

## INTRODUCTION TO DANIEL

This book is called, in the Vulgate Latin version, “the Prophecy of Daniel”; and in the Syriac and Arabic versions “the Prophecy of Daniel the Prophet”. This Daniel was of the children of Judah, that were carried captive into Babylon with Jehoiakim; and was of princely blood, if not of the royal seed, as appears from, (<sup>200B</sup>Daniel 1:3,5). Josephus<sup>f1</sup> is express for it, that he was of the kindred and family of Zedekiah: and Saadiah Gaon<sup>f2</sup> says he was of the seed of Hezekiah, and so fulfilled the prophecy in (<sup>220B-2</sup>Kings 20:18). As to what the author of the “Lives of the Prophets”, ascribed to Epiphanius, says<sup>f3</sup>, that he was born in upper Bethabara, not far from Jerusalem, it is not to be depended on; or that his father’s name was Sabaam, according to a tradition mentioned by the true Epiphanius<sup>f4</sup>. The Jews<sup>f5</sup> would have it that this book was not written by Daniel himself, but by the men of the great synagogue; though it is evident, from the book itself, that Daniel is the writer of it, as from (<sup>200C</sup>Daniel 7:1,2,28 <sup>200D</sup>Daniel 8:1,15,27 <sup>200E</sup>Daniel 9:2 <sup>200F</sup>Daniel 10:2 <sup>200G</sup>Daniel 12:5). That he wrote books, which were received, read, and believed by the Jews as of God, is affirmed by Josephus<sup>f6</sup>; and the Jews in general acknowledge that this book was written by the influence of the Holy Spirit, but not by prophecy; they, without any foundation, distinguishing between the Holy Spirit and prophecy. And so Maimonides says<sup>f7</sup>, it is the general consent of their nation, that this book is among the holy writings, but not among the Prophets; nor will they allow Daniel to be a prophet: the reasons they give are frivolous; what seems to have induced them to degrade him is the manifest prophecy of the time of the Messiah’s coming in this book, which sometimes they are obliged to own is fixed in it. They tell us a story of Jonathan ben Uzziel, that having finished his paraphrase of the Prophets, thought to have wrote one on the Hagiographa, or holy writings, among which they place the book of Daniel; but was forbid by “Bath Kol”, or a voice from heaven, giving this as a reason, because that in it is contained the end of the Messiah<sup>f8</sup>, the precise time of his coming; and the gloss on the passage adds, by way of explanation,

“in the book of Daniel;”

though elsewhere they would have it, that after it was made known to Daniel, it was taken away from him. For so, they say<sup>f9</sup>, there are two men

to whom the end was revealed, and afterwards it was hidden from them; and these are they, Jacob and Daniel: from Daniel, according to (~~27234~~ Daniel 12:4), “but thou, O Daniel, shut up the words, and seal the book etc.”, from Jacob, (~~0400~~ Genesis 49:1), “that I may tell you that which shall befall you in the last days”. Yet the prophecy of Daniel was so clear, with respect to the time of the Messiah’s coming, that one of their Rabbins, who lived about fifty years before the coming of Christ, asserted that the time of the Messiah, as signified by Daniel, could not be deferred longer than those fifty years<sup>f10</sup>; and a most glaring prophecy it is, and sufficient to denominate Daniel a prophet, as well as many more contained in this book. And, after all, Maimonides himself owns, that he, and the other writers of the Hagiographa, or holy writings, may be called prophets in general. And Aben Ezra observes of Daniel, in his preface, that he delivered out prophecies of things now past, and of things to come; yea, he expressly calls him a prophet on (~~2017~~ Daniel 1:17). And Jacchiades, another of their commentators on this book, says that he attained to the highest degree of prophecy. To which may be added the testimony of Josephus<sup>f11</sup>, who says he was one of the greatest prophets, and to be preferred to others; since he not only predicted things future, but fixed the time when they should come to pass. And, above all, and what should satisfy us Christians, he is expressly called a prophet by our Lord, (~~0915~~ Matthew 24:15). There are no other authentic writings of Daniel, which bear his name; the stories of Susannah, and of Bel and the Dragon, which make the “thirteenth” and “fourteenth” chapters in the Greek of Theodotion, and in the Vulgate Latin version, are apocryphal and spurious. The Oriental writers make Daniel the author of a volume, entitled, “Principles relating to the Explanation of Dreams”. And there is another book in the king of France’s library, with this title, “Odmath-al-mantoul ân Daniel al-nabi”; which contains predictions of the Prophet Daniel, received by tradition from him. This is a book which abounds with falsities, forged by the Mahometans, and founded on the real prophecies of Daniel<sup>f12</sup>. This book, written by him, is partly historical, relating facts in which he was concerned; and partly prophetic, of things that should happen from his time to the end of the world, and especially of the Messiah and his kingdom; and it is written partly in Hebrew, and partly in Chaldee. This great man, as he was both in nature and grace, in religion and politics, lived throughout the captivity, but does not seem ever to have returned into Judea; but continued in the courts of the kings of the Medes and Persians, to take care of the affairs of his people the Jews. Where he died, and was buried, is not certain. Some

say in Babylon; and others, which is more likely, at Susa on the Tigris, where he was in the third year of Cyrus, (~~2700~~ Daniel 10:1,4). So says Abulfeda<sup>f13</sup>; with which agrees the account of Benjamin of Tudela<sup>f14</sup>.

# CHAPTER 1.

## INTRODUCTION TO DANIEL 1.

This chapter begins with an account of the first captivity of the Jews, in the times of Jehoiakim; of which captivity Daniel was one, and it is mentioned on his account, (<sup><2008></sup>Daniel 1:1,2), who, with others, were selected by the order of the king of Babylon, to be educated in the learning of the Chaldeans, and to be maintained at his expense, in order to be his ministers, (<sup><2008></sup>Daniel 1:3-7), but Daniel and his three companions refused the king's meat and wine, lest they should be defiled; in which they were indulged by their governor, after trial being made, that they were fairer and fatter for it, (<sup><2008></sup>Daniel 1:8-16), and, at the end of the time appointed, they appeared to have a large share of knowledge, wisdom, and learning; upon which they were taken into the king's court and service, (<sup><2017></sup>Daniel 1:17-20), and the chapter is concluded with observing the long continuation of Daniel here, even to the first year of Cyrus, (<sup><2021></sup>Daniel 1:21)

**Ver. 1.** *In the third year of the reign of Jehoiakim king of Judah*, etc.] At the close of it, and at the beginning of the fourth, which was the first of Nebuchadnezzar, (<sup><2501></sup>Jeremiah 25:1). Jerusalem seems to have been taken twice in his time, and two captivities in it: the first was in the third or fourth year of his reign; when humbling himself, he was restored to his kingdom, though he became a tributary to the king of Babylon; Daniel and his companions, who were carried captive with him, were retained as hostages; but after three years he rebelled, but it was not until his eleventh year that Nebuchadnezzar came against him again, took him, and bound him, in order to carry him to Babylon, but he died by the way; (see <sup><2240></sup>2 Kings 24:1,2 <sup><4805></sup>2 Chronicles 36:5,6), some, as Jarchi and Saadiah Gaon, make this to be the third year of his rebellion, and the last of his reign; they suppose that he was conquered by the king of Babylon, and became subject to him in the fifth year of his reign; that he served him three years, and rebelled against him three years: at the end of which

*came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it;* with his army, and took it; and the same way it is accounted for in the Jewish chronicle<sup>f15</sup> according to Bishop Usher<sup>f16</sup>, this was in the year of the

world 3398 A.M., and before Christ 607 or 606; according to Mr. Bedford<sup>f17</sup>, 605.

**Ver. 2.** *The Lord gave Jehoiakim king of Judah into his hand*, etc.] And the city of Jerusalem too, or he could not have took the king, and so the Syriac version renders it,

*and the Lord delivered it into his hands, and Jehoiakim*, etc.: this was from the Lord, because of his sins, and the sins of his ancestors, and of his people; or otherwise the king of Babylon could not have taken the city, nor him, because of the great power of the Jews, as Jacchiades observes:

*with part of the vessels of the house of God*; not all of them; for some, as Saadiah says, were hid by Josiah and Jeremiah, which is not to be depended on; however, certain it is that all were not carried away, because we read of some of the vessels of the temple being carried away afterwards, in Jeconiah's time, (<sup><12243></sup>2 Kings 24:13), and still there were some left, as the pillars, sea, bases, and other vessels, which were to be carried away, and were carried away by the king of Babylon, in Zedekiah's time, (<sup><2079></sup>Jeremiah 27:19-22 <sup><2527></sup>Jeremiah 52:17-20):

*which he carried into the land of Shinar, to the house of his god*; which Jarchi understands both of the men that were carried captive, and the vessels that were taken out of the temple; but the latter seem only to be intended, since of men Jehoiakim is only spoken of before; and it does not appear he was ever carried into Babylon; but it is certain the vessels of the temple were carried thither; which is meant by the land of Shinar, where Babylon stood, and where the tower of Babel was built, (<sup><0100></sup>Genesis 10:2), the same, as Grotius thinks, with the Singara of Pliny<sup>f18</sup> and Ptolemy<sup>f19</sup>. So the Targum of Onkelos, on (<sup><0100></sup>Genesis 10:10-12), interprets the land of Shinar the land of Babylon; likewise the Jerusalem Targum on (<sup><0100></sup>Genesis 10:10), and the Targum of Jonathan on (<sup><0110></sup>Genesis 11:2 <sup><2311></sup>Isaiah 11:11) (<sup><3511></sup>Zechariah 5:11), only on (<sup><0100></sup>Genesis 10:10), he paraphrases it the land of Pontus. So Hestiaeus<sup>f20</sup> an ancient Phoenician writer, calls Shinar Sennaar of Babylonia. It seems to have its name from *r* [ *n*, which signifies to "shake out"; because from hence the men of the flood, as Saadiah says, or the builders of Babel, were shook out by the Lord, and were scattered over the face of the earth. And as the tower of Babel itself, very probably, was built for idolatrous worship, for which reason the Lord was so displeased with the builders of it; so in this same place, or near it, now

stood an idol's temple, where the king of Babylon, and the inhabitants thereof, worshipped, here called "the house of his gods",<sup>f21</sup> as it may be rendered; for the Babylonians worshipped more gods than one; there were Rach, Shach and Nego, from whom Shadrach, Meshach, and Abednego, are supposed to have their names given them by the Chaldeans, (<sup><2000></sup>Daniel 1:7). Rach is thought to be the sun, whose priests were called Rachiophantae, observers of the sun; Shach, to which Sheshach is referred by some, (<sup><2544></sup>Jeremiah 51:41), for which a feast was kept once a year for five days, when servants had the rule and government of their masters; and Nego either was worshipped for the sun, or some star, so called from its brightness. Venus was also had in veneration with the Babylonians, whom they called Mylitta; in whose temple many acts of uncleanness and filthiness were committed, as Herodotus<sup>f22</sup> relates. And, besides these, there were Merodach, Nebo, and Bel; of which (see <sup><2340></sup>Isaiah 46:1 <sup><2510></sup>Jeremiah 50:2), the latter seems to have been their chief deity, and who was called Jupiter Belus; and with whom were the goddesses Juno and Rhea. And in the city of Babylon stood the temple of Bel, or Jupiter Belus, which was extant in the times of Herodotus, and of which he gives an account<sup>f23</sup>, and is this:

"the temple of Jupiter Belus had gates of brass; it was four hundred and forty yards on every side, and was foursquare. In the midst of the temple was a solid tower, two hundred and twenty yards in length and breadth; upon which another temple was placed, and so on to eight. The going up them was without, in a winding about each tower; as you went up, in the middle, there was a room, and seats to rest on. In the last tower was a large temple, in which was a large bed splendidly furnished, and a table of gold set by it; but there was no statue there; nor did any man lie there in the night; only one woman, a native of the place, whom the god chose from among them all, as the Chaldean priests of this deity say."

Diodorus Siculus says<sup>f24</sup> it was of an extraordinary height, where the Chaldeans made observations on the stars, and could take an exact view of the rise and setting of them; it was all made of brick and bitumen, at great cost and expense. Here the vessels of the sanctuary were brought by Nebuchadnezzar, to the praise and glory of his idols, as Jarchi and Jacchiades observe; to whom he imputed the victory he had obtained over the Jews. Even these

*he brought into the treasure house of his god*; very probably this was the chapel Herodotus<sup>f25</sup> speaks of, where was a large golden statue of Jupiter sitting, and a large golden table by it, and a golden throne and steps, reckoned by the Chaldeans at eight hundred talents of gold. And Diodorus Siculus<sup>f26</sup> relates that there were three golden statues, of Jupiter, Juno, and Rhea. That of Jupiter was as one standing on his feet, and, as it were, walking, was forty feet in length, and weighed a thousand Babylonian talents (computed three millions and a half of our money). That of Rhea was of the same weight, sitting upon a throne of gold, and two lions standing at her knees; and near to them serpents of a prodigious size, made of silver, which weighed thirty talents. That of Juno was a standing statue, weighing eight hundred talents; in her right hand she held the head of a serpent, and in her left a sceptre set with precious stones; and there was a golden table, common to them all, forty feet long, fifteen broad, and of the weight of fifty talents. Moreover, there were two bowls of thirty talents, and as many censers of three hundred talents, and three cups of gold; that which was dedicated to Jupiter weighed a thousand two hundred Babylonian talents, and the other six hundred. Here all the rich things dedicated to their god were laid up, and here the king of Babylon brought the treasures and rich vessels he took out of the temple of Jerusalem; and to this agrees the testimony of Berosus<sup>f27</sup>, who says, that with the spoils of war Nebuchadnezzar took from the Jews and neighbouring nations, he adorned the temple of Belus. The riches of this temple, according to historians, are supposed to be above one and twenty millions sterling<sup>f28</sup>, even of those only which Diodorus Siculus gives an account of, as above.

**Ver. 3.** *And the king spake unto Ashpenaz, the master of his eunuchs*, etc.] That is, Nebuchadnezzar king of Babylon spake to this officer of his, whose name was Ashpenaz; which, according to Saadiah, signifies a man of an angry countenance; but Hillerus<sup>f29</sup> derives it from the Arabic word <Arabic> “schaphan”, as designing one that excels in wit and understanding; for which reason he might have the command of the eunuchs, many of which the eastern princes had about them, particularly to wait upon their women, or to educate youth, as the Turks have now; though, as R. Jeshuah in Aben Ezra observes, the word signifies ministers, and may intend the king’s nobles and courtiers, his ministers of state; and so this Ashpenaz may be considered as his prime minister, to whom he gave orders,

*that he should bring certain of the children of Israel*; whom he had taken and brought captive to Babylon, and were disposed of in some part or another of the city and country; and out of these it was his will that some should be selected and brought to his court:

*and of the king's seed, and of the princes*: or, “even<sup>f30</sup> of the king's seed, and of the princes”; not any of the children of Israel, but such as were of the blood royal, or of the king of Judah's family, or some way related to it; or, however, that were of princely birth, the children of persons of the first rank, as the word<sup>f31</sup> may signify; or of nobles and dukes, as Jarchi interprets it.

