with the Annotat.] now as iron that bruise and breaketh all these, (so) shall it bruise and break. [Others, and as iron breaketh, shall it bruise and break all things. Concerning the monarchy of the Romans, their tyranny is sufficiently known: of the cruelty of the Seleucides and Lagides, see the books of the Machabees, and compare below chap. 7. 23, and chap. 8. 24.]*

41 *And (in) that thou hast seen the feet & the toes, partly of potters clay, and partly of iron, that shall be a divided Kingdom, [Alexander the Great his monarchy was indeed*

indeed divided into four kingdoms, (See below chap. 8. 22.) but here onely the two chiefest, Egypt and Syria, (according to the opinion of one) are represented by the two stalks, ver. 33. because these two did most persecute the Church of God. Afterward it was divided into many, which is represented by the toes. But others understand this of the Roman monarchy, in the general provinces under one monarchy, and the feet and toes, the same monarchy afterwards divided into the eastern and western kingdomes] but there shall be in it of the strength of the iron. [as if he had said, though it shall be divided, yet it shall be strong and mighty, for these Kings possessed Syria, little Asia, and Egypt, with other countries thereto belonging. In like manner power or strength remained in the monarchy of the Romans; of which others understand this, in which respect thou sawest the iron mixt with micry clay.

42 And the toes of the feet, [Chald. the fingers of the feet] partly iron; and partly clay; that kingdom shall be partly hard and partly brittle: [This is said in respect of the people of the Jews, which were sometimes hardly used by the Kings of Syria and of Egypt: and also pressed and crushed hard by the Romans: though sometimes the Jews obtained also notable victories against them, as appeareth in the books of the Machabees]

43 And (in) that thou sawest iron mixed with micry clay, they shall (indeed) mingle themselves [That is, make marriages] by humane seed, but they shall not join one with another, like as iron is not mingled with clay. [Some apply this to the Romans; understanding by marriages partly civil covenants, partly marriages properly so called. It suiteth also wel with the Schœrdes & Lagides; for these families have often confirmed their treaties of peace by marriages, as is said chap. 11. ver. 6, 7. but to no purpose. Ptolomy Philadelphus married his daughter Bernice to Antiochus Thus the son of Soter: And Antiochus the Great married his daughter Cleopatra to Ptolomy Epiphanes, but the friendship did not therefore last the longer: but on the contrary, those Kings by these marriages sought opportunity to deceive each other, and to invade one anothers land]

44 Also in the daies of those Kings [Chald. in their daies, (namely) of those Kings; that is, not long after the destruction of the last of those kingdomes, to wit, after that Egypt should be conquered by the Emperour Augustus. But others take it for the time of the Roman monarchy it self, which in Augustus his time had all those other kingdomes under it, and under whose highest prosperity Christ was born] shall the God of heaven raise up a kingdom which shall never be destroyed: [to wit, the kingdom of Christ, being a spiritual kingdom, propagated by the preaching of the Gospel. At this John the Baptist looked, yea also Christ himself, saying, The kingdom of the heavens is at hand. Compare below chap 4. 24. and 6. 27. and 7. 4, 27. Mich. 4. 17. Luke 1. 33.] and that kingdom [to wit, of Christ] shall not be left to another people, [that is, shall not be changed, as the kingdomes of other earthly Kings are. No stronger kingdomes shall prevail against it. The gates of hell cannot prevail against it, Matth. 16. ver. 18. Others, the government thereof shall not &c.] it shall break in pieces, and bring to nought all those kingdomes: [not onely those four, but also all others that shall rise up after these, he shall bruiſe them Compare Ezek. 44. 10.] to sincere repentance and obedience of the Gospel. Or he shall dash them in pieces with an iron scepter. See Psal. 2. 9, 10. Isa. 60. 12. and 2 Cor. 10. verſe 6, 7.] but it self shall stand for ever.

45 Therefore thou sawest that [That is, to the end that this may be made known unto thee, it was shewed thee in a dream, that &c.] a stone [by this stone to be understood, Jesus Christ: Compare Psal. 118. 22. Isa. 28. 16. Some conceive that likewise by the stone is intimated, that the person and kingdom of Christ should at first be mean and of no respect among men upon earth, as a stone is a mean and base thing in comparison of gold and silver that were in that image] without hands [others render the words of the text thus, which is in no hands; that is, that shall not be brought to the government of his kingdom by humane wayes and power, nor administer the same after the manner of men, but onely according to his and his Fathers will and pleasure by the working of the Holy Ghost] was hewn off out of the mountain, [that is, who shall appear unawares unto men sitting in darkness and in the shadow of death. Christ saith Luke 17. 20. The kingdom of heaven cometh not with outward pomp or observation. That is, it cometh not with outward splendor of humane majesty, whereby the world might be able to discern it] which battered in pieces the iron, copper, clay, silver and gold: [that is, which confounded all the kingdomes that oppose him: for here are specified all the parts of the image that was shewed to the King. Our King, Christ, who according to his divine nature was begotten of the Father from eternity (whereunto some conceive that here also respect is had) and is said to have descended from heaven, (Joh. 3. 13. 1 Cor. 15. 47.) shall according to his humane nature proceed from the kingdom of Juda, (as kingdomes are compared to mountains in Scripture) and consequently be born of the Virgin Mary (who is of Davids family) without the concurrence of man, by the working of the Holy Ghost, Luke 1. 34, 35. and break in pieces the aforesaid kingdomes, and change the kingdom of David into a spirituall and ever-lasting kingdom. Compare the phrase with 1 J. 50. 1.] the great God hath made known to the King what shall come to pass hereafter: [See above ver. 28.] now the dream is certain, and the interpretation thereof sure, [with such confidence as this, have also the Teachers of the New Testament spoken. Compare 1 Tim. 1. 15. and 3. 16. and 4. 8, 9. and 2 Tim. 2. 11. Tit. 3. 8, &c.]

46 Then the King Nebuchadnezzar fell upon his face and worshipped Daniel: [Before he commanded that they should put Daniel to death, ver. 13. now he honoureth him exceedingly. The natural man can keep no moderation on either hand,] and he said that they should offer up to him a drink-offering, (with) meat-offering and pleasant incense. [if hereby he meant (as some conceive) civil or courtly respect, then the King sinned not in doing this, neither Daniel in permitting it. We ought to have this opinion of the holy Prophet Daniel, that he refused to accept of any divine honour, nay he would rather have reproved the King had he perceived that the King would do it, as the heathen did use to do. Compare Acts 14. 11, &c.]

47 The King answered unto Daniel, and said, [To wit, after that Daniel had instructed him that he should onely worship the true God, and give unto him alone the glory of this revelation; or answering is here as much to say as speaking] it is a truth [Chald. of a truth] that your God is a God of Gods, and a Lord of Kings, and he that revealeth secrets, seeing thou couldst reveal this secret, [that is, that the God whom ye honour and worship is a true God, to be honoured and esteemed above all Gods, &c. The confession is good and true. But this was but a sudden motion

tion on this King, such as was in Pharaoh, *Exod. 9. 28.* The heart of Nebuchadnezar was not yet sufficiently touched, as appeared immediately after this, when he set up the great image of gold, and would have it to be worshipped by every one]

48 *Then the King made Daniel great, and he gave him many great gifts, and he made him ruler over the whole country of Babel, and a Prince of the Governours over all the wise men of Babel.* [Some are of opinion that this was done some two years before Jechonias was taken captive, to make the godly Jews to be the willing to go into the Babylonian captivity, in regard that their nobles were there in such honour and high places]

49 *Then Daniel requested of the King: and he set Sadrach, Mesach, and Abednego over the administration of the country of Babel.* [Either over the tillage, or other affairs of the King. Daniel requested this of the King for the good of the Church of the Jews, that they might fare the better by it in the Babylonian captivity. Daniel was as it were governor in chief; and the three young men were under him as subordinate governours; or as treasurers, keepers of the treasures, revenues, and fruits of the lands and countries] *but Daniel (abode) at the gate of the King.* [having the charge that none without his leave might go in unto the King. Whosoever had occasion to speak unto the King, was first to make his address unto Daniel. By this opportunity, which (without doubt) Daniel knew well to make good use of, he was able greatly to advance and promote the Jews affairs with the King]

## C H A P. III.

*Nebuchadnezar setteth up an image, and will have every man to worship it, ver. 1, &c. Daniels companions refusing to do it, and contemning the Kings threatenings, are cast into the fiery furnace, upon the accusation of the Chaldeans, 8 yet are miraculously preserved and delivered by God; but they that kindled the fire are burnt, 22, 23. At this the King is exceedingly astonished, 24 and he praiseth God for his faithfulness and power, 28.*

**K**ing Nebuchadnezar made an image of gold, [From these words and those which follow, it appeareth sufficiently that the profession which he made *c. 2. v. 47.* was no true constant profession. See the Anno. there] *whose height was threescore ells, and the breadth thereof six ells: he set it up in the valley of Dura in the country of Babel.* [From the sequel of this history it appeareth, that the King by the counsel and instigation of the chiefest among the Chaldeans set up this image. Compare *chap. 6. ver. 4, 5, 6.* They invented this cunningly out of hatred especially against Daniels companions, having the authority and high places that they were in, to the end that they refusing to do it might not onely lose their places, but also be put to death. For for other Babylonians sakes, that were of themselves prone enough to idolatry, there was no need that they should be compelled to this idolatry by such a cruel threatening. The time when this image was set up is not here expressed; but it is to be suspected that it was some short time after that he had had that dream]

2 *And King Nebuchadnezar sent to gather together the Deputies, the Magistrates, and the Lieutenants, the Judges, the Treasurers, the Counsellors, the Commanders, and the Rulers of the Provinces, to come to the consecration of the image which King Nebuchadnezar had set up.*

3 *Then the Deputies, the Governours, the Lieute-*

*nants, the Judges, the Treasurers, the Counsellors, the Officers, and all the Rulers of the provinces, gathered themselves together unto the dedication of the image that Nebuchadnezar had set up.* [The King had summoned all these great Officers to be there present, partly to the honour of this image, partly that all his subjects might the willing follow their example, and likewise to frighten the Jews that should refuse to do it]

4 *And an Herald [Or ever, proclaimer, that publicly maketh proclamation by order from the higher powers] cries with strength, men say unto you, [or they say unto you; to wit, the king and his council] ye people, ye nations, and tongues. [that is, the people of what tongue or language soever ye be]*

5 *At the time when ye shall hear the sound of the horn, [Chald. Kama, in Latine cornu] of the pipe, of the Cittern, [Chald. Kytrees] of the viol, [Chald. Sabboya, called by the Greeks and Latines Sambuca; Some render it an harp; others, a dulcimer] of the Psalteries, of the harmony, [Chald. Sumphonah, which some conceive to agree with the Greek word signifying a song of many voices agreeing well together: but others are of opinion that it is a certain musical instrument, as Organs, Harpicals, known in those times] and all sorts of Musick, ye shall fall down and worship the golden image which King Nebuchadnezar hath set up.*

6 *And who so falleth not down and worshippeth, he shall the same hour be cast into the midst of the furnace of burning fire.*

7 *Therefore at that time when all those people heard the sound of the horn, of the pipe, of the cittern, of the viol, of the Psalteries, [After Psalteries is mentioned *v. 5.* harmony-song, which is here omitted] & all sorts of musick, all people, nations and tongues falling down, worshipped the golden image which King Nebuchadnezar had set up.*

8 *Therefore just at the time [To wit, immediately as soon as they saw that those three young men did not worship the golden image, not being able to tarry so long till this idolatrous ceremony was ended] (certain) Chaldean men came near which openly accused the Jews. [Chald. which proclaimed the accusations of the Jews; that is, which accused the Jews unto the king with a great cry, but especially the three young men at whom they most aimed, because they were advanced to high place. In this verse is shewed that those wicked officers of the king watched for this opportunity to catch the Jews, but especially the three young men, into their net. See on *ver. 1.*]*

9 *They answered [That is, they spake so frequently] and said to the King Nebuchadnezar: O King live for ever. See above *chap. 2. on ver. 4.*]*

10 *Thou, O King, hast given [Chald. made; that is, caused to go forth] a command, that all men that should hear the sound of the horn, of the pipe, of the cittern, of the viol, of the Psalteries, and of the harmony-song, and all sorts of musick, should fall down and worship the golden image:*

11 *And whosoever should not fall down and worship, (that) he should be cast into the midst of the furnace of burning fire.*

12 *There are Jewish men, whom thou hast set over the administration [Or work, or affairs] of the country of Babel, Sadrach, Mesach, and Abednego: [why do they not also in like manner accuse Daniel? either he was not present when the decree was made, being somewhat afar off to dispatch some great and weighty business of the king: or if he was present, they knew full well that he was in so great favour with the king, that they should have accused him but in vain. Therefore they held their peace concerning*

cerning him, at least for a time, seeking first to destroy those three men, that in this general assembly could not nor might not absent themselves] *these men, O King, have not regarded thee* : [as if they should say, in stead of yielding all due obedience unto thee, by reason of the manifold honours, favours and benefits received from thee, they have been most disobedient towards thee,] *they* [to wit, these three young men] *honour* [or *serve*] *not thy Gods*, [as 1 *King*. 11. 33. Others, *thy God*; that is, this image which thou makest thy God : or wherein, or whereby thou worshippest thy God] *neither do they worship the golden image which thou hast set up*. [It is no where said in this history, that the other Jews were accused or punished. Some are of opinion, that these wicked Chaldeans were so glad when they had gotten these three young men in their net, that they minded not the rest.]

13 *Then Nebuchadnezzar in (his) anger and wrath said, that they should bring forth Shadrach, Meshach, and Abednego : then were those three men brought before the King.*

14 *Nebuchadnezzar answered and said unto them, Is it of purpose, Shadrach, Meshach, and Abednego, that ye serve not my Gods, nor worship the golden image that I have set up ?* [As if he should say, do ye do this in good earnest, and with premeditate advice ? or do ye mock and flout at me and at this my God ? Others, is it true ? &c.]

15 *Now then, if ye be ready, that at the time when ye shall hear the sound of the horn, of the pipe, of the cittern, of the viol, of the psalteries, and of the harmony-song, and all kind of musick, ye fall down and worship the image that I have made, (then it is well)* [The meaning is, if ye now yet obey my command, I will be favourable unto you. The like imperfect speech is found, *Luke* 13. 9. Others, in the beginning of the verse thus ; *now behold, be ye ready, &c.* in a commanding way] *but if ye worship it not, ye shall be cast the same hour into the midst of the furnace of burning fire : and who is the God that should [or shall] deliver you out of mine hands ?* [hereunder he comprehendeth also the true God. So that this is horrible blasphemy. Compare herewith the words of Senacherib, 2 *Kings* 19. and of the Pharisees, *Matth.* 27. 42.]

16 *Shadrach, Meshach, and Abednego answered, and said unto king Nebuchadnezzar, we have no need to answer thee in this matter.* [The meaning is, It will be but in vain for us to answer thee, for thou hast certainly decreed to put us to death, if we do not worship thy gods, and we have a strong resolution to contemn them : seeing therefore thou wilt not be drawn off from thy resolution, nor we from ours, it is then in vain for us to use many words, no advantage comes of it. See the like signification of the Hebrew word, *Ezra* 6. 9. and 7. 20.]

17 *If it shall be so, [To wit, that we shall be cast into this fiery furnace] our God, whom we honour is able to deliver us from the furnace of burning fire, [others, Behold, our God whom we honour, is able, &c.] and he will deliver (us) out of thine hand, O King.*

18 *But if not, be it known unto thee, O King, that we will not honour thy gods, neither will (we) worship the golden image that thou hast set up.* [If it please not our God to deliver us, yet we will not commit this Idolatry, yea not so much as with our outward countenance; we will rather die then do it.]

19 *Then was Nebuchadnezzar full of fury, and the form of his face [Chald. the image, &c. that is, the habit of his face, that whereby a man is known] was changed against Shadrach, Meshach, and Abednego: he answered and said, that they should make the furnace seven*

*times more hot then they were wont to make it hot.* [Chal. *are seven times above it was seen to be heated.* The furnace was made hot already, as may be gathered from *vers.* 6. but that was not enough, it must be made seven times hotter. Others, *then it was meet to heat it.* This command was given by that cruel King, that burned in his idolatrous zeal, to frighten others hereby, and to make them to obey him.]

20 *And he said unto the strongest men of power [Chald. to the men, the men of strength, or power; that is, to the strongest men] that were in his army, [or that were in his retinue, guard] that they should bind Shadrach, Meshach, and Abednego, to cast (them) into the furnace of burning fire.* [In former times Kings were wont to cause the executions of their commands to be done by their souldiers or guard. See 2 *Sam.* 1. 15.]

21 *Then were those men bound* [That they might be the fitter to be cast in] *in their cloaks,* [that is, upper garments, which (no doubt) were goodly and decent, as was meet for such men to wear] *their breeches and their hats, and their (other) garments,* [here is shewed, that these executioners of the kings command were so zealous to obey the cruel King, that they stayed not to strip off the mens garments, though never so rich and costly, but forthwith cast both men and garments together into the fire, as followeth] *and they cast them into the midst of the furnace of burning fire.*

22 *Therefore then because the Kings word* [That is, command] *was urgent, and the furnace was exceeding hot, the sparks of the fire flew those men that had lift up Shadrach, Meshach, and Abednego, [or had taken (them) up, Chald. had made (them) go up; that is, that had first lift them up on high, to cast them into the fiery furnace. For in regard the furnace was higher then the ground, therefore these ministers were fain first to take up the young men, and then to let them fall, or to cast them into the fire. The meaning is, that the sparks or utmost parts of the flame, or the smoke and vapour, burnt those lusty men that made the fire, but that the three men remained unhurt in the midst of the flame or fire, as followeth. The almighty power of Gods providence caused these to be burnt whom the King would have to be spared, and whom he would have to be burnt, they were spared. Compare below chap. 6. 25.]*

23 *But when those three men, Shadrach, Meshach, and Abednego, being bound, were fallen (down) into the midst of the furnace of burning fire :* [When the Prophet saith, that they being bound, fell down into the furnace, he sheweth, that they could no wayes shun the fury of the fire, and therefore according to the course of nature must of necessity be straightway burned. Some translators adde here the song of Praise, which these three men are said to have sung in the fiery furnace ; but the same is not found in the Hebrew text, and consequently is apocryphal]

24 *Then King Nebuchadnezzar was astonished, [To wit, when he saw four men walking in the furnace, as followeth] and he rose up, [before he sat as a King in his chair, to behold the martyring of the three young men] in haste [or with compassion] and answered and said unto his counsellours, [others, governors, or assistants, or life-guard] *Did not we* [to wit, I at your request, and by your counsel] *cast three men, being bound, into the midst of the fire ?* [they were indeed bound with cords, being cast into the fiery furnace, but these cords were straightway burnt in pieces, or loosed and dissolved by the Angel, as followeth] *they answered and said unto the King, it is true.* [they must as well as the King bear witness of the truth.]*

25 *He answered and said, Lo, I see four men toose walking*

walking in the midst of the fire, and there is no hurt upon them: And the form of the fourth is like (the form) of a son of the Gods, [or like (the form) of a son of God. That is, exceeding fair, excelling in beauty, as if he were not of humane, but of divine off-spring, *vers.* 28. he calleth him directly, an Angel of God. How the Angels are called sons of God, see *Job chap. 1.* the Annotat. on *vers.* 6. and *chap. 38.* on *vers.* 7. God adjoynted this Angel unto these three men for their comfort, and for their ease and refreshing, that they might not faint in the midst of the fire and of the flame. Compare *2 Kings. 6. 15.* *Psal. 34. 8.* and *91. 11.* Some are of opinion, that it was Christ himself that appeared unto these young men]

26 Then Nebuchadnezzar came near to the door of the furnace of burning fire, [He that before had strictly commanded that those young men should be brought unto him, *vers.* 13. doth now himself go in astonishment and amazement of spirit unto them] answered and said; Ye Shadrach, Meshach, and Abednego, ye servants of the most high God, [whose servants then were the Chaldeans and Nebuchadnezzar himself: servants of false gods and Idols, which they had devised and made for themselves. Nebuchadnezzar calleth the true God the most high God, not so much out of a sincere meaning and intention of his heart, as out of dejection and astonishment of spirit, by beholding the great miracle that was wrought. To whom he had done before the greatest wrong, to them he doth now the greatest honour. The same mouth that had condemned them before, doth now clear them] come forth, and come hither: then Shadrach, Meshach, and Abednego came forth of the midst of the fire. [God would have, that these men should not come forth till they had a command from the King to do it, by whose command they were cast into the fiery furnace, to the intent that the miracle might be known, and the King might be fully convinced. God was able indeed to have quenched the fire, but it pleased him to let it burn still, that his power might the longer appear before the eyes of all men.]

27 Then the Deputies, Governors, and Lieutenants, and the Kings Counsellours gathered together, beholding these men, [That is, they drew nearer together to confer of this miracle which they saw. It pleased God that the Princes of the Chaldeans should see this miracle exactly, that every one might talk and discourse thereof among their friends and acquaintance, which would be of more efficacy, then if all the Jews had talked of it, and had been witnesses thereof among the heathen] because the fire had not power over their bodies, and because the hair [or no hair] of their head was not burnt, [or singed] neither were their coats altered: [that is, there was not so much as a nap or the least wooll upon them, that was hurt by the fire, or had changed his colour] yea that the smell of fire had not gone through them, [either through their bodies, or through their garments. The meaning is, they did not so much as smell of burning, or of the fire.]

28 Nebuchadnezzar answered [That is, spake] and said, praised be the God of Shadrach, Meshach, and Abednego, [Chald. Praised be the God of these, of Shadrach, &c. why doth he not say, Praised be my God? because he would not yet forsake his false god, to serve onely the one true God, who is a jealous God] who hath sent his Angel, and delivered his servants, [in that this heathenish King here can speak of the Angel of the Lord, it may be he had heard and learnt it from the mouth of the three young men, after that they being delivered out of the furnace,

had communed with him, and had related all things to him. Compare this history with *Dan. 6. 23.*] that trusted in him, and have changed the Kings word, [that is, not regarded nor obeyed it: namely, because it was repugnant to the command of God, which forbiddeth Idolatry. See the like phrase, *Exod. 6. 11.*] and yielded their bodies, [to wit, to the fire] that they might not honour, nor worship any God save their (own) God, [the king indeed commended those young men for sticking so constantly close to their, that is, to the true God, but he ought to have imitated them in honouring and serving this true God.]

29 Therefore a command is given by me, that every people, nation, and tongue, which speak blasphemy against the God of Shadrach, Meshach, and Abednego, [Or which speak error, any thing amiss; that is, which speak a vain, idle, and erroneous word; he that offendeth in words against the God of Shadrach, &c. how much more those that should have spoken a reprochful or blasphemous word? he as yet doth not give that honour to the true God, which he gave to his image or idol, commanding all people and nations to worship it. Concerning the true God, he commandeth onely that they should speak no hurt of him, nor blaspheme him: neither doth he call the true God his God, but the God of Shadrach, &c. whence may be gathered, that Nebuchadnezzar forsook not his Idols, but fear and terror wrung this profession from him. This appeareth also by the next chapter; for when he had again another dream, he sought again to the Chaldeans and Magicians, for to have the interpretation of it] be burnt in pieces, and his house be made a dung-hill: [See above *chap. 2. vers. 5.*] for there is no other God that can deliver so, [namely, so wonderfully, so speedily, so powerfully. Others, that can deliver like this]

30 Then the King made Shadrach, Meshach, and Abednego, prosperous in the countrey of Babel. [Others, Then the King restored Shadrach, &c. to wit, to their former honours and offices, every one in the province where he had dwelt before, and had had command. This was as much, as if the King had sent forth three excellent Teachers, to publish throughout the whole land the power and wonders of the true God manifested toward them.]

## C H A P. IV.

Nebuchadnezzar declareth unto all people, and maketh a publick confession before them of the wonders that God had wrought toward him, *vers.* 1, &c. For at that time he relateth the dream that he had, 4. and how Daniel did interpret it, in great astonishment, 8, 19, 20, &c. Daniel exhorteth the King to repentance, 27. How the event confirmed the truth of Daniels interpretation, 28, &c. For which the king again praiseth God, 37.

King Nebuchadnezzar, unto all people, nations, and tongues, [To wit, that are under my dominion, as *chap. 2. vers. 39.* See the Annotat. there] that dwell upon the whole earth, your peace be multiplied, [understand here and elsewhere by peace, all health and prosperity. Compare *1 Tim. 2. 2.* as also *1 Pet. 1. 2.* *2 Pet. 1. 2.* *Jude ver. 2.* Here we begin the fourth chapter with other Expositors, though some begin it but at *vers. 4.* now when this proclamation was published, we cannot so certainly tell; it seemeth that it was after that Nebuchadnezzar, having conquered divers lands and kingdoms (as also Egypt at last)

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last) came again to Babel, after which time to the end of his reign, at the most ten years were expired, as may be gathered from *Ezek. 29. 17.* so that then this proclamation was published about the end of Nebuchadnezzars life, some two years before his death]

2 *It pleaseth me,* [That is, it seemeth good unto me; or, I think it good: the Hebrews use to say, *It is good in mine eyes.* Chald. *It is beautiful before me*] to declare the tokens and wonders, [to wit, the sending of the dream, together with the things that were thereby signified] that the most high God [to wit, the God of Israel, who is a God of Gods] hath done toward me. [as the King commendeth this God unto his subjects, so ought he also himself to have embraced him, yea him alone for his God, renouncing all other false Gods; but it appeareth that he did it not fully, nor sincerely.]