**Ver. 4.** *Children in whom was no blemish*, etc.] Not mere children, but young men of fifteen or twenty years of age; about which age Daniel is by Aben Ezra supposed to be when he was carried captive; and less than this be cannot well be thought to be, since, in a few years after, he was put into posts of the greatest eminence and importance: such were ordered to be selected that had no deformity or defect in any parts of their body, or wanted any, as an eye, or a hand, etc.; or, “in whom was not anything”<sup>f32</sup>; vicious or immoral, or scandalous in their character:

*but well favoured*; of a good complexion, a ruddy countenance, and a healthful look. So Curtius<sup>f33</sup> says, that, in all barbarous or uncivilized countries, the stateliness and size of the body is had in great veneration; nor do they think any capable of great services or actions, to whom nature has not vouchsafed to give a beautiful form and aspect. And Aristotle<sup>f34</sup> says it was reported, that, in Ethiopia, civil offices of government or magistracy were distributed according to the bulk or beauty of men, the largeness and tallness of their bodies, or the comeliness of them; and not only among them, but this has always been the custom of the eastern nations, to choose such for their principal officers, or to wait on princes and great personages, and continues to this day. Sir Paul Ricaut<sup>f35</sup> observes,

“that the youths that are designed for the great offices of the Turkish empire must be of admirable features and pleasing looks, well shaped in their bodies, and without any defects of nature; for it is conceived that a corrupt and sordid soul can scarce inhabit in a serene and ingenious aspect; and (says he) I have observed not only in the seraglio, but also in the courts of great men, their personal attendants have been of comely lusty youths well habited, deporting



themselves with singular modesty and respect in the presence of their masters: so that when a pascha, aga, spahee, travels, he is always attended with a comely equipage, followed by flourishing youths, well clothed, and mounted in great numbers; that one may guess at the greatness of this empire by the retinue, pomp, and number of servants, which accompany persons of quality in their journeys.”

And no doubt Nebuchadnezzar had some of these ends in view, in ordering such persons to be selected and brought up at his expense; that they might be both for service and usefulness, and for his grandeur and glory.

*And skillful in all wisdom:* in the wisdom of the Jews, or had a liberal education according to the custom of their country; or were young men of good capacities, capable of being instructed, and of improving themselves in all kind of wisdom:

*and cunning in knowledge;* or “knowing knowledge”<sup>f36</sup>; having a large share of the knowledge of their own country, customs, and laws, civil and religious: and understanding science; the liberal arts and sciences; or however were persons of a good genius, and of retentive memories; young men of capacity, diligence, industry, and application, and of great docility, and so very promising to make great and useful men:

*and such as had ability in them to stand in the king’s palace;* not only strength of body, which was requisite to a long waiting there, as sometimes they were obliged to do; but strength of mind, courage, and undauntedness, to stand before the king and his nobles, without showing a rustic fear, and timidity of mind:

*and whom they might teach the learning and tongue of the Chaldeans;* or, “the book and language of the Chaldeans”<sup>f37</sup>; book for books; such as contained their literature, history, and philosophy, mathematics, the knowledge of the stars, in which they excelled, as well as architecture and military skill; and it was necessary they should learn the Chaldean language, which differed from the Hebrew chiefly in dialect and pronunciation, that they might be able to read those books of science, and to speak with a good accent, and readily, before the king and his nobles; or rather the sense is, that they might understand the Chaldean language, the manner of reading, writing, and pronouncing it *rps*, translated “learning”, may signify the letters of the language, the Scripture or manner of writing,

as Saadiah and Aben Ezra interpret it; which must be first learned in any language, in order to attain the knowledge of it; so it seems to be used in (<sup><239D></sup>Isaiah 19:12). “I am not learned, or know not a book or letters” (see <sup><B7E></sup>John 7:15) and װָּׁל , translated “tongue”, may signify the rules, idioms, and properties of the language; the nature, genius, and dialect of it, and signification of the words and phrases used in it to be learned, so as to be thorough masters of it, understand it, speak it, and pronounce it well. But here a difficulty arises, since the form and character of the letters of the Chaldee and Hebrew languages now in use are the same; it may seem unnecessary that Hebrew youths should be put to school to learn the Chaldean letters and language, though the dialect and idioms of the two languages might in some things differ; but let it be observed, that it might be, and it is not improbable, that the letters of the Chaldean language were not the same then as they are now; and Hottinger<sup>f38</sup> expressly says, that the ancient Chaldee character is not known; not to say anything of the difference of the Hebrew letters then from what they are now, which some have surmised: besides, it is a clear case that the Chaldee and Syriac languages are the same, as appears from (<sup><27B></sup>Daniel 2:4), where the Chaldeans are said to speak to the king in Syriac; and yet, what follows is no other than Chaldee, their mother tongue, in which it was most proper and agreeable to speak to the king: and as it is the opinion of many learned men now that these languages are the same, so it was the sense of the ancient Jews. Says R. Samuel Bar Nachman<sup>f39</sup>, let not the Syriac language be mean in thine eyes, or lightly esteemed by thee; for in the law, in the prophets, and in the Hagiographa, the holy blessed God has imparted honour to it; in the law, (<sup><034></sup>Genesis 31:47), in the prophets, (<sup><240B></sup>Jeremiah 10:11), in the Hagiographa, (<sup><27B></sup>Daniel 2:4-8:1) in all which places it is the Chaldee language that is used; and that which was spoken in Babylon, the head of the Chaldean empire, is called the Syriac; for Cyrus, when he took that city, ordered a proclamation to be made, by men skilled, **συριστι**, in the Syriac language, that the inhabitants should keep within doors, and that those that were found without should be slain<sup>f40</sup>; which orders were published in that language, that they might be universally understood, being the language of the common people. So Herodotus, speaking of the Assyrians, says<sup>f41</sup>, these by the Greeks are called Syrians, and by the barbarians Assyrians, among whom were the Chaldeans: and, as Strabo observes<sup>f42</sup>, the same language or dialect was used by those without Euphrates, and by those within; that is, by the Syrians, strictly so called, and by the Babylonians or Chaldeans: and elsewhere<sup>f43</sup>, the name of Syrians

reached from Babylon to Sinus Issicus; and, formerly, from thence to the Euxine sea. Now it is certain that the form and character of the letters in the Syriac language are very different from the Hebrew, and difficult to be learned, and might be those which these Hebrew youths were to be taught at school, as well as the rudiments of it; and it is as evident that the language of the Jews, and that of the Syrians, Chaldeans, and Babylonians, were so different, that the common people of the former did not understand the language of the latter when spoke, as appears from (<sup>12836</sup>2 Kings 18:26 <sup>2361</sup>-Isaiah 36:11) so that there was an apparent necessity for the one to be taught the language of the other, in order to understand it.

**Ver. 5.** *And the king appointed them a daily provision of the king's meat,* etc.] Every day a portion was ordered them, from the king's table, of the richest dainties he himself ate of; which was done not only as an act of royal munificence and generosity, and in respect of their birth and breeding; but also as a bait and snare to allure and entice them, to make them in love with the country and condition in which they were, and to forget their own; as well also in order to preserve their well favoured look and good complexion, and fit them for their study of language and literature; which might be hindered for want of the necessaries of life, or by living on gross and coarse food:

*and of the wine which he drank;* which, as it was of various sorts, so of the best and most excellent; and which, moderately drank, conduces to the health of the body, and cheerfulness of the mind; and which are both useful to forward learned studies:

*so nourishing them three years;* this was the time fixed for their acquiring the learning and language of the Chaldeans; during which they were to be provided for from the king's table, and at his expense, as above; which term of time was judged sufficient for their learning everything necessary to qualify them for the king's service; and in which time it might be thought they would forget their own country, customs, religion, and language, and be inured to the place and persons where they were, and be satisfied and easy with their condition and circumstances:

*that at the end thereof they might stand before the king;* that is, at the end of three years they might be presented to the king for his examination and approbation, and be appointed to what service he should think fit; and particularly that they might be in his court, and minister to him in what post it should be his pleasure to place them. Some in Aben Ezra, and which he

himself inclines to, read and interpret it, “that some of them might stand before the king”; such as he should choose out of them, that were most accomplished and most fit for his service; so Jacchiades.

**Ver. 6.** *Now among these were of the children of Judea*, etc.] Among those youths that were selected from the rest, and brought up in the above manner, and for the above purposes, who were of the tribe of Judah, and very likely of the house of David, and of royal descent, were the four following persons:

*Daniel, Hananiah, Mishael, and Azariah*; who are particularly mentioned, because they were the most famous and renowned of them, and are concerned in the subsequent history and account of facts: their names are expressive and significant: Daniel signifies “God is my Judge”; Hananiah may be interpreted “God is gracious to me”; Mishael is by some thought to be the same as Michael, “he who is God”, or “as God”; and by others, “asked of God”, by his mother, as Samuel was by Hannah, so Saadiah interprets it; and Azariah may be explained, “God is my help”, or “helps me”.

**Ver. 7.** *Unto whom the prince of the eunuchs gave names*, etc.] Other names, Chaldee names, according to the names of the gods of that country, for honour and glory, as Saadiah observes; which was done either to make them more acceptable to the court and courtiers of the king of Babylon; and to show that they were his servants, and naturalized subjects; and chiefly to cause them to forget the names their fathers gave them, and out of hatred to them, having all of them in them the names of the true God, El or Jah; and, most of all, that they might forget the God of their fathers, whose names they bore. This prince of the eunuchs seems to be the same with the master of the eunuchs, Ashpenaz, before mentioned, so Jacchiades; but some take him to be another person: what he did in changing the names of these four Hebrew youths was not his own idea and by his own authority, but by the order of the king; (<sup>2752</sup>Daniel 5:12):

*for he gave unto Daniel the name of Belteshazzar*; which signifies “Bel hath hid and treasured”; or Bel’s treasurer, or the keeper of his treasures; (see <sup>2702</sup>Daniel 1:2). Bel was the chief idol of the Chaldeans, (<sup>2701</sup>Isaiah 46:1), and Daniel was named according to him, as Nebuchadnezzar himself says, (<sup>2708</sup>Daniel 4:8) and differs but in one letter from the name of a successor of his, Belshazzar, (<sup>2701</sup>Daniel 5:1), hence Daniel is thought by Broughton, and others, to be the Belesis of Diolorus Siculus: or it may be

he had this name given him from “beltis” or “baaltis”<sup>f44</sup>, a queen and goddess of the Babylonians, and may be compounded of that and “azer”:

*and to Hananiah of Shadrach*; which some interpret a “tender pap”, or “breast”: others, the “king’s messenger”, or “the messenger the sun”. The word “rach” signifies a “king” with the Chaldeans, as it did with the Egyptians, as may be observed in the word “abrec”, the king’s father, in (<sup><044B></sup>Genesis 41:43) and is used by them of the sun, the prince of planets, whom they worshipped: others, “the inspiration of the sun”, their idol. Hillerus<sup>f45</sup> explains it of fire, the object of their adoration:

*and to Mishael of Meshach*; or; “of Shach”, which was a name of a god or goddess of the Chaldeans, they worshipped; at the celebration of whose feast they were when Babylon was taken by Cyrus:

*and to Azariah of Abednego*; or “a servant, or worshipper of Nego”. The word signifies “shining brightness”: which some understand of fire worshipped by them; others of the bright planet Venus; and others of Lucifer, or the morning star. Saadiah takes it to be the same with Nebo, by a change of a letter, which was a god of the Chaldeans; (see <sup><230E></sup>Isaiah 46:1).

**Ver. 8.** *But Daniel purposed in his heart*, etc.] It being proposed to him to be brought up in the manner before described, he revolved it in his mind; he well weighed it, and considered it with himself, and came to a resolution about it. This is to be understood of him, not to the exclusion of his three companions, who were of the same mind with him, as appears by what follows; but perhaps it was first thought of by him; at least he first moved it to them, to which they consented; and because he was the principal in this affair, it is ascribed to him as his purpose and resolution:

*that he would not defile himself with the portion the king’s meat*; by eating of it; partly because it might consist of what was forbidden by the law of Moses, as the flesh of unclean creatures, particularly swine, and fat and blood, and so defile himself in a ceremonial sense; and partly because, though it might be food in itself lawful to be eaten, yet part of it being first offered to their idol “Bel”, as was usual, and the whole blessed in his name, it would have been against his conscience, and a defiling of that, to eat of things offered to, or blessed in the name of, an idol:

*nor with the wine which he drank*; which was as unlawful as his food; being a libation to his gods, as Aben Ezra observes; otherwise wine was not

forbidden; nor was it disused by Daniel, when he could partake of it in his own way, (<sup>270B</sup>Daniel 10:3):

*therefore he requested of the prince of the eunuchs that he might not defile himself*; he did not, in a surly, still, and obstinate manner, refuse the meat and drink brought; but prudently made it a request, and modestly proposed it to the prince of the eunuchs, that had the care and charge of him and his companions; and who also joined with him in this humble suit, as appears by what follows.

**Ver. 9.** *Now God had brought Daniel into favour and tender love with the prince of the eunuchs.*] Even before this request was made; as he gave to Joseph favour in the sight of Potiphar, and of the keeper of the prison; for whatever favour is shown to good men by bad men is from the Lord; for though Daniel's ingenuity, the goodness of his temper, and his modest behaviour, his excellent natural parts, and other accomplishments, might be a means of ingratiating him into the favour of this officer; yet all would have been insufficient to recommend him to him, or to overcome his prejudices on account of religion, if the Lord had not wrought upon his heart to show kindness and tenderness to him; which appeared not only by his past usage of him; but, when he presented his supplication to him, he did not put on a stern countenance, and answer him roughly, and threaten him if he did not comply with the king's orders; but in a mild and gentle manner, as follows:

**Ver. 10.** *And the prince of the eunuchs said unto Daniel, I fear my lord the king,* etc.] This he said, not as refusing and denying the request of Daniel; but as hesitating about it, divided in his own mind, between love and tenderness to Daniel, and fear of the king: it is as if he should say, I could freely out of respect to you grant you your request; were it not for duty to my lord the king, reverence of him, and especially fear of his wrath and displeasure: who hath appointed your meat and your drink; has ordered it himself, both the quality and quantity, both what and how much; whose will is his law, and cannot be resisted, but must be obeyed; and though I should indulge you in this matter, and it may be concealed for a while, yet it cannot be always a secret, your countenance will betray it:

*for why should he see your faces worse liking than the children which are of your sort?* than the other Jewish youths that were selected at the same time, and brought up in the same manner, and for the same ends. Some<sup>f46</sup> render it, "than the children of your captivity"; who were taken and

brought captive to Babylon when they were; but the Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, “than those of the same age”<sup>f47</sup>; their contemporaries, that were born about the same time, and brought up together in the same way: or, than those of your own nation? as some<sup>f48</sup> translate it: and now, when they should be presented together to the king, the difference would be observable; Daniel and his companions would appear of a pale complexion, of thin and meagre looks, and dark dismal countenances, like persons angry, fretful, and troubled; as the word signifies<sup>f49</sup>; when their contemporaries would appear fat and plump, cheerful and pleasant; which would naturally lead into an inquiry of the reason of this difference:

*then shall ye make me endanger my head to the king*; I shall commit a trespass, of which I shall be found guilty, and be condemned to die, and lose my head for it; and now, as if he should say, I leave it with you; can you desire me to expose myself to so much danger? I would willingly grant your favor, but my life is at stake.

**Ver. 11.** *Then said Daniel to Melzar*, etc.] The prince of the eunuchs, having put off Daniel with the above answer, seems to have left him; or, however, Daniel, finding he could not obtain of him what he sought for, applies to Melzar, a subordinate officer, whom he hoped to find more pliable; and it may be that Ashpenaz might suggest it to him to apply to this person, and signify that if he could prevail upon him to give him other food instead of the king’s; who might be under a temptation from profit, being a meaner officer; he for his part would wink at it, so be it he came not into any danger himself; however, be it as it will, Daniel did apply to this man, whose name was Melzar, for so most take it to be the proper name of a man; which, according to Hillerus<sup>f50</sup>, signifies one “in full splendour”. Josephus calls<sup>f51</sup> him Aschanes; though some think it is the name of an office, as a steward, or the like; but whether it is expressive of his name, or his office, he is described as one

*whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah*; to give them their food at proper time.

**Ver. 12.** *Prove thy servants, I beseech thee, ten days*, &c.] Here Daniel manifestly includes his companions, and makes his request for himself and them; desiring that they might be tried ten days with different sort of food and drink, and see whether any alteration would be made in them for the worse; which was a proper time for such a trial; for in that time it might be



reasonably supposed that their food, if it had any bad effect on them, would appear. Saadiah makes these ten days to be the days between the first day of the year and the day of atonement; but without any foundation:

*and let them give us pulse to eat, and water to drink*; instead of the king's meat, pulse, beans, pease, vetches, lentiles, rice, millet, and the like. The word<sup>f52</sup> used signifies anything sown, all kinds of roots, herbs, and fruits; and, instead of wine, water; meat and drink, it may be thought, that persons of such birth and education had not been used to; and yet they preferred these to the king's dainties, by eating and drinking of which their consciences would be in danger of being defiled.

**Ver. 13.** *Then let our countenances be looked upon before thee*, etc.] And be thoroughly examined, whether any alteration is made therein for the worse:

*and the countenance of the children that eat of the portion of the king's meat*; who were either Chaldean youths brought up in this manner; or rather young men of the Jews, who were not so scrupulous as Daniel and his companions, and made no objection to eating the king's food; let their countenances and ours be compared together:

*and as thou seest deal with thy servants*: if there is no difference, or we are not the worse for abstaining from the king's meat, then grant us our request, and continue to indulge us in this manner; but, if otherwise, do as thou wilt. Daniel, no doubt, in putting the matter on this issue, as it should turn out at the end of ten days, had a revelation or assurance from God how it would be, or he would never have ventured to put it to such a trial.

**Ver. 14.** *So he consented to them in all this matter*, etc.] Or, "hearkened to them"<sup>f53</sup>; being convinced that it was a very reasonable request, and the matter was fairly put; and especially as he saw, if it succeeded to their wish, it would be to his profit; since the meat and drink of these four persons would be his perquisite, and fetch him money; pulse and water being to be obtained at an easy rate:

*and proved them ten days*; tried the experiment, by giving them pulse and water only during this time, in order to see how it would agree with them; and whether any visible alteration could be discerned in their countenances, so as to bring him or his master into suspicion and danger.



**Ver. 15.** *And at the end of ten days their countenances appeared fairer, and fatter in flesh,* etc.] At the time fixed for the trial of them, when they came to be examined, they appeared to be of a better complexion, and a more healthful look, and even plumper and fatter, with good solid flesh, and not swelled up as persons in a dropsy:

*than all the children which did eat the portion of the king's meat:* who appeared at the same time, and were compared with them, being under the care of the same persons: now this was owing to the blessing of divine Providence, as Jacchiades observes; for, how healthful soever pulse may be, or the several things designed by it, particularly rice, of which Aben Ezra on the place gives great encomiums, as very salutary and nourishing, and a purifier of the blood; yet neither that, nor any of the things before mentioned, tend to make persons fat in flesh, as these were.

**Ver. 16.** *Thus Melzar took away the portion of their meat,* etc.] To himself, as the Syriac version adds; he took and carried it to his own family, and made use of it himself; and the portion of four such young gentlemen, maintained at the king's expense, and who had their provision from his table, must be, especially in the course of three years, of great advantage to this man and his family; for this was continued, as the word signifies, and may be rendered, "and Melzar was taking away etc."<sup>f54</sup>; so he did from time to time; and thus, by serving the Lord's people, he served himself:

*and the wine that they should drink;* which he also took for his own use:

*and gave them pulse;* to eat, and water to drink, as the Syriac version adds, and which they desired; when he found this agreed so well with them, and he could safely do it without exposing himself to danger, and being to his profit and advantage.

**Ver. 17.** *As for these four children, God gave them knowledge and skill in all learning and wisdom,* etc.] As they prospered in their bodies, they succeeded in their studies, and improved in their minds, and became great proficient in all kind of lawful and useful knowledge; not owing so much to their own sagacity and diligence, and the goodness and ability of their teachers, as to the blessing of God on their instructions and studies; for, as all natural, so all acquired parts are to be ascribed to God; and which these were favoured with by him in a very great manner, to answer some purposes of his. This is to be understood, not of magic art, vain

philosophy, judicial astrology, to which the Chaldeans were addicted; but of learning and wisdom, laudable and useful, both in things natural and political; for these men, who scrupled eating and drinking what came from the king's table, would never indulge themselves in the study of vain, curious, and unlawful knowledge; much less would God have blessed the study of such things, and still less be said to give them knowledge and skill therein:

*and Daniel had understanding in all visions and dreams*; besides knowledge and skill in all learning and wisdom, in languages and sciences, in common with the other young men; he had the honour of seeing very remarkable visions of future things, and of interpreting dreams; and this not by rules of art, such as the Oneirocritics use, but by the gift of God; of which many singular instances follow in this book.

**Ver. 18.** *Now at the end of the days that the king had said he should bring them in*, etc.] That is, at the end of three years; which was the time appointed for their education, and when they were to be brought before the king for his examination and approbation:

*then the prince of the eunuchs brought them in before Nebuchadnezzar*; even all the young men that were taken from among the children of Israel and Judah, as well as the four children before and after mentioned, appears by what follows. This was done by Asphenaz, and not Melzar.

**Ver. 19.** *And the king communed with them*, etc.] He asked them several questions upon the several articles of literature in which they had been educated, to try and see what proficiency they had made; he discoursed with them on various topics of learning, that he might be able to form a judgment of them, and of their capacities, and what employments under him they would be most fit for, and capable of. This shows that the king was a man of learning and good sense, as well as prudence, to be capable of taking such a step as this:

*and among them all was found none like Daniel, Hananiah, Mishael, and Azariah*; for their learning and knowledge: after the king had gone through the examination of all the youths, these four appeared to be the greatest proficients, and were accordingly taken notice of and distinguished:

*therefore stood they before the king*; ministered unto him, became his servants, and even came to be of his privy council, especially Daniel; (see ~~1029~~ Proverbs 22:29).

**Ver. 20.** *And in all matters of wisdom and understanding that the king inquired of them,* etc.] At the time of their examination before him, when he put questions to them, which they gave a ready, pertinent, and solid answer to: and afterwards, when he had occasion to consult them on any affair,

*he found them ten times,* or ten hands<sup>f55</sup> better than all the magicians and astrologers that were in all his realm; than all the magi and sophies, the enchanters, diviners, soothsayers, and such who pretended to judicial astrology, and to judge of and foretell things by the position of the stars; these young men were able to give more pertinent answers to questions put to them, and better advice and counsel when asked of them, than all the persons before described, throughout the king's dominions.

**Ver. 21.** *And Daniel continued,* etc.] In Babylon, and at court there, and in the favour of Nebuchadnezzar and his successors:

*even unto the first year of King Cyrus:* by whom Babylon was taken, and when the seventy years' captivity of the Jews were at an end; which time Daniel was there, for the sake of observing which this is mentioned: not that Daniel died in the first year of Cyrus; or went from Babylon with the rest of the Jews to Jerusalem upon the proclamation of Cyrus, as Jacchiades thinks; for we hear of him at the river Hiddekel, in the third year of Cyrus, (~~2700s~~ Daniel 10:1,4), but he was till this time in the court of the kings of Babylon; and afterwards in the courts of the kings of Media and Persia; for when it is said he was there, it does not so much intend his being there as the state and condition in which he was there; namely, as a favourite and prime minister; for he is said to prosper in the reign of Darius and Cyrus, (~~2763s~~ Daniel 6:28). This is that Cyrus who was prophesied of by name, near two hundred years before he was born, by the Prophet Isaiah, (~~2340s~~ Isaiah 44:28 45:1), which were sure prophecies, and to be depended upon; and had their exact accomplishment in him. Heathen writers report many things, as presages and predictions of his future greatness; they tell us some dreams, which his grandfather Astyages had concerning his daughter Mandane, the mother of Cyrus; which the interpreters of dreams in those days explained of a future son of hers, that was to be lord of all Asia<sup>f56</sup>: and Megasthenes<sup>f57</sup> relates a prophecy of Nebuchadnezzar, who before his death foretold to the Babylonians that a calamity should befall them, which neither his progenitor Belus nor Queen Beltis could avert; which was, that a Persian mule should bring them under subjection,

assisted by a Mede; which is understood of Cyrus, who was a Medo Persian; his father was Cambyses king of Persia, and his mother Mandane was daughter of Astyages king of Media; and he, with Darius the Mede, or however with his army, conquered Babylon: and he is also supposed to be the mule in the Pythian oracle that should be king of the Medes; by which Croesus was deceived, who concluded a mule would never be a king; and therefore, as his kingdom was safe till there was such an one, it must be for ever so<sup>f58</sup>. The birth, parentage, and education of this prince, together with his victories, and particularly his taking of Babylon, are recorded by Xenophon in his history, in great agreement with this book of Daniel. Plutarch says<sup>f59</sup> that Cyrus, or Coresh, as his name is in Hebrew, in the Persian tongue signifies the sun; and the name of the sun, Cheres, is pretty near in sound to it in the Hebrew tongue; and of the same signification and derivation with Cyrus, or Coresh, seems to be Carshena, one of the seven princes of Persia. Cyrus is remarkably famous for the edict he published in favour of the Jews, giving them liberty to go to their own land, and rebuild their temple, (~~1500~~Ezra 1:1-3), according to Cicero<sup>f60</sup>, out of Dionysius the Persian, he lived to be seventy years of age; and died after a reign of seven years, according to Xenophon<sup>f61</sup>; and of nine years, according to Ptolemy's canon; the one reckoning from the time he became sole monarch of the empire; the other from his reigning in partnership with his uncle Cyaxares, or Darius the Mede.

# CHAPTER 2

## INTRODUCTION TO DANIEL 2

The subject of this chapter is a dream which Nebuchadnezzar had dreamed, but had forgot; upon which he calls his magicians and astrologers together, to tell him it, and the interpretation of it; threatening them with death if they did not, and promising them great rewards and honour if they did, (<sup>2011</sup>Daniel 2:1-6), they urge the unreasonableness of the demand, and the impossibility of the thing; which so highly incensed the king, that he ordered their immediate destruction, (<sup>2017</sup>Daniel 2:7-13), Daniel and his companions being in danger, he goes in to the king, and desires time, and he would show him what he had dreamed; which being granted, he spent it in prayer to God, (<sup>2024</sup>Daniel 2:14-18), and the thing being revealed to him, he gave thanks to God, (<sup>2029</sup>Daniel 2:19-23), and being introduced to the king, he both told him his dream, and the interpretation of it; which concerned the four monarchies of the world, and the everlasting kingdom of the Messiah, (<sup>2024</sup>Daniel 2:24-45), upon which he was highly honoured, and greatly promoted by the king, (<sup>2036</sup>Daniel 2:46-49).

**Ver. 1.** *And in the second year of the reign of Nebuchadnezzar*, etc.] It was in the first year of Nebuchadnezzar's reign that Daniel was carried captive, (<sup>2021</sup>Jeremiah 25:1), three years Daniel had been under tutors; at the end of which he was presented to the king, as is related in the preceding chapter; and yet the following dream was in the second of his reign: this creates a difficulty, which is solved by some thus: in the second year after the destruction of the temple, so the Jewish chronicle<sup>f62</sup>, with which Jarchi agrees; others, as Aben Ezra, in the second year of his monarchy, after he had subdued all the nations round about; and so Josephus says<sup>f63</sup>, it was in the second year after the destruction of the Egyptians. R. Moses the priest, in Aben Ezra, would have it to be the second year to his reign, to the end of it, when there were only two years wanting to it; a very unusual way of reckoning indeed! and therefore justly rejected by Aben Ezra: but all these dates are too late, since Daniel long before these times was well known, and in great fame for his wisdom; whereas, at this time, it does not appear that he was much known, or in

great request: it is better either to render it, “in the second year”, that is, after Daniel and his companions had been presented to the king, and promoted;

*even in the reign of Nebuchadnezzar*, as opposed to the reign of Darius or Cyrus, in which he flourished also: or rather this was the second year of Nebuchadnezzar’s reigning alone; for he had been taken into partnership in the throne with his father before his death, as Berosus<sup>f64</sup> observes, which is said to be two years; so that this second year was the fourth year of his reign, reckoning from the time he reigned conjunctly with his father, though the second of his reigning alone: yet it seems best of all to render the words, with Noldius<sup>f65</sup>, but in the second year, in the reign of Nebuchadnezzar; that is, in the second year of Daniel’s ministry in or under the reign of Nebuchadnezzar; who continued at court under different reigns, till the first of Cyrus: this was, according to Bishop Usher<sup>f66</sup>, and Mr. Whiston<sup>f67</sup>, in the year of the world 3401 A.M., and before Christ 603. Mr. Bedford<sup>f68</sup> places it in 604:

*Nebuchadnezzar dreamed dreams*; which, though but one, yet, relating to various things, the several parts of the human body, and the different metals the form he saw was made of, as well as the four monarchies it signified, is called “dreams”. Jacchiades says, he first dreamed the dream, and then the interpretation of it; which is the reason of the plural number: wherewith his spirit was troubled; it gave his mind a great deal of trouble while he was dreaming it; and when he awaked, though he could not recover it, yet he had some confused broken ideas of it; it had left some impressions upon him, which gave him great uneasiness, and the more as he could not recollect any part of it; his mind was agitated, and tossed to and fro, and under the greatest perplexity:

*and his sleep brake from him*; went away from him, through the strangeness of the dream, and the effect it had upon him.