3 *How great are his tokens! and how mighty (are) his wonders! his kingdom is an everlasting kingdom, his dominion is from generation to generation,* [Compare *Psal. 93. 1, 2.* below chap. 6. 27. Chald. *with generation and generation.*]

4 *I Nebuchadnezzar being at rest* [Or *having rest*, triumphing over all mine enemies, yea even over Egypt. He seemeth to imply that there was no occasion, or cause at all, nothing that might move him to dream after this sort, therefore he might well conclude that this dream came from God. Others, being in prosperity, as *Psal. 30.* See there the Annotat. on *vers. 7.*] *in mine house,* [this house or palace of the king was in the city of Babel, *vers. 29.*] *and flourishing in my palace,* [budding and blossoming like a fair and fruitful tree, having no adversity.]

5 *Saw a dream which made me afraid, and the thoughts which I had upon my bed, and the visions of mine head troubled me.* [Without doubt this dream left such impression upon the king, that he perceived sufficiently, that it was no common nor ordinary dream, as indeed men have daily issuing from those or those causes: but that it was a divine dream; wherefore he desireth to know the interpretation thereof, as followeth.]

6 *Therefore there is a command made* [Or *set, given, determined*] *by me, to bring in all the wise men of Babel before me, that they might make known unto me the interpretation of that dream.* [Hence it appeareth, that the king was not yet truly converted to the true God, else he would not have asked counsel of these men. See chap. 3. the Annotat. on *ver. 29, 30.*]

7 *Then came in the Magicians, the Astrologers, the Chaldeans, and the soothsayers, and I told the dream before them, but they made not known unto me the interpretation thereof:* [Ch. 2. 4. they say, tell thy servants the dream, then will we shew the interpretation thereof; but now though the king revealeth his dream unto them, yet they cannot tell him the interpretation thereof: thence it appeareth, that their art was nothing but vain deceit, and it plainly appeared, that Daniel interpreted the dreams by the inspiration of Gods holy Spirit.]

8 *Till at the last Daniel came in before me,* [To wit, when the King could find no counsel nor comfort from his Chaldeans. It seemeth that if he could have found the interpretation of his dream by those (from whom he found no comfort afore) that he would not then have sent for Daniel, to ask counsel of him, who notwithstanding had told him his dream before, and also given him the interpretation thereof] *whose name is Belshazzar,* [Concerning the name of Belshazzar, see chap. 1. the Annotat. on *vers. 7.*] *according to the name of my God;* [The King

calleth his Idol his God: whence it appeareth again, that he was not yet at this time converted to the true God. And understand here the Idol Bel, of whom see further above chap. 1. on *vers. 2.* and *Iſa. 46.* on *vers. 1.*] *in whom is also the spirit of the holy Gods;* [That is, an heavenly wisdom, and coming from above, and knowledge to declare secret things, and to foretel things to come] *and before him I told the dream,* (*saying*):

9 *Belshazzar, thou chiefest of the Magicians,* [This was in the opinion of this heathenish King a most excellent title of honour, but indeed and in truth it was the basest and the most ignominious title that could be given to Daniel; for he would by no means be reckoned among the number of these Chaldean magicians, which were indeed deceivers. But he could not shun that the King gave him that title. See above chap. 2. *vers. 43.*] *because I know,* [or, whom I know] *that the spirit of the holy Gods is in thee,* [Did he know this, why then did he not in the first place address himself unto Daniel, but went first to the Chaldeans? Hence it appeareth again, that he was not truly converted unto the true God] *and no secret is hard for thee:* [or, troubleth thee, or is troublesome to thee; or presseth, crusheth, straitneth, distresseth thee; to wit, by reason of its hardness and troublesome. The meaning is, its but a small trouble or difficulty unto thee to interpret secret things] *therefore tell (me) the visions of my dream that I have seen, to wit, the interpretation thereof.* [That the Chaldean letter *Vau* must here be rendred to wit, appeareth thence, that the King here requireth not of Daniel to tell him the dream, and also the interpretation thereof, as chap. 2. (for he himself relateth the dream unto Daniel, (as also below *ver. 18.*) but he onely requireth the interpretation thereof; therefore also Daniel speaketh not of the dream, but he telleth the King onely the interpretation thereof: But if it be here rendred *and the interpretation thereof*, then it would seem, that the King here desireth to know of Daniel both the dream and the interpretation thereof]

10 *Now the visions of mine head upon my bed were (these): I saw, and behold, there was a tree in the midst of the earth, and the height thereof was great.* [See this similitude so *Ezek. chap. 31. vers. 3.*]

11 *The tree became great* [Others, *was great*] *and strong: and the height thereof reached unto heaven, and it was seen to the end* [Chald. *and the sight thereof was to, &c.* that is, it was seen. So also *vers. 20.*] *of all the earth.* [To wit, as wide and as far as the Babylonian monarchy reached]

12 *The leaf thereof* [Or, *the leaves thereof.*] *Others, the boughs thereof.* Chald. *the lease thereof, or the bough thereof;* that is, every one of the leaves or boughs thereof *was fair, and the fruits thereof many, and there was meat upon it for all:* [That is, for all kind of living creatures] *the beasts of the field found shadow under it,* [or under that, under the same, to wit, tree. Others, *under them*, to wit, boughs] *and the fowls of the heaven dwelt* [that is, hid themselves, and took shelter from the heat of the sun, and from the storm or tempest] *in the boughs thereof, and all flesh* [that is, all living creatures, or beasts, every living soul upon the earth] *was fed of it.*

13 *I saw* [Chald. *I was seeing:* So likewise *v. 10.*] *(moreover) in the visions of mine head, upon my bed: and behold, a watchman,* [So he calleth the Angel that appeared unto him: the Angels are therefore called watchmen or watchers, because they are not overcome by any sleep, as men are, that are clothed with flesh and blood. Secondly, because they without

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ceasing wait continually upon the service of God, and the preservation of his children : in which respect many eyes are ascribed unto them, *Ezek. 1.* See also *Psal. 91. 11.* and *Psal. 103. 20.* *namely an holy one* [This is here added, to distinguish him from the evil Angels] *came down from heaven*; [To wit, being sent from God]

14 *Crying with power, and saying* [To wit, unto the other Angels that were appointed for the execution of this judgement, whereof in the sequel] *thus, Hew down the tree, and chop off his branches, strip off his leaf, and scatter his fruits, that the beasts may wander away from under it, and the fowls from his branches.*

15 *But leave the stump (with) the roots thereof in the earth,* [Though God punished this King most severely for his pride, yet he sheweth him the favour, that he doth not utterly cut him off, but letteth the stump or stock still remain, to grow up again, and to come to his former estate] *and with an iron and copper band in the tender grass of the field: and let it* [To wit, him that is meant by the tree] *be made wet in the dew of heaven, and let his portion be with the beasts, in* [That is, of, as *Levit. 22. 4.*] *the herb of the earth.*

16 *Let his heart be changed, that it be no more a mans (heart,) and let a beasts heart be given unto him,* [Chald. *let them change his heart from men* He was not in body turned into a beast: but he became so brutish and void of understanding, as if he had been a beast. Some conceive, that he was possessed with an evil spirit, and that he was therefore driven from, or forsaken of men. Compare *Mark 5. 2.*] *and let seven times pass over him.* [Some understand here by these seven times, seven weeks. Others, seven months; but it is rather to be believed that they were seven years. Compare below chap. 11. 13.]

17 *This matter is in the decree of the watchmen,* [To wit, inasmuch as the execution of the decree was committed unto the Angels; for to speak properly, it is God made this decree: the watchmen, that is, the Angels are onely executioners of the Lords command] *and this decree is in the word of the holy ones:* [Innaming, that all the holy Angels do with one accord desire and wish that the divine decree concerning the hewing down of this tree may be accomplished] *that the living [men on earth] may know that the most High hath dominion over the kingdoms of men, and giveth them to whomsoever he will; yea setteth over them the lowest among men.*

18 *This dream I King Nebuchadnezzar have seen: Now thou, Belshazzar, tell the interpretation thereof, forasmuch as all the wise men* [That is, none among the wise men] *of my king [son were] not able to make known unto me the interpretation: but thou indeed art able, because the spirit* [The inspiration, breathing, instinct] *of the holy Gods is in thee.* [He speaketh like an heathen]

19 *Then Daniel, whose name is Belshazzar, was astonished by the space of one hour,* [That is, he was as it were beside himself, through astonishment holding his peace, perceiving the heavy judgement that hung over the Kings head, whose subject he was. See *Jerem. 29. 7.*] *and his thoughts troubled him:* [Or, made him afraid, or grieved him. So immediately again] *the King answered and said, Belshazzar, let not the dream and the interpretation thereof trouble thee.* [As if the King should have said, be of good cheer, and tell me but the true interpretation of this dream, though it be not such as I and thou could wish] *Belshazzar answered and said: My Lord, the dream (befall) [Or, hit, or be to] thine haters, and the interpretation thereof to thine adversaries.* [Daniel wisteth that that horrible judgement, wherewith the King is threatened, may be turned away from him]

20 *The tree that thou sawest, which became great and strong:* [Here beginneth the interpretation of the first part of the dream, related above *vers. 10.* and *11.*] *whose height reached unto heaven,* [that is, which filled all things] *and which was seen over all the earth:* [See above *vers. 11.*]

21 *And whose leaf (was) fair, and whose fruits were many, and whereon was meat for all, under which the beasts of the field dwelt,* [See above *vers. 12.*] *and in whose branches the fowls of the heaven made their nests:* [That is, sat, dwelt, rested. The meaning is, as a fair great fruitful tree covereth with its branches the beasts that hide themselves under it, and the fowls that sit or make them nests in the branches thereof, and feedeth them with its fruits: So doth a good and vertuous King defend and protect his subjects, as it were under his branches, and by good order and government maketh that every one in his trade and calling doth peaceably and quietly eat his own bread]

22 *That art thou, O King,* [Thou art that tree. The name of the thing signified is given to the figure] *that art become great and strong: for thy greatness is so grown that it reacheth unto heaven, and thy dominion to the end of the earth.* [That is, so that it spreadeth it self far and near. An hyperbole, or excessive manner of speaking. There were indeed at that time some other Kings in the world, but their power was nothing comparable to the power and dominion of this King]

23 *Now (in) that the King saw a watchman, namely an holy one coming down from heaven,* [Here beginneth the interpretation of the second part of the dream, *vers. 13. &c.*] *that said, Hew this tree down, and destroy it, yet leave the stump (with) the roots thereof in the earth,* [That is, the stump together with the roots, that it may in due time shoot up again] *and with an iron and copper band in the tender grass of the field,* [To signifie that he should be as it were by force held fast in that low condition, till seven times should be passed over him, as followeth] *and (let it) be made wet in the dew of heaven, and let his portion* [To wit, the portion of him that was signified by this tree] *be with the beasts of the field, till seven times pass over him.*

24 *This is the interpretation, O King, and this is a decree of the most High, which shall come upon my Lord the King.*

25 *To wit, they shall drive thee away from men, and thy dwelling shall be with the beasts of the field, and they shall give thee herb to taste,* [That is, to eat] *as the oxen: and thou shalt be made wet with the dew of heaven, and there shall seven times pass over thee, till thou acknowledge that the most High hath dominion over the kingdoms of men, and giveth them to whomsoever he will.* [If God would have proceeded in rigour and severity against this king, he should have had cause enough utterly to destroy both him, and the memorial of him: but in the midst of his severity God yet sheweth mercy]

26 *(In) that it is also said,* [Chald. *And (in) that they said.* They, to wit, the watchmen; but there was indeed but one Angel, or watchman: See *vers. 13. &c.*] *that men should leave the stump (with) the roots of that tree:* [Here beginneth the interpretation of the third part of the dream, related above *vers. 15.*] *thy kingdom shall be constant unto thee:* [understand withall, this is, or this signifieth that, &c. As above chap. 2. 43. &c.] *after that thou shalt have acknowledged heaven* [That is, the God of heaven, as *Matth. 21. 25. Luke 15. vers. 18, 21.*] *rulerth* [The meaning here is, that God rulerth heaven and earth,



and hath sovereign dominion over; and in them]

27 *Therefore, O King, let my counsel be acceptable unto thee, [Chald. let my counsel be beautiful with thee] break off thy sins by righteousness, and thine iniquities by shewing mercy to the miserable, [Or, to the afflicted, or to the poor. As if he had said, thou hast now long enough sinned by all manner of iniquity, (See below chap. 5. 19.) seeing therefore God doth graciously warn thee aforesaid, prevent his judgement and punishments by repentance, break, or cut off, or pluck off (as Genes. 27. 40. Exod. 32. 2.) thine iniquity by righteousness, (or alms-deeds: for the Chaldee word signifieth that also) and shew mercy unto Gods people, which are oppressed by the rigour of thy dominion] if there may be a lengthening of thy peace: [Others, if peradventure there may be a prolonging, &c. The word peradventure doth not alwaies imply doubting: Compare Jos. 14. 12. 1 Sam. 14. 6. Acts 8. 22. and see the Annotat. there. The meaning here is, if thou wilt follow my counsel, (to wit, that counsel which I give thee) then there is hope that God will have mercy upon thee, and lengthen thy peace, rest and prosperity.*

28 *All this [To wit, that God had foretold by that dream, and Daniel by the interpretation thereof] came upon the King Nebuchadnezzar:*

29 *(For) at the end of twelve months, [So long did the patience and long-suffering of God yet delay the punishment, to give him time and repentance] (when) he was walking upon the royal palace of Babel: [It seemeth that the king walked above upon the flat roof of his palace, from whence he could view all the quarters of the city]*

30 *The King spake [Chald. the King answered] and said, is not this the great Babel, [As if he should say, who shall dare assault this great and mighty city? Who shall be able to drive me out of it? It seemeth that the king looking at the words of the Prophet Daniel, (that had foretold him that he should be deposed from his royal throne) did fortifie the city of Babel much more then it was before; yea that he made it so strong, as that he esteemed it to be invincible. But it faies in such cases, as it is said Psal. 18. 28. Prov. 16. 18. Jam. 4. 6. and 1 Pet. 5. 5. Babel was (as Herodotus writeth lib. 1.) four hundred and fourscore furlongs in compass, that is, fifteen common Dutch miles, or leagues, each mile or league of an hours going. Aristotle in his Politics lib. 3. chap. 2. saith that Babylon was so great, that when one end of the city had been three days already taken by the enemy, they that were busie at the other end, heard of it but the third day after] that I have built for an house of the kingdom, [this is a vain and false boasting, tending to the shame and disgrace of his subjects: for Babel was built immediately after the flood, Genes. 10. 10. and it was from time to time enlarged and fortified under several kings reigns that kept court there. This Nebuchadnezzar did onely fortifie, and enlarge it with more buildings. See Joseph. lib. 10. Antiq. Judaic. cap. 11.] by the strength of my might, [what did God then do to it?] and for the honour of my glory! [or the honour of my majesty: but not to the honour of God. It seemeth that the king had presently forgotten, or at least lightly regarded the dream, and the interpretation thereof given him by Daniel, abusing the patience and long-suffering of God toward him. Compare Rom. 2. 4.]*

31 *This word yet being in the kings mouth, [That is, before he had yet fully uttered these proud words] there fell a voice from heaven, [that this proud king, with all his Courtiers and guard, might see and perceive, that there was a far mightier king in heaven,*

then he. Compare Psal. 2. vers. 4, 5.] *To thee, O king Nebuchadnezzar, it is said, The kingdom is gone from thee: [or it goeth away from thee, or it shall go away from thee, it is departed from thee, this is so decreed in my counsel: As if God should have said, thou reliest upon thy kingly power, but thou shalt soon find, that the same is of no value, I will cast thee down, and take away thy kingdom from thee for the space of seven years. See the accomplishment vers. 33:]*

32 *And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall give thee grass to taste [That is, to eat] as the oxen, and there shall seven times [See above the Annotat. on vers. 16.] pass over thee, until thou acknowledge that the most High hath dominion over the kingdoms of men, and that he giveth them to whomsoever he will.*

33 *The same hour [To wit, wherein the voice was fallen from heaven. Compare Psal. 33. 8, 9.] was that word fulfilled upon [or to] Nebuchadnezzar, for he was driven from men, [he was not onely driven from his regal throne, and from his royal palace, but also from the society and habitation of all men. See below vers. 34.] and he [to wit, that was formerly wont to have all dainty fare, and delicately prepared dishes upon his table] did eat grass as the oxen, and his body was made wet with the dew of heaven, [In stead of his costly and royal palace, wherein he took great pride, now he lyeth day and night in the open air, in the cold wet field, without house or cottage] till his hair [not onely the hair of his head, but all the hairs of his body] grew like eagles feathers, and his nails like birds claws. [that is, as long as Eagles, &c. for he minded not his body, he thought not of shaving his hair, nor of paring his nails, for he was bereaved of his understanding: therefore his hairs and nails were grown so long, that he seemed rather to be like unto horrible wild birds and beasts, then like unto men.]*

34 *And at the end of these days, [See above vers. 16. and 32.] I Nebuchadnezzar lift up mine eyes unto heaven, for mine understanding returned into me: [the order of the words should (according to the sense) be this, mine understanding returned into me, then I lift up, &c. Mine understanding, &c. hence it appeareth that he was for a while bereaved of his understanding: neither lift he up his eyes towards heaven, till God delivered him as it were out of this mad frantick sleep: then did he first conceive that God was a righteous Judge, and he humbled himself before him with dejection and lowliness of heart, as followeth] and I extolled the most High, and I praised and glorified the everliving one, because his dominion is everlasting, and his kingdom is from generation to generation:*

35 *And all the inhabitants of the earth are reputed as nothing, [How strong and mighty soever men be, yet they are no ways comparable to God; they are vain and trail, their kingdom and government do soon decay, but God is and continueth a Lord and king for ever] and he doth according to his will with the host of Heaven, [that is, with the Angels; also with the Sun, Moon, Stars, and the whole fabrick of heaven, the clouds. See Genes. chap. 2. the Annotat. on vers. 1.] and the inhabitants of the earth, and there is none that can keep off [stop, stay, hinder, turn away] his hand, or say unto him, what dost thou? [or what hast thou done?]*

36 *At the same time mine understanding returned into me; [This was the greatest and the chiefest thing that he had lost, whereto the Royal dignity (whereof in the sequel) was not to be compared] also the glory of my kingdom, my majesty and my brightness [to wit,*

wit, the brightness, or former beautiful form of his face. See chap. 2. 31.] returned upon me; and my Counsellours, [or Rulers, or Princes] and my mighty ones, [or Nobles, or Great ones of the land] sought unto me, and I was established in my kingdom: [it seemeth that the king was deposed and driven away by his Princes and Counsellours, when they saw that he was frantick: but that they sought again unto him, and received him, when they saw that he was restored to his reason and understanding] and greater glory was added unto me. [to wit, by God, and the Princes of the kingdom.]

37 Now I Nebuchadnezzar praise, and exalt, and glorifie the King of heaven: [To wit, forasmuch as I have lived to have experience of all that hath been above mentioned] Others, therefore I praise, &c. Yet that this King was not quite converted to the true God, appeareth above vers. 8. where he calleth Bel his God. No man can serve two masters at once, Matth. 6. 24.] because all his works are truth, [that is, all that he promisseth, foretelleth, and threatneth, is true, certain and sure; there is nothing to be controlled in them] and his paths [that is, his dealings, works, and deeds] judgements: [they stand not only in judgement, but they are in themselves the rule and square of all judgements: his dealings make judgement] and he is able to abase those that walk in pride. [here the King publickly confesseth his sin of pride, whereby he had justly deserved that punishment.]

## C H A P. V.

Belshazzar at his wicked banquet mocking the God of Israel, and abusing the vessels of his Temple, ver. 1, &c. is grievously affrighted by a writing upon the wall, which his wise men could neither read nor understand, 5, &c. Daniel is called for, by the advice of the old queen, 10, &c. He refuseth the Kings gifts, and giveth him good counsel, 17, 18, &c. After that Daniel readeth the writing, and sheweth, that it portendeth the Kings ruine, 24, &c. which also followed thereupon the self-same night, 30.

**K**ing Belshazzar [To wit, the grand-child of Nebuchadnezzar the Great, and the son of Evil-merodach. To reckon from the time that the Jews were brought into the Babylonian captivity, to the end of the Babylonian monarchy, these three kings reigned in Babel, to wit, Nebuchadnezzar the Great, Evil-merodach his son, and Belshazzar, the son of Evil-merodach. See and compare herewith 2 Kings 25. 27. Jerem. 27. vers. 5, 6, 7. But others place after this Belshazzar one Nabonidus, called by Daniel Darius Medus, below chap. 6. 1. and received the kingdom by the free choice of the Babylonians, &c. whereof the judicious reader may judge, and consider Jerem. 27. 7, &c. also below vers. 28. and chap. 6. 1, 29. and 8. 3, 20. and 9. 1. and 11. 1, 2.] made a great feast [Chald. made much, or great meat, or bread, as Eccles. 12. 19. to his thousand Potentates: [That is, to all the Princes, Nobles, Great ones, Honourable persons, and chiefest Lords and Officers of his kingdom, which were many in number. Some are of opinion, that this feast was kept at the time when the city of Babel was besieged by the Persians, to shew that he little or not at all regarded the enemy that then lay before Babel] and he drank wine before that thousand. [That is, in the presence of them. Compare Esth. 1. 3.]

2 When Belshazzar had tasted the wine, [That is, when he

was grown intoxicate with the wine. Chald. in the taste of the wine [he said, that they should bring forth the golden and silver vessels, which his father [That is, his grandfather; and so in the sequel. The Eastern people call all the Ancestours Fathers: as they also call the nephews or posterity sons] Nebuchadnezzar had carried away out of the Temple which had been at Jerusalem: that the King and his mighty ones, his wives, [or bed-fellows. Some conceive that the Chalde word signifieth Kingly or Princely wives] and his concubines might drink out of them. [Chald. might drink in them; to wit, the wine that was filled in them. So vers. 3. Daniel reproveth this, below vers. 23. It seemeth indeed, that Nebuchadnezzar had caused those plundered vessels to be shut up in his treasuries, without using. Neither do we read any where, that Evil-merodach used them: but Belshazzar doth this as it were in defiance of God.]

3 Then they brought forth the gold n vessels, [It may be there were also silver vessels brought, but that the Prophet here onely meaneth the fairest and costliest ones] which they had carried away out of the Temple of the house of God that had been at Jerusalem: [See the history 2 Kings chap. 24. and 25.] and the King, and his mighty ones, his wives and his concubines drank out of them. [thus insolently doth this King make ostentation of his fathers sacrilege.]

4 They drank wine and praised the golden, and the silver, the copper, the iron, the wooden, and the stone Gods. [Here is shewed that excess in wine caused these idolaters to forget the true God, yea to blaspheme him, and to thank and praise their false Gods for the spoil taken out of the house of God which they abused. There never were any idolaters among the heathen so blinded as to think that the essence of God consisted of gold, silver, &c. but they honoured and worshipped their Gods in the form of Images]

5 At the same houre there came forth [To wit, out of the wall, or miraculously from heaven] fingers of a mans hand, [not a whole hand, but fingers, or somewhat more of the hand, ver. 4.] They were the fingers of God, which are called fingers of a mans hand, because they were in the Kings eyes like the fingers of a man, which were enough to make the king and all that saw them afraid and amazed] which wrote over against the candlestick, [which it may be hung in the midst of the hall or drinking-room where this great feast was kept, which its very credible would have lasted till late at night, had not God interrupted it] upon the lime of the wall [that is, upon the whited, limed, or plaistered wall] of the royall palace, and the King saw the part of the hand that wrote there. [this serveth for confirmation of this miracle; if onely some one of the guests or persons there present had seen it, and told the king of it, he might then have questioned the truth, certainty of this miracle, thinking that some one had wit this secretly or artificially upon the wall: but when he himself saw the fingers move, then he had no cause to doubt, but he was convinced in his own conscience, that it was a token from heaven, God frightening him, whom he had before defied, ver. 2.]

6 Then the Kings brightness [Chald. brightnesses; which may be understood of his whole brightness. Compare chap. 4. 36. So likewise here below ver. 9, and 10.] was changed, and his thoughts frightened him: [the meaning of these and the following words is, that all his mirth was suddenly turned into sadness. The king knew not yet what this writing signified, whether good or evil. But his own conscience bare witness unto him, that it was the threatening hand of God,

God, for his wicked life and conversation] and the bands of his loins grew loose, [that is, his strength failed, or were made loose, or were loosed; that is, (as others) they were fain to loosen and ungird him, as they do to those that faint or fall into a swoon.] and his knees smote one against another. [Chald. this on that: that is, one against another, to wit, through fear and terrour]

7 (So that) the King cried with strength [Or with might; that is, aloud, that every man might perfectly hear. It became not the dignity of the Kings person to cry aloud at table: but hereby is shewed the distress and terrour that had seized upon the king] that they should bring in the Astrologers, the Chaldeans, and the soothsayers: [Understand under these three sorts also all those that are named chap. 1. 20. and chap. 2. ver. 2, 27. See there. Daniel was forgotten, though he had some few years before interpreted this kings grand-fathers dream, chap. 2] and the King answered [that is, began to speak, as elsewhere besides] and said unto the wise men of Babel, that every man that shall read this writing & make known unto me the interpretation thereof, he shall be clothed with purple, [this is as much as to say, that the king would reckon or place him (that could read and interpret this writing) among the number of his Princes, and of the great ones of his kingdom: for heretofore Princes & Noble men in kings courts did wear such apparel: they and no other persons] with a gold chain about his neck, [Others, golden neck bands, or golden chains; for the Chaldee text is diversly read] and he shall be the third ruler in this kingdom. [to wit, in the kingdom of Babel. Others, he shall rule over the third part of the kingdom. So below chap. 6. 2. and in this chapter ver. 16, and 29.]