**Ver. 2.** *Then the king commanded to call the magicians*, etc.] He ordered his servants in waiting to send immediately for the wise men, the philosophers of that age and kingdom, that studied the things of nature, and the natural causes of things:

*and the astrologers*; that cast nativities, and pretended by the position and influence of the stars to know what would befall men:

*and the sorcerers*; or wizards, that made use of familiar spirits, and the help of the devil; necromancers that consulted the dead, in order to get knowledge of future things:

*and the Chaldeans*; so called, not from their country; for probably all the preceding were Chaldeans by nation; but inasmuch as the study of judiciary astrology, and other unlawful arts, greatly obtained in Chaldea; hence those that were addicted to them had this name<sup>f69</sup>:

*for to show the king his dreams*; both what it was he dreamed, and what the interpretation or meaning of it was: so they came, and stood before the king; they came immediately, with great readiness and willingness, esteeming it a great honour done them to be sent for by the king, and admitted into his chamber; and hoping it would turn much both to their credit and profit; and being come, they stood waiting his will and pleasure.

**Ver. 3.** *And the king said unto them, I have dreamed a dream*, etc.] What before is called dreams is here expressed in the singular, a dream; for it was but one dream, though it contained in it various things; this the king could remember, that he had a dream; for it had left some impression on his mind, though he could not call to mind what it was about. Aben Ezra makes mention of one of their Gaons or Rabbins, that affirmed that Nebuchadnezzar knew his dream, but was willing to try the wise men; but, as he observes, he could not surely believe the words of Daniel:

*and my spirit was troubled to know the dream*; both that, and the meaning of it; he says nothing as yet about the interpretation of it; concluding that, if they could tell him the dream, they could explain it to him; or then it would be time enough to inquire after that.

**Ver. 4.** *Then spake the Chaldeans to the king in, Syriac*, etc.] These spake, either because the interpretation of dreams particularly belonged to them; or else as being the chief of the wise men, and of greatest authority; or as chosen by the rest, and spake in their name; and indeed this appellation may include them all, being all of the same country, though they might differ in their profession: they spake in the Syriac or Babylonish language, the same with the Chaldee, being their mother tongue, and that of the king too; and therefore could more easily speak it themselves, and be more easily understood by him, than if they had spoke in another; (see Gill on “~~2004~~ Daniel 1:4”) and from hence, to the end of the “seventh” chapter,

Daniel writes in Chaldee; the things he treats of chiefly relating to the Chaldeans:

*O king, live for ever*; which is a wish of long life, health, and prosperity; and does not intend an everlasting continuance in this world, or an eternal life in another, to the knowledge of which they might be strangers: this was an usual form of salutation of kings in these eastern nations; like to this is that of Sinaetus, a Persian, to Artaxerxes Mnemon<sup>f70</sup>

“O King Artaxerxes, reign for ever;”

so said<sup>f71</sup> Artabazus, a faithful friend of Darius, to Alexander the great, when he met him with the friends and relations of Darius,

“O king, may you flourish in perpetual happiness:”

*tell thy servants the dream, and we will show the interpretation*; this was not the thing that was asked of them, but the dream itself; and if that had been told them, they promise more than there is reason to believe they would have fulfilled, had that been done; it is more than the Egyptian magicians could do, even when Pharaoh had told them his dream: this they said partly to get time, and partly to make a show of their skill and knowledge; though in a very vain and arrogant manner.

**Ver. 5.** *The king answered and said to the Chaldeans*, etc.] In the same language they spoke to him:

*the thing is gone from me*; either the dream was gone from him; it was out of his mind, he had forgot it, and could not call it to remembrance; he had been dreaming of monarchies and kingdoms, which are themselves but dreams and tales, and empty things that pass away, and which he might have learned from hence: or, as it may be rendered, “the word is confirmed by me”<sup>f72</sup>. Saadiah says, that some observe that the word here used has the signification of strength or firmness; and so Aben Ezra interprets the word, is stable and firm; to which agrees the Syriac version,

“most sure is the word which I pronounce;”

referring not to the dream, but to what follows the king’s declaration, both with respect to threatenings and promises:

*if ye will not make known unto me the dream, with the interpretation thereof*; the king speaks as if he thought it was in their power, but they



were unwilling to do it; though no doubt, had they been able, they would have readily done it, both for their credit and advantage:

*ye shall be cut in pieces*; not only cut in two, but into various pieces, limb by limb, as Agag by Samuel, and the Ammonites by David; and which was a punishment often inflicted in the eastern nations; as Orpheus was cut to pieces by the Thracian women, and Bessus by order of Alexander the great<sup>f73</sup>; much the same punishment as, with us, to be hanged, drawn, and quartered:

*and your houses shall be made a dunghill*; be destroyed, and never rebuilt more, but put to the most contemptible uses: and this was common among the Romans; when any were found plotting against the government, or guilty of treason, they were not only capitally punished, but their houses were pulled down, or the names of them changed; or, however, were not used for dwelling houses; so the house of Caius Cassius was pulled down and demolished for his affectation of government, and for treason; and that of M. Maulins Capitolinus, who was suspected of seizing the government, after he was thrown from the rock, was made a mint of; and that of Spuflus Melius for the same crime, after he had suffered, was by reproach called Aequimelium; and of the like kind many instances are given<sup>f74</sup> and so among the Grecians; Pausanias<sup>f75</sup> relates of Astylus Crotoniata, that by way of punishment, and as a mark of infamy upon him for a crime he had done, his house was appointed for a public prison. Herodotus<sup>f76</sup> reports Leutychides, general of the Lacedemonians in Thessalian expedition, that having received money by way of bribery, for which he was tried and condemned, though he made his escape, his house was demolished; and the same usage and custom remains to this day in France: thus the unhappy Damien, a madman, who of late stabbed the French king; one part of his sentence was, that the house in which he was born should be pulled down, as he himself also was pulled and cut to pieces; (see ~~2~~2 Kings 10:27).

**Ver. 6.** *But if ye show the dream, and the interpretation thereof*, etc.]

Which he was extremely intent upon to know; and therefore makes use of every way to obtain it, first by threatenings, to terrify, and next by promises, to allure:

*ye shall receive of me gifts, and rewards, and great honour*; gold, silver, jewels, rich apparel, houses, lands, and great promotion to some of the highest places of honour, trust, and profit, in the kingdom, as Daniel afterwards had:

*therefore show me the dream, and the interpretation thereof*; at once, directly, without any more ado; for the king was impatient of it.

**Ver. 7.** *They answered again, and said*, etc.] Or, a “second”<sup>f77</sup> time; repeating the same words, having nothing more to say:

*let the king tell his servants the dream, and we will show the interpretation thereof*; the first part was but right and reasonable, though the latter was mere boasting and arrogance.

**Ver. 8.** *The king answered and said, I know of certainty*, etc.] I see plainly and clearly what you are at, and am fully assured you mean nothing, but that

*ye would gain the time*: or buy<sup>f78</sup>, or redeem time, as in (~~4:16~~ Ephesians 5:16), prolong time, put off the answer to longer time; spin out time, as people do in buying and selling; or have it in their possession and power when to answer; and so by gaining time, or being master of it, might hope something would turn up to their advantage, and extricate them out of their present difficulties:

*because ye see the thing is gone from me*; the dream he could not remember; or because the decree was certain which he had determined concerning them; (see Gill on “~~2:15~~ Daniel 2:5”).

**Ver. 9.** *But if ye will not make known unto me the dream*, etc.] For the present he does not insist upon the interpretation, only the dream itself, at least this is now only mentioned; concluding that if they could do the one, they could do the other, as is after observed:

*there is but one decree for you*; for them all; and that was the decree of death; which should never be revoked or mitigated, or the sentence be changed for another; but should certainly be executed, and in which they were all involved, not one should escape:

*for ye have prepared lying and corrupt words to speak before me*; framed a deceitful answer to impose upon and screen yourselves:

*till the time be changed*; either that he could remember his dream, and tell them it himself; or all the images and impressions of it were wore off his mind, so that they could tell him anything, and he not be able to disprove them; or he would grow indifferent to it, and his passionate desire after it cool, and he be careless whether he knew it or not; or he or they should

die; or he might be engaged in other affairs, and be called abroad to war, as he had been; or some thing or other turn up, whereby they might escape the ruin threatened. Saadiah fixes the time to noon, when the conversation of kings ceased, and they were otherwise engaged:

*therefore tell me the dream, and I shall know that ye can show me the interpretation thereof*; for by being able to tell a dream that was past, it might be concluded they were able to tell what was to come, signified by that dream; and if they could not declare what was past, how should it be thought that they could foretell things to come?

**Ver. 10.** *The Chaldeans answered before the King, and said*, etc.] As follows, in order to appease his wrath, and cool his resentment, and bring him to reason:

*there is not a man upon the earth can show the king's matter*; or, “upon the dry land”<sup>f79</sup>: upon the continent, throughout the whole world, in any country whatever; not one single man can be found, be he ever so wise and learned, that can show the king what he requires; and yet Daniel afterwards did; and so it appears, by this confession, that he was greater than they, or any other of the same profession with them: this is one argument they use to convince the king of the unreasonableness of his demand; it being such that no man on earth was equal to; another follows:

*therefore there is no king, lord, nor ruler*; there neither is, nor never was, any potentate or prince, be who he will; whether, as Jacchiades distinguishes them, a “king” over many provinces, whose empire is very large; or “lord” over many cities; or “ruler” over many villages belonging to one city; in short, no man of power and authority, whether supreme or subordinate:

*that asked things at any magician, or astrologer, or Chaldean*; never was such a thing required of any before; no instance, they suggest, could be produced in ancient history, or in the present age, in any kingdom or court under the heavens, of such a request being made; or that anything of this kind was ever insisted upon; and therefore hoped the king would not insist upon it; and which no doubt was true: Pharaoh required of his wise men to tell him the interpretation of his dream, but not the dream itself.

**Ver. 11.** *And it is a rare thing the king requireth*, &c.] Meaning not scarce, or seldom heard of; for they had before asserted it never had been

required; but that it was hard and difficult, yea, with them, and as they supposed with any other, impossible to be done:

*and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh;* these men own there was a God, though, they held, more than one; and the omniscience of God, though they seem to have no notion of his omnipresence; and to suggest as if he had no concern with mortals; had no regard to men on earth, nor communicated the knowledge of things unto them. Jarchi, Aben Ezra, and Saadiah, interpret this of angels, who are incorporeal; but the superior deities of the Gentiles are rather designed; who were supposed to dwell in heaven, and to have no conversation with men on earth; these, it is owned, could declare to the king what he desired, and no other; and therefore should not persist in his demand on them.

**Ver. 12.** *For this cause the king was angry, and very furious,* etc.] Not only because they could not tell his dream, and the interpretation of it; but because they represented him as requiring a thing unreasonable and impossible, which had never been done by any potentate but himself, and could never be answered but by the gods: this threw him into an excess of wrath and fury; which in those tyrannical and despotic princes was exceeding great and terrible:

*and commanded to destroy all the wise men of Babylon;* not only those that were now in his presence, but all others; concluding from this instance that they were an useless set of men, yea, deceivers and impostors.

**Ver. 13.** *And the decree went forth that the wise men should be slain,* etc.] Or, “and the wise men were slain”<sup>f80</sup>, as the Septuagint, Vulgate Latin, and Syriac versions render it; and so Saadiah: orders were given by the king to his proper officers, and his edict was published, and his will made known in the usual manner; upon which the wise men, at least some of them, were slain; very probably those who were in the king’s presence, and at court; and the officers were gone out to slay the rest:

*and they sought Daniel and his fellows to be slain;* who had the character of wise men, and might be envied at court, and so the officers took this opportunity, having these orders, to slay them: there was, no doubt, a particular providence, that Daniel and his friends should not be at court at this time; both that the vanity of the Chaldean wisdom and arts might be the more manifest and made known, and the divine and superior wisdom

and knowledge of Daniel might be more conspicuous, and his fame be spread in Babylon, and in other provinces.

**Ver. 14.** *Then Daniel answered with counsel and wisdom*, etc.] In a discreet manner, using soft words and gentle language, humbly and modestly inquiring what should be the meaning of all this. The Vulgate Latin version is, “he inquired of the law and decree”<sup>f81</sup>; what was the reason of the king’s orders, which this officer had in commission to execute; with which others agree: or, “he made to return the counsel and decree”<sup>f82</sup>, as some choose to render it; he stopped the execution of it for the present, by his inquiries and prudent behaviour but neither seem to agree with what follows; the first sense is best:

*to Arioch the captain of the king’s guards*: there was a king of this name, (<sup>-0141-</sup>Genesis 14:1), this man, according to the Septuagint version, and others that follow it, was the chief of the king’s cooks; and Aben Ezra says the word in the Arabic language so signifies: or, as it may be rendered, “the chief of the slaughterers”<sup>f83</sup>; the executioners of malefactors, so Jarchi; he was the king’s chief executioner, with which agrees the business he was now charged with: the Vulgate Latin version calls him the prince of the militia; and others the king’s provost marshal:

*which was gone forth to slay the wise men of Babylon*; who by the king’s order went forth from the court into the city, to slay all in Babylon who went under the character of wise men; they were not among those that could not answer the king’s demand, since they declared none could do it; and therefore he ordered them all to be slain, as a set of useless men in his kingdom.

**Ver. 15.** *And he answered and said to Arioch the king’s captain*, etc.] Or governor<sup>f84</sup>; over the persons before mentioned; either the king’s guard or militia, or cooks or executioners: before, the manner in which Daniel answered is observed; here, the matter of it, as follows:

*why is the decree so hasty from the King?* or, “why this rash”, hasty, or cruel (as the Vulgate Latin version) decree from the king? for so it was: what is the cause and reason of it?

*then Arioch made the thing known to Daniel*; who before was ignorant of it; he was not with the wise men before the king; either they did not care he should go with them, and therefore called him not; or he did not choose to go himself, being under no temptation by the rewards offered, and

especially having no summons from the king himself: this being his case, Arioch informs him of the whole affair; how that the king had dreamed a dream, and forgot it; and had sent for the wise men to tell him both it and the interpretation; but they not being able to do it, and declaring also that it was impossible to be done, the king had given orders to slay all of that character.

**Ver. 16.** *Then Daniel went in*, etc.] Or “went up”<sup>f85</sup>; to the king’s palace, which might be built on an eminence; or into his chamber, where he probably was; or in some upper room, very likely introduced by Arioch; and which was a bold and daring action in them both: in Arioch, to cease from doing his orders, and entering into the king’s presence before he had; and in Daniel, to appear before him, having the name of a wise man, when the king was in such a fury; all which was owing to the providence of God, that wrought upon the heart of Arioch, to listen to what Daniel said, and inspired them both with courage to go in to the king:

*and desired of the king that he would give him time*; not two or three days, but only that night, till morning, as Saadia observes; and this with a view not to read books, or study any art; or, by reasoning with himself, or conversation with others, to get knowledge; but to pray to God:

*and that he would show the king the interpretation*; that is, of his dream, and the dream itself; being persuaded in his own mind that God would hear his prayers, and make it known to him. The king granted him his request, though he upbraided the wise men of their design to gain time; but perhaps, upon the sight of Daniel, he remembered him again, and how superior in wisdom he was to all his magicians and wise men; and besides, Daniel gave him hope, yea, assurance, of showing his dream, and the interpretation of it, which his mind was very eager after; but chiefly this subsiding of his wrath, and his indulging Daniel in his request, were owing to the overruling providence of God.

**Ver. 17.** *Then Daniel went to his house*, etc.] Which Sanctius thinks was in the king’s palace; very probably it might be near it, somewhere in the city of Babylon; for that it should be twenty miles from that city, as Benjamin of Tudela relates<sup>f86</sup>, is not likely; since Arioch’s orders reached to none but the wise men of Babylon, and where he sought for and found Daniel; hither he went, to be alone, and to seek the Lord in secret:

*and made the thing known to Hananiah, Mishael, and Azariah, his companions*; who either dwelt in the same house with him, or not far off; whom he sent for and acquainted with all that had passed, both between the king and the wise men, and the consequence of that; and between him and the king, and what promise he had made, relying on his God and theirs.

**Ver. 18.** *That they would desire mercies of the God of heaven concerning this secret*, etc.] His view in sending for them, and informing them of this whole affair, was to engage them in prayer to God with him; even to that God that made the heaven, and dwells there, and is above all, and sees and knows what is done in earth, and rules both in heaven and in earth according to his will; to entreat his mercy, whose mercies are manifold, and not plead any merits of their own; and that he would, in compassion to them, and the lives of others that were in danger, make known this secret of the king's dream, and the interpretation of it; which could never be found out by the sagacity of men, or by any art they are masters of: this Daniel requested of them, as knowing that it was their duty and interest, as well as his, to unite in prayer unto God on this account, and that the joint and fervent prayer of righteous men avails much with him:

*that Daniel and his fellows should not perish with the rest of the wise men of Babylon*; which they were in danger of: this was the mercy they were to implore, being in distress, and this the interest they had in this affair; a strong argument to induce them to it.

**Ver. 19.** *Then was the secret revealed unto Daniel in a night vision*, etc.] That is, after Daniel and his companions had importunately sought the Lord by prayer, the secret of the king's dream, and the interpretation of it, were made known to Daniel, and to him only; he being the person designed in Providence to be raised to great honour and dignity by means of it; this was done either the same night, or the night following, and, as some think, in a dream, and that he dreamed the same dream Nebuchadnezzar did, which he remembered, though the king forgot it; or, however, the same image was represented, to him, whether sleeping or waking, and the meaning of it given him:

*then Daniel blessed the God of heaven*: gave thanks to him, that he had heard his prayer, and indulged him in his request; which thanksgiving, blessing, or praise, is expressed in the following words:



**Ver. 20.** *Daniel answered and said*, etc.] That is, he began his prayer, as Jacchiades observes, or his thanksgiving, and expressed it in the following manner:

*blessed be the name of God for ever and ever*: a form of blessing God, or a wish that he may be blessed by men for evermore; for there is that in his name, in his nature, in his perfections, and in his works, which require that praise be given him now, and to all eternity:

*for wisdom and might are his*; “wisdom” in forming the scheme of things, and “might” or power in the execution of them; “wisdom” in revealing the secret of the dream to Daniel, and “might” to accomplish the various events predicted in it: for what Daniel here and afterwards observes has a very peculiar regard to the present affair, for which his heart was warm with gratitude and thankfulness.

**Ver. 21.** *And he changeth the times and the season*, etc.] Not only of day and night, summer and winter, and times and seasons of prosperity and adversity; but all the changes and revolutions in states and kingdoms, in all times and ages, are from him; and particularly those pointed at in the following dream, in the Babylonian, Persian, Grecian, and Roman monarchies:

*he removeth kings, and setteth up kings*; he is King of kings, and Lord of lords; by him they reign, and continue on their thrones, as long as he pleases; and then he removes them by death or otherwise, and places others in their stead; and who are sometimes raised from a low estate; and this he does in the ordinary course of Providence; (see <sup>15716</sup> Psalm 75:6,7) and particularly Daniel might have in view the removal of the Babylonian monarchs, and setting up kings of the race of the Medes and Persians; and then the degrading them, and advancing the Grecians to the height of monarchy; and then reducing of them, and raising the Romans to a greater degree of power and authority; and at last crushing them all in their turns, to make way for the kingdom of his Son:

*he giveth wisdom to the wise, and knowledge to them that know understanding*: an increase of wisdom and knowledge, to wise politicians and counsellors of state, to form wise schemes of peace or war, to make wise laws, and govern kingdoms in a prudent manner; and to wise master builders or ministers of the word, to speak the wisdom of God in a mystery, to diffuse the knowledge of Christ everywhere, and make known



the mysteries of grace to the sons of men; particularly to Daniel and his companions, who were wise and knowing men, the interpretation of the king's dream.

**Ver. 22.** *He revealeth the deep and secret things*, etc.] The purposes of his own heart, which are the deep things of God, and the secrets that belong to him, and which are opened in providence by the execution of them; the “*arcana imperii*”, or secrets of state, committed to men designed for government; the secrets or mysteries of grace, the deep things of the Gospel, made known to Gospel ministers; and particularly the deep and impenetrable secret of the king's dream, and the interpretation of it, revealed to Daniel:

*he knoweth what is in the darkness*; the actions of men committed in darkness; the schemes that are drawn in the privy councils and cabinets of princes; yea, the thoughts of men's hearts, which he in the utmost recesses of them, as well as their dreams in the night season; and particularly this of the king's, and which must have been buried in darkness, had he not revealed it:

*and the light dwelleth with him*; he is light itself, and the Father of lights; the light of nature, grace, and glory, is with him, and from him; the light of the word, the light of prophecy, and the light of the glorious Gospel; and also the Light of the world, the sun of righteousness, the Messiah; and of him some of the ancient Jews interpret this passage. R. Aba Serungia<sup>f87</sup>, mentioning this passage, “and the light dwelleth with him”, adds, this is the King Messiah, as it is said, “arise, shine”, etc.; and his commentator<sup>f88</sup> observes, that the sense of it is, he (God) retains the Messiah with himself, and does not send him forth unto us; (see <sup><94B></sup>Psalm 43:3), and elsewhere<sup>f89</sup>, in answer to the question, what is the name of the Messiah? among others, this is said, his name is Light, as it is said, “and the light dwelleth with him”: and this is a name that is often given to Christ, and he takes to himself in the New Testament; (see <sup><400></sup>John 1:7-9 3:19 8:12 9:5 12:35,46) where he is called the “Light”, that Light, the true Light, and the Light of the world; as he is both of Jews and Gentiles, even of all his people throughout the world: indeed, the light of nature, which every man has, is from him, as the Creator of all; and the light of grace, and the increase of it, which any are favoured with, is given by him; and all the light of knowledge in divine things, and of spiritual joy and comfort, beams from him the sun of righteousness: the light of the latter day, which will be so

very great, as to be as the light of seven days, and to make the sun and moon unnecessary in a figurative sense, will be owing to him; as well as all that light of life and glory, the saints shall possess to all eternity, will be communicated through him: and Christ, who is this light, “dwells” with God; he who is the same with the divine Word, was with God, and dwells with him to all eternity; in the fulness of time this Word or Light was made flesh, or was clothed with it, and dwelt with men; when it was, that became a light into the world, of which he often speaks; and having done his work, ascended to heaven, and now dwells with God in human nature; and will come again, and dwell with men on earth a thousand years, when he will be the light of the New Jerusalem state; and, after that, will take his people with him to heavens, and dwell with God, and they with him, for evermore. This shows that this Light, or the divine “Logos”, is a person distinct from God the Father, with whom he dwells; that he is an eternal one, God never being without this Light and Word; and that he is all abiding light to his saints, and will be for evermore.

**Ver. 23.** *I thank thee, and praise thee, O thou God my fathers*, etc.] His remote ancestors, Abraham, Isaac, and Jacob, and more near progenitors, to whom God had made promises, and revealed his secrets in time past, and still continued his favours to Daniel; for which he was abundantly thankful, and owned and confessed the goodness of God to him, and praised him on account of it:

*who hast given me wisdom and might*; or “strength”<sup>f90</sup>; courage and fortitude of mind, to go in to the king when in his fury, to promise to show his dream, and the interpretation of it; and strength of faith in prayer to God to obtain it, and who gave him wisdom to know it: Jacchiades interprets this might of power to save his own life, and the life of others:

*and hast made known unto me now what we desired of thee*; for though it was only made known to Daniel, yet it was in consequence of the united prayers of him and his companions, to which he ascribes it; which shows his great modesty and humility, not to attribute it to his own prayer, and the interest he had in God, as a God hearing prayer:

*for thou hast now made known unto us the king’s matter*; or “word”<sup>f91</sup>; which he required of the wise men, namely, his dream, and the interpretation of it; this being made known to Daniel, he communicated it to his friends.

**Ver. 24.** *Therefore Daniel went in unto Arioch,* etc.] Into his apartments at court, or wherever he was in quest of the wise men, of which Daniel had knowledge; this he did as soon as the secret was revealed to him, though not before he had given thanks to God:

*whom the king had ordained to destroy the wise men of Babylon;* this is a description of Arioch, from the office assigned him by King Nebuchadnezzar, who had appointed him to see this his will and pleasure accomplished:

*he went and said thus unto him, destroy not the wise men of Babylon:* that is, do not go on to destroy them, for some he had destroyed; this Daniel said, not from any special love he bore them, though some of them might have been his preceptors in the language and literature of the Chaldeans, and so he might have a natural affection for them, and indeed might say this out of common humanity; but this did not arise from any love he had to their wicked arts, which he abhorred, but from love of justice; for, however wicked these men might be, or however deserving of death on other accounts, yet not on this account, for not doing what was impossible for them to do:

*bring me in before the king, and I will show unto the king the interpretation;* that is, of the dream, and that itself: by this it seems that Daniel, as yet, was not so well known at court, nor of so much esteem and authority there, as to go in to the king of himself, but needed one to introduce him; and which confirms what has been supposed on (<sup>2016</sup>Daniel 2:16).

**Ver. 25.** *Then Arioch brought in Daniel before the king in haste,* etc.] As knowing how impatient the king was to have his dream, and the interpretation of it, told him; and how pleasing this would be to him, and be a means of ingratiating and establishing him in his affections, as well as for the sake of saving the lives of the wise men:

*and said thus unto him, I have found a man of the captives of Judah:* as if he had made it his business to inquire after a man capable of answering the king's demands; whereas he sought after Daniel at first, not for this purpose, but to destroy him; and now Daniel made his application to him for introduction to the king, and was not looked after by Arioch; but he here did as courtiers do, make the most of everything to their own advantage, to insinuate themselves into the favour of princes: it looks by

this as if Arioch did not know of Daniel's having been with the king before, and of the promise he had made him; that granting him time, he would satisfy him in the matter requested, which he was now ready to do, as he had told Arioch; and therefore he adds,

*that will make known unto the king the interpretation;* that is, of his dream.

**Ver. 26.** *The king answered and said to Daniel, whose name was Belteshazzar,* etc.] The name given him by the prince of the eunuchs, (<sup>(2000)</sup>Daniel 1:7), and by which he was known to Nebuchadnezzar; and very likely he called him now by this name, which is the reason of its being mentioned:

*art thou able to make known unto me the dream which I have seen, and the interpretation thereof?* this he said, either as doubting and questioning, or as admiring that one so young should be able to do that, which his seniors, the wise men in Babylon, could not do; or he put this question, as impatient to hear what he must expect from him, whether the performance of his promise, or such an answer as the wise men had given him.

**Ver. 27.** *Daniel answered in the presence of the king,* etc.] Boldly, and without fear:

*and said, the secret which the king hath demanded:* so he calls it, to show that it was something divine, which came from God, and could only be revealed by him, and was not to be found out by any art of man:

*cannot the wise men, the astrologers, the magicians, the soothsayers show unto the king;* this he premises to the revelation of the secret, not only to observe the unreasonableness of the king's demand upon them, and the injustice of putting men to death for it; but that the discovery of the whole might appear to be truly divine, and God might have all the glory; it being what no class of men whatever could ever have made known unto him. The last word, rendered "soothsayers"<sup>f92</sup>, is not used before; the Septuagint version leaves it untranslated, and calls them Gazarenes; and so Saadiah says, it is the name of a nation or people so called; but Jarchi takes them to be a sort of men that had confederacy with devils: the word signifies such that "cut" into parts, as the soothsayers, who cut up creatures, and looked into their entrails, and by them made their judgment of events; or as the astrologers, who cut and divide the heavens into parts, and by them divide future things; or determine, as Jacchiades says, what shall befall men; for the word is used also in the sense of determining or decreeing; hence,

Saadiah says, some interpret it of princes, who by their words determine the affairs of kingdoms: by some it is rendered “fatalists”<sup>f93</sup>, who declare to men what their fate will be; but neither of these could show this secret to the king.