8 Then came in all the Kings wise men, but they could not read this writing, nor make known unto the king the interpretation thereof. [God blinded their eyes and understanding; for it was written in Chaldee, that is, in their mother-tongue, as appeareth v r. 25, &c. Compare herewith Isa. 29. ver. 10. and 2 Chron. 3. 14. though they might have read this writing, and read it over and over again, yet they were not able to have understood the meaning thereof]

9 Then was King Belshazzar greatly afraid, and his brightness [See above ver. 6.] was changed in him, and his mighty ones were astonished, [Because these were likewise guilty of divers of the kings sins, therefore they were also to bear a share with him in the punishment. God would have this to touch their hearts likewise, that by them this might be published in all kingdoms and countreys]

10 For these words of the king and his mighty ones the Queen went into the house of the feast, [That is, when she had heard the words of the king, and of the Princes, and that which was done there] the Queen spake and said, O King, live for ever, [let the king live for ever. Chald. in eternitie. Of this phrase see above chap. 2. 4. and chap. 3. 9.] let not thy thoughts frighten thee, nor (let) thy brightness be changed.

11 There is a man in thy kingdom, in whom is the spirit of the holy gods; for in the days of thy father [That is, of thy Grand-father. See above ver. 2.] (there) was found with him light [or enlightning; that is, wisdom, knowledge to reveal secret things] and understanding, and wisdom, as is the wisdom of the gods: [that is, more then humane wisdom, namely such as is to be compared with the wisdom of the gods] therefore the King Nebuchadnezzar thy father made him chief of the Magicians, Astrologers, Chaldeans, (and) soothsayers. [See above chap. 2. 48. and 4. 9.] thy

Father O king: [this served for the augmentation of Daniels authority, for Nebuchadnezzar was held to be a very wise understanding man]

12 Because an excellent spirit and knowledge, and understanding of one that interpreteth dreams, and of one shewing of riddles, and of one that looseth knots, [that is, that dissolveth intangled and confused things, or that can answer and expound hard and difficult questions, that are as it were tied and knotted fast with bands of obscurity. See chap. 4. 9. Some render the beginning of this verse thus: because an excellent spirit, with knowledge and understanding, which (to wit, spirit) interpreteth dreams, and shewing (or propounding) of riddles, and which looseth knots, &c. or interpreting dreams, and shewing riddles, &c.] was found in him, in Daniel, to whom the King gave [Chald. appointed] the name of Belshazzar: now let Daniel be called, he will make known the interpretation.

13 Then was Daniel brought in before the King: the king answered, [That is, began to speak, and so elsewhere often] and said unto Daniel, Art thou that Daniel, one of the captive-carried away of Juda, whom the King my Father, [my grandfather Nebuchadnezzar] brought out of Juda? [the king asketh this with admiration. He knoweth not Daniel, who yet was made by his grandfather ruler over the whole province of Babel, Dan. 2. 48. but seemeth afterward to be put by and forgotten by Belshazzar, so that this king doth not know him. It may be that some, greedy of honour, endeavoured to put him out of all offices, and that he made not much opposition against it, knowing how infectious kings courts are]

14 I have indeed heard of thee, that the spirit of the gods is in thee, and that there is light and understanding, and excellent wisdom found in thee: [He had indeed heard somewhat spoken of Daniel, but hitherto he regarded it not; but now in time of trouble Daniel is sought unto to give counsel and comfort]

15 Now then the wise men (and) the Astrologers were brought in before me, to read this writing, and to make known unto me the interpretation thereof: but they cannot shew the interpretation of these words: [Chald. of that word. So below ver. 26. They; to wit, the wise men and the Astrologers: neither could the king, nor his Princes read it: (See further above on ver. 8.) but Daniel read it by the inspiration of God; that he whom they had forgotten a while, might now hereby again be taken notice of]

16 But I have heard of thee that thou canst give [Chald. interpret] interpretations, and loose knots: now if thou shalt be able to read this writing, and make known unto me the interpretation thereof, thou shalt be clothed with purple, with a golden chain about thy neck, and thou shalt be a third ruler in this kingdom. [The king promiseth great things, knowing little how near his ruine was: and to him it might be said, as it was said unto that fool, This night shall thy soul be taken from thee, Luke 12. 20.]

17 Then Daniel answered and said before the King, Have thy gifts for thy self, and give thy rewards to another: yet I will read the writing unto the King, and I will make known unto him the interpretation. [Thus speaketh Daniel, that he might not seem to prophesie out of ambition, or greediness. Honour, riches, and other transitory things, after which worldly men do commonly thirst so exceedingly, could not move this holy man. See a like example in Elisha, 2 Kings 5. 16.]

18 As for thee O King, the most high God gave Nebuchadnezzar thy father [Grandfather; for Evil-merodach was Belshazzars father] the kingdom, and greatness, [or magnificence] and honour and glory: [or glory and beauty]

19 And by reason of the greatness that he gave him, all people, nations, and tongues trembled and quaked before him: [Chald. from before him] whom he would be slow, and whom he would be kept alive, and whom he would be exalted, and whom he would be abused.

20 But when his heart lifted up it self, [Or when his heart was lifted up] and his spirit was hardened with pride, he was deposed from the throne of his kingdom, and they took away the honour from him. [See Job chap. 12. on 18.]

21 And he was driven from the children of men, [See Dan. 4. 25.] and his heart was made like the beasts, [Others, he made his heart with the beasts. That is, he was for some space of time without knowledge and without understanding: meaning that he, to wit, the Lord made the Kings heart like the beasts] and his dwelling was among the wild asses; [he that before had kept his court in the most famous city, and in the stateliest palace of the world, must now converse with beasts] they gave him grass to eat [the meaning is, that he did eat grass] like the oxen, and his body was made wet with the dew of heaven, till he acknowledged that God the most High is ruler over the kingdoms of men, and setteth over them whom he will. [Daniel repeateth here that memorable history, to put the king in mind of his neglect & forgetfulness in remembering that great miracle God had shewed toward Nebuchadnezzar his grandfather.]

22 And thou Belsazer, his son, [That is, Nephew] hast not humbled thine heart, though thou knowest all this well, [and therefore oughtest to have laid well to heart that which betel him. It seemeth that Belshazzar Belsazars father, was a better man, and and that he laid well to heart the miracle wrought on Nebuchadnezzar. Compare 2 King 25. 27, 28.]

23 But thou hast lifted up thy self against the Lord of heaven, and they have brought the vessels of his house [That is, of his Temple] before thee, and thou and thy wives, and thy concubins, have drunk wine out of them, and thou hast praised the gods of silver, and gold, copper, iron, wood and stone, which see not nor hear, Compare Psa. 115. 5, &c. and Psal. 135. ver. 15, &c.] nor know: [or, nor understand] but that God in whose hand thy breath [or thy soul, that is, thy life] is, [that is, that hath given thee life, and continueth it unto thee as long as he pleaseth] and with whom are all thy paths, [thatis, all thy purposes, all thy works and actions, without whom thou canst do nothing] hast thou not glorified. [Before Daniel readeth and interpreteth the writing, he telleth the king wherefore God had shewed him his token of the fingers that wrote, namely to put him in mind of his unthankfulness, and blasphemous sacrilege]

24 Then was that part of the hand sent [To wit, when thy pride against God was come to the height, and thy haughtiness towards men was become intolerable, and thou hadst now heaped up the measure of thy sins to the top] sent from him, [Chald. from before him, to wit, from God; it was no juggling nor blinding of the eyes, but it was the hand of God] and this writing (was) signed.

25 Now this is the writing that is signed, MENE, MENE, TEKEL, UPHARSIN. [That is, he is numbered, he is weighed, and they divide, to wit, him that is he is divided. Others, number, number, and they divide. The word Mene is here mentioned twice, for further assurance and confirmation of the threatenings of God]

26 This is the interpretation of these words, MENE, God hath numbered thy kingdom and he hath finished it [To wit, so as that now the daies of thy kingdom are at an end: and now is the day come wherein thou

must give an account of all thy doings. Others, and he hath delivered: to wit, thy kingdom to the Medes and Persians]

27 TEKEL, Thou art weighed in the ballance, and thou art found too light. [That is, thou wert found to be like a piece of money that is too light, and consequently not passable. Others, thou art found wanting, to wit, in thy full weight; that is, thou hast not behaved thy self according as thy kingly office and dignity requirerh. The word Tekel signifieth but he hath weighed: the other words are added by the prophet for further exposition of the word Tekel. The meaning is, as merchants have their scales and weights to try whether the money have its due weight: so hath God also weighed thee in his divine ballance, and thou art found too light. Concerning this similitude see Psal. 62. 10.]

28 PERES, Thy kingdom is divided; and it is delivered to the Medes and Persians [Upon the wall stood Naborsia, that is, and they divided. They; to wit, the Medes and Persians, as ministers of God in this division: But here the prophet useth the word Peres, that is, he divideth; he, to wit, God. And the meaning is, the kingdom is taken from thee and given to others; to wit, to the Medes and Persians]

29 Then Belsazar commanded, and they clothed Daniel with purple, with a golden chain about his neck, and they made proclamation concerning him [or vobis, before him] that he was the third ruler in the kingdom. [It is very probable that Daniel sore against his will took this weighty charge upon him, yet he did it for that intent that he might by that means be helpful to his poor countrymen in the approaching change of the monarchy: the king would thus shew and make appeal not onely that he would keep his promise, ver. 16. but also shew that he was undaunted and void of fear.]

30 In that night was Belsazar the King of the Chaldeans slain. [Compare Psal. 37. 9, 10, 35, &c. Isa. 21. 9 and 4. 7, 11. Jerem. 25. 12, &c. and 51. 39. to wit, by Gobryas and Gadatas, or by Cyrus his souldiers that were set on by these two Lords for that intent, when Babel was taken. Compare Isa. 21. 5. Jerem. 51. 39. But others conceive that he was slain by a secret conspiracy of his nobles, whereof one called Darius was made king, in whose time Babylon was taken by Cyrus. See above on ver. 1.]

## CHAP. VI.

Darius having received the kingdom of Babel, intendeth to advance Daniel above his hundred and twenty Princes; ver. 1, &c. who being possessed with envy at this, 5 move the King to make an idolatrous decree, that no man should in thirty daies put up a petition to any save to the King alone upon pain of being cast into the den of lions 8. Daniel transgressing this commandment is cast into the lions den, 11, 12, &c. but is wonderfully preserved and delivered by God, 22, 23, &c. his enemies being cast into the lions den ere straightway devoured by the lions, 25. For which God is praised, 26.

Now Darius the Median [Some add this verse to the end of the former chapter] Chald. Dariaveldh. He is called the Mede, to distinguish him from Darius the Persian, of whom see Ezek. chap. 4. ver. 5, and 24. [received the Kingdom] or took, accepted, got, &c. to wit, (according to the opinion of many) from the hand of Cyrus; for when Cyrus, with the help of Darius his father in law, had taken the kingdom

dome of Babylon, when he delivered it unto *Darius*, and he himself went to Persia to dispatch & manage, further, order his affairs there. But when *Darius* had governed the kingdom of Babel about a full year, *Cyrus* took again the government of the kingdom of Babel to himself. But of the opinion of others see on *verse 1. and 30.* being about threescore and two years old. [*Chald. a son of about threescore and two years*]

2 (And) it seemed good unto *Darius* [See above chap. 4. on *ver. 2.*] to set over the kingdom an hundred and twenty Deputies, which should be over the whole kingdom. [to wit, to govern it well, every one in his own province wherein he was set by the King]

3 And over them three Princes, [Or superiour Princes, Presidents] of whom *Daniel* should be the first, [that is, the chieftest, as appeareth, *ver. 4.* Others, wherof *Daniel* was one] to whom these Deputies themselves should give an account, that the King might suffer no damage.

4 Then this *Daniel* excelled those Princes and those Deputies, [*Chald. then was Daniel excelling over the Presidents, and the Princes.* *Daniel* excelled them all in wisdom, prudence, justice, temperance, and other vertues] because a more excellent spirit was in him: and the King sought to set him over the whole kingdom. [It seemeth that *Darius* being now old, and taking notice of the excellent gifts wherewith *Daniel* was endued above all the rest of the princes, intended to make him chief governour over all the kingdom of Babel, which was the ground of their hatred against *Daniel*.]

5 Then the Princes and the Deputies [Out of envy, which is the mother of murder] sought to find opportunity [or cause, or occasion] against *Daniel* concerning the kingdom: [*Chald. from the side of the kingdom*; that is, in the administration that was imposed upon him by the king, they watched narrowly all his actions, his life and conversation, whether he performed his office well and truly, or whether he offended in any thing: but this was in vain, they could find nothing amiss in him, as is forthwith said] but they could find no opportunity, nor offence, [or fault, or corruption] forasmuch as he was faithful, neither was there any trespass [or error, fault] or offence found in him.

6 Then said those men, we shall not find any opportunity against this *Daniel*, [So uprightly, diligently, prudently, faithfully, did he carry himself in his high office, that his very enemies had no hopes of finding ought against him that might have any shew of trespass] except we find (something) against him in the law of his God, [in the service of God, prescribed unto him in the law of God]

7 Then these Princes and the Deputies came with heaps [Others, with a tumult. And so here below *ver. 12, 16.* See the Annotat. *Psal. 2.* on *ver. 1.*] to the King, [to wit, when they thought they had found out a way to entrap *Daniel* in his religion] and said thus unto him, O King *Darius* live for ever.

8 All the Princes of the kingdom, the governours [or magistrates] and deputies, the counsellours, and Lieutenants have consulted together to establish a royal ordinance, and to make a strong command, that whosoever shall in thirty daies make a petition [*Chald. shall desire a desire or petition*] to any God or man save to thee, O King, he shall be cast into the den of lions. [The great ones in *Darius* his court are possessed with such envy against *Daniel*, that they lay all godliness and religion aside, that they might destroy *Daniel*; for this was properly their aim in this decree. They forbid those that are in need to call upon the true God: they also forbid the sick to seek unto the Physician for help, which was altogether against nature. Yet not-

withstanding the King did signe this, *ver. 10, &c.*]

9 Now O King, thou shalt establish a precept, and signe a writing which may not be changed, [Or that it may not be changed] after the law of the Medes and Persians [or according to the law of the Medes, &c. *Esbh. 1. 19. and 8. 8.* These two nations are here joyned together, because they were at that time both of them together governed by *Cyrus* and *Darius*, according to the opinion of some. Others conceive that this was done at *Susan* a province of Persia, *Dan. 8. 2.* (though at that time subject to the Chaldeans) where the law of the Medes and Persians was kept] which may may not be revoked. [*Chald. which passeth not, or goeth not by: that is, which is not altered.* So below *ver. 13.* Compare this phrase with *Mat. 24. 35. and with Mark 13. 31.*]

10 Therefore [Or in this respect, or every manner of way] King *Darius* signed that writing and command. [the meaning is, the king scrupled not at it to signe this decree, conceiving it to be an evidence that they were so loyal unto him, that they would rather deny and forsake all their Gods then provoke him to anger]

11 Now when *Daniel* understood that this writing was signed, he went into his house, (now he had in his upper rooms [Or, dining-room, or summer-house] open windows toward *Jerusalem*) and he kneeled three times a day upon his knees, and he prayed, [to wit, in the morning before he begun any business: at noon when he came in to eat: and in the evening before he went to bed. See *Psal. 55.* the Annotat.] on *ver. 18.* *Daniel* would rather die then omit this his wonted worship. And this he did (as in the text) with his window open toward *Jerusalem* [according to that, *1 King. 8. v. 44.* See the Anno. there & *Pf. 5. 8.* with the Anno.] & made confession [or praised, gave thanks] before his God wholly [Or every manner of way, altogether] as he had done heretofore.

12 Then came those men with heaps [Or with a tumult, as *ver. 7.* Compare *Psal. 10. ver. 8, 9.*] and they found *Daniel* praying and making supplication before his God. [that is, openly before the face of God.]

13 Then they came neerer and spake before the King concerning the kings command, hast thou not signed a command, that every man that should in thirty daies request (any thing) of any God or man save of thee, O King, should be cast into the den of lions? The King answered and said, It is a sure word, [the thing is true; it is a sure and certain thing. They had inflamed the King before he knew or perceived that they went about to destroy *Daniel*] according to the law of the Medes and Persians, which may not be revoked.

14 Then answered they, and said before the King, *Daniel* one of those that were carried away captive from *Juda*; [This they adde unto *Daniel*'s name, to make him by reason of his countrey and condition (being a captive Jew) the more odious unto the King: as if they should have said, if a Babylonian, Persian, Mede had been thus disobedient, he would have deserved a sore punishment, how much more a captive Jew?] hath not regarded thee, O King, nor the command that thou hast signed: [as if they should have said, he hath slighted and vilified thy majesty, and hath not obeyed thy law; wilt thou suffer that, O our Lord the King? See the craftiness of these wicked wretches: had they at first made it appear, that their intent was to destroy *Daniel*, they might well have feared that the King would not have hearkened to them, but now they discover themselves] but he prayeth his prayer three times a day. [to wit, as he was wont

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went to do, before this decree was published. See above *vers. 11.*

15 *When the King heard this saying, he was very sad with himself, [Chald. properly he was very evil, or it was very evil with him; that is, he was very sorry, and he was sore troubled in himself. Now he perceived, (and not before) whereunto his decree tended, namely to destroy Daniel] and he set (his) heart upon Daniel, to deliver him: yea he toiled himself [or he was labouring, or troubled, or busie] till the going down of the sun to deliver him.*

16 *Then came those men [To wit, when they saw that the King wavered, and did his endeavour to deliver Daniel out of their hands, and to save him from being cast into the lions den] with heaps unto the King, [they came thus strong, that their request might be the more regarded, and might prevail the more with the King] and they said unto the King, Know, O King, that the law of the Medes and Persians is, that no command nor ordinance which the King hath ordained may be changed. [They spake this as in a threatening way; for the King knew well enough what the laws of the Medes and Persians imported, as also what was contained in his decrees. Their aim was not so much to maintain the laws and statutes of the Persians, and to have them inviolably kept, as to destroy Daniel, and to put him to death. This was also a wicked statute or law: for to resolve not to alter a decree, when reason requireth that it should be done, is tyranny: or to ascribe unto the King and his Council such absolute wisdom, and constant justice, as that in making of laws and decrees they cannot at all recede or erre from justice, is to make them Gods.]*

17 *Then the King commanded, and they brought forth Daniel, and cast (him) into the den of lions: and the king answered and said unto Daniel, Thy God, whom thou honourst continually, he deliver thee. [Or he will deliver thee. Here Darius wisheth that God would deliver his faithful servant Daniel, finding that he (though he had ordained before that no petition should be put up to any either God or man, save to himself alone) was not able to help Daniel. Likewise doth Darius here sufficiently shew, that it grieved him to the heart, that he was fain to suffer Daniel to be cast into the lions den, and could not hinder it, being thereto forced by the Princes of the kingdom.]*

18 *And there was a stone brought, and laid upon the mouth of the den, and the King sealed it with his (own) ring, and with the ring of his mighty ones, [This was done thus by the wonderful counsel of God, that Daniels deliverance might the more plainly appear. It is said expressly in the text, that it was one, or an only stone, to wit, a great stone, to stop the mouth, door, or entrance of the den close and fast, that all means of getting out might be taken away from Daniel; for Daniel was, by reason of his prophecies and interpretations of dreams, in great repute with every one, because of the great offices that he bare. It seemeth that those wretches straightway perceived that the lions abstained from Daniel, therefore they laid this great stone, and the kings seal, and the seal of them all upon the mouth of the den] that the will concerning Daniel might not be changed. [or that nought might, or nothing might be changed concerning Daniel. For they durst not trust the king, because he had already taken such great pains to deliver Daniel.]*

19 *Then the King went to his palace, and passed the night fasting, neither caused (he) any musick-play to be brought before him: [Or any delightful play, musick-play, or musick-instruments, &c. he caused no table, or meat, to be brought before him. The meaning is, he*

abstained from all things that were delightful; and that might have taken away, or eased his sadness: such grief and sorrow had he for Daniel] and his sleep departed far from him. [That is, he could not sleep at all, he was so troubled, because they had so abused and forced him to cause Daniel to be cast into the lions den. See what conscience can work in a man. See *Rom. chap. 2. vers. 14, 15.*]

20 *Then the King arose early in the morning as soon as it was light, and he went in haste [Others, in trouble. See above chap. 2. the Annotat. on *vers. 25.*] unto the den of lions.*

21 *Now when he was come near to the den, he cried with a sad voice unto Daniel; the king answered, [That is, spake. And so continually] and said unto Daniel: O Daniel, thou servant of the living God, [see *Jere. 10. the Annotat. on *vers. 10.*]* was thy God also whom thou honourst continually able to deliver thee from the lions? [By this doubting it appeareth sufficiently, that king Darius was not converted unto the true God: for they that truly believe in God, do not in the least doubt of his omnipotency.*

22 *Then said Daniel unto the King, O King, live for ever. [Others, let the King live for ever; that is, God grant unto the king a long life.]*

23 *My God hath sent his Angel, and he hath shut the mouth of the lions, that they have not hurt me, [Concerning the spiritual preservation, compare *Psal. 91. 13. and 1 Pet. 5. 8.*] because before him innocency [or integrity, or purity] is found in me: [though God is moved by the piety of the Godly to do them good, in regard he hath as it were bound himself thereto by a gracious promise, and that justice requireth that he should perform his gracious promise, *1 Tim. 4. 8. 2 Thess. 1. 5, 7. Heb. 6. 10.* yet it followeth not from thence, that the piety of man doth merit this. For to be bound to a thing by a gracious promise, and to be bound thereunto properly by merit, cannot stand together: See *Rom. 11. 6.* So that Daniel doth not here boast of his righteousness, but he sheweth, that God delivered him, that he might make it appear, that that worship pleased him, which he would keep and retain even with the loss of his own life] also against thee, O King, have I done no offence. [Chald. no destruction. Others, and also before thee, O King, have I done no hurt, or no harm; that the king either by my imprudence, or by my unfaithfulness should have suffered any damage in any thing. Daniel indeed transgressed the wicked decree of the king, but he did it not out of contempt or vilifying of the king, but because he ought first and above all to obey the supreme king. We must fear God, and honour the king, *1 Pet. 2. 17.*]*

24 *Then was the King very glad [Chald. very good. See *Judg. 19. the Annotat. on *vers. 25.*]* with himself [or over himself, or of it] and said, that they should draw (up) Daniel out of the den: [it may be that Daniel was drawn up with cords out of the den, as was done to *Jeremiah, Jerem. chap. 38.*] When Daniel was drawn up out of the den, there was then no hurt [or sore, wound, harm] found upon him, because he had believed in his God. [that is, because he had put confidence in his God. Daniel it may be knew not that God would deliver him by such a miracle, but he verily believed and was confident that God would not forsake him. See *Phil. 1. 21.* What faith in Almighty God can do, see also *Heb. chap. 11.* from *vers. 7.* to the end of the chapter]*

25 *Then the King commanded, and they brought forth those men which had accused Daniel a loud, [See above chap. 3. on *vers. 8.*] and they cast them, their children,*



Scripture also daughters comprehended] and their wives into the den of lions : [Thus they fall into the pit which they had digged for Daniel. See *Esth.* 7. 10. what happened to *Haman*. See also *Psal.* 7. vers. 16, 17. and *Psal.* 9. vers. 16, 17. *Prov.* 26. 27. and *Eccles.* 10.] and they came not upon the ground of the den, [that is, before they were come to the lowermost (part) of the den, or to the foot or bottom of the den] but the lions ruled over them, [or had the upper hand of them, or overpowered them, or were masters over them] they also brake all their bones in shivers. [or, ground them to powder. See the like punishment of God above chap. 3. vers. 22. See also *Amos* 5. ver. 19.]

26 Then King Darius wrote unto all people, nations, and tongues, [To wit, that were under his dominion, as is expressed vers. 27. See above chap. 3. on vers. 39. and chap. 4. on vers. 1.] that dwell upon the whole earth, Your peace be multiplied.

27 A command is given by me through the dominion of my kingdom, men tremble and quake before the face of the God of Daniel : [The true God (who is the God of all believers) is called the God of Daniel, as he is called the God of Abraham, Isaac, and Jacob, because Daniel did fervently honour and serve him] for he is the living God, [See above vers. 21.] and steadfast in eternities, and his kingdom is not corruptible, [See above chap. 4. 3. and *Psal.* 93. 2.] and his dominion is [or endureth] unto the end. [hereby God is distinguished from all creatures, which are all of them transitory or corruptible.]