**Ver. 28.** *But there is a God in heaven that revealeth secrets*, etc.] By this Daniel meant to inform the king that there was but one God, in opposition to the notion of polytheism, that obtained among the Heathens; that this one God is in heaven, and presides over all persons and things on earth; and that to him alone belongs the revelation of secrets, and not to Heathen gods, or to any magician, astrologer, etc.; and of this kind was the king’s dream, a secret impenetrable by men:

*and maketh known to the king Nebuchadnezzar what shall be in the latter days*: in the latter days of his monarchy, which should be subverted, and succeeded by another; and in ages after that, during the Persian, Grecian, and Roman monarchies; and in the days of the Messiah, even in the latter of his days:

*thy dream, and the visions of thy head upon thy bed, are these*; which were of God, and of great importance; and, that the king might observe it, Daniel introduces these words with what goes before, and says what follows:

**Ver. 29.** *As for thee, O king*, etc.] So far as thou hast any concern in this matter, or with respect to thee, the following was thy case; these the circumstances and situation in which thou wert:

*thy thoughts came into thy mind upon thy bed, which should come to pass hereafter*; as he lay on his bed, either sleeping or waking, very probably the latter, his thoughts were employed about this great monarchy he had erected, and what would be the issue of it; and was very desirous of knowing what successors he should have in it, and how long it would continue, and what would be the fate of it; when he fell asleep upon this, and had a dream agreeable to his waking thoughts:

*and he that revealeth secrets*: a periphrasis of the God of heaven, as in the preceding verse:

*maketh known unto thee what shall come to pass*; this he did by the dream he gave him, though he had forgot it; and now by restoring that, and the interpretation of it, by Daniel.

**Ver. 30.** *But as for me*, etc.] As to the part I have in this affair, I can ascribe nothing to myself; it is all owing to the God of heaven, the recovery of the dream, and its interpretation:

*this secret is not revealed to me for any wisdom that I have more than any living*; not that he thought or affirmed that he had more wisdom than any man living, as the Vulgate Latin version and others suggest; but as the king might think he had, by revealing this secret to him, and that it was owing to that; but that he had not such wisdom, and, whatever he had, which was the gift of God, it was not through that, or any sagacity and penetration into things he was master of, superior to others, that it was revealed to him; and therefore would not have it placed to any such account; this he said in great modesty, and in order to set the king right, and that God might have all the glory:

*but for their sakes that shall make known the interpretation to the king*; meaning not only himself, and his companions concerned with him, that they might be promoted to honour and dignity, but the whole body of the Jews in captivity, with which they were in connection; that they might meet with more civil and kind treatment, for the sake of the God they worshipped, who revealed this secret to the king: or, “but that they might make known”, etc.<sup>f94</sup>; the three Persons in the Godhead, as some; the angels, as others; the ministers of God, as Aben Ezra: or rather it may be rendered impersonally,

*but that the interpretation might be made known to the king*<sup>f95</sup> as by the Vulgate Latin, as it follows:

*and that thou mightest know the thoughts of thy heart*; both what they were, which were forgotten, and the meaning of them.

**Ver. 31.** *Thou, O king, sawest*, etc.] Or, “wast seeing”<sup>f96</sup>; not with the eyes of his body, but in his fancy and imagination; as he was dreaming, he thought he saw such an appearance, so it seemed to him, as follows:

*and behold a great image*; or, “one great image”<sup>f97</sup>; not painted, but a massive statue made of various metals, as is afterwards declared: such, though not so large as this, as the king had been used to see, which he had in his garden and palace, and which he worshipped; but this was of a monstrous size, a perfect colossus, and but one, though it consisted of various parts; it was in the form of a great man, as Saadiah and Jacchides observe; and represented each of the monarchies of this world governed by

men; and these being expressed by an image, show how vain and delusory, how frail and transitory, are the kingdoms of the earth, and the glory of them:

*this great image, whose brightness was excellent, stood before thee*: right over against him, and near him, as he thought; so that he had a full view of it, and saw it at its full length and size, and its dazzling lustre, arising from the various metals of gold, silver, brass, and iron, it was made of; which was exceeding bright, and made it look very majestic:

*and the form thereof was terrible*; either there was something in the countenance menacing and horrid; or the whole form, being so gigantic, struck the king with admiration, and was even terrible to him; and it may denote the terror that kings, especially arbitrary and despotic ones, strike their subjects with.

**Ver. 32.** *This image's head was of fine gold*, etc.] The prophet begins with the superior part of this image, and descends to the lower, because of the order and condition of the monarchies it represents: this signifies the Babylonian monarchy, as afterwards explained; called the "head", being the first and chief of the monarchies; and compared to "fine gold", because of the glory, excellency, and duration of it:

*his breast and his arms of silver*; its two arms, including its hands and its breast, to which they were joined, were of silver, a metal of less value than gold; designing the monarchy of the Medes and Persians, which are the two arms, and which centred in Cyrus, who was by his father a Persian, by his mother a Mede; and upon whom, after his uncle's death, the whole monarchy devolved:

*his belly and his thighs of brass*; a baser metal still; this points at the Macedonian or Grecian monarchy, set up by Alexander, signified by the "belly", for intemperance and luxury; as the two "thighs" denote his principal successors, the Selucidae and Lagidae, the Syrian and Egyptian kings; and these of brass, because of the sounding fame of them, as Jerom.

**Ver. 33.** *His legs of iron*, etc.] A coarser metal than the former, but very strong; and designs the strong and potent monarchy of the Romans, the last of the four monarchies, governed chiefly by two consuls: and was divided, in the times of Theodosius, into the eastern and western empire, which may be signified by the two legs:

*his feet part of iron and part of clay*<sup>f98</sup>; or some “of them of iron, and some of them of clay” that is, the ten toes of the feet, which represent the ten kingdoms the western empire was divided into, some of which were potent, others weak; for this cannot be understood of the same feet and toes being a mixture, composed partly of one, and partly of the other; since iron and clay will not mix together, (<sup>20B</sup>Daniel 2:43) and will not agree with the form of expression. Jerom interprets this part of the vision of the image to the same sense, who lived about the time when it was fulfilling; for in his days was the irruption of the barbarous nations into the empire; who often speaks of them in his writings<sup>f99</sup>, and of the Roman empire being in a weak and ruinous condition on the account of them. His comment on this text is this,

“the fourth kingdom, which clearly belongs to the Romans, is the iron that breaks and subdues all things; but his feet and toes are partly iron, and partly clay, which is most manifestly verified at this time; for as in the beginning nothing was stronger and harder than the Roman empire, so in the end of things nothing weaker; when both in civil wars, and against divers nations, we stand in need of the help of other barbarous people.”

And whereas he had been blamed for giving this sense of the passage, he vindicates himself elsewhere by saying<sup>f100</sup>,

“if, in the exposition of the image, and the difference of its feet and toes, I interpret the iron and clay of the Roman kingdom, which the Scripture foreshows should be first and then weak, let them not impute, it to me, but to the prophet; for so we must not flatter princes, as that the truth of the holy Scriptures should be neglected; nor is the general disputation of one person an injury;”

that is, of any great moment to the government.

**Ver. 34.** *Thou sawest till that a stone was cut out without hands*, etc.] Or, “wast seeing”<sup>f101</sup>; the king continued looking upon the image that stood before him, as he thought, as long as he could see it, till he saw a “stone”: an emblem of the Messiah, as it often is in Scripture, (<sup>04B</sup>Genesis 49:24 <sup>1B2</sup>Psalms 118:22 <sup>20B4</sup>Isaiah 8:14 28:16 <sup>30B</sup>Zechariah 3:8), because of his strength, firmness, and duration; and so it is interpreted here by many Jewish writers, ancient and modern, as well as by Christians; and also of his kingdom, or of him in his kingly office; (see <sup>20B4</sup>Daniel 2:44). In an ancient



book<sup>f102</sup> of theirs, written by R. Simeon Ben Jochai, the author interprets this stone, cut out of the mountain without hands, to be the same with him who in (~~042b~~ Genesis 49:24), is called the Shepherd and Stone of Israel; as it is by Saadiah Gaon, a later writer; and in another of their writings<sup>f103</sup>, reckoned by them very ancient, it is said, that the ninth king (for they speak of ten) shall be the King Messiah, who shall reign from one end of the world to the other, according to that passage, “the stone which smote the image”, etc. (~~212b~~ Daniel 2:35) and in one of their ancient Midrashes<sup>f104</sup>, or expositions, it is interpreted of the King Messiah: and so R. Abraham Seba<sup>f105</sup>, on those words, “from thence is the Shepherd, the Stone of Israel”, (~~042b~~ Genesis 49:24); observes, the King Messiah does not come but by the worthiness of Jacob, as it is said, “thou sawest, till that stone cut out without hands, because of Jacob”. This is said to be “cut out without hands”; that is, the hands of men, as Saadiah and Jacchiades explain it; not cut out by workmen, as stones usually are out of quarries; but was taken out by an unseen hand, and by invisible power, even purely divine: this may point at the wondrous incarnation of Christ, who was made of a woman, of a virgin, without the help of a man, by the power of God; (see ~~582b~~ Hebrews 8:2 9:11), and at his kingdom, which was like a single stone at first, very small, and was cut out and separated from the world, and set up and maintained, not by human, but divine power, and being of a spiritual nature, (~~442b~~ 2 Corinthians 5:1 ~~502b~~ Colossians 2:11):

*which smote the image upon his feet that were of iron and clay, and brake them to pieces*; this seems to represent this image as in a plain, when, from a mountain hanging over it, a stone is taken by an invisible hand, and rolled upon it; which falling on its feet, breaks them to pieces, and in course the whole statue falls, and is broken to shivers; this respects what is yet to be done in the latter day, when Christ will take to himself his great power, and reign, and subdue, and destroy the ten kings or kingdoms that are given to antichrist, and him himself, and the remainder of the several monarchies, and in which they will all end.

**Ver. 35.** *Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together*, etc.] The feet, the basis of the image, being broken, the whole body of it fell, and with its own weight was broken to pieces; an emblem this of the utter dissolution of all the monarchies and kingdoms of the earth, signified by these several metals:

*and became like the chaff of the summer threshing floors;* which is exceeding small and light:

*and the wind carried them away, that no place was found for them;* for the several metals, and the monarchies signified by them, which were no more: the allusion is to the manner of winnowing corn in the eastern countries upon mountains, when the chaff was carried away by the wind, and seen no more:

*and the stone that smote the image became a great mountain, and filled the earth;* Christ's kingdom, from small beginnings, has increased, and will more and more, until the whole earth is subject to it: this began to have its accomplishment in the first times of the Gospel, especially when the Roman empire, as Pagan, was destroyed by Constantine, and the kingdom of Christ was set up in it; and it received a further accomplishment at the time of the Reformation, when Rome Papal had a deadly blow given it, and the Gospel of Christ was spread in several nations and kingdoms; but it will receive its full accomplishment when both the eastern and western antichrists shall be destroyed, and the kingdoms of this world shall become the Lord's and his Christ's, (~~Gen~~ Revelation 11:15).

**Ver. 36.** *This is the dream,* etc.] Which Nebuchadnezzar dreamed, but had forgot, and was now punctually and exactly made known to him; for the truth of which he is appealed unto; for, no doubt, by this account, the whole of his dream, and every circumstance of it, were brought to his mind:

*and we will tell the interpretation thereof before the king;* for though both the dream, and the interpretation of it, were only revealed to Daniel; yet he joins his companions with him, partly because they were now present, and chiefly because they were assisting to him in prayer for it.

**Ver. 37.** *Thou, O king, art a king of kings,* etc.] Having many kings subject and tributary to him, or would have; as the kings of Judah, Ammon, Moab, and others, and who were even his captives and prisoners; (see ~~Gen~~ Jeremiah 52:32). Jarchi and Saadiah join this with the next clause, "the God of heaven", and interpret it of him thus, thou, O King Nebuchadnezzar, "the King of kings, who is the God of heaven, hath given unto thee", etc.; so some in the Talmud understand it of God<sup>f106</sup>; but this is contrary to the accents:

*for the God of heaven hath given thee a kingdom, power, and strength, and glory*; that is, a very powerful, strong, and glorious kingdom, famous for its mighty armies, strong fortresses, and great riches, from all which the king had great honour and glory; and this he had not by his ancestors, or his own military skill and prowess, but by the favour and gift of God.

**Ver. 38.** *And wheresoever the children of men dwell*, etc.] Not in every part of the habitable world, but in every part of his large dominion inhabited by men:

*the beasts of the field, and the fowls of the heaven, hath he given into thine hand*; all parks, chases, and forests (so that none might hunt or hawk without his permission), as well as the persons and habitations of men, were at his dispose; showing the despotic power and sovereign sway he had over his subjects:

*and hath made thee ruler over all*: men, beasts, and fowl: he not only conquered the Egyptians, Tyrians, and Jews, and other nations about them; but, according to Megasthenes<sup>f107</sup> he exceeded Hercules in strength, and conquered Lybia and Iberia, and carried colonies of them into Pontus; and, as Strabo<sup>f108</sup> says, carried his arms as far as the pillars of Hercules:

*thou art this head of gold*; or who was represented by the golden head of the image he had seen in his dream; not he personally only, but his successors Evilmerodach and Belshazzar, and the Babylonish monarchy, as possessed by them; for this refers not back to the Assyrian monarchy, from the time of Nimrod, but to its more flourishing condition in Nebuchadnezzar and his sons; called a “head”, because the first of the monarchies; and golden, in comparison of other kingdoms then in being, and because of the riches of it, which the Babylonians were covetous of; hence Babylon is called the golden city, (<sup>2340</sup>Isaiah 14:4) and it may be, because not so wicked and cruel to the Jews as the later monarchies were: from hence the poets have been thought by some to have taken their notion of the golden, silver, and iron ages, as growing worse and worse; but this distinction is observed by Hesiod, who lived many years before this vision was seen.

**Ver. 39.** *And after thee shall arise another kingdom inferior to thee*, etc.] This is the kingdom of the Medes and Persians, signified by the breasts and arms of silver, an inferior metal to gold; this rose up, not immediately after the death of Nebuchadnezzar, but after his successors, when Belshazzar his

grandson was slain, and Babylon taken by Cyrus; now though this monarchy was as large at the first as the Babylonish monarchy, nay, larger, as it had Media and Persia added to it, new conquests made by Cyrus, and was as rich and as opulent in his times; yet in later kings it shrunk much, in its peace and prosperity, grandeur and glory, as in the times of Cambyses and the Magi; and especially in the reigns of Cyrus the younger, and of Artaxerxes Mnemon; and at last ceased in Darius Codomannus, conquered by Alexander; and was worse than the former monarchy, being more cruel under some of its princes to the people of the Jews:

*and another third kingdom of brass*: this is the Grecian monarchy, which succeeded the Persian, and therefore called the third kingdom, and is signified by the belly and thighs of brass of the image (see Gill on ~~“2013”~~ Daniel 2:32”);

*which shall bear rule over all the earth*; not the land of Israel, as Saadiah restrains it, but the whole world, as Alexander did, at least in his own opinion; who thought he had conquered the whole world, and wept because there was not another to conquer; and it is certain he did subdue a great part of it. Justin<sup>f109</sup> says,

“that when he was returning to Babylon from the uttermost shores of the sea, it was told him that the embassies of the Carthaginians and other cities of Africa, and also of Spain, Sicily, France, Sardinia, and some out of Italy, were waiting for his coming; the terror of his name so struck the whole world, that all nations complimented him as their king destined for them.”