28 He delivereth and rescueth, and he doth tokens and wonders in heaven, and on earth: he hath delivered Daniel from the power of the lions. [Chald. from the hand; that is, from the power, from the violence of the lions. So it is said, *Gen.* 9. From the hand of all beasts : and *Job* cha. 5. 20. From the hand of the sword. See the like examples more in the Annotat. there] all the former excellent honours which Darius attributeth unto the true God, are no evidence that he received and embraced him as the only true God, else he would have abolished all false worships and religions; but it was only an honest confession of the true God, whereunto he was pressed by the great miracle which he saw before his eyes, without renouncing and forsaking of Idols.]

29 Thus Daniel had prosperity in the reign of Darius, [Forasmuch as Godliness hath promise not only of the life to come, but also of this present life, 1 *Tim.* 4. 8. according as God in his infallible wisdom judgeth it to be good for his children] and in the reign of Cores the Persian. [See *Dan.* chap. 1. on vers. 21. the whole seven and thirtieth Psalm suiteth well with the history of this sixth chapter.]

## C H A P. VII.

Daniel seeth in a vision four beasts coming up out of the sea, vers. 1, &c. And the Ancient of dayes delivering to the Son of man an everlasting kingdom, 9. Daniel receiveth the interpretation of this vision, 15 whereat he was sore troubled, 28.

In the first year of Belsazar king of Babel, [In this chapter is recorded the same prophecy concerning the four Monarchies, (but in another vision) which is related in the second chapter] Daniel saw a dream, and visions of his head, upon his bed : [hitherto have been related the visions which the King of Babel had, which Daniel interpreted : now follow the visions that Daniel himself had] Then he wrote that dream,

[that it might never be forgotten : for this was not revealed unto Daniel for himself only, but for the edification and instruction of the whole Church] and he told [to wit, first unto the Jews, but to the use and benefit of the Church, both of the old and new Testament] the summe [Chald. the head] of the matters, [or of the words; to wit, which he had seen or heard in that vision]

2 Daniel answered and said, I saw in my vision by night, and beheld, the four winds of the heaven brake forth upon the great sea. [That is, upon the earth, in this world. This vision is a type or figure of war, that namely, one kingdom should rise up against another, the one seeking to oppress and destroy the other, all which cometh to pass not by chance, but as God in his counsel hath decreed and ordered. The meaning is, that the world shall be like a raging sea, that should be troubled by divers windes beating one against another, as if all the clouds and windes should run together one against another, disturbing and setting all out of order. See *Revel.* 17. vers. 1, 15.]

3 And there came up four great beasts [The four Monarchies are signified by the great beasts, vers. 17. as also by the great image, chap. 2. Great kingdoms or monarchies are compared to cruel beasts, because commonly great kingdoms commit great cruelty, by murdering, burning, plundering, and other cruelties and extremities. Compare *Isa.* chap. 5. 29.] from the sea, [That is, from the earth, in the world, which is great, wide, and broad, and never quiet, but always stirring, like the raging sea. There never happeneth alteration of kingdoms and countreys without great troubles and blood-sheddings] different one from another. [Chald. that from that distinct; to wit, in the manner of government, and other things more; as this was also represented in the divers kinds of metals in the image that was shewed unto Nebuchadnezzar, chap. 2.]

4 The first was like a lion, [Hereby is typified the courage, valour, and greediness after prey of the Babylonian monarchy, especially of Nebuchadnezzar the Great, who chap. 2. is compared to a golden head, and chap. 4. to a great tree. See this comparison also, *Isa.* 5. 29. and *Jerem.* 4. 7. Compare also *Nahum.* chap. 1. vers. 6, 7, 8.] and it had eagles wings, [Hereby is represented Nebuchadnezzars swiftness in war. See *Isa.* 5. 26. *Jerem.* 4. 13. and chap. 48. on vers. 40. and *Ezek.* 17. 3. *Habak.* 1. 8.] I beheld till his wings were plucked off, [That is, the lands and cities, the power and glory of the kingdom were taken away from him by the Medes and Persians, as was foretold, *Jerem.* 50. 21. Others understand by the wings, the courage and valour of the Babylonians, that were wont to exceed all other nations in courage and valour] and it was lifted up from the earth, [That is, his power, dominion, and command (whereby it exalted it self above all other men) was taken away from him : for the Assyrians and the Chaldeans were not utterly cut off from the earth. Others, whereby it was lifted up from the earth] and set upon (his) feet as a man, [That is, like other men that had no dominion nor command over lands and men. That is, the Chaldeans, which before flew as it were high with eagles wings, and despised all other nations were fain afterward like other ordinary men to go upon the ground, yea to serve others, being no more like lions, but like other private persons, being bereaved of all their power] and a mans heart [That is, a base cowardly heart, like the heart of a poor timorous man, in stead of a bold undaunted lions heart]. was given to it. [To wit, to the beast; that is, to the Chaldeans]



Chaldeans, and Babylonians, when they were now bare and without feathers. *Xenophon* testifieth, that *Cores* caused the Babylonians to lay down their arms, to till the ground, to pay tribute, and to honour and obey the Persians as their Lords, and to pay their garrisons their wages. Compare *Jerem.* 52. 30.]

5 *Then behold, the other beast*, [That is, another beast then the Chaldean, compared to a lion, *ver.* 4. namely the Monarchy of the Persians, which immediately followed the Chaldean Monarchy: compared to silver, *chap.* 2. 32.] *the second was like a bear*, [hereby is represented the kingdom of the Persians, because they were cruel, savage, wild, horrible, and terrible, like bears of the forest, not of such an high and noble spirit as the lion, *vers.* 4. See above *chap.* 39. But the Lord restrained their cruelty, in respect of his people] *and set it self on one side*, [that is, the Persian Empire begun first at one side of the world, to wit, in the East, being small at first, shut up between its own mountains, a nation that was not counted very great. Yet notwithstanding it swallowed up first the Medes, afterwards also the Babylonians, and made one dominion of all. Others, *which set up one dominion*] *and it had three ribs in his mouth between his teeth*: [that is, (according to the exposition of some) three great teeth like ribs. Some understand by these three ribs those nations that were subdued by the Persians in the West, North, and South, *chap.* 8. 4. which they as it were rent and devoured by their great army. Some conceive that by these three ribs are signified the exceeding great cruelty of this beast, namely of the Persian Monarchy] *and men said* [Chald, *and they said* to wit, the Angels, by the command of God] *thus to it, Arise, eat much flesh*. [the meaning is, that God by his secret counsel stirred up and moved the Persians thereto, that they should conquer and subdue many nations by force of arms. Compare *Isa.* 21. 2. *Eat much flesh*; hereby is shewed the great cruelty and blood-thirstiness of the Persians, wherewith *Thomyris*, Queen of *Scythia*, upbraided King *Cyrus*, when she had conquered him in a pitched battel, and had cut off his head, and put it into a tub full of mens blood, and cried with a loud voice; *satiare thy self now with blood, which thou hast so greedily thirsted after.* *Justin.* lib. 3. and *Oros.* lib. 2.]

6 *After that I beheld* [That is, there was shewed unto me in a vision] *and lo, there was another (beast)*, [namely, the monarchy of *Alexander the Great*, or the Macedonian, or Grecian Empire or Monarchy] *like a leopard*, [The leopard is crafty and swift, *Je.* 5. 6. *Hos.* 13. 7. *Hab.* 1. 8. So were King *Alexander the Great* enterprises crafty and subtil: and he was swift and courageous in conquering countries and cities] *and it had upon his back four wings of a fowl*: [Hereby is also signified the swift progress of *Alexander the Great*. Compare *chap.* 8. 5. But some understand by the four wings upon the back of the beast, the four Princes that after *Alexanders* death, divided his kingdoms among themselves, below *chap.* 8. 8.] *the same beast had also four heads*, [these four heads signifie also the dividing of *Alexanders* monarchy among four principal Lords, or heads of his army, who after they had long fought one with another for the dominions, at length they divided the same among themselves, so that *Seleucus* had for his share Great Asia, *Antigonus* little Asia, *Cassander* (whom *Antipater* succeeded) became King of *Macedonia*, *Ptolomy* the son of *Lagus* had Egypt for his share] *and dominion was given him*. [To wit, dominion was given of God unto *Alexander the*

Great, so that with small armies he conquered exceeding great ones]

7 *After that I saw in the night-visions, and behold, the fourth beast* [Some understand here by the fourth beast, the monarchy of the Romans, and apply thereunto all that is said in this chapter of the fourth beast. But others interpret it of the kingdom of the *Seleucides* and *Lagides*, that divided the kingdoms of *Alexander the Great* among themselves, and kept them so for many years, they and their posterity, who most grievously plagued the Jews, as we may read in the history of the *Machabees*] *was terrible and cruel*, [In that it caused great terror and distress, damage and destruction to all nations round about, which is true both of the Romans and of the *Seleucides*, especially of *Antiochus Epiphanes*] *and very strong: and it had great iron teeth*, [That is, great armies, and mighty commanders, together with all manner of warlike instruments and furniture. See above *chap.* 2. 40. there it is called *hard like iron*] *it did eat, and bruise, and trod down the residue with his feet* [the meaning is, those whom it did not utterly devour and tear in pieces, those it hurt exceedingly, and brought them under his feet, and made them bond-men] *and it was diverse from all beasts that had been before it*: [It could not, by reason of his cruelty and monstrosity, be compared either with the former, or any other beast, therefore the Prophet giveth it here no name. They that apply this to the Roman Empire understand the word *diverse*, of the divers manners wherein the Roman Empire hath been governed; as first by Kings, after that by Consuls, after that by *Decem-viri*, after that again by Consuls: and last of all by *Cæsars*, or Emperours] *and it had ten horns*. [Some that understand this of the Roman Empire, take ten for many, as *Genes.* 31. 42. Others understand punctually ten Kings, or kingdoms, or provinces, because the Roman Empire hath had divers Kings, and also subdued divers kingdoms under it: Or, (as some) because the Roman Empire was afterward divided into divers particular kingdoms. Others apply it to the *Seleucides*, and mention ten Kings (partly of the *Lagides*, and partly of the *Seleucides*) that succeeded one another, and grievously plagued the Jewish Church. They were justly compared to horns; for as horned beasts push and hurt other beasts and men with their horns: so have also those Kings done much hurt to many men, especially to the Church of God]

8 *I gave heed to the horns*, [So should we likewise diligently heed and consider these prophecies, that we may rightly understand them. Compare *Mat.* 24. 15.] *and behold, (there) came up between them another little horn*, [Others, the last horn which was little. Many understand by this little horn the Romish Antichrist, who by the division of the Roman Empire came up from small beginnings, and hath done all that is foretold here, and below *vers.* 24. 25. Others understand *Antiochus Epiphanes*, who was the meanest among those horns, that is, those Kings. See below *chap.* 11. *vers.* 2. Some understand the Turk, &c.] *and three of the former horns were plucked up before it: and behold, in that horn were eyes like the eyes of a man*, [Understand this thus, that he that is signified by this horn, knew how (as touching the outward appearance) to behave himself very civilly and courteously, but was in deed an hypocritical wretch] *and a mouth speaking great things*. [Blasphemous and reprochful speeches against God and his holy Church. See below *vers.* 25.]

9 (This) *I saw, till there were thrones set*, [That,

is, till the time was come that God did sit in judgement (as followeth) upon those tyrants; punished them, and delivered his people from their tyranny. Others, *till they* (to wit, the Angels) *did cast down the throns*, to wit, of the Kings of the earth. Others take it in this sense: Till those Kings leaving their thrones, or Royal seats, gave way to God, when God was coming to judgement, to set up his throne above all others] *and the Ancient of dayes* [This is a description of the everlasting true God, who is before all eternity, and shall be unto all eternity. So also *vers.* 13, and 22.] *did sit himself* (down,) *whose garment was white like the snow*, [kings and Princes did wear in former times white garments. See *Genes.* 41. 42. and *Ezth.* 8. 15. So that it here signifieth the Majesty of God] *and the hair of his head like pure wooll*: [Representing the purity of God. Compare *Psal.* 51. 6. *Rom.* 3. 4.] *his throne was sparks of fire*, [Representing the wrath, and severe judgement of God. For as fire devoureth all things, so is God also a consuming fire unto the wicked] *his wheels a burning fire*. [To speak properly, God hath neither throne, nor seat, neither is he drawn forward by wheels, but it hath pleased him to manifest himself unto his Prophets in sundry forms, to give them some evidence of his presence]

10 *A fiery river* [Or, *a river of fire*] *flowed, and came forth from before him*, [Or, *from his presence*; to wit, from the presence of the judge that sat upon the throne. This *fiery river* signifieth the greatness and severity of Gods judgements, to overwhelm and consume all enemies speedily and violently. As no man can stop up or hinder the course of the rivers, but men must suffer them to have their free passage, and to run their course: so no creature is so strong as that he should be able to restrain or hinder Gods judgements. Compare *Psal.* 50. 3. and 97. 3.] *thousand times thousands ministered unto him*, [Compare 2 *Kings* 6. 17. *Psal.* 34. 8. and 68. 18. *Mat.* 86. 53. *Heb.* 12. 22. *Revel.* 5. 11. A certain number is put for an innumerable multitude] *and ten thousand times ten thousands* [This number is an hundred times greater then the former. The number of the Angels is innumerable unto us, *Heb.* 12. 22.] *stood before him*: [Waiting upon his service. See *Psal.* 103. 20.] *the judgement* [That is, the Judges; to wit, the holy Angels. See above *chap.* 4. on *vers.* 17. Understand also the faithful with their head Christ. See below on *vers.* 22. and *Psal.* 50. on *vers.* 6.] *set it self, and the books were opened*. [That is, all things were narrowly examined, what could be alledged either for accusing or excusing that from thence might be gathered what those persecuters had done to the people of God, to frame a sentence or judgement therefrom: spoken after the manner of men. See *Pf.* 139. 16. *Rev.* 20. 12. Some understand here by the books, every mans conscience]

11 *Then I beheld*, [That is, my thoughts were yet musing upon that vision which was shewed unto me] *because of the voice of the great words which that horn spake*: [that is, because of the horrible blasphemies and reproches which he should utter against God and his Church] *I beheld till that beast was slain*. [That is, till the power of these Kings, together with their kingdoms, was brought to nothing] *and his body destroyed*, [That is, till the kingdom of these Kings was no more a kingdom] *and delivered to be burnt by fire*. [Chald. *to the burning of fire*]

12 *Concerning also the remaining beasts, they take away their dominion*, [That is, the remnants of the afore-mentioned three kingdoms are also decayed with this fourth kingdom, in *vers.* 11. mention was

made of the ruine of the fourth kingdom, in this verse the Prophet speaketh of the ruine of the remnant of the other kingdoms] *for lengthening of life was given them* [to wit, of God] *until a time and season*. [See above *chap.* 2. on *vers.* 21. This is the reason why those kingdoms perished not before.

13 *(Moreover) I saw in the night-visions*, [By this repetition Daniel sheweth that he gave diligent heed to that which God revealed unto him] *and behold, there came one like the Son of man* [Hereby was represented the *Messias*, or *Christ*, as *Revel.* 1. 13. that was to come, appear in the flesh, but was not yet come, appeared. See *Galat.* 4. 4. And observe that here a word is used in the Chaldee text, which signifieth a frail and weak man, signifying that Christ should take upon him our humane nature, with all its infirmities, sin onely excepted] *in the clouds of heaven*, [That after he should have finished the mystery of our salvation, he might be taken up into heaven to his Father, and sit at his right hand, to rule; and to judge both the quick and the dead] *and he came to the Ancient of dayes*, [Or, *after that he came*, &c. The meaning is, that Christ having finished the work of our redemption, ascended into heaven to his heavenly father. Compare herewith, *Joh.* 16. *vers.* 16, 28. and *Acts* 1. 9.] *and they* [to wit, the holy Angels of God] *caused him to come near before him*, [To wit, to sit at the right hand of his father, and to receive of him honour glory, and dominion over all that may be named, as is said, *vers.* 14. See also *Acts* 2. 34, 36. *Eph.* 1. 20. *Phil.* 2. 9.]

14 *And (there) was given him dominion and honour*, [To wit, unto Christ (as Mediatour) there was given of the father, dominion, &c. Compare this with *Matth.* 28. 18. *Acts* 2. 33, 34, 36. *Heb.* 1. 3, 4.] *and the kingdom*: [Not a wordly kingdom, to reign in bodily presence upon earth; but a spiritual kingdom, to rule in the midst of his enemies, as well by the powerful preaching of the Gospel in the hearts of the elect, as by forcing and restraining of the reprobate, that persecute the elect that profess Christ. Compare *Psal.* 110.] *that all people, nations, and tongues should honour him*: [Not every particular person or individual; but of all people, nations, and tongues thorowout the whole world; a great multitude: and as for his enemies, he will be glorified upon them by their just punishment. In this respect there doth belong unto Christ, yea to Christ alone, and to no creatures, the title of King of Kings and Lord of Lords. Compare *Psal.* 2. 8. *Eph.* 1. 21, 22. *Phil.* 2. *vers.* 9, 10, 11. *Revel.* 19. 16.] *his dominion is an everlasting dominion*, [Compare above *chap.* 2. 44. *Luke* 1. 33.] *which shall not perish*, [Or, *which shall not be taken away*] *and his kingdom shall not be destroyed*. [For though it may be here on earth set upon and assaulted by its enemies, yet it can never be utterly wasted and destroyed, but it shall abide for ever]

15 *Unto me Daniel was my spirit* [Or, *As for me Daniel, my spirit was*, &c.] *thrust thorow* [Or, *bored thorow*, *pierced thorow*, *digged thorow*, as if my spirit had been shot thorow; namely, forasmuch as I knew not what this vision meant. Others, *troubled*, *disquieted*] *in the midst of (my) body*, [Chald. *of the sheath*, because the soul of man is covered and hid in his body, as a sword in the sheath] *and the visions of mine head made me afraid*.

16 *I came near unto one of them that stood by*, [To wit, unto one of the Angels, whereof there were many thousands that stood before the Lord, to minister unto him, above *vers.* 10.] *and required of him the assurance* [Or *the certainty*; that is, the right meaning;

ing, the true confirmation] concerning all this : and he told it to me, and shewed me the interpretation of these things. [This Christ promisethto unto all that ask him, *Matth. chap. 7. ver. 7. 8.* Chald. of these words ; that is, of the things shewed me in that vision]

17 These great beasts, which are four, are [That is, signifies, or are types] four Kings, [that is, four kingdoms, or Monarchies. See above *vers. 3.*] (which) shall arise [One of them, namely the Monarchy of the Chaldeans was risen already ; so that when the Prophet saith, that they shall arise, he saith it in respect of the other three kingdoms] out of the earth. [*vers. 3.* he saith, out of the sea. See the Annotat. there]

18 But the saints of the high (places) [That is, those that are ordained by God to the taking and possessing of the high places, that is, of the heavens, which they in due time shall take and possess. So that this is a description of the Church, which is a congregation of saints, pertaining to the high places, that is, to eternal life. Others, the saints of the most high shall, &c. Compare *Revel. 1. 6. and 5. 10.*] shall receive that kingdom, [To wit, that everlasting kingdom, *vers. 14.*] and they shall possess the kingdom for ever, yea for ever and ever. [The holy and spiritual kingdom of Christ upon earth shall not so soon cease, but there shall immediately follow thereupon the everlasting, glorious, and celestial kingdom of Christ in heaven]

19 Then I wished for the truth of the fourth beast, [That is, then I was desirous to know the truth of the fourth beast, that is, concerning the fourth beast] which was divers from all the others, [to wit, from the other three, as *vers. 23.* See further for exposition of this 19. verse the Annotat. above *ver. 7.*] very horrible, whose teeth were of iron, and his claws of copper, it did eat, it brake in pieces, and trod upon the residue with his feet.

20 And concerning the ten horns that were upon his head, [Understand withal, I desired to know the truth] and the other which came up, and before which three were fallen off, namely that horn that had eyes, and a mouth that spake great things, and whose look [Or, countenance] was greater than of his fellows. [That is, then of the other horns, that is, Kings, Hereby is signified, that the Romish Antichrist, or (as others) Antiochus Epiphanes, should exceed the other Kings in power and excellency, though their beginning was mean, as coming illegally to the kingdom ; wherefore it is called a little horn, *vers. 8.*]

21 I had seen, that the same horn waged war [Chald. made war] against the saints, [That is, against the people of God] and that it prevailed against them. [What sore persecutions and afflictions the Church hath suffered and still suffereth from the Romish Antichrist, is well enough known. In like manner did Antiochus Epiphanes, and other Asian Kings, of whom others understand this, unto the Church of the Jews. The people of God were in the land of Juda, as also those famous Churches in Asia and in Africa, brought so low, as that there seemed to be an utter ruine and destruction of the Church of God, and no hope more of ever recovering it self again : but this lasted but a short time. In this 21. verse, and in the next verse following, Daniel giveth a reason why he was so desirous to know the quality and condition of this beast, and his actions, namely because the Church from that time forward should be cruelly plagued, until the Church of God should be delivered from her enemies]

22 Until the Ancient of dayes [See above *vers. 9.*] came, [To help and succour his Church. This was

principally done after the preaching of the Gospel, when the Church began to get her head above water after many grievous persecutions] and judgment was given to the saints of the high (places :) [See above *vers. 18.* To wit, in their head Christ, in which respect the saints are said to be Judges of the world, approving and commending the judgement of Christ. See *Matth. 19. 28. and 1 Cor. 6. 2, 3.*] and the appointed time came, that the saints possessed the kingdom. [That is, that they had gotten a name in the world, forasmuch as the kingdom of Christ was grown famous in his saints]

23 He [That is, the Angel whom I had intreated to expound those visions unto me, *vers. 16.*] said thus, The fourth beast shall be the fourth kingdom upon earth, [See above on *vers. 8.*] which shall be diverse from all those kingdoms : [See above *vers. 7.*] and it shall eat up the whole earth, [That is, the chiefest part of the kingdom ; understanding this of the Romish kingdom. Others, the whole land ; to wit, the whole land of Juda, interpreting this of the Seleucides. Compare *vers. 21. and 25.* and understand here by the land, or earth, the inhabitants, that should be devoured, and as it were eaten up] and it shall tread it down, [Or, thresh it] and it shall break it in pieces.

24 Now concerning the ten horns ; out of that kingdom shall ten Kings arise, [See *vers. 7.*] and another [To wit, the Romish Antichrist, or (as others) Antiochus Epiphanes, the last of those ten] shall rise after them : [To wit, after those Kings, or horns] and that [to wit, horn, or King ; and so in the sequel] shall be diverse from the former ; and it shall humble three Kings : [See above on *vers. 8.*]

25 And it shall speak words against the most High, and it shall destroy [Or, wear out, or, wear away ; that is, cause to grow old, and perish, as garments wear out through age] the saints of the most high (places,) [As above *vers. 18. and 22.* It, to wit, that horn : Or, he shall, to wit, Antichrist ; or, (as others) Antiochus Epiphanes ; who should not onely blaspheme God, but be also cruel persecutors of the people of God. See *Dan. chap. 11.*] and it shall intend to change the times [or, he shall undertake to change, or, it shall think to change, &c. The meaning is, it shall be so presumptuous, that it shall purpose, or hope, (and shall be confident of it) to change the times, &c. Some understand here by the times, the Sabbath, and the other feast-dayes of the Jews, as Pentecost, the feast of Tabernacles, and of the new moons, &c. See *1 Machab. 1. 47.* Others, the account of years, which should be changed by the Roman Empire : which was done first by Julius Caesar, and after by Pope Gregory the thirteenth, to shew thereby his power over all Christendom] and the law, [to throw down all the laws and ceremonies of Moses, to abolish all religion and service of God for to bring in heathenish idolatry, if this be understood of Antiochus : Or, understand the laws of God in general, if it be applied unto Antichrist] and they shall be delivered into his hand [They, to wit, the saints, that he may slay them : Or, the times, and the law, to change them, according to his pleasure, own imagination] until a time, and times, and a part of a time. [Some understand hereby, a year, two years, and half a year. Others, the time of three years and ten dayes. Some, one thousand two hundred and threescore years. Others, by a time, four hundred and ninety years, to count from the building up of the Temple again, to the destruction thereof : by times, one thousand four hundred and thirty three years, from the destruction of the Temple, to the discovery of Antichrist : by half a time, one hundred ninety and one years, from the time

time of the discovery of Antichrist, till his destruction. Others have other accounts. Compare below chap. 12. 7. and Revel. 12. 14. For these words, part of time, is said for expositions sake, chap. 11. vers. 7. half a time. Others, a part of the appointed time]

26 After that the judgement shall sit, [See above vers. 9, 10, 22.] and they shall take away his dominion, [Or, they shall take away the dominion from him, or from them, to wit, from the Romans, or (as others) from the Seleucides. To wit, those shall do it whom God shall appoint to be executioners of his judgement] consuming and destroying him, [that is, he with his adherents shall be deposed from the kingdom, and be driven away. Others, so that it, to wit, the dominion, shall be taken away] unto the end. [That is, his kingdom, and his adherents shall at last be utterly destroyed, and be quite brought to nothing, and shall never rise again]

27 But the kingdom, and dominion, and the greatness of the kingdoms under the whole heaven [That is, in the whole world, after that the Gospel should be preached unto all creatures, Mark 16. 15.] shall be given to the people of the saints of the high (places,) [See above vers. 18. The kingdom of Christ, set up by the preaching of the Gospel, shall be given or imparted unto the godly, namely when Christ shall reign in the hearts of the godly in all nations. This kingdom doth indeed properly belong to Christ, but to believers by gracious participation. See 1 Cor. 1. 9. This is here set down for the comfort of the godly, to put them in mind howsoever things are carried in the world, that God alwaies taketh care of his Church, and will give unto his people in the end a blessed issue. For to speak of the state and condition of Monarchies, could bring but little comfort to the godly, unless they also knew that God was in like manner taking care for them. See Isa. 35. 3, 4.] whose kingdom shall be an everlasting kingdom, [It shall have no end, but it shall endure for ever] and all dominions [that is, some of all sorts, or of all kinds of Lords, and Lordships or dominions, whom he shall choose for that purpose. So we find all for all manner of, or all kinds of, 1 Tim. 2. 4. and elsewhere besides] shall honour and obey him. [To wit, the Lord Christ]

28 Hitherto is the end of this speech: [That is, here is the end of these words, this is that which the Angel revealed unto me concerning the estate of the Church] As for me Daniel, my thoughts made me sore afraid; [That is, I was sore troubled in my self, namely when I considered the grievous persecutions that hung over the head of Gods Church] and my brightness [Chald. my brightnesses; to wit, all the brightness or beautiful countenance of my face] changed in me, [the meaning is, I grew wan and pale in my face. See above chap. 5. vers. 6.] but I kept that word in mine heart. [To wit, to communicate it faithfully unto the Church of God. Hitherto, to wit, from the 4. verse of the second Chapter, hath Daniel used the Chaldee language, because the above-related Prophecies did also concern the Chaldeans, or Babylonians: But from this place to the end of the Book, doth he make use of the Hebrew again, forasmuch as it so pleased the Holy Ghost]

## C H A P. VIII.

The Lord sheweth unto Daniel in a vision, the combate between the Ram and the He-goat, and that which should follow after that combate, vers. 1, &c. The Angel Gabriel comforteth Daniel, and interpreteth

unto him, by the command of Christ, that vision, 15. Daniel is exceedingly troubled hereat, 27.

**I**N the third year of the reign of King Belsazar, a vision appeared unto me [That is, was seen by me] unto me Daniel, after that which appeared unto me at the first. [The vision described chap. 7. is the first that was revealed unto Daniel, namely in the first year of Belsazar. This was three years before the ruine of the Babylonian Monarchy, according to the computation of some, that conceive that Belsazar reigned but five years. But others are of opinion that this was done fourteen years before the end of the Babylonian Monarchy, counting that Belsazar reigned seventeen years, Joseph. lib. 10. Antiq. cap. 13.]

2 And I saw in a vision, know it came to pass when I saw it, that I was in the castle of Susan, [That is, I thought I was at Susan: or I was at Susan in a vision. Here (to wit, at Susan) the Kings of Persia did use to keep their court. See Nehem. chap. 1. on vers. 1. and Esth. chap. 1. vers. 2.] which is in the country of Elam] [Under Elam is Persia understood. See Gen. 10. the Annotar. on vers. 22. Isa. 21. 2.] I saw then in a vision, that I was by the flood of Ulai, [A river running by the city of Susan, called in the Latine histories Eulens. Some understand this thus, that Daniel was at that time in a vision, but not in body, in Persia at Susan by the river Ulai; but was bodily at Babel in Chaldea, where he in the Kings court waited on his office, ver. 27. Thus Ezekiel abode indeed in body in Babel, but was in visions carried into the land of Israel, Ezek. 8. 3. and 40. 2. The opinion of others see above chap. 6. on ver. 9.]

3 And I lifted up mine eyes [Meaning in vision] and I saw, and behold a ram [hereby is meant the kingdom of the Medes and Persians, ver. 20. which was chap. 7. represented by the bear] stood before that flood, [that is, by the bank of the river Ulai] which had two horns, [this signifieth the kingdoms of the Medes and of the Persians, that were mixt together, and were mighty kingdoms in Asia, but yet mightier when they had conquered Babylon] but the one was higher then the other, [to wit, the Persian, which was greater and mightier then the kingdom of the Medes] and the highest came up last. [the kingdom of the Medes was indeed the eldest and the chiefest at the first, but afterward the Persian kingdom grew far more mighty under the reign of Cores, when he was made king of Persia, Media, Babylon, &c.]

4 I saw that the ram with the horns pushed toward the west, and toward the north, and toward the south, [To wit, the ram with the two horns, signifying the Medes and Persians, which fought against all nations upon earth, and brought them under their dominion. Toward the west, Heb. toward the sea. See Gen. 12. on ver. 8. This signified that the Medes and Persians should bring the nations that lay in that part of the world under their dominion, as the Babylonians, Syrians, little Asia and Greece. In like manner did they in the other parts of the world as is mentioned in the text. This is that which chap. 7. ver. 5. is signified by the three ribs which the bear had in his mouth between his teeth. See the Annotar. there] and no beasts [that is, no kingdoms nor nations] could stand before his face, neither was there any that could deliver out of his hand: [that is, out of his power] but he did according to his pleasure, [the meaning is, the Persians prospered according to their desire. Understand this to be spoken not onely of King Cyrus, but also of his successors. The king of Persia was in those times the greatest and mightiest king upon earth] and he made himself great. [or he did great

great things. See *Psal.* 35. the Annotat. on *ver.* 26. So below *ver.* 8. Understand that which is spoken in this verse and elsewhere concerning the prosperity and great victories of the Persians, so as that notwithstanding they have also oftentimes had overthrow as well as victories, as especially *Xerxes* in *Grecia*, and elsewhere, but nevertheless their enemies were fain at last to bow their necks under their yoke]

5 When I considered (this,) behold there came an he-goat [Heb. a kid of the goates, that is, a young he-goat. Hereby is signified the Grecians or Macedonians, below *ver.* 21. whose generall was *Alexander the Great*, who was but one and twenty years old when he set upon *Darius* the King of the Persians. The kingdom of Macedonia was also no waies to be compared with the Persian Empire in greatness, strength, and power] from the west [that is, from Greece, lying west-ward of Asia] over the whole earth, [that is, he took all Asia, as also all the land where Daniel was when he had this vision. Thus holy pen-men of the Scriptures use to speak of the land wherein they are, or wherein the thing is done which they record. Thus *Mark* 15. *ver.* 33. and elsewhere] and touched not the ground: [that is, he marched on with his army so swiftly as if he had flown, as if he had not toucht the ground with his feet: with the space of six years he brought under his dominion Illyricum, Thracia, all Greece, the Persians, Medes, Babylonians, Egyptians, Tyrians, and many other nations too long to relate here] and that he-goat had a notable horn [Heb. an horn of light; that is, a great horn that was easie to be seen. This was *Alexander the Great*, who was the captain general of all the Grecians. He is called *ver.* 8. a great horn. He obtained as great victories as ever King did. It was he that raised the monarchy of the Grecians] between his eyes, [not above upon his head, as all other he-goats, but between his eyes, as the Unicorn, that he might be able to do th more violence, and that he might be able to hit the surer the mark that he aimed at]

6 And he came unto the Ram that had the two horns, [Heb. the Lord of the two horns: See *Gen.* chap. 14. the Annotat. on *ver.* 13.] whom I had seen standing by the flood: and he ran on upon him [he run on upon him, or he ran on against him, or unto him. The meaning is, that *Alexander the Great* did valiantly make war against the Persians and Medes, and did set upon them with such valour and courage, that he deprived them of their whole kingdom and power] in the fury of his power. [Anger is the whetstone of power]

7 And I saw him coming near unto the ram, [That is, till we was close by the Ram. The kingdom of *Darius* lay far from Macedonia, and it had many strong bulwarks, and many cities that seemed to be invincible: so that it seemed to be a thing impossible, that the he-goat should come at the ram, that was environed with such forts and strong holds] and embittered himself against him, [Understand this of *Alexander the Great* his bold enterprises] and he pushed [Heb. smote] the ram, [he overcame *Darius* in two great pitcht battels, after that the power of the Persians was first greatly impaired & weakened in little Asia] and he brake both his horns, [that is, he deprived the Persians and Medes of all th. ir power] and (there) was no power in the ram to stand before his face: [Darius indeed brought a mighty army into the field, his souldiers glistered with gold, silver, and precious stones, but all this was but a beautiful pomp and pride, no durable strength to do valiant things] and he cast him (down) to the ground, and he trod upon him.

[*Darius* was slain by his own people, but *Alexander* trod all the glory and royal dignity of the Persians (as it were) under his feet] and there was none that could deliver them out of his hand. [that is, might, power. Here the Lord letteth his prophet see the victories of *Alexander the Great*, who subdued almost all the East-country, and brought it under his dominion after that he had conquered *Darius*]

8 And the he-goat made himself exceeding great: [The kingdom of the Grecians, under the conduct of *Alexander*, is by the conquest of the Persian Monarchy become very great and mighty] but when he was become strong, that great horn brake [or that great horn (signifying *Alexander the Great* his kingdom) was broken, *ver.* 22. he died of a hot burning fever, or of drunkenness, or as others write being poysoned, in the two and thirtieth and three and thirtieth year of his life, after that he had reigned as monarch about the space of seven years. But (as followeth) his monarchy ended not with him, but was divided into four parts among his chief commanders, which is signified by those four notable horns. See below *ver.* 22.] toward the four winds of heaven. [that is, toward the four parts of the world; to wit, Macedonia toward the west, little Asia toward the north, Syria toward the East, Egypt toward the south: these kingdoms each with their appendances being parts or divisions of *Alexander the Great* his monarchy]

9 And out of one of them [To wit, out of *Scteneus Micanor*, king of Syria] came forth a little horn; [to wit, *Antiochus Epiphanes*, called by reason of his cruelty *Epimanes*; that is the mad one. See of this man further above chap. 7. on *ver.* 8. in chap. 11. 21. he is called the contemptible one, because he was the youngest among his brethren, and there was no appearance that he should ever come to the crown; for his eldest brother was yet alive, and he had sons; But *Antiochus Epiphanes* being kept as an hostage at Rome, and having there heard of his brothers death, made secretly an escape from Rome, and banished his brothers son, and took possession himself of the kingdom of Syria] which waxed exceeding great toward the south, and toward the east, and toward the beautiful (land) [he conquered *Ptolomey* king of Egypt in the south, and the king of Armenia in the east, and a part of Persia, 1 *Machab.* 3. 31. and also the land of Juda, called here the beautiful land. See further concerning this name 2 *Sam.* 1. 19. and *Psal.* 48. 3. and *Jerem.* 3. 19. *Ezek.* 20. *ver.* 6, 15. below chap. 11. 16. Others retain the Hebrew word *Zebi* in the text, signifying beauty, glory, as *Ezek.* 20. 6. and below chap. 11. 16. The land of Juda is called the glorious land or the land of beauty, not so much in regard of the excellency and beauty of the country, as in respect of this invaluable glory of the Church of God in the land of Juda]

10 And it was waxed great unto the host of heaven, [Or against the host of heaven; that is, he came so far that he even set upon the people of God, which are here called the host of heaven, because the names of Gods children are written in heaven, *Luke* 10. 20. and their conversation is in heaven, *Luke* 3. 20. Below *ver.* 24. the Church of God (which the Jews were at that time) is called the people of the saints, or the holy people: and above chap. 7. *ver.* 18. the saints of the high places] and it cast down (some) of the host, namely of the stars, [that is, of those that excelled among the Rulers both in the Church and Commonwealth, and excelled in faithfulness in their offices and places, as the stars in heaven] to the ground [to cast down to the ground signifieth here to slay



slay] and it trod upon them. [as if he should say, it will not suffice him to slay those fair glistening stars, but he shall also trample and tread upon them, as upon the mire and dirt in the streets]

11. Yea it made it self great [Or it magnified it self. Others, it would exalt it self] unto [or against. And so ver. 12.] the Prince of that host, [that is, against God, who is called the prince of the powers, ver. 25. and who is the head of his holy Church] and by it the continual (offering) [See Exod. 29. 38, &c. Num. 28. 3. and here by the offering may be understood the whole worship of God] was taken away, [by it, to wit, the horn, that is, by Antiochus Epiphane's, the offering was taken away, so that the people of God were forbidden to offer sacrifice. See 1 Mach. 1. 47.] & the habitation of his sanctuary was cast down. [here is foretold that Antiochus should rob, break, and burn the Temple, as desiring to rob God of the onely place in the whole world which he had chosen for his outward worship]

12. And the host was given over into defection against the continual (offering): [That is, many of the people of God were justly given over of God to backsliding, so that they renounced the whole worship of God, and fell to heathenish idolatry by the instigation of Antiochus. See 1 Mach. 1. 12, &c. and chap. 2. 15. Others, and the host was given over (to him) by reason of the transgression against the continual offering. The host (to wit, the host of the Lord, or of heaven, as ver. 10) was given over to him, to wit, to Antiochus, for the transgression committed against the worship of God. Others, the host was given him against the daily sacrifice (that is, against the worship of God) for destruction: that is, an army was given him to execute Gods vengeance upon the transgressors of his worship] and it [to wit, the horn: or he, to wit Antiochus] cast (down) the truth [that is, the true worship of God and the divine doctrine of the law] to the ground, and did it, and it succeeded. [that the prophet foretelleth, that Antiochus Epiphane or Epimane should for a while execute his wicked thoughts and ungodly purposes according to his will and pleasure. See Joseph. lib. 10. Antiq. Judae. cap. 14.]

13. Then I heard an holy one speak: [To wit, an holy Angel that talked of this vision with another Angel, for Daniels instruction: for the Angels desire to look into the secrets of God. 1 Pet. 1. 12.] and the holy One [the same Angel] said unto the unnamed one that spake, [to wit, unto the Lord Christ, the Son of God, that appeared there in the form of a man. Others, unto him that can tell secret things, Job. chap. 1. 18. Others, unto the wonderful relater: and they apply this also to Christ who knoweth all things. Others retain the Hebrew word *Palmoni* in the text, which (according to their opinion) is an abbreviation of these two words, *Peloni Almoni*, whereof see Ruth chap. 4. the Annotat. on ver. 1. and 1 Sam. 21. 4. and 2 Kings 6. 2.] Tell how long shall be that vision [that is, that which is signified by this vision] of the continual offering [that is, concerning the continual offering] and (of) the wasting defection, [Others, occasioning wasting defection, or and, the wasting transgression; for it was for their sins that Antiochus the waster came upon the land, or how long shall the transgression waste?] that both the sanctuary and the host should be given up (to) treading and r foot? [the meaning is, how long shall the service of God and all godliness be thus trodden under foot under the reign of this cruel tyrant Antiochus?] for host signifieth here the people of God, as above ver. 10. and below chap. 11. 12. and sanctuary (Heb. holiness) the

Temple. And so ver. 14. ]

14. And he [Not the asking Angel, but the unnamed one, to wit, Christ, of whom is spoken ver. 13.] said unto me, [not unto the Angel that asked, for he asked not so much for his own sake as for Daniels and the Churches sake. See 1 Pet. 1. 12.] unto two thousand & three hundred evenings (and) mornings: [that is, daies, for the ordinary day consisteth of evening and morning. Two thousand and three hundred evenings and mornings or daies, are six years three months, and eighteen daies; for in the year 143 of the reign of the Seleucids began the defolation or defection from the true religion, 1 Mach. 1. 21. and in the year 149 when Antiochus died (1 Mach. 6. 16.) it ceased. Others count these years thus. In the year 142. the sixth day of the sixth month, when the high priest Onias (otherwise called Menelaus) presented his service to Antiochus (Joseph. Antiq. lib. 12. chap. 6.) then began the defolation; and in the year 148 the five and twentieth day of the ninth month, then Judas Mithab us cleaned the Temple, 1 Mach. 4. 52. These are six years complete, three months and eighteen daies] then shall the sanctuary be justified. [that is, be pronounced and held as just by God. That is, be acknowledged and accepted as his house, which he before in his just judgement had cast off and caused to be profaned: or shall be justified; that is, shall be freed from the unjust and idolatrous abuse, and be restored to its lawful and just use]

15. And it came to pass when I, I Daniel saw [O, had seen] that vision; I sought then the understanding (thereof) and behold there stood before me, [before me, or over me; or as it were over against me, s. Gen. 2. 18.] as the form of a man. [Some understand this of the Angel Gabriel, who in the sequel receiveth a command from Christ. Others conceive that it was Christ himself, who revealed himself in the form of a man, and gave a command unto the Angel Gabriel]

16. And I heard between Ulai [O, at Ulai, or in the midst of Ulai, that is, between the two banks of the river Ulai] a mans voice, [or an humane voice. This was the voice of Christ, that had power to command the Angel] which called and said, Gabriel, [Gabriel is the name of an holy Angel, and is by some interpreted, a man of God; by others, the power of the strong God. See likewise below chap. 9. 21. and Luke 1. 26.] give this (man) to understand the vision.

17. And he [To wit, the Angel Gabriel] came close by where I stood, and when he came I was afraid, and I fell upon my face: [See Ezek. chap. 1. the Annotat. on ver. 23.] then said he unto me, and stand, thou child of man, [onely Daniel and Ezekiel (being in divine visions) are so called. See Ezek. chap. 2. on ver. 1. Others, thou son of Adam] for this vision shall be for the time of the end, [that is, it shall be fulfilled at that time when the Messiah (who was revealed in the last daies, 1 Pet. 1. 20.) and the end of the law, Rom. 10. ver. 4. shall be come. Or (as some) this vision hath yet a further meaning then simply concerning Antiochus Epiphane: thereby is meant also yet another great enemy of Gods Church toward the end of the world. Others, shall be at the limited or punctual or punctually appointed time: the meaning whereof would be, this is no vain speculation, but the vision will have its efficacy, and be accomplished at the time appointed by God]

18. Now when he spake with me I fell into a deep sleep on my face to the ground: then he touched me, [To wit, to raise me up and to strengthen me. Compare 1 Kings 10. ver. 5, 7. Others, so he came near unto me, or so he came unto me] and he set me upon my standing - place, [or]

[or he raised me up that I stood]

19 And he [To wit, the Angel Gabriel] said, Behold, I will make known unto thee what shall come to pass at the end of this wrath: [that is, of the misery and calamity which God brought, or would bring upon the Jewes, being provoked to anger by thir sins] for at the time appointed the end shall be, [that is, the accomplishment shall come to pass at the time appointed. Others, at the time appointed (the punishment) shall have an end]

20 The ram with the two horns [Heb. the Lord of the two horns.] See Gen. chap. 14. on ver. 13. [which thou sawest, are the Kings of the Medes and Persians.] For, the kings of the Persians and Medes are the ram [that is, they are signified or represented by that ram above, chap. 2. 38. so likewise ver. 21. The meaning is, it shall come to pass, that the whole kingdom of the Babylonians shall be taken by the Medes & Persians]

21 Now that hairy be-goat, [Or ragged, rough in skin, as Gen. 27. 11, that is, that dreadful or terrible he-goat] is the King of Grecia: [this signifieth the kingdome of Javan, that is, of Grecia; understand under it also Macedonia. See Gen. 10. on ver. 2.] and the great horn that is between his eyes is the first king. [to wit, Alexander the Great. And understand this thus, that he should be the first king of the Grecians that should conquer the Medes and Persians by war. Hence some conclude that the third kingdome above chap. 2. and chap. 7. cannot be applied only to the reign of Alexander the Great, but also to his successours, the Lagides and the Seleucides. The judicious reader may consider of this]

22 Now (in) that four [To wit, horns, that is, kingdomes, which were Egypt, Syria, Macedonia, little Asia] stood in his stead when it was broken: [that is, when Alexander the great was dead. See above on ver. 8.] four kingdoms shall arise out of that people, [to wit, out of the Grecians. This is not to be understood of the family or children of Alexander the Great; for as is said below chap. 11. 4. about 12. years after his death where his sons Alexander and Hercules together with their mothers and his whole family slain; and his kingdome was rent, and four kings of other families divided his kingdoms among themselves] but not with his power. [that is, not so mighty as Alexander the Great, with whom they are not to be compared]

32 But at the last of their kingdom, [Heb. in the progress, or in the succession of their kingdome. See above chap. 2. 28, to wit, when their kingdome shall begin to decline, by the growing and daily increasing high power of the Romans. Others understand here by the last of their kingdome, their dominion over the Jewes in the land of Juda; for their reign in Syria lasted yet a long while: but Antiochus Epiphanes was the last that reigned over Judea] when the backslider shall have brought it to the highest, [that is, shall have filled up the measure of their sins; that is, when many Jewes shall have departed from the true religion, whereof we may read 1 Mach. 12, &c. and chap. 2. 15. Heb. when the backsliders shall have made it perfect. Of these backsliders see above ver. 12.] there shall then a King [understand this of Antiochus Epiphanes who took the kingdome by craft. See below chap. 11. 21.] stand, [that is reign] stiff of face, [See Deut. 28. the Annotat. on ver. 50.] and understanding riddles. [See Psal. 78. the Annotat. on ver. 2. Antiochus Epiphanes was a man past all shame and disgrace, daring to do all that came in his mind, a subtle man, being able soon to apprehend dark things, and of himself to invent most cunningly secret plots and designs]

24 And his [To wit Antiochus Epiphanes his] power shall be strong, but not by his (own) power, [but by Gods permission, purposing to punish the sins of his people by him as by a rod. See above ver. 12. Others understand this thus, that he should do it, not by power but by craft, deceit, treachery and murder. See ver. 25. he knew (as some do write) how to plot and contrive the murdering of his father and of his own brother in a sedition, and he took away the kingdom from his brother Seleucus his son, the right owner thereof and possessed it himself. How he by the help and deceit of the Jewish high priests, and by the Apostacy of many Jewes, layed waste the land of Juda, see the first book of the Machabees and Josephus] and he shall destroy wonderfully, [Heb. he shall destroy wonders. Antiochus Epiphanes many wayes practised destruction, but especially in the land of Juda and on the Temple of Jerusalem. See 1 Machab. 1. 22.] and shall prosper [to wit, in executing his wicked enterprises] and shall do it: and he shall destroy the strong, [some understand here by the strong people the Egyptians. See 1 Mach. 1. 20. But others understand hereby the godly among the Jewes, who ver. 10. are called the host of heaven. Others, not onely the Egyptians or Jewes, but also other neighbour nations whom he should fight against] together with the holy people. [that is, the Jewes. See 1 Machab. 1. 25. Heb. the people of holiness]

25 And through [Or according to, or in regard of, or above] his policy [The Hebrew word signifieth understanding, prudence, diligence, industry or quietness of apprehension, wise managing] he shall cause craft to thrive [or prosper] in his hand; [or under his hand. That is, he shall deceive many by his craft; to wit, those of Asia, Syria, and Egypt, whom he by gifts and presents got to his side] and he shall lift up himself [He make himself great, or magnify himself in his heart] the meaning is, after he shall have dispatched many things prosperously, and according to his wish, his heart shall pride it self and be lifted up because of them] and in quiet rest he shall destroy many, [that is, while men shall be without any suspicion of harm, and think that all things are well and quiet, even then shall he watch his opportunity, and shall set upon many unawares. Others, by quietness; that is, making deceitful peace, that he may so deceive both the one and the other. See 1 Mac. 1. 13.] and shall stand against the Prince of Princes: [that is, against the God of Israel. See above vers. 11.] but he shall be broken without hand. [but by a terrible disease coming from God. See 1 Mac. 6. 8, &c. and 2 Mac. 9. 5, &c.]

26 Now the vision of the evening and the morning, [See above vers. 14.] which is told, is the truth: and thou, shut up the vision, [That is, hide it, seal it up, keep it secret, to wit, that it be not spread abroad among infidels and enemies of Gods Church; such dogs and swine would be thereby more incensed and enraged. Compare Isa. 8. 16. Revel. 10. 4. But Daniel is not forbidden to reveal this unto the godly Jewes for their comfort, as chap. 12. 4. but all must be done with discretion] for there are yet many dayes to (it) [to wit, before this prophecy shall be fulfilled. There were above three hundred years expired from the death of Belsazar, or the beginning of the Monarchy of the Persians over Babel (when Daniel prophesied this) unto the death of Antiochus Epiphanes. Hitherto hath been expounded the first part of the eighth chapter, namely, the prophecy of the kingdom of the Persians and Medes, of Alexander the Great, and of those that succeeded him in the kingdom.]

27 Then I Daniel grew weak, [or I fell sick, &c.]  
M m m m m m and



and was sick (certain) dayes: [To wit, through fear and through astonishment] afterward I rose up and did the Kings work: [that is, I administered the office that the King had laid upon me. See above the Annotat. vers. 2.] and I was astonished at this vision, or because of this vision; which had so terrified Daniel, that it could not out of his mind] but no man perceived it. [the meaning is, though I was so exceedingly astonished at this, yet I restrained my self so, that no man could by my countenance discern my astonishment or amazement, or that no man could perceive what it was that made me sick, or that I had seen such a vision; according to the command that God had given him, vers. 26.]