And Pliny reports<sup>f110</sup> of Macedonia, that

“it formerly (that is, in the times of Alexander) governed the world; this (says he) passed over Asia, Armenia, Iberia, Albania, Cappadocia, Syria, Egypt, Taurus, and Caucasus; this ruled over the Bactrians, Medes, and Persians, possessing the whole east; this also was conqueror of India.”

**Ver. 40.** *And the fourth kingdom shall be strong as iron*, etc.] This is not the kingdom of the Lagidae and Seleucidae, the successors of Alexander, as some have thought; for these are designed by the thighs in the third kingdom; and, besides, the kingdom of Christ was to arise in the time of this fourth kingdom, which it did not in that; nor the kingdom of Gog, or the empire of the Turks, as Saadiah, Aben Ezra, and Jarchi; but the Roman

empire, which is compared to iron for its strength, firmness, and duration in itself; and for its power over other nations; and also for its cruelty to the Jews above all others, in utterly destroying their city, temple, and nation:

*forasmuch as iron breaketh in pieces and subdueth all things*; so this kingdom has subdued and conquered all others; not the Jews only, but the Persians, Egyptians, Syrians, Africans, French, Germans, yea, all the world:

*and as iron that breaketh*, or “even as iron breaketh all these”,

*shall it break in pieces, and bruise*; all nations and kingdoms; hence Rome has been called the mistress of the world, and its empire in Scripture is called the whole world, (~~411~~Luke 2:1 ~~678~~Revelation 17:18).

**Ver. 41.** *And whereas thou sawest the feet and toes, part of potter’s clay, and part of iron*, etc.] That is, some of the toes of the feet were of iron, and others of them of clay: these toes, which are ten, as the toes of men are, design the ten kings or kingdoms, into which the western Roman empire was divided, by the coming in of the Goths, and Hunns, and Vandals, into it; and are the same with the ten horns of the beast, and the ten kings which gave their kingdoms to it, (~~601~~Revelation 13:1 17:12,13,17), (see Gill on “~~2072~~Daniel 7:24”), some of which were strong like iron, and continued long; others were like clay, and of a less duration:

*the kingdom shall be divided*; which some understand of the division of it into the eastern and western empires; but rather it means the division of the latter into the ten kingdoms, set up in it by the barbarous nations. Abarbinel and Jacchiades interpret it of the Roman empire being divided into Mahometans and Christians, very wrongly:

*but there shall be in it of the strength the iron, forasmuch as thou sawest the iron mixed with miry clay*; notwithstanding this irruption and inundation of the northern nations into the empire; yet still retained, something of the strength and power of the old Romans, which were mingled among those barbarous nations, comparable to miry clay.

**Ver. 42.** *And as the toes of the feet were part of iron and part of clay*, etc.] Or some of them of iron, and so were strong and powerful, as some of these kingdoms were; and some of clay, and so were weak and easily crushed, and did not stand long:

*so the kingdom shall be partly strong, and partly broken*; this is not unfitly interpreted by some of the two fold power which has prevailed in these ten kingdoms, through the policy of the pope of Rome, the secular and ecclesiastic power; the latter often encroaching upon and prevailing over the other, which has tended to the weakening of these states.

**Ver. 43.** *And whereas thou sawest iron mixed with miry clay*, etc.] That is, iron among the clay; otherwise iron and clay will not mix and cement together, as is affirmed in the latter part of the verse; but as some of these toes were of iron, and others of clay, or some part of them were iron, and some part of them of clay,

*they shall mingle themselves with the seed of men*; the Romans shall mix with people of other and many nations that shall come in among them, and unite in setting up kingdoms; or these kingdoms set up shall intermarry with each other, in order to strengthen their alliances, and support their interests: thus France, Spain, Portugal, and other nations; those of the royal families marry with each other, with such views:

*but they shall not cleave one to another, even as iron is not mixed with clay*; and yet these ties of marriage and of blood shall not cause them to cleave to and abide by one another; but ambition and worldly interests will engage them to take part with each other's enemies, or to go to war with one another, to the weakening and hurting each other; and thus the potsherds of the earth will dash one another to pieces; and those who are more powerful, like the iron, will trample the weaker like miry clay under their feet.

**Ver. 44.** *And in the days of these kings*, etc. Not of the Babylonian, Persian, and Grecian kings; nor, indeed, of the old Roman kings, or emperors; but in the days of these ten kings, or kingdoms, into which the Roman empire is divided, signified by the ten toes, of different power and strength. Indeed the kingdom of Christ began to be set up in the times of Augustus Caesar, under whom Christ was born; and of Tiberius, under whom he was crucified; and was continued and increased in the reigns of others, until it obtained very much in the times of Constantine; and, after it suffered a diminution under the Papacy, was revived at the Reformation; but will not be set up in its glory until Christ has overcome the ten kings, or kingdoms, and put it into their hearts to hate and burn the antichristian whore; and when she and all the antichristian states will be destroyed by the pouring out of the vials: and then in their days

*shall the God of heaven set up a kingdom which shall never be destroyed;* this is the kingdom of the Messiah, as is owned by both ancient and modern Jews: so it is said in an ancient book<sup>f111</sup> of theirs,

“in the time of the King Messiah, Israel shall be one nation in the earth, and one people to the holy blessed God; as it is written, in the days of these kings shall the God of heaven set up a kingdom, etc.”;

and in another of their writings<sup>f112</sup>, esteemed very ancient, it is said,

“the Ishmaelites shall do fifteen things in the earth in the last days; the last of which mentioned is, they shall erect an edifice in the temple; at length two brothers shall rise up against them, and in their days shall spring up the branch of the Son of David; as it is said, in the days of these kings, etc.”;

and both Jarchi and Aben Ezra interpret this kingdom of the kingdom of the Messiah; and so Jacchiades, a much later writer, says the last kingdom is that of the Messiah: and another modern Jewish writer says<sup>f113</sup>, in the time of the King Messiah there shall be but one kingdom, and but one King; and this the King, the true Messiah; but the rest of the kingdoms and their kings shall not subsist in his time; as it is written, “in the days of these kings etc.”; which kingdom is no other than his church on earth, where he reigns; has his throne; holds forth his sceptre; gives out his laws, and is obeyed: and, though this is already in the world, yet it is not so visible, stable, and glorious, as it will be at the close of the fourth monarchy, which is meant by its being set up, confirmed, and established; and this will be done by the God of heaven, the Maker and possessor of it, and who dwells in it, and rules there, and over all the earth; and therefore Christ’s church, or kingdom, is often called the kingdom of heaven; and when it is thus established, it will ever remain visible; its glory will be no more eclipsed; and much less subverted and overthrown, by all the powers of earth and hell. Christ was set up as King from everlasting, and the elect of God were appointed and given him as a kingdom as early; and in and over these he reigns by his Spirit and grace in time, when they are effectually called, and brought into subjection to him; these are governed by laws of his making: he is owned by them as their Lord and King, and they yield a ready and cheerful obedience to his commands, and he protects and defends them from their enemies; and such a kingdom Christ has always had from the beginning of the world: but there was a particular time in which it was to



be set up in a more visible and glorious manner: it was set up in the days of his flesh on earth, though it came not with observation, or was attended with outward pomp and grandeur, it being spiritual, and not of this world; upon his ascension to heaven it appeared greater; he was made or declared Lord and Christ, and his Gospel was spread everywhere: in the times of Constantine it was still more glorious, being further extended, and enjoying great peace, liberty, and prosperity: in the times of Popish darkness, a stop was put to the progress of it, and it was reduced into a narrow compass; at the Reformation there was a fresh breaking of it out again, and it got ground in the world: in the spiritual reign it will be restored, and much more increased, through the Gospel being preached, and churches set up everywhere; and Christ's kingdom will then be more extensive; it will be from sea to sea and from the river to the ends of the earth; it will be more peaceable and prosperous; there will be none to annoy and do hurt to the subjects of it; it will be no more subject to changes and revolutions, but will be in a firm and stable condition; it will be established upon the top of the mountains, and be more visible and glorious, which is here meant by its being "set up": especially this will be the case in the Millennium state, when Christ shall reign before his ancients gloriously and they shall reign with him; and this will never be destroyed, but shall issue in the ultimate glory; for now all enemies will be put under the feet of Christ and his church; the beast and false prophet will be no more; and Satan will be bound during this time, and after that cast into the lake of fire and brimstone, with all the wicked angels and men:

*and the kingdom shall not be left to another people*; as the Babylonian monarchy to the Medes and Persians; the Persian monarchy to the Greeks; and the Grecian monarchy to the Romans; but this shall not be left to a strange people, but shall be given to the saints of the most High; (see ~~2072~~ Daniel 7:27):

*but it shall break in pieces and subdue all these kingdoms*; the Babylonian, Persian, Grecian, and Roman; the three former in the latter, which has swallowed them up; besides, the rest of these monarchies, which are all signified by beasts in an after prophecy, are said still to live, though their dominion is taken away, (~~2072~~ Daniel 7:12), the same nations are in being, though not as monarchies, and have not the same denomination, and are in other hands; now these, and whatsoever kingdoms shall exist, when this shall be set up, shall be either broke to pieces, and utterly destroyed, or become subject to it; (see ~~4654~~ 1 Corinthians 15:24):



*and it shall stand for ever*: throughout time in this world, and to all eternity in another; it will be an everlasting kingdom; which is interpreted by Irenaeus<sup>f114</sup>, an ancient Christian writer in the second century, of the resurrection of the just; his words are,

“the great God hath signified by Daniel things to come, and he hath confirmed them by the Son; and Christ is the stone which is cut out without hands, who shall destroy temporal kingdoms, and bring in an everlasting one, which is the resurrection of the just; for he saith, the God of heaven shall raise up a kingdom which shall never be destroyed;”

this is the first resurrection, which brings on the personal reign, in which the righteous shall reign with him a thousand years; (see ~~6615~~ Revelation 20:5,6).

**Ver. 45.** *Forasmuch as thou sawest that the stone was cut out of the mountain without hands*, etc.] (see Gill on “~~2124~~ Daniel 2:34”)

*and that it brake in pieces the iron, the brass, the clay, the silver, and the gold*; of which the image was made he had seen in his dream; and which represented the several monarchies of the world in succession, and described their nature, condition, and circumstances, and the ruin of them; (See Gill on “~~2125~~ Daniel 2:35”)

*the great God hath made known to the king what shall come to pass hereafter*; after his own death, and in his own monarchy; and what will be the fate of succeeding ones; what will come to pass in each of the ages of time, and what will be done in the last days; what an everlasting kingdom there will be, when the kingdoms of this world shall be no more; and this the “great” God, who is great in knowledge as well as power, made known to him, which none else could; and by which he appears to be great, and above all gods, as Nebuchadnezzar afterwards owns; and which Daniel here suggests to him; (see ~~2361~~ Isaiah 45:21 46:9,10):

*and the dream is certain, and the interpretation thereof sure*; this is certainly the dream the king had dreamed, for the truth of which he appeals to him; and the interpretation of it given would be most surely and faithfully accomplished, on which he might depend; for since the dream had been so distinctly related to him, he had no room to doubt of the true interpretation of it.

**Ver. 46.** *Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel,* etc.] Imagining there was something of divinity in him, that he could so exactly tell him his dream, which was past and gone; and give him the interpretation of it, respecting things to come, which he concluded none but God could do; and therefore, after the manner of the eastern people, threw himself prostrate to the earth, with his face to it, and gave religious adoration to Daniel; for that this cannot be understood of mere civil respect appears by his following orders; and had he not thought that Daniel was something more than a man, he, a proud monarch, would never have behaved in this manner to him; but, being struck with amazement at the relation of the dream, and the interpretation of it, he forgot what both he and Daniel were; the one a mighty king, the other a mere man, a servant, yea, a captive: this shows that he was not exasperated at the account of the fall of his monarchy, as might have been expected, but was filled with wonder at the revelation made:

*and commanded that they should offer an oblation and sweet odours unto him;* rising from the ground, he gave orders to his servants about him, some of whom might be the priests of Bel, that they would bring a meat offering, and incense with it, and offer them to him as to a god; but, though this was ordered, we do not read it was done; for it cannot be thought that Daniel, who had scrupled eating the king's food, and drinking his wine, lest he should be defiled, and afterwards chose rather to be cast into a den of lions than to omit prayer to God, would ever suffer such a piece of idolatrous worship to be paid to him; and though he could not hinder the king's prostration and adoration, which were very sudden; yet it is highly probable he reasoned with the king upon it, and earnestly desired that no such undue honours should be paid to him; declaring that this knowledge was not of himself, but of God, to whom the glory ought to be given.

**Ver. 47.** *The king answered unto Daniel,* etc.] By which it appears that Daniel interposed and expostulated with the king, and prevented the oblation to him as a god, and instructed him in the knowledge of the true God he ought to worship; as the following confession of the king more clearly shows:

*and said, of a truth it is, that your God is a God of gods;* the God of Daniel and his companions, and of the people of the Jews, to whom they belonged, is above all gods that are named and worshipped by men: this appeared at this time for the present, though it did not last long, as the

following chapter shows, a most glaring truth; that the God of Israel was above all his gods, and whom his magicians and people worshipped, and above all others:

*and a Lord of kings*; that rules over them, and disposes of them; sets them up and pulls them down at his pleasure; and transfers their kingdoms from one to another, as he learned by the interpretation of his dream, to which he may in this refer:

*and a revealer of secrets, seeing thou couldst reveal this secret*; of the dream, and the interpretation of it; which he could never have done, had not his God been a revealer of secrets, and revealed it to him.

**Ver. 48.** *Then the king made Daniel a great man*, etc.] Advanced him to posts of great honour and dignity he was a great man before in spiritual things, in which he was made great by the Lord; and now he was made a great man in worldly things, through the providence of God; those that honour him he will honour:

*and gave him many great gifts*: gifts great in value, and many in number; rich garments, gold, silver, precious stones, and large estates to support his honour and grandeur; and which Daniel accepted of, not merely for his own use, but to do good with to his poor brethren the Jews in captivity:

*and made him ruler over the whole province of Babylon*; the whole monarchy was divided into several provinces, over each of which was a deputy governor; this of Babylon was the chief of them, Babylon being the metropolis of the empire; the whole government of which, and all belonging to it, was given to Daniel; a proof of the king's high esteem for him:

*and chief of the governors over all the wise men of Babylon*; here was an university consisting of several colleges, over each of which there was a governor, and Daniel was the president of them all; or the principal or chancellor of the university: this office he might accept of, that he might have an opportunity of inculcating true knowledge, and of checking and correcting what was impious and unlawful.

**Ver. 49.** *Then Daniel requested of the king*, etc.] Being in his favour, he improved it to the advantage of his friends, whom he did not forget in his elevated state; but made suit to the king for them to be put into places of trust and honour, which the king listened to:

*and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon;* that is, under Daniel, who was made ruler over it; these were deputies under him, appointed to take care of some affairs, which would have been too troublesome to him, and would have took up too much of his time from court; where he chose to be, to improve his interest on behalf of the church of God. Deuteronomy Dieu thinks, from the use of the word in Chaldee, and from what answers to it in the Arabic language, that it was agriculture, the fruits of the field, and the revenues arising from thence, which these men had the care of: this Daniel got for them; that as they had assisted him in their prayers to God, to obtain the dream, and the interpretation of it, so they might share with him in his honours and profits he had on the account thereof; and probably he might suggest this to Nebuchadnezzar, which the more easily engaged him to grant the request:

*but Daniel sat in the gate of the king;* either as judge there, or to introduce persons into the king's presence: or it may be rendered, "in the king's court"<sup>f115</sup>; he was chief man at court, and always resided there; he was prime minister and privy counsellor: it was usual with the eastern nations to call their court a "port", as the Turks do at this day; the Ottoman court is called "the Port".

# CHAPTER 3

## INTRODUCTION TO DANIEL 3

In this chapter an account is given of a golden image made by Nebuchadnezzar; its size; and where placed, (<sup>210B</sup>Daniel 3:1), a summons to all his princes, governors, and officers, to attend the dedication of it, (<sup>210B</sup>Daniel 3:2,3), a proclamation commanding men of all nations to fall down and worship it, at hearing the sound of music, (<sup>210B</sup>Daniel 3:4-7), an accusation of the Jews to the king, particularly Shadrach, Meshach, and Abednego, for not worshipping it, (<sup>210B</sup>Daniel 3:8-12), the king's sending for them in rage, and threatening to cast them into a fiery furnace if they continued to disobey his will, (<sup>210B</sup>Daniel 3:13-15), their answer, which showed an inflexible resolution at all events not to comply with it, (<sup>210B</sup>Daniel 3:16-18) the king's order to heat the furnace seven times hotter than usual, and cast them into it, which was executed; the consequence of which was, they that cast them in were destroyed through the vehement heat of the furnace, but the three Jews were unhurt, (<sup>210B</sup>Daniel 3:19-23). Nebuchadnezzar's amazement at the sight of four persons, instead of three; and these loose, walking in the midst of the fire without hurt; and one of them like the Son of God, which he observed to his counsellors, (<sup>210B</sup>Daniel 3:24,25), upon which he called to Shadrach, Meshach, and Abednego, to come out of the furnace, which they did in the presence of his princes, governors, and officers, having received not the least harm in their persons or clothes, (<sup>210B</sup>Daniel 3:26,27) and then the king, praising the God of the Jews, published an edict that none should speak against him on pain of death; and restored the three men to their former dignity, (<sup>210B</sup>Daniel 3:28-30).

**Ver. 1.** *Nebuchadnezzar the king made an image of gold*, etc.] Not of solid gold; but either of a plate of gold, and hollow within; or of wood overlaid with gold; for otherwise it must have took up a prodigious quantity of gold to make an image of such dimensions as follow; this be ordered his statuaries or workmen to make for him; whether this image was for himself, or his father Nabopolassar, or for his chief god Bel, or as a new deity, is not easy to say; however, it was made for religious worship:

the reasons that moved him to it cannot be ascertained; it might be out of pride and vanity, and to set forth the glory and stability of his monarchy, as if he was not only the head of gold, but as an image all of gold; and to contradict the interpretation of his dream, and avert the fate of his empire signified by it; or to purge himself from the jealousies his subjects had entertained of him, of relinquishing the religion of his country, and embracing the Jewish religion, by his praise of the God of Israel, and the promotion of Jews to places of trust and honour; or this might be done by the advice of his nobles, to establish an uniformity of religion in his kingdom, and to prevent the growth of Judaism; and it may be to lay a snare for Daniel and his companions; of which we have an instance of the like kind in chapter six. When this image was made is not certain; some think in a short time after his dream before related; if so, he soon forgot it, and the God that had revealed it. The Septuagint and Arabic versions place it in the eighteenth year of his reign; and some are of opinion that it was after his victories over the Jews, Tyre, Egypt, and others; and that being flushed therewith, in the pride of his heart, ordered this image to be made; and out of the spoils he brought with him from the various countries he had conquered. Mr. Whiston<sup>f116</sup> places this fact in the year of the world 3417 A.M., and before Christ 587; and so Dr. Prideaux<sup>f117</sup>, who makes it to be in the eighteenth year of Nebuchadnezzar, agreeably to the above versions. Mr. Bedford<sup>f118</sup> puts it in the year before Christ 585:

*whose height was threescore cubits, and the breadth thereof six cubits;* a common cubit being half a yard, it was thirty yards high, and three yards broad; but Herodotus<sup>f119</sup> says the king's cubit in Babylon was three fingers larger than the usual one; and, according to that, this image must be thirty five yards high, and three yards and a half broad; but since there is so great a disproportion between the height and breadth, some have thought that the height includes the pedestal on which it stood; and, allowing twelve cubits for that, the height of the image was forty six cubits. Diodorus Siculus<sup>f120</sup> makes mention of a statue of gold in the temple of Belus, which Xerxes demolished, which was forty feet high, and contained a thousand Babylonish talents of gold, which, at the lowest computation, amounts to three millions and a half of our money; which image Doctor Prideaux<sup>f121</sup> conjectures was this image of Nebuchadnezzar's; but this seems not likely, since the one was between thirty and forty yards high, the other but thirteen or fourteen; the one in the plain of Dura, the other in the temple of Bel:

*he set it up in the plain of Dura, in the province of Babylon;* that so it might be seen of all, and there might be room enough for a vast number of worshippers together. The Septuagint version calls this place the plain of Deeira, which some take to be the Deera of Ptolemy<sup>f122</sup>; but that is in the province of Susiana; rather this is Duraba<sup>f123</sup>, which he places near the river Euphrates, in the province of Babylon. Aben Ezra says, this is the place where the children of Ephraim fell, and where the Chaldeans slew the Jews when they came into captivity. In the Talmud<sup>f124</sup> it is said,

“from the river Eshal unto Rabbath is the valley of Dura;”

in Arabic <Arabic>, “dauro” signifies “round”; it was a round valley. The Jews have a notion that this was the valley in the land of Shinar where the tower of Babel was built; and observe, that

“although the design of that generation was not accomplished, yet after their times their punishment was made manifest, in that they said, “let us make us a name”, (<sup><01104></sup>Genesis 11:4) for Nebuchadnezzar having wasted and subverted many kingdoms, and destroyed the sanctuary, thought it possible to put in execution the wicked design of the age of the dispersion; hence it is said, (<sup><2703></sup>Daniel 3:1), “King Nebuchadnezzar made an image, etc. and set it up”, *arwd t [qbb*, “in the valley of generation”, in the province of Babylon, which is the valley spoken of in (<sup><01102></sup>Genesis 11:2,9) what therefore they could not do, he attempted to do; hence he gathered all the people to worship the image, which agrees with (<sup><01104></sup>Genesis 11:4), for he put a certain vessel of the vessels of the temple on the mouth of it (the image), on which was engraven the divine name, that he might render ineffectual the intention of the dispersed generation but the Scripture says, (<sup><2514></sup>Jeremiah 51:44), “and I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up, and the nations shall not flow together any more unto him”; for Daniel came and caused that vessel that was swallowed to be taken out of the mouth of the image, whence it fell, and was broke to pieces, which is the same as that in (<sup><01104></sup>Genesis 11:4)<sup>f125</sup>.”

**Ver. 2.** *Then Nebuchadnezzar the king sent to gather together the princes,* etc.] He sent letters, or dispatched messengers, into the several provinces of his empire, and parts of his dominions, to convene all the peers of his

realm, and governors of provinces, and all officers, civil, military, and religious, expressed by various names and titles:

*the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces*; who are particularly and distinctly designed is not easy to say. Jacchiades thinks they answer to the same offices and officers which now obtain in the Turkish empire; princes are the “bashaws”; governors the “beglerbegs”; captains the “agas” of the janizaries; judges the “kadies”; treasurers the “dephterdaries”; the counsellors the “alphakies”; and “zayties the sheriffs”; their chief doctors their “muphties”, as L’Empereur; and the rulers of the provinces the “zangiakies” or “viziers”; but, be they who they will, they were the principal men of the empire, both in things civil, military, and ecclesiastic, who were ordered

*to come to the dedication of the image, which Nebuchadnezzar the king had set up*; for though it was made and set up, it was not a proper object of worship till dedicated; and which was done by burning incense, blowing trumpets, etc. now these great men were gathered together on this occasion, because of the greater honour done hereby to the king and his image; and also by their example to engage the populace the more easily to the worship of it; and likewise as being the representatives of them since they could not all be collected together in one place; and it may be it was done, as some think, to ensnare Daniel and his companions. Philostratus<sup>f126</sup> makes mention of an officer at Babylon that had the keeping of the great gate into the city; which some take to be the same with the first sort here mentioned; who first offered the golden statue of the king to be worshipped before he would permit any to enter into the city, which perhaps might take its rise from the worship of this golden image.

**Ver. 3.** *Then the princes, the governors, and captains*, etc.] And all the rest of the officers before mentioned, having received their orders from the king, in obedience to them,

*were gathered together unto the dedication of the image Nebuchadnezzar the king had set up*; at great expense, and with much fatigue and trouble, they came from all parts to attend this great solemnity:

*and they stood before the image Nebuchadnezzar had set up*; they stood and looked at it, and viewed its several parts; they stood and beheld it with wonder, its richness and largeness; they stood and attended to all the rites



and ceremonies of the dedication of it; they stood and were ready to fall down and worship it, when the word of command was given; so obsequious were they to the king's will.

**Ver. 4.** *Then an herald cried aloud*, etc.] That his voice might be heard all over the plain; or if it should be thought that one was not sufficient to be heard throughout, which probably was the case, and where; so great a number being assembled together, all could not hear one man, the singular may be put for the plural; and many being set in different places in the plain, and speaking different languages, might proclaim when the image was dedicated, as follows:

*to you it is commanded*; by the king's authority:

*O people, nations, and languages*; the several kingdoms, states, and provinces, that belonged to the Babylonian monarchy, and spoke different languages, as now represented by their several governors and officers; as the Armenians, Parthians, Medes, Persians, etc.

**Ver. 5.** *That at what time ye hear the sound of the cornet*, etc.] So called of the horn of which it was made; a sort of trumpet; so the Jews had trumpets of rams' horns:

*flute*; or pipe, or whistle, so called for its hissing noise; it is used of the shepherd's pipe or whistle; (see <sup>3808</sup>Zechariah 10:8),

*harp*; an instrument of music used by David, and much in use among the Jews, and other nations;

*sackbut*; or "sambuca"; which, according to Athenaeus<sup>f127</sup>, was a four stringed instrument, an invention of the Syrians; and Strabo<sup>f128</sup>, a Greek writer, speaks of it as a barbarous name, as the eastern ones were reckoned by the Grecians:

*psaltery*; this seems to be a Greek word, as does the next that follows, rendered "dulcimer"; but in the original text is "symphonia"; which does not signify symphony, or a concert or consort of music, but a particular instrument of music. Maimonides<sup>f129</sup> makes mention of it as a musical instrument, among others; Servius<sup>f130</sup> calls it an oblique pipe; and Isidore<sup>f131</sup> describes it a hollow piece of wood, with leather stretched upon it, and beat upon with rods or sticks, something like our drum: the king of

Babylon might have Grecian musicians, or, however, Grecian instruments of music, in his court, as the Grecians had from the eastern nations:

*and all kinds of music*; that could be had or thought of; and this was done in honour to this idol, and to allure carnal sensual persons to the worship of it, according to the order given:

*ye fall down and worship the golden image that Nebuchadnezzar the king hath set up*; when they heard the music sound, immediately they were to repair to the plain where the image stood, and pay their adoration to it; or to fall down prostrate in their own houses in honour of it; and perhaps persons were appointed in all cities and towns throughout the empire to play this music; at hearing which, all people, nations, and tongues, were to bow down, in token of their religious regard unto it.

**Ver. 6.** *And whoso falleth not down and worshippeth*, etc.] Who refuses to worship it, or wilfully neglects it; which would be interpreted a contempt of it, and of the king's command:

*shall in the same hour be cast into the midst of a burning fiery furnace*; such as were used to burn stones in for lime, as Jarchi observes: the music was to draw, the furnace was to drive, men to this idolatrous worship; the one was to please and sooth the minds of men, and so allure them to such stupid service; the other to frighten them into obedience. This is the first time that mention is made of "hours" in the sacred Scriptures; it was very probably the invention of the Chaldeans or Babylonians; for Herodotus<sup>f132</sup> says the Greeks received the twelve parts of the day from the Babylonians.

**Ver. 7.** *Therefore at that time*, etc.] Such a severe edict being published, threatening with so terrible a punishment:

*when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music*; not only at Babylon, and that lived near the plain of Dura, but in all places where it was played:

*all the people, the nations, and the languages, fell down and worshipped the golden image that Nebuchadnezzar the king had set up*; what through love of music, the fear of the furnace, regard to superstition and idolatry, and to the king's command, men of all nations and languages gave it homage and worship.

**Ver. 8.** *Wherefore at that time certain Chaldeans came near*, etc.] That is, to King Nebuchadnezzar, either in his palace at Babylon, or more likely in the plain of Dura:

*and accused the Jews*; particularly Shadrach, Meshach, and Abednego, as after mentioned, of not obeying the king's command, to worship the golden image: these Chaldeans at the time of adoration had their eyes upon the Jews, particularly those three men, to observe how they would behave; and as they stood up while the others fell down, they were easily observed; wherefore they immediately hasten to the king, to give this information against them; whose places of trust and honour they envied, and now hoped to be put into them in their place and if these were the Chaldeans, or some of them, whose lives these men had been the means of saving