## C H A P. IX.

Daniel prayeth unto the LORD for Jerusalems restoration, vers. 1, &c. The Lord heareth him and instructeth him, 20. He also revealeth unto him by Gabriel the time of the seventy weeks, at the end whereof the true spiritual deliverance should be brought not onely to the Jews, but also to all mankind by Christ the Prince 24, &c. The Angel speaketh also of the fearful destruction th it should come upon the unthankful and obstinate people of the Jews, 26, 27.

IN the first year of Darius, [See above chap. 6. on vers. 1.] the son of Abasuvius, [divers Kings of Persia have had this name] of the seed of the Medes, [that is, of the family of the nation of the Medes. This is here added to distinguish him from Darius the King in Persia, in whose second year the Temple was finished, Ezra 4. 24.] who was made King over the realm of the Chaldeans: [See above chap. 6. on vers. 1. or in which (to wit, year) he became King.]

2 In the first year of his reign, I Daniel perceived in the books, [To wit, in the writings of the Prophet Jeremiah. Or, I Daniel understood by, &c. Though Daniel was a wise and excellent Prophet, yet he neglected not to read the holy Scripture, as those do that pretend altogether to the spirit, and are despisers of the word of God] that the number of the years, whereof the word of the LORD came unto the Prophet Jeremiah, was in the accomplishment of the desolations of Jerusalem, seventy years. [that is, that when Jerusalems desolation shall have an end, it was seventy years. See Jerem. 25. 11, 12. and 27. 7. and 29. 10.]

3 And I set my face [Heb. I gave my face] unto the Lord God, to seek (him by) prayer and supplications, with fasting, and a sack, and ashes. [that is, in sackcloth and in ashes.]

4 I then prayed unto the LORD my God, and made confession, [To wit, of mine own sins, and of the sins of my people, below vers. 20.] and said, Oh Lord, thou great and terrible God, [to wit, unto the wicked] that keepeth the covenant and mercy to them that love him, and keep his commandments. [A changing of the person, for to them that love thee, and keep thy commandments. Compare this prayer with the prayer of Nehemiah, chap. 1. 5. and 9. 32.]

5 We have sinned, and have committed iniquity, and dealt wickedly [See more such like confessions, Psal. 10. on vers. 6. and compare Isa. 64. 5, 6, 7. and Psal. 106. 6.] and rebelled, from step to step, and not resting until we were come to the highest step of sin] by departing from thy commandments, and from thy judgements. [Understand here, and in other places more, by judgements, those laws whereby is rendered to every one that which pertaineth to him, and whereby that which is just and equal is distinguished from that which is unjust and unequal]

6 Neither have we hearkened [That is, not obeyed] unto thy servants the Prophets, which spake in thy name to our Kings, our Princes, our Fathers, and to all the people of the land. [to wit, of the land of Juda]

7 With thee, O Lord, is the righteousness, [See Deut. chap. 6. on vers. 25. That is, on thy side, or the praise of righteousness belongeth unto thee, or thine is, &c.] but with us confusion of faces, as it is at this day with the men of Juda, and the inhabitants of Jerusalem, and all Israel, that (are) near, and that are afar off, in all the lands whither thou hast driven them, for the transgression whereby they have transgressed against thee. [In these words the prophet confesseth that the judgements of God upon his people are just and righteous. Compare Jerem. chap. 7. 19.]

8 O Lord, with us is confusion of faces, with our Kings, with our Princes, and with our Fathers, because we have sinned against thee; or we that have sinned against thee.]

9 With the Lord our God are mercies, and forgivenesses, [He useth these words in the plural number, to signify the manifold mercies of God in the pardoning of manifold sins. That is, on the Lords mercy and gracious forgiveness alone doth all our salvation wholly depend; for with us is nothing to be found save cause of destruction. Compare Psal. 130. 3, 7. Lam. 3. 22.] though we have rebelled against him.

10 Neither have we obeyed the voice of the LORD our God, that we should walk in his laws, which he gave before our faces, by the hand of his servants [That is, by the ministry of his servants] the Prophets.

11 But all Israel hath transgressed thy law, by departing, that they might not obey thy voice; therefore that curse is poured out [Or dropped] upon us, and that oath that is written in the law of Moses the servant of God, [See Levit. 26. 14, &c. Deut. 27. 15, &c. and 28. 15, &c. and 29. 20. and 30. 17, &c. and 31. 17, 18, and 32. 19, &c. Lam. 2. 17.] because we have sinned against him.

12 And he hath confirmed [Heb. raised, or caused to rise] his words which he spake against us, and against our Judges that judged us, [That is, that governed us] bringing upon us a great evil, [to wit, the evil of punishment; that is, a great mischief, which is related at large in the Lamentations of Jeremy; See there chap. 1. 12. and 2. 13, &c.] which hath not been done under the whole heaven, as hath been done upon Jerusalem.

13 According as (it) is written in the law of Moses, [See above vers. 1.] (so) all the evil is come upon us: and we intreated not the face of the LORD our God, turning away from our iniquities, & understanding by heeding thy truth, [that is, the certainty of thy threatnings.]

14 Therefore hath the LORD watched upon the evil, [See vers. 13. Or, therefore hath the LORD been awake with this evil. The meaning is, he hath made it appear that he was not asleep, nor had forgotten his threatnings. While sinners sleep securely in their sins, God strictly watcheth for their punishment. The Hebrew word signifieth not onely to watch, but also to come betimes, to waken, to make haste, as Jerem. 1. 12. See the Annotat. there] and he hath brought it upon us: for the LORD our God is righteous in all his works which he hath done, because we obeyed not his voice.

15 And now O Lord our God, thou that hast brought thy people forth out of the land of Egypt with a strong hand, [For that end did God deliver the children of Israel out of the land of Egypt, to assure them thereby from him, that he would be and continue for ever their God. See Levit. chap. 22. 33. Psal. 81. 11. Isa. 63. 10. Therefore it is no wonder that believers so often mind God of this mercy of his, as well to strengthen

strengthen their faith, as to move the Lord to remember his ancient mercy. See *Exek.* 32. 11. *Nehem.* 1. 10. and *chap.* 9. 10. *Psal.* 77. 8.] and *hast made thee a name, as it is at this day:* [the meaning is, thou hast delivered and protected us for thy names sake, to make thy power known, *Psa.* 106. 8. therefore turn away thy angry mind from us, that thine honour may not suffer. See *Exod.* 32. 12. *Psal.* 115. 1.] *we have sinned, we have been wicked.* [this must not be so understood, as if God should hear our prayers, and should do us good, because we have sinned, and have been wicked; for therefore is God angry with us, and therefore doth he punish us: but then doth he hear our prayers, when we confess our sins, and acknowledge our unworthiness. Compare *Psal.* 25. 11. and 106. 4, 5, 6.]

16 O Lord, according to all thy righteousnesses, [The meaning is; Lord, in that thou hast verified thy threatnings, forsaking us, and giving strength unto our enemies, &c. all this is come to pass according to thy justice, for we have deserved it a thousand times over by our sins: but Lord, forget not also that part of thy righteousness, whereby thou keepest and performest unto all true penitents that which thou hast graciously promised them. As God is but one, so there is also but one righteousness or justice in God, but there be manifold dispensations of it: and among the rest he manifesteth the same, when he keepeth and performeth unto penitent sinners that which he hath promised them of meer grace. Compare *Nehem.* *chap.* 1. *vers.* 8, 9. and *chap.* 9. *vers.* 8. *Psal.* 51. 16.] *I beseech thee, let thine anger and thy wrath be turned away from thy city Jerusalem,* [that is, I beseech thee let that sore punishment cease which thou hast justly poured out upon Jerusalem and all the people of the Jews to punish their sins. See *Mich.* 7. 9. *Revel.* 15. 7. Others, let thine anger and thy wrath turn away it self from, &c. Thy city: as if he should say, this is thy city, which thou hast chosen out of all the cities of the whole world, therefore turn away thine anger and thy wrath from it] *thine holy mountain:* [Heb. the mountain of thine holiness. See *Psal.* 2. on *vers.* 6.] *for because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are a reproach among all that are round about her.* [Heb. among all our aboutnesses; that is, among all that lye round about us. Compare *Lam.* 1. 8, &c. and *chap.* 2. 15, 16. and *cha.* 3. *vers.* 14. and *Psal.* 44. *vers.* 14, 15, 16, 17. and *Psal.* 89. *vers.* 42, 51. and *Psal.* 79. 4.]

17 And now, O our God, hearken unto the prayer of thy servant, [That is, unto my prayer, who am thy servant] and unto his supplications, and cause thy face to shine upon thy sanctuary [that is, look upon thy sanctuary with a smiling and favourable countenance: Of this phrase see *Numb.* 6. on *vers.* 25. upon thy sanctuary; that is, upon thy Temple: or rather, upon the innermost place of the temple, where God sat upon the Ark or Cherubims] *that is desolate, for the Lords sake.* [Do it not for our worthiness, but for Christs sake. So it is said, *Isa.* 10. 27. The yoke shall be torn off, for the Anointed, or for the Messiah his sake. And also *Psal.* 80. 16.]

18 Incline thine ear, my God, and hear, open thine eyes and behold [Compare the words which King *Hizkiah* useth, *Isa.* 37. 17.] *our dissolutions,* [that is, how miserably we are wasted] *and the city which is called after thy name:* [that is, which is called the city of the Lord. See *Deut.* 28. on v. 10. and *Amos* 9. 12. 1 *Kings* 14. *vers.* 21. Heb. upon which thy name is called upon, or proclaimed] *for we do not cast down our supplications before thy face,* [See of this phrase, *Jerem.* 35. on *ver.*

7. and *Psal.* 141. 2.] *upon our righteousnesses,* [that is, relying upon our righteous deeds or works. Or, be-  
cause of] *but upon thy mercies which are great.*

19 O Lord hear, O Lord forgive, O Lord consider, and do it, defer it not for thine own sake, O my God: for thy city and thy people is called after thy name. [See above *vers.* 18.]

20 When I yet spake, and prayed, and confessed my sin, and the sin of my people of Israel, and cast down my supplication before the face of the LORD my God, [As above *vers.* 18.] *for the holy mountain of my God:* [Heb. over, or for the mountain of the holiness of my God; that is, that the Church of God might be restored to her former estate.]

21 When I yet spake in prayer, the man [See above *chap.* 8. on *vers.* 16] whom I had seen in the beginning, in a vision, [or before, or at first; to wit, in the vision of the Ram with two horns, and of the He-goat, above c. 8.] came flying swiftly, [Heb. with weariness: not that the Angels can be tired or grow weary, but it is so said, to express such a swiftness, as according to our apprehension must needs cause weariness. Others, in flight] touching me [by this touching of the Angel God strengthened the Prophet. See below *chap.* 10. 19.] *about the time of the evening-sacrifice.* [that is, in the last quarter of the day, at which hour the evening-sacrifice was wont to be offered, when the Temple and the Jewish service were yet in being; See *Exod.* 29. 39, 41. *Numb.* 24. 4. At this time did also *Elias* pray, 1 *Kings* 18. 36, &c. See also *Acts* 3. 1. Hence some do gather, that it was here revealed unto Daniel, at what time of the day Christ should offer up himself for our sins.]

22 And he informed (me) and talked with me, and said, Daniel, I am now come forth, [To wit, from heaven, being sent by God] to cause thee to understand the meaning, [Heb. the understanding: namely, to inform thee of the building up again of the city of Jerusalem, and the restoration of the state of the Jewish people.]

23 At the beginning of thy supplications the word [That is, the command] came forth, [That is, from that time that thou beganst to pray for the deliverance of Israel did I receive a command to answer thee] and I am come to make (it) known (unto thee,) for thou art a great desired (man:) [Heb. a desired; that is, a man of desires. See below *chap.* 13. 11. That is, a man that is greatly desired, a man accepted both of God and men. So it is said below c. 10. v. 3. bread of desires: and vessels of desires, 2 *Chron.* 20. 25. and garments of desires, *Genes.* 27. on *vers.* 15. Some are of opinion, that Daniel is called a man of desires, because he desired and wished for the deliverance of his people, and for the reparation of the Temple, and restoration of the worship of God, more then ever any man did, as may appear by his prayer and fasting, *chap.* 10.] understand then this word [Or, this matter] and consider this vision. [Or, learn this vision. That is, learn to understand this prophecy aright which I shall shew thee]

24 Seventy weeks [Daniel had onely prayed for the deliverance of his people out of Babel; but the Lord granteth him not onely that, but infinitely more; for he revealeth unto him moreover the time when not onely the Jews, but also all his people should be delivered out of the power of the Devil, and of everlasting damnation by the Messiah. Understand here weeks of years, as *Levit.* 25. 8. each week of seven years, making together four hundred and ninety years. Now where these four hundred and ninety years begin, and where they end, thereof are diverse opinions among the learned. Some begin

hem from the first year of Cyrus his Monarchy, and end them with the death of Christ: which indeed seemeth to be the truest and most genuine meaning of all, from *Isa.* 44. 28. and 45. 13. also *2 Chron.* 36. 22, 23. *Ezra* 1. 1, &c. But others begin them from the seventh year of *Artaxerxes Longimanus*, and end them likewise with the death of Christ. Others begin them from the second year of *Darius Nothus*, and end them with the destruction of Jerusalem by *Titus*. Of all which the judicious reader will be able to judge [Heb. *are hewn off*, or *cut off*; that is, appointed, decreed] upon thy people, and upon thine holy City, [Wherein while thy people and thine holy city shall continue; there shall happen that which I will immediately reveal unto thee] to conclude the transgression, [That is, to shut up, or restrain the transgression. Others, that he (to wit, Christ) conclude the transgression; that is, that he may satisfy for the sins of the people, that they may be as it were shut up in prison, so as that they may come no more before the face and presence of God] and to seal up the sins, [that is, to cover the sins of the elect, that they may not come before the face of God. This Christ effected by his death. Others, to destroy sins] and to reconcile the iniquity, [to wit, by the sacrifice of Christ upon the cross] and to bring in an everlasting righteousness, [Heb. *a righteousness of eternities*: by which righteousness alone, all that ever have been justified, or shall be justified, are to be justified before God: *Heb.* 9. 12. This righteousness consisteth in the forgiveness of sins, and imputation of the righteousness of Jesus Christ] and to seal up the vision, and the Prophecy, [that is, the Prophecy; to wit, the Prophecies of the Prophets concerning the sufferings of Christ, and the glory that followed thereupon, *1 Pet.* 1. 11. which God revealed unto the Prophets in visions] and to anoint [to wit, the Holy Ghost, that is, as it were to initiate him, and to fit and prepare him for his soul-saving office] the holiness of holiness. [That is, the Lord Jesus Christ, who is the true holy of holies, for that in him are hid all the treasures of holiness and righteousness, and also of the wisdom and knowledge of God, for our good: and for that he is the true Ark of the covenant, by which God speaketh the words of life unto the world: The true mercy-seat, through which we have reconciliation, &c.]

25 Know then and understand, [Our Lord Jesus Christ giveth the very same exhortation concerning this Prophecy, *Matth.* 24. 15.] from the going forth of the word, to cause to return, and to build Jerusalem, [That is, from that time that a command shall go forth, to bring again the people, (to wit, the people of the Jews; that is, to release them out of the Babylonian captivity) and to build Jerusalem again. Understand here by the word, the command, as *ver.* 23. to wit, the command of Cyrus, according to the opinion of some. See *2 Chron.* 36. *vers.* 22, 23. and *Ezra* 1. 1. and above the Annotat. on *v.* 24. of the beginning of the seventy weeks. Others, to bring again; that is, to restore, to wit, the vessels of the Temple, which were carried out of the Temple to Babel. Others, to restore, namely, the estate of the Church and of the Common-wealth] unto the Messiah [That is, unto Christ. The Hebrew word *Messias*, which signifieth the very same that Christ doth, namely anointed] is also used, *Joh.* 1. 42. and 4. 25. [the Prince, [Or, Leader, as *Isa.* 55. 4. or Duke, as *1 Sam.* 7. 8. and *2 Kings* 20. 5.] are seven weeks, and threescore and two weeks: the streets and the ditches [Heb. *the street, and the ditch*: Others, *ditch even out*. Understand this of the City-ditches] shall

be built again, but in distress of times. [For under the government of *Ezra* all that was built on the walls, was soon after pulled down again by the enemies of the Jews, and the gates of the city were burnt with fire. And under the government of *Nehemiah*, they were fain to build with the trowel in one hand, and sword in the other, *Nehem.* 4. 17. wherefore the Jews made such haste, as that they finished the building of the wall in two and fifty dayes]

26 And after those threescore and two weeks [Namely after the threescore and nine weeks; for the seven fore-named weeks must of necessity be added to these threescore and two weeks] shall the Messiah be cut off, [The Hebrew word signifieth sometimes as much as to take away the life of a malefactor. See *Levit.* 17. on *vers.* 4.] but it shall not be for himself: [That is, not for his own benefit, but for the benefit of his elect: Or, not for his own sins. Others, But he shall have no (guilt:) or, but without his (offence,) or without any (guilt.) Others, And shall have no (helper.) See *chap.* 11. 45. Others, And be no more, to wit, among men, being taken up to the right hand of his Father. Compare *Genes.* 5. 24.] and a people of the Prince that shall come, [That is, the army of the Romans] shall destroy the City and the Sanctuary, and the end thereof [to wit, the end which the Roman Prince shall bring unto the people of the Jews: or the last thing that he shall do unto the people of the Jews] shall be with an over-flowing flood, and there shall be war unto the end, (and) firmly determined desolations. [The meaning is, they are firmly decreed, and the time punctually appointed, when they shall come, and when they shall cease. Some understand this thus: Until Gods war against his people shall have an end, the desolations are punctually determined]

27 And he shall confirm the covenant unto many [Or, unto excellent ones, to wit, unto the elect and believers] one week: [That is, seven years, in the midst whereof our Saviour Christ was put to death, and the rest of the time did the Apostles preach the Gospel unto the Jews] and (in) the half of the week, [To wit, in the midst of the seventieth week] he shall cause the slain-offering and the meat-offering to cease, [To wit, by his death, which is a sacrifice and slain-offering, whereby all the saints are sanctified for ever; before which all the Levitical sacrifices are vanished, as the shadow is vanished before the sun; for though they continued yet a little while after the ascension of Christ, yet immediately with his death all their lawfulness and usefulness ceased] and over the abominable wing [Or, bands. See *Ezek.* *chap.* 12. on *vers.* 14.] shall be a waster, [Heb. *over the wing of detestations, or abominations, &c.* Meaning the abominable heathenish Roman soldiery (*Matth.* 24. 15.) over whom there shall be a Commander that shall procure this desolation by the just judgement of God] even until the consummation, [See *Jerem.* *chap.* 4. the Annotat. on *vers.* 27.] which being firmly decreed [See *Isa.* *cha.* 28. on *v.* 22.] shall be poured out upon the desolate.

## C H A P. X.

Daniel humbling himself by fasting and prayer before God, seeth a vision, *vers.* 1, &c. Being hereby sore affrighted, is strengthened and comforted by the Angel, 10. And he is told what should befall the people of the Jews in after-times, 14. Hereat he is again sore affrighted and astonished, 15. But is strengthened again by the Angel

Angel, 19 who declaveth unto him how that the Prince of Grecia, Alexander the Great, should come, 20.

**I**N the third year of Cores [Heb. Coresch] King of Persia, [To wit, in the third year after that he had taken the kingdom of Babylon, as Isaiah had foretold, chap. 45. 1.] a thing [Or a word] was revealed unto Daniel, whose name was called Belsazar: [See above chap. 1. vers. 7. in the Annotat.] and that thing is the truth; but (in) a set great time: [Or, but the appointed time was long. The meaning is, it will be long first before it be accomplished. See below vers. 14. namely from the third year of Cyrus unto the day of judgement, as may be gathered from chap. 12. 2. Though some, applying this onely to the Jewish Nation, interpret this long time of the end of the persecution of Antiochus. Others, and there was a great army; then the meaning would be, And Daniel saw in this vision a great army of Angels. Others, There shall be a great battel. See the Annotat. Job chap. 7. vers. 1. and 14. 14. Isa. 40. 2.] and he understood that thing, and he had understanding of the vision. [Wherein this thing was revealed unto him. The meaning is, he understood very well that which was revealed to him in this vision]

2 In those dayes I Daniel was mourning [Others, I Daniel had been mourning; to wit, because the work of the building of the Temple already begun, was hindred by the enemies of the Jews. See Ezra 4. 4.] three weeks of dayes. [That is, three full weeks. See Genes. 19. the Annotat. on vers. 14. These weeks are called weeks of dayes, to distinguish them from weeks of yeares, whereof see above chap. 9. 24.]

3 I did not eat desirable meat, [That is, I eat no dainty meat, or I had not eaten dainty meat. Heb. meat, or bread of desires] neither came flesh nor wine in my mouth, neither did I anoint my self at all [Heb. anointing I did not anoint my self: as this was a thing much in use among the Eastern people, especially when they were joyfull. See Ruth chap. 3. on ver. 3. and Psal. 23. on vers. 5. and Psal. 104. on vers. 15.] till those three weeks of dayes were fulfilled.

4 And in the four and twentieth day of the first moneth, [Namely, of the said third year, ver. 1. Which moneth was called Abib, or Nisan, and did agree partly with our March, and partly with our April, being among the Hebrews the first moneth of the Spring, at which time in the land of Juda, as also in Egypt, the barley began to have ears, wherefore it was also called the moneth of first fruits] I was by the bank [Heb. by the hand, or by the side] of the great River, which is Hiddekel. [A river in Assyria, otherwise called Tygris. See Genes. 2. 14.]

5 And I lift up mine eyes, and looked, and behold, there was a man [To wit, Christ, as some do gather from chap. 12. 6, 7. and Revel. 1. 13, 14, 15. and 10. 5. who at that time appeared in the foim of a man] clothed with linen, [to wit, with costly linen, as Kings and Priests did use to wear. See Levit. 8. 10. and 16. 4.] and his loins were girded about with fine gold of Uphaz. [See of Uphaz, Jerem. 10. on vers. 9. Some understand by this gold, the holiness, purity, and glory of Christ, wherewith he is adorned, and as it were girded about]

6 And his body was like a Turquois, [Heb. Tharsis. Others, Beryllus Thalassius, which (as some conceive) is of a skie-colour, signifying, (according to the opinion of some) that Christ is the Lord from heaven, 1 Cor. 15. 47.] and his face like the appearance of lightning. [As the lightning shineth from one end of the world unto the other, so doth also Christ,

who is every where present. Compare Matth. 24. vers. 27.] and his eyes like fiery torches, [there is nothing so secret or hidden, but the sharp-sighted and fiery eyes of Christ will pierce thorow it. Compare Revel. 1. 14. and 19. 12.] and his arms and his feet [With his arms and hands breaking his enemies in pieces; and with his feet trampling upon them, as Revel. 1. 15.] like the colour of polished copper; [Heb. like the eye of polished, or smoothed copper. Eye for colour is also found Levit. 13. 55. Numb. 11. vers. 7. See also Ezek. chap. 1. on vers. 4. By the polished or shining copper is signified the power of Christ, smiting and breaking his enemies in pieces like earthen vessels. Compare Psal. 2. 9. Revel. 1. 15.] and the voice of his words was like the voice of a multitude. [Or, the voice of a rushing, or roaring (of the sea, or of great waters,) for the Hebrew word signifieth as well a noise, or rushing, as a multitude. Rev. 1. 15: its said of Christ, that his voice was like the noise (or rushing) of many waters; it is heard far and near, and it converteth many men. Compare Ezek. 1. 24.]

7 And I Daniel alone saw that vision, [God opened the eyes of Daniel alone. The same likewise befel Paul, Acts 9. 7.] but the men that were with me saw not that vision: but a great terrour fell upon them, [No doubt when they heard that great voice] and they fled to hide themselves.

8 I then was left alone, and saw this great vision, and there remained no strength in me: and my comeliness [That is, the beauty of my countenance] was turned in me into corruption, so that I retained no strength. [The meaning is, that he through fear and terour became like a dead man, that hath no beauty nor strength, his visage and countenance being quite changed and corrupted]

9 And I heard the voice of his words: and when I heard the voice of his words, then fell I into a deep sleep on my face, with my face toward the ground. [As above chap. 3. vers. 18.]

10 And behold, an hand [To wit, the hand of the Angel Gabriel. See above chap. 8. 18. and 9. 21.] touched me, and made me to move my self upon my knees, and (upon) my palms of mine hands. [Intimating that he was so weak, that he could not stand upon his feet, but that he was fain to creep, or lean upon his hands and feet]

11 And he said unto me, Daniel, thou greatly desired man, [Or, thou most desired man. See above chap. 9. on vers. 23.] consider the words that I shall speak unto thee, and stand in thy standing-place, [That is, stand at, or in thy place where thou stoodest even now. See Nehem. chap. 8. on ver. 8.] for I am now sent unto thee: and when he spake [Or, had spoken] that word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel, for from the first day that thou didst give thine heart to understand, [Or, to consider, as vers. 11. namely to understand or know what would become of the Church of God in after-times, sith the seventy weeks were not yet accomplished, and the Temple with the city of Jerusalem were not yet built up] and to humble thy self [Or, to afflict thy self, namely, by fasting and mourning. See Levit. chap. 16. on vers. 29.] before the face of thy God, thy words were heard, [that is, thy prayer was heard, whereby thou desiredst to understand the state and condition of thy people. Compare with vers. 14.] and for thy words sake am I come. [To wit, to inform thee of the future state and condition of thy people, as thou didst desire]

13 But the Prince of the kingdom of Persia [That is, according to the opinion of some] an evil Angel. Compare

Compare *Eph. chap. 6. 12.* But others understand by this Prince, *Cambyfes*, who governed the kingdom in his fathers absence, while *Cyrus* his father waged war in other countreys] *stood over against me* [That is, he withstood me, or stood against me, and I withstood him, forasmuch as he intended wicked enterprises against thy people, namely to hinder the building of the city and Temple, which God suffered for a little while, to stir up his people the more to zeal and fervency in prayer, and to true repentance] *one and twenty dayes* : [That is, for the space of three weeks. See above *vers. 2.* and *3.* The meaning is, that is the cause why I came not to thee before, as indeed I would have done, if I had not been hindered by this] *and lo, Michael one of the first Princes came to help me*, [Some understand by *Michael*, Christ himself, who assisteth his Ministers, and giveth them strength and ability. Others conceive that *Michael* is the name of an Arch-angel, signifying, *who is like unto God* ? Therefore divers take *Michael* to be a created Angel, because it is said here, *one of the first Princes*, and expound it thus, *one of the Angels that were appointed to be Princes over the nations, which no way suiteth with Christ, who is the head of all Angels*] *and I was left there with the Kings of Persia.*

14 *Now am I come to cause thee to understand that which shall befall thy people* [That is, thy countrymen the Jews] *in the sequel of dayes*, [Or, in the last of dayes, in future times. See above *chap. 2. on ver. 28.*] *for the vision is yet for (many) dayes.* [Others, for there is yet a vision (at hand) of the same dayes; yet one, to wit, besides those visions which thou hast seen before, *chap. 7.* and *chap. 8.*]

15 *And when he spake these words* [Heb. according to these words; that is, thus and thus] *with me, I smote* [Heb. I gave] *my face toward the ground, and I became dumb.* [Or, I was dumb]

16 *And behold (one) like unto the children of men* [Heb. after the likeness of the children of men. See further of this person, above *vers. 5.* and *6.*] *touched my lips, then I opened my mouth, and I spake and said unto him that stood over against me,* [Understand withal, and talked with me] *My Lord, because of the vision my sorrows are turned upon me,* [Or, my sorrows set upon me; The Hebrew word signifieth properly the sorrows, pangs, and pains of a woman in travel. See *i Sam. chap. 4.* the Annotat. on *vers. 19.* Others, *my bowels are turned in me*] *so that I retain no strength.*

17 *And how can the servant of this my Lord* [To wit, that is to excellent, glorious and honourable] *talk with this my Lord? for as for me, from henceforth (there) consisteth no strength in me,* [Heb. thus: *And I, from now no strength standeth in me*] *neither is (there) breath left in me.* [Compare *Genes. 7. 22.* and *Isa. 2. 23.* concerning the word *breath*]

18 *Then touched me again* [Or, touched me yet more. Heb. and he added thereto, and touched me] *one as (in) the form of a man:* [That is, the same Angel that had taken upon him the form of a man, *vers. 16.*] *and he strengthened me.*

19 *And he said unto me, Fear not, thou greatly distressed man,* [See above *chap. 9. on vers. 23.*] *peace be unto thee, be strong, yea be strong:* [Or, play the man, yea play the man] *and while he talked with me, I was strengthened,* [Or, I took courage, I was cheerful] *and said, Let my Lord speak, for thou hast strengthened me.*

20 *Then said he, Knowest thou wherefore I am come unto thee?* [To wit, to shew thee what shall befall thy people, as is foretold above *vers. 14.*] *but now will I return to fight against the Prince of Persia:* [That

is, to oppose his wicked design against the Church of God. See of the *Prince of Persia* above *vers. 13.*] *and when I shall be gone forth,* [to wit, out of Persia] *lo, then shall the Prince of Grecia* [that is, (according to the opinion of some) an evil angel. But others understand by this Prince, *Alexander the Great*] *come.*

21 *But I will shew thee that which is noted in the scripture of truth.* [That is, that which is decreed in the unchangeable counsel of God] *and there is not one* [not a man] *that strengtheneth himself with one* [That is, that helpeth me] *against these,* [to wit, governours of Persia. Or, in this (thing)] *but Michael your Prince.* [See above on *vers. 13.*]

## C H A P. XI.

*A prophecy concerning Alexander the Great, as also of certain Kings of Egypt, and of Syria, vers. 1, &c. Especially of one Kings cruelty and wickedness above all the rest, 36. Also of some other enemies of Gods people, almost unto the end of the world, 40, &c.*

**N**OW I, I stood [Heb. standing was] in the first year of *Darius the Mede*, to strengthen and to confirm him. [To wit, to assist *Darius*, and to uphold his kingdom. This is yet spoken by the Angel that in the former chapter began to talk with Daniel]

2 *And now will I shew thee the truth:* [The right and true relation of the future estate of the Persian Empire, and of thy people] *Behold, there shall stand* [that is, reign powerfully over the whole Monarchy] *yet three Kings in Persia,* [to wit, after *Cores*. These three are (as some conceive) *Cambyfes*, *Smerdis*, *Darius Hystaspis*, and the fourth is *Xerxes*. Others (that pass by *Smerdis*, because he unlawfully took possession of the Kingdom, under the false name of *Smerdis* the son of *Cambyfes*, and reigned but seven moneths) count these Kings thus, *Cambyfes*, *Darius*, *Xerxes*, who is the last of the three, the fourth, to count from *Cyrus*, who was the first Monarch in Persia. The Angel doth not say, that there should no more Kings succeed in Persia, but that the Kings that should come after them should from time to time be of lesser courage and power, and that *Alexander* should revenge the harm that was done to Grecia by *Xerxes*] *and the fourth shall be enriched with great riches more then all (the others,)* [to wit, all the other Kings of Persia. This fourth King was *Xerxes*, the son of *Darius Hystaspis*, he surpassed all the Kings of Persia in riches: and was called at first the terror, but afterward the scorn of Greece] *and after he shall have strengthened himself in his riches, he shall stir them all up* [to wit, all his subjects: having under him an hundred and seven and twenty provinces, *Ezth. 1. 1.*] *against the realm of Grecia.*

3 *And that there shall stand up a mighty King, that shall rule with great dominion,* [To wit, *Alexander the Great*, who brought the Persian Monarchy under his subjection; as also divers other kingdoms] *and he shall do according to his pleasure.* [That is, he shall successfully and prosperously accomplish all that he taketh in hand; for God was with him, having decreed to exalt him to be a Monarch. See above *chap. 7. 6.* and *chap. 8. 5.*]

4 *And when he shall stand,* [That is, when he shall be come to his highest power and prosperity] *his kingdom shall be broken, and be divided into the four winds of heaven,* [See above *chap. 8. ver. 8.*] *but not to his posterity,* [that is, not to his children nor kinsmen, or posterity, *Alexander the Great* left two sons behind

behind, to wit, *Alexander* by his wife *Roxane*, and *Hercules* by *Barfiac*; which were both killed by *Cassander*, that he might enjoy the kingdom of Macedonia after *Alexander the Great* his death] nor according to his dominion whereby he ruled: [that is, not with such power and dominion as that wherewith he ruled and reigned] for his kingdom shall be pluckt up, [it was rent into four parts] and that for others then these, [the meaning is, that Alexanders monarchy after his death should be rent and divided, and that his children or posterity, as is said before, should get no part of it, but four Princes that were not of his blood should divide it among themselves]

5 And the king of the south [That is, the King of Egypt, to wit, *Ptolomy*, the son of *Lagus*] who is one of his Princes, [to wit, one of Alexander the Great his princes, And understand here by princes, Lieutenants, or Deputies] shall be strong: but (another) [to wit, *Seleucus Nicator*, King of Syria and Babylon] shall be stronger then he, [to wit, then *Ptolomy Lagus*] and he shall reign, his dominion shall be a great dominion.

6 Now at the end of (certain) years [To wit, after they have warred certain years one against another, to wit, about seventy years after the death of Alexander the Great, according to the computation of some] they shall joyne all themselves together: [to wit, the king of Egypt, *Ptolomeus Philadelphus* the son of *Ptolomeus Lagus*; and the King of Syria, *Antiochus Theos*, the nephew or grand-child of *Seleucus Nicator*] and the daughter of the King of the south, [called *Berenice*, *Ptolomeus Philadelphus* his daughter] shall come to the king of the north, [That is, shall marry with *Antiochus Theos*, that is, *Antiochus the God* king of the north, that is, of Asia and Syria, lying in the north in respect of the land of Judah] to make equal conditions, [Heb. to make equities or righteousnesses, that is, to make things even and straight. Others take it to be meant of the marriage of *Berenice* and *Antiochus Theos*, of which the Angel speaketh according to their opinion, though indeed it was no lawful and just thing: for the wife that *Antiochus* had already at that time, was the sister of *Berenice*, by whom he had two children, therefore the Lord cursed this marriage, and in stead of peace a bloody war arose therefrom] but he shall not retain the power of the arm, [that is, *Berenice* shall not be like a strong arm, to make the peace between those two kings to be steadfast and constant. Others, but the arm shall not retain the power. See above chap. 2. on ver. 43.] therefore shall neither he stand nor his arm: [he, to wit, *Ptolomy* King of the south, with *Berenice* his daughter, whom he used as an arm to make a firm peace. Others understand by he, *Antiochus Theos*, and by his arm his power] but she shall be given up, and they that brought her, and he that begat her, [Others, and he that was born of her, to wit, her youngest son, who was at that time but a child, but was notwithstanding also slain] and he that strengthened her in those times, [to wit, *Antiochus Theos*, who exalted *Berenice* to the royal power and greatness, putting away *Laodice* her sister, his first wife, who therefore caused him to be poisoned. But she &c. to wit, *Berenice* and her retinue that came with her, and also her father, and her husband, that strengthened her and made her great, putting away her sister *Laodice*, whom he had married before, they shall be all punished of God, and shall be delivered into their enemies hands. *Laodice* set on her son *Seleucus Callinicus* to besiege the city wherein *Berenice* was, who having conquered it, slew *Berenice* with all her train

Also *Antiochus Theos* was at last miserably poisoned by *Laodice*. See *Appianus* of the Syrian wars.]

7 But out of the branch of her roots there shall one stand up (in) his estate, who shall come with an army [to revenge the death of his sister *Berenice*] and he shall come against those strong places of the King of the north, to wit, of *Seleucus Callinicus* that was King of Syria] and shall act against them, and shall prevail against them. [that is, he shall perform that which he intendeth to do: he shall revenge his sister *Berenices* death on the king of Syria, depriving him of the greatest part of his kingdom. The meaning of the whole verse in brief is, in the estate, that is, in the kingdom of *Ptolomeus Philadelphus* shall his son *Ptolomeus Euergetes* succeed, as a branch or bough cut off from his stump; from which stump also *Berenice* sprang, for *Ptolomeus Euergetes* was *Berenices* brother, who succeeding in his father *Ptolomeus Philadelphus* his estate revenged his sisters death on *Seleucus Callinicus* king of Syria]

8 He shall also carry into captivity to Egypt their Gods [To wit, the idols of the Syrians: frequently is the word Gods used for idols, or images of idols. Compare *Exod. 12. 12.*] with their Princes, with their desired vessels [Heb. vessels of their desire] of silver and gold; and he shall continue (certain) years above the king of the north. [being greater and mightier then the king toward the north. See the accomplishment of these predictions in *Polyb. lib. 5.* *Appian* of the Syrian wars, and *Joseph.* in his book against *Appian*. Others, he shall continue some years longer then the King of the north. Some write that this king reigned for the space of six and twenty years]

9 So the king of the south [*Ptolomeus Euergetes*] shall come into (his) kingdom [to wit, into the kingdom of *Seleucus Callinicus*, the king of the north] and he shall return into his (own) land [being thereto necessitated by reason of seditions that were risen in his land: otherwise there was great probability that he would have taken the whole kingdom of Syria, *Justin. lib. 27.* Others render this ninth verse thus, and they shall come into the kingdom of the king of the south, wherefore he shall return]

10 But his sons [to wit, the sons of *Seleucus Callinicus*, king of the north. This mans sons were *Seleucus Ceraunus*, and *Antiochus the Great*] shall mingle themselves (in battel) [against *Ptolomeus Euergetes*. The word battel that is here inserted is taken from ver. 25.] and they shall assemble a multitude of great armies: and (one of them) [to wit, *Antiochus the Great*, after that his brother *Seleucus Ceraunus* should be made away by poison in the second year of his reign, as some write] shall come swiftly, [Heb. shall come come, to wit, to war against *Ptolomeus Euergetes*, when he least suspected it. *Appian.*] shall overflow like a flood and pass through: [that is, break through, overflow, to wit, marching into the land of Egypt through Syria, and the land of Judah even to *Raphiam*, recovering those places that had been taken from his father by the king of Egypt] and he shall return [to wit, into Egypt, against *Ptolomeus Philopator*, the son of *Ptolomeus Euergetes*. He came again into the field with a mighty army, and after he had smitten the King of Egypt did that come to pass which followeth here in the end of this verse] and joyn himself in battel even to his strong place, [to wit, the King of Egypts fenced city, called *Rabbatameffana*, or *Raphiam*, lying on the borders of Egypt, which fenced city he shall take from *Ptolomey*. *Polyb. lib. 5.*]



11 And the King of the south shall be moved with choler [Ptolomæus Philopator the son of Euergetes shall be incensed with bitter anger against Antiochus the Great] and he shall march out and fight against him, against the King of the north, who shall (also) raise a great multitude, [that is, who shall bring a great army into the field] but that multitude shall be given into his hand. [Antiochus his multitude or army shall be conquered by Philopator. Read Polyb. lib. 5. Strabo lib. 16. Geograph.]

12 When the multitude shall be taken away, [That is, when the army of Antiochus the Great shall be smitten. See third book of the Machabees, and Joseph, in his twelfth book of the Jewish Antiquities, ch. 3. This battle wherein Antiochus was overcome, was fought by Raphiam, Polyb. lib. 5.] his heart [to wit, the heart of Ptolomæus Philopator] shall be lifted up: and he shall cast down (some) ten thousands [that is, many thousands both of the enemies army, and also of the Jews] notwithstanding he shall not be strengthened. [because he shall through pride despise his enemy Antiochus, and not pursue the victory: yea also he shall die within a short while after]

13 For the King of the north [Antiochus the Great] shall return, and he shall raise a greater multitude then the first was: and at the end of the times of years, [that is, after those times, after certain years, to wit, when Ptolomæus Philopator shall be dead, and his son Epiphanes being yet a child shall be come in his room, into whose land he shall fall] he shall speedily come. Others, he shall come every time, or come now and then, or come often. Heb. coming he shall come with a great army and with great wealth.

14 Also in those times there shall many stand up [To wit, many Jews, or other Kings and nations round about joining with Antiochus] against the King of the south: [against Ptolomy, siding with Antiochus] and the schismaticks of thy people [Heb. the children of the breaker, or breaker through of thy people, O Daniel, that is, of the Jews, that with their factions do as it were rent the common-wealth asunder. Some understand this of the Priest Onias and his adherents, that went into Egypt, and there set up a Temple and an Altar, pretending that they did to confirm the vision or prophecy of Isaia, chap. 19. ver. 19, 21. In that day shall the LORD have an altar in the midst of the land of Egypt, &c.] shall be exalted, [namely to honour; or shall exalt themselves; that is, set up themselves, plot to cause schism and division] to establish [Heb. to cause to stand] the vision, [that is, that when God thus establisheth the prophecy of Daniel, the hearts of his elect may be the more assured of the remaining parts thereof. Others understand it of their purpose to fulfil the prophecy of Isaia, chap. 19. 19, 21. according to their own interpretation] but they shall fall. [Heb. stumble; that is, they shall be confounded, come to nothing]

15 And the king of the north shall come, [Antiochus the Great shall come against Ptolomæus Epiphanes. And here is spoken of the second expedition of Antiochus against Ptolomæus Epiphanes] and cast up a mound [see the Annotat. 2 Sam. 2. on ver. 15. and Jerem. 32. 24. chap. 33. on ver. 4. The meaning is, he shall besiege them and take them, as followeth] and take the fenced cities: [Heb. a city of defences; that is, any city how strong or well fenced soever it be, he shall take it] and the arms of the south [that is, the valiant commanders and captains of the king of the south, that is, of Egypt. Of the word (arms) used for commanders, see Ezek. 31. 2, &c.] shall not stand,

nor his chafed people, [Heb. nor the people of his chafed ones] yea there shall be no strength to stand. [the meaning is, that neither the commanders nor the soldiers of the King of Egypt shall prevail at all against Antiochus the Great]

16 But he [To wit, Antiochus the king of the north] that cometh against him, [against Ptolomæus Epiphanes] shall do according to his pleasure, and none shall stand before his face: he shall also stand in the land of beauty, [that is, in the land of Juda. See the Annotat. above chap. 8. on ver. 8. Others, in the land Zebul. Daniel intimateth by these words, that Antiochus should not onely invade Egypt, but also Judea; which he telleth the Jews beforehand, that they might know that all things come to pass by Gods providence] and the destruction shall be in his hand. [that is, he shall be able to destroy all the land of Juda. Or the meaning is, he shall be able to do and accomplish whatsoever he will. So the word is sometimes taken for fulfilling and accomplishing: but for the most part it signifieth utter destruction. See Gen. 18. on ver. 21. See the fulfilling of this prophecy in Joseph, lib. 12. Antiq. chap. 3. and Polyb. lib. 11.]

17 And he shall set his face to come with the strength of his whole kingdom, [To wit, against Ptolomæus the King of Egypt] and he shall bring equal conditions with him, [Heb. and equities with him; or, and there shall be righteousness with him. See above ver. 6.] and he shall do it, [he shall do it, or he shall do them; that is, he shall perform them, to wit, the conditions promised, yet not uprightly, but craftily until he should find opportunity to put his deceit in practice] for he shall give him [to wit, to Ptolomæus Epiphanes the King of Egypt] a daughter of women, [that is, a wife excelling in beauty among women, to wit, his own daughter Cleopatra. Others, a daughter of (his) wives; that is, a daughter of one of his wives, that is, one of his daughters] to corrupt her, [that was not properly his designe, but it would easily have risen from thence, if she had followed her fathers counsel, and had killed her husband with poison, or otherwaies. Others, craftily corrupting her, namely, commanding her to kill her husband, that he then as guardian over his daughter might take possession of Egypt] but she shall not stand firm, [she shall not go on in that wicked intent which her father desired of her, and which she (as it seemeth) had promised him at first: So that Antiochus was deceived by his own daughter] neither shall she be for him. [that is, she shall not do the wicked will of her father Antiochus the Great, but shall continue faithful to her husband. That all this came thus to pass, Livie witnesseth in his third book Decad. 4.]

18 After this shall he turn his face unto the Isles [Which were under the Roman command, as Cyprus, Phocæa, Samus, Rhodus, Colophon, Eubæa, &c. or Isles may here also signifie lands lying afar off beyond sea] and he shall take many, but a commander [to wit, one of the Roman Generals, called Marcus Acilius, as also Lucius Scipio Nasica. Of the word Commander, see Judg. chap. 11. on verse 6. Here it signifieth a Roman Consul] shall cause his reproch [meaning that reproch which Antiochus offered to the Romans, falling into their countrey, and taking some places of it: also annoying some of their allies] against him [that is, against the people of Rome, whom this commander represented] to cease, beside that he shall cause his reproch to return upon him. [that is, the Roman commander shall not be content therewith that he shall



shall cause the reproch to cease which *Antiochus* offered to the people of Rome, and to all the Roman Empire, as also to their friends and allies; having recovered again from him those countries which he had taken from the Romans and their allies: but he shall moreover bring that reproch upon *Antiochus*, that he depriving him of a great part of his kingdom, and laying a heavy tax upon him, shall compel him to keep within his own bounds, namely on the other side of mount *Taurus*. See hereof further *Liv. lib. 8. Decad. 4. Appian. in Syriacis*, and *Memnon* in his thirteenth and fourteenth book]

19 And he shall turn his face toward the forts of his own land, [To wit, toward Syria, whither he shall flee, and keep within his own forts, for fear of the Romans that followed him close with their armies] and he shall stumble and fall, and not be found. [he shall be slain by his own subjects, yea (peasants) when he was about to rob the Temple of the Idol *Bel* in *Elam*; or as others write, the Temple of *Jupiter Dyndimeus*, or *Dodoneus*. These histories are described at large by *Justin* in his thirty second book, and by *Polyb.* in his fifth book; *Strabo* in his sixteenth book *Geograph.* Compare the shameful ruine of *Antiochus the Great* with that which is written *Psal. 52. ver. 9.* and *Isa. 14. ver. 16, &c.*]

20 And there shall stand up in his estate [See above *ver. 7.*] one [to wit, *Seleucus Philopator*, otherwise called *Soter*, the son of the former *Antiochus the Great*] causing a money-exactor [or money-exactor, distrainer, taxer, Heb. driver. This was *Heliodorus*, who passing through the whole land of *Juda*, extorted from the subjects much money for his King, as followeth. See *2 Macch. chap. 3.*] to pass through in the royal glory, [or for the royal glory] but in certain dayes [or within few dayes] he shall be broken, [he was broken, that is, destroyed, within a little while after that he had endeavoured to rob the Temple of *Jerusalem*, *2 Machab. 4.*] yet not by wrath, nor by war, [not by open wrath, but by the secret plot of *Heliodorus*, that cunningly poisoned him to do his brother *Antiochus Epiphanes* a pleasure]

21 After that there shall stand (up) in his estate a contemptible one [*Antiochus Epiphanes*, who being an hostage at Rome made a secret escape. He was called by the flatterers *Antiochus Epiphanes*, that is, the noble man, but others called him upon a better ground *Epimanes*; that is, the mad, or frantick man. See his mad carriages in the history of *Polybius*] to whom men shall not give the royal dignity, [or should not give &c. that is, ought not to have given, for the kingdom belonged not to him, but unto *Demetrius* his deceased brother *Seleucus* his son. Others, to whom they (to wit, the peers of the Realm) gave not the honour of the kingdom] but he shall come in quietness, [not by force of arms, as an enemy, but as a friend, to govern the kingdom as a guardian, till *Demetrius* his deceased brother *Seleucus Philopator's* son should be at age] and moderate the kingdom by flatteries, [or with smooth words, as below *ver. 32.* and *34.* See *Psal. 35.* the Annotations on *ver. 6.* and *Psal. 37. 28.* and *Jerem. 23. 12.*]

22 And the arms of the overflowing shall be overflowed [That is, be overcome; or the overflowing arms, &c. That is, the Commanders and Captains of the King of Egypt, who were wont to fall into Syria like a flood, shall be foiled in the battel by

*Antiochus Epiphanes*. Some understand the arms of the River *Nilus*] from before his face, and they shall be broken, and also the Prince of the covenant, [that is, the Prince with whom the covenant was made: to wit, *Typhon* one of the chiefest Lords of Egypt, who made a covenant with *Antiochus Epiphanes*, and counselled him to leave his arms behind, and enter into covenant with the crown of Egypt (with the King *Ptolomeus Philometor* was at that time but a child) and to take upon him the guardianship over *Philometor* his sister *Cleopatras* sons: but having effected this, did under that pretext take possession of the kingdom himself, having first put the aforenamed *Typhon* to death. Others render and expound these words thus; Moreover he shall be an adversary of the covenant: he, to wit, *Antiochus*. The Hebrew word is (according to the opinion of some) sometimes taken in this signification. See above *chap. 10. 13.*]

23 And after the union with him, [To wit, with the said *Typhon*. Or, as others take it, with *Ptolomeus Philometor* the King of Egypt] he shall practise deceit, [taking indeed with him but few souldiers, but valiant, faithful, expert champions, thereby making himself sure of the chiefest forts of Egypt] and he shall march up, [to wit, deeper and further into Egypt] and he shall be strengthened with few people. [or, he shall strengthen himself with few people. *Antiochus* did this out of craftiness, that he might the more cunningly and closely deceive the Egyptians, and so might easily without making any great noise, advance further and further, and so get the forts as well as the subjects on his side: he in his own person staying at *Memphis* which was the royal city, from whence he could have his eye upon all places]

24 He shall also enter with tranquillity into the fattest places of the country, [To wit, of Egypt] and he shall do that which his fathers have not done, nor his fathers fathers: [to wit, in bringing the land of Egypt under his power] he shall scatter among them, [that is, cause them to enjoy in great plenty] the prey, and spoil, and goods: [to wit, among those whom he shall put in the chiefest cities and forts of the land, thereby to draw them to himself, and to keep them on his side. Others, he shall rob and plunder, and he shall scatter goods, or riches, among them] and he shall think his thoughts against the strong holds, [which he shall not yet sufficiently possess, or have in his assurance in the land of Egypt. That which is here foretold of *Antiochus*, came to pass in the hundred thirty seventh year of the reign of the *Seleucides*] but unto a certain time, [to wit, till *Philometor* the lawful king shall be come to age; for then the Egyptians drove out the souldiers and the garrisons of this *Antiochus* out of their land, and set themselves at liberty]

25 And he shall stir up his power and his heart against the king of the south, [To wit, against *Ptolomeus Philometor*, the king of Egypt. This is now the second expedition that *Antiochus Epiphanes* should make against Egypt, the managing and progress whereof the Angel here declareth] with a great army: and the king of the south shall joyn himself in battel with a great and very mighty army: [that is, he shall wage war or fight with a very great army; to wit, against *Antiochus*. See *Livius lib. 45.*] but he [to wit, *Philometor*] shall not stand, for they shall think thoughts against him. [the meaning is, his counsellors and courtiers *ver. 26.* (being by rea-

on of gifts, promises of great things, much taken with *Antiochus*) shall deceive their young unexperienced King *Philometor* by their unfaithful counsel, and shall adhere unto *Antiochus*, for fear, that he getting the mastery, should put them to shame, or destroy them]

26 And they that eat the pieces of his [*Ptolomy Philometors*] meat, [See above chap. i. 5. The Hebrew word rendred here *pieces, portions*, is onely found here and there above. See the Annotat. there. The meaning is, they that eat his bread, to wit, his courtiers and servants] shall break him, [that is, oppose him; to wit, by evil counsel] and his army [to wit, *Antiochus* his army against *Philometor*] shall overflow, [or, shall overflow, or break in like a flood] and many slain shall fall. [In the army of King *Philometor*, 1 Mach. i. vers. 19.]

27 And both these Kings heart shall be to do evil, [To wit, after they shall have made peace together the second time] and they shall speak lies at one table, [they shall indeed outwardly shew much kindness one to another, and promise all service to one another, especially when they are at table, and are making good chear, but they shall not mean it, it shall come forth from an hypocritical heart] and it shall not prosper, [their promises shall be vain and of no value: Their promises and agreements of peace shall not be lasting. Or, It shall have no good success, that which they have craftily devised one against another, for God shall take another course] for it shall yet have an end at the time appointed. [At the time that God hath appointed and ordained, and cannot be hindered by the will of man. See vers. 29.]

28 And he [To wit, *Antiochus Epiphanes*] shall return into his land with great wealth, [to wit, with great spoil, and plundered goods gotten both in Egypt and elsewhere] and his heart shall be against the holy covenant, [that is, against the Jews, with whom God hath made an holy covenant. Heb. against the covenant of holiness] and he shall do it, [to wit, that which he intended; that is, he shall plague the Jews. See 1 Mach. i. vers. 22, 23, &c. and 2 Mach. 5. 11, &c.] and return into his (own) land. [To wit, into Syria]

29 At the time appointed he shall return, [To wit, (as some conceive) after two years, when *Philometor* was reconciled with his brother *Physcon*, and had obtained help from the Romans] and come against the South, [to wit, against *Ptolomeus Philometor* King of Egypt, whom he shall besiege] but it shall not be as at the first, or as at the last (time). [That is, *Antiochus* shall not prosper so well as he did before, both the first and the last time. See above vers. 22, 25. The reason followeth, vers. 30. The meaning is, *Antiochus* shall not get any more such victories in Egypt over *Ptolomy Philometor*, as he did in the former expeditions]

30 For there shall come ships from Chittim [That is from Cilicia, where the Romans did ordinarily keep a command to the midland sea. See of Chittim, Genes. chap. 10. on vers. 4: and Numb. 24. 24. *Ptolomy Philometor* being overpowered by *Antiochus*, sought unto the Romans for help, and obtained it] against him, to wit, against *Antiochus*] therefore he shall be taken with grief. [Because he shall be compelled by the Romans to depart out of Egypt with his army. C. *Popilius Lenas*,

the Roman General, brought *Antiochus* so far, prescribed hard conditions unto him, and making a circle about him with his staff in the sand, charged him forthwith to resolve, and to give an absolute answer, whether he would leave Egypt or no, before ever he stirred out of the circle] and he shall return, [To wit, to Syria, his own land, when he shall be forced to leave Egypt] and grow angry against the holy covenant, [See above vers. 28.] and he shall do it: [To wit, that which he in his anger had purposed and determined to do, namely, he shall invade Jerusalem, rob and plunder the Temple and city, and abolish Religion and the worship of God. See hereof further *Joseph* in his first book of the wars of the Jews, chap. 1.] for returning [Not himself in person, but he shall send *Apollonius* thither. See 1 Mach. i. 30. and 2 Mach. 5. 24.] he shall give heed to the forsakers of the holy covenant. [That is, he shall draw them to himself, strengthen them, and help them, that so he may break the power of the godly Jews by the unfaithful Jews, such as were *Jason*, *Manelaus*, and their adherents]

31 And there shall arise [That is, be set, or be sent into Jerusalem, and into the land of Juda] arms [That is, Commanders with their souldiers, as above vers. 22. to force and compel the Jews by them] out of him, [that is, by his command. Others, and the arms shall assist him] and they shall profane the sanctuary, (and) the strength, [that is, the strong city of Jerusalem. Others, they shall profane Jerusalem the strength; that is, Jerusalem, which is the strength of the people of the Jews. See 1 Mach. i. 23. and 2 Mach. 5. 15, 16.] and they shall take away the continual (offering,) [that is, the daily offering. Thus is that also to be understood which the Apostle saith, Continue in prayer, which doth not signifie that a man should do nothing else but pray, but that a man should never omit the daily exercise of prayer. See above chap. 8. vers. 11.] and they [to wit, *Antiochus* his Commanders] shall set [Heb. give] a wasting desolation. [That is, souldiers, that shall make all waste and desolate, and shall force the Jews to commit idolatry. See hereof 2 Mach. chap. 1. vers. 23, &c. and *Joseph*. Others understand hereby an Idolatrous image which *Antiochus* caused to be set upon Gods altar, 1. Mach. i. 57, 62.]

32 And those that deal wickedly against the covenant, [Or, the transgressors of the covenant, namely, the revolting Jews, that shall despise the covenant of God, whom the Angel, ver. 30. called forsakers of the holy covenant] shall be cause to play the hypocrites [or, cause to dissemble, that so by them the godly might be discovered, and brought into a snare. Others, shall profane; that is, he shall make them altogether profane and wicked, strengthening them daily more and more in their hypocrisie] by flatteries: but the people that do know their God, [that is, that do know and honour the true God; as there were many such in the time of *Judas Machabeus* and his brethren] shall they apprehend, [Understand withal, and deliver (them) to the tyrants] and shall do it. [That is, they shall do it according to their wil: or, they shall deal with them according to their word. See 1 Mach. i. 55.]

33 And the Teachers of the people [Or, the understanding ones among the people, as below chap. 12. 3.] shall

*shall instruct many*, [To wit, in the true Religion out of the Book of the holy Scripture. The meaning is, Though many, yea even some of the Priests, do depart from the true Religion, yet there shall alwaies be some teachers, and godly persons, well versed in the word of God, that shall instruct and strengthen the weak, in the midst of sore persecutions] *and they shall fall by the sword, and by flame, by captivity, and by spoil*, [that is, as well the teachers, as their disciples, that continue constant in the true Religion, shall be cruelly persecuted by Antiochus, and his accomplices.

See 1 Mach. 1. 40, &c. and chap. 2. 3, 4. and 2 Mach. chapters 5, 6, 7, 8. Joseph. lib. 12. Antiquit. Judaic. cap. 6. and 7. Compare Heb. chap. 11. vers. 35, 36, 37, 38.] (many) days. [or, certain days. So above chap. 8. vers. 27. That is, for a certain time appointed by God]

34 *Now when they shall fall*, [That is, when the persecution shall be at the height] *they shall be holpen with a little help*: [To wit, by the Machabees. See 1 Mach. 2. ver. 39, &c. and chapters 3. 4. and 5. and 2 Machab. chap. 1. and Joseph. lib. 12. Antiquit. Judaic. cap. 7. 8. 9. 10. 11. 12. Those stout champions did with a small number of people deliver the Church of God from the hands of Antiochus and other tyrants] *but many shall joy themselves to them* [To wit, when it shall begin to go well again with the Jews] *by flatteries*. [As above vers. 21. and vers. 32. See the Annotat. vers. 21. But here it signifieth hypocritie, dissembling, and a fair shew]

35 *And (some) there shall fall of the teachers*, [See above on vers. 33.] *to refine them, and to purge, and to make (them) white*, [This is the mark that God shall aim at. Others, that (God) may melt them; that is, try them, as gold and silver are tried in the furnace. So below chap. 12. 10.] *unto the time of the end*, [That is, till the time of her persecution appointed by God shall be fulfilled] *for it shall be yet for an appointed time*. [Others, for yet at the time appointed (shall the end be) Others, for the appointed time shall yet come. Compare Matth. chap. 24. vers. 6. and the verses following to vers. 15. And see above the Annotat. on vers. 27.]

36 *And that King shall do according to his pleasure*, [From this place unto the end of this chapter, some conceive that the Angel speaketh of Antichrist of the New Testament, or at least of Antiochus Epiphanes, considered as a type of Antichrist, in his rising, pride, devices, idolatry, and tyranny. For many things that are related hereafter, especially vers. 42, 43. do not (according to the opinion of some) agree with King Antiochus. For after that he was forced by the Roman Ambassadour Popilius to depart out of Egypt, above vers. 30. he durst not after that come any more into Egypt. Some apply it unto the Turk; others, to the Roman Empire, and conceive that the things that are said here, are to be understood, some of them of the Roman Emperours, some of the Popes of Rome, who being risen up in the Roman Empire, in time grew dreadful to the Emperours themselves] *and he shall exalt himself, and magnifie (himself) above every God*, [See 2 Thess. chap. 2. 4. where the Apostle expieth these words thus, above all that is called God, or divine Majesty] *and he shall speak wonderful things against the God of Gods*: [Who

alone is the onely true God. Others, also above the God of Gods he shall speak wonderful things. Compare above chap. 7. 25.] *and he shall be prosperous, till the indignation be accomplished*, [That is, till Gods anger against his people cease: Or, till he shall have done that which God in his anger will have done by him unto his people] *for it is firmly decreed it shall come to pass*. [Or, that which is punctually decreed shall come to pass. None can hinder or keep back the decree or purpose of God. Heb. it is come to pass: that is, it shall surely come to pass; the preter time past for the future, to shew the certainty of this prophecy. [Others, when that which is punctually determined shall be come to pass]

37 *And he shall give no heed to the Gods of his fathers*, [Despising the Religion of his forefathers, he shall enjoin every man to receive his tradition. If this be meant of Antiochus, then see 1 Mach. 1. 43. If of the Pope then it is manifest] *nor to the desire of women*; [If this be understood of Antiochus, then this is the meaning, He shall not suffer his wives (one whereof served the God of Israel after her manner) to serve any other God but his Jupiter Olympius. Or, the desire of women; that is, the most desirable women. Or, he would indeed seem not to care for women, but in the mean while committed horrible uncleanness. But if this be understood of Antichrist, then this is the meaning, that he shall forbid his clergy to marry, and by no means to break their vows of single life, in the mean while committing all manner of abominable uncleanness. See 1 Tim. 4. 3.] *neither shall he give heed to any God, but he shall magnifie himself above all*. [As if the Angel should say; He shall be extreme wicked; he shall be so proud, that he shall exalt himself above all men, yea even above all that is, or is called God, doing all that he doth for his own glory and profit. This doth also fitly agree with the Pope. Compare 2 Thess. 2. 3, 4.]

38 *And he shall in his station honour the God Mairrim, namely the God whom his fathers knew not*, [Antiochus his ancestors honoured not Jupiter Olympius, but Apollo, Diana, and Atargatis, as Strabo testifieth in the 16. book of his Geograph. So hath likewise the Pope, in the place, that is, in the Church or Congregation of the true God, brought in the honour and worship of a false God, whom his fore-fathers honoured not, namely a feigned Christ, an host, or a piece of bread, whom he adorneth with gold, silver, and precious pearls, as followeth] *shall he honour with gold, and with silver, and with precious stones, and with desired things*. [That is, with all manner of Jewels. The meaning of the verse is, Antiochus shall certainly bring in every where a new Religion: And for the God of forces, (Compare Isa. 16. 19.) or, the God of great power, the God of Israel, he shall in his stead, to wit, in the Temple at Jerusalem, honour a God, to wit, that God whom his fathers knew not, namely Jupiter Olympius, him shall he honour with gold, &c. See 2 Mach. 6. 2. If we will apply this unto Antichrist (whose type Antiochus was) it may be also conveniently done. Others, And as for the God of forces, he shall honour in his place, he shall honour, I say, a God whom his fathers, &c. As concerning the God of forces, see above vers. 31. For the God of forces, some have retained the Hebrew word Mairrim, or Moirrim

in the text]

39 And he shall make the strong holds of forces with a strange God; [Or, he shall commit the strong forts to a strange God. The meaning is, Antichrist his greatest fortrefs and strength shall lie therein, to cause men to honour that strange God, to wit, Jupiter Olympius, as being a patron, or protectour of the city of Jerusalem, and of the land of Juda. This is opposed to the beginning of the 38. verse, where the true God is called The God of forces. Both here and there is the word *Maiizim* in the text] those whom he shall know, [that is, those whom he shall know to be addicted to him and his idol; whom he shall take to be his friends: he meaneth the Apostates, that shall fall off to Paganism, if this be applied to Antiochus: of the Romish Antichrist the case is plain. Others, those that know him, (to wit, that idol,) that is, receive and honour him] (to them) shall be multiply honour, and he shall cause them to rule over many. [Or, over excellent ones, over honourable ones. The meaning is, he shall advance them to high estates, and give them command over many others] and he shall divide the land for price. [Or, for gain, or for reward: That is, to those that give him gifts and presents. All the former may be fitly applied unto the Pope, as also the following verses]

40 And at the time of the end, [That is, when the time appointed by God shall be come. Compare above vers. 35. Some understand here by the time of the end, the time of Antiochus his reign, or of the persecution of the people of God. But see above chap. 8. on vers. 27.] shall the King of the South [The Saracens, who first offered violence to the Roman Empire. Others apply it to Ptolemaeus Philometor King of Egypt] push at him with horns: [As bulls, goats, and other horned beasts do. Compare above chap. 8. vers. 6, 7. The meaning is, he shall wage a grievous war against him] and the King of the North shall push against him, [that is, come upon him, or come over him, or run against him like a whirlwind] with chariots, and with horsemen, and with many ships: [Some understand here by the King of the North, the Turk, who having subdued the kingdom of the Saracens unto his dominion, fell upon the kingdom of the Romans with far greater power. Others apply it to Antiochus Epiphanes] and he shall come into the countreys, and he shall overflow them, [that is, suddenly wash them away as with a flood of water] and go thorow. [Or, pass over, as vers. 10. and elsewhere]

41 And he shall come into the land of beauty, [Or, into the beautiful land; that is, into the land of Juda; that is, into the Church of God represented by it. See above chap. 8. the Annotat. on ver. 9. This the Angel foretelleth the Jews for their good, that being mindful of it, that all this came upon them by the wise government and providence of Almighty God, they might the better know how to behave themselves in it: and so likewise the Church of the New Testament in the persecution of Antichrist] and many (countreys) shall be overthrown: [See that which followeth, ver. 42, 43.] but these shall escape out of his hand, [That is, shall not be destroyed by Antiochus, (as some take it) but shall be kindly entertained by him, namely because they were enemies of the Jews, and made continually war against them. Some understand this of some Churches of the New Testament, that should escape from the power of

Antichrist, or not be subject unto him] Edom, and Moab, and the principals of the children of Ammon. [Others, the chiefest, &c. Heb. the beginning of the children of Ammon.]

42 And he shall lay his hand upon the countreys: [To subdue them violently unto him] also the land of Egypt shall not escape. [Heb. it shall not be for escaping. The meaning is, it shall be likewise subject to his will and cruelty, as followeth more largely, vers. 43.]

43 And he shall rule over the secret treasures of gold and of silver, and over all the desired things of Egypt: and those of Lybia, and the Ethiopians [Heb. Lubhim and Cushim] shall be in his goings. [Or, shall accompany his goings: but according to the letter it is, shall be in his goings; that is, they shall be at his service, and yield all obedience unto him. The phrase is borrowed from servants and bondmen, that go and stand behind or about their masters to wait upon their commands on all occasions. Those nations did on every side with Antiochus (to whom some apply this) fall upon Egypt, being thereto corrupted with great gifts, for before that they had holpen Ptolemaeus Philometor, Or, in his goings, that is, he shall pass thorow their land, he shall proceed, or his proceedings shall be in his lands; whereby some understand the East and West-Indies, because it is well known, that the Moors did formerly reign far and near in the East-Indies, and could easily pass over from Africa into America that lieth over against it]

44 But the tidings from the East and from the North shall frighten him: therefore he shall march forth with great wrath, to destroy, and to ban many. [The accomplishment of this will in due time be revealed by God. Some apply it to Antiochus Epiphanes as a type of Antichrist. But many understand it properly of Antichrist himself. See of the word banning, the Annotat. on Deut. chap. 2. on vers. 34.]

45 And he shall plant the tents of his palace [That is, of his court. But some apply this to the idolatrous mass-garments and furniture of Antichrist. Compare Judg. 17. 5, &c. and Hos. 3. 4. with the Annotat. Understanding his idolatious clergy, and impure idolatry, whereof Antiochus with his heathenish idolatry was a type] between the seas at the mountain of holy beauty: [Or, upon the mountain, or against the mountain, &c. to wit, mount Zion; that is, the Church of God] and he shall come to his end, [to wit, to the end of his estate appointed unto him by God] and shall have no helper. [The meaning is, when he shall be busie in destroying and cutting off the people of God, then shall his ruine come, and none shall be able to deliver him, but he shall have a miserable end]

## C H A P. XII.

The deliverance of Gods people, vers. 1, &c. How long the troubles should yet last, 4. Daniel desireth to know this, 5. The Angel declareth it to him, 7 but he understood it not, 8. He is commanded to rest contented, 13.

And at that time [To wit, when Antiochus shall exceedingly vex and torment, afflict the Jews, and Antichrist the Church of the New Testament] shall

shall Michael [See above chap. 10. on ver. 13.] stand up, [or get him up, to deliver his Church, first from the persecutions of Antiochus, and lastly also from the persecutions of Antichrist] that great prince, which standeth for the children of thy people: [that is, which standeth for the Church of God, defending and protecting it against all her enemies] when it shall be (such) a time of trouble as hath not been since there was a nation unto that same time: and at that time thy people shall be delivered, [that is, begin to be delivered, & the salvation of God shall come and at last be more and more accomplished by the Lord Christ until the resurrection of the dead] every one that is found to be written in the book. [that is, that is ordained in the immutable counsel of God to be partaker of this deliverance. It is a phrase taken from men, among whom it is usual, that those that are admitted to be free-men of any city, their names are registred or recorded in a book. See Exod. 32. on ver. 32. and Psal. 69. on ver. 29. and Ezek. 19. on ver. 9.]

2 And many [That is, the multitude, or all, divided into two heaps, there being many in both heaps, as is declared in the sequel] of them that sleep [to wit, the sleep of death. See 1 Thes. 4. 16.] in the dust of the earth, [Heb. in the earth of dust] shall awake; [this must be understood of the general resurrection of the dead at the last day] these to everlasting life, and those to reprochs and to everlasting burning. [See Matth. 25. 45. Job. 5. 29. or Lament. or destruction. See Isa. chap. 66. the Annotat. on ver. 24.]

3 Now the teachers [or the instructors, the understanding ones, they that make (others) wise. See above chap. 11. ver. 33.] shall shine [or glister] as the brightness of the firmament, [that is, of heaven, of the stars of heaven. See Gen. chap. 1. on ver. 6. Compare Matth. 13. 43.] and they that justify many, [or make many righteous, to wit, by their doctrine and instruction. See the Annotat. Ezek. 3. on ver. 18.] as the stars for ever and ever. [The Angel addeth this for the comfort of the godly, that are subject to many afflictions and persecutions here on earth]

4 And thou Daniel shut up these words, [See above chap. 8. on ver. 26.] and seal this book unto the time of the end: [So ver. 9. that is, till the time come when it shall please God to reveal this more perfectly] many shall search for it, [the Hebrew word signifieth properly to run about, to go about, to run to and fro, to search for a thing diligently and to find it out. See Job chap. 1. on ver. 7.] and knowledge shall be multiplied. [As if the Angel had said, though there be few now that are desirous to know the future estate of the Church, yet the time will come that many shall endeavour to get knowledge of these holy things, and shall likewise increase in knowledge]

5 And I Daniel looked, and behold, there stood other two [To wit, two other angels that were desirous to look into such things as these are, 1. Pet. 1. 12. These two Angels were other than that Angel that hitherto had talked with Daniel; also other than that Angel of whom is spoken above chap. 10. ver. 4.] the one of this side of the bank, [Heb. lip.] of the river and the other on that side of the bank, [Heb. lip] of the river [to wit, of the River Hiddekel. See above chap. 10. ver. 4.]

6 And he [To wit, one of them, or both of them one after another] said to the man clothed with li-

nen, [See above chap. 10. 5.] which was above upon the water of the river, [that is, which hath power over all the heathen; for by waters nations are often signified in Scripture] how long shall it be till there shall be an end of these wonders? [when shall those things which are wonderful in apprehension have an end?]

7 And I heard that man clothed with linen, which was above upon the water of the river, and he lifted up his right hand and his left (hand) unto heaven, and swore by him that liveth for ever, [Compare Rev. 10. ver. 5, 6.] that after an appointed time, appointed times, and an half [or a part, to wit, of the appointed time. See above chap. 7. the Annotat. on ver. 25.] and when he [to wit God] shall have accomplished to scatter the braid of the holy people, [that is, shall have so humbled and weakened his people and Church, that it shall seem to be almost utterly subdued and destroyed] all these things shall be finished. [the hand &c. that is, all the power and strength of the people. Compare Dan. 32. 36. Others understand here by the hand, that hand whereby the holy people was oppressed, namely the power of Antiochus Epiphanes, of his soldiers and of his posterity, that then those great persecutions should be come to the highest, (Compare above chap. 7. 26) and that then God would arise to deliver his people. See above ver. 1. Compare above chap. 7. 26.]

8 I heard this, but I understood it not; [To wit, what is meant by an appointed time, appointed times and an half &c.] and I said, my Lord, [thus he called Christ with whom he talked] what shall be the end [Heb. the last] of these (things)? [Daniel desireth to know in plain terms when the Church of God should be delivered from that grievous persecution, and the true worship of God should be restored]

9 And he said, Go thy way Daniel, for these words are closed up and sealed [Compare above chap. 8. on ver. 26.] till the time of the end, [then shall this whole prophecy be open and clear, but before that time the right meaning thereof cannot be fully and certainly known in all the particulars thereof]

10 Many shall be purified, [Or, be cleansed and made white and refined: [A repetition of the prediction of the miseries that shall befall the Church of God: see above chap. 11. 35. Our Saviour Christ useth here three words by way of comparison. The first is taken from the cleansing of corn; as the corn is by the fan cleansed from the chaff, so are believers cleansed by the fan of persecution. The second word is taken from Fullers, that by fulling make the cloth clean and white. The third similitude is taken from Gold-smiths that refine the gold and the silver in their furnaces, purging out the dross. See above chap. 11. ver. 35.] but the wicked shall deal wickedly, and none of the wicked shall understand it, [the meaning is, the wicked shall revolt and go on in their wickedness, and shall not understand these mysteries, though they be never so frequently and never so plainly laid open unto them. Compare Revel. chap. 22. ver. 11.] but the prudent shall understand it.

11 And from that time that the continual (offering) shall be taken away, [See above chap. 11. on verse 31.] and the wasting abomination shall be set, [See hereof above chapter 11. on ver. 31.] (there) shall be a thousand two hundred and ninety daies, [which make three years seven months and thirteen daies], if this be understood of the per-

persecution of *Antiochus Epiphanes*, and if natural or common daies be here meant. But some among the learned take these daies to be meant of year-daies]

12 *Blessed is he that waiteth and attaineth to the thousand three hundred & five & thirty daies.* [or reacheth, cometh to the thousand three hundred and five & thirty daies] here are five and thirty daies more then ver.

11. And this is the meaning (as some conceive) that the estate of the people of the Jews shall be far better when there shall be yet expired five and forty daies more then the three years seven months and thirteen daies; for then should they be altogether, freed and discharged from that cruel tyrant *Antiochus Epiphanes*: he died in the beginning of the hundred forty ninth year of the reign of *Selucus* his posterity, 1 *Machab.* chap. 6. ver. 8, and 16.]

13 *But thou, go thy waies until the end,* [to wit, till the end of thy life: order all thy affairs for it, set thy house in order for thou shalt die ere it be long] *for thou shalt rest* [to wit, in the earth, after thy death thou shalt be freed and discharged from all trouble, and shalt rest from thy labour; thy soul shall be taken up into Abrahams bosom] *and shalt rise up* [to wit, at the resurrection of the dead at the last day] *in thy lot,* [that is, in thy portion, to wit, in the portion of the heavenly inheritance which is prepared and ordained for thee with all the elect children of God according to the good will and pleasure of God.] *in the end of the daies,* [that is, at the end of the world, when thy soul being united with thy body, shall be taken up into the joy of eternal life, for and through the merits of *Jesus Christ*, the true *Messiah*, who is to be praised for ever, Amen. *Rom.* 9. 5.]

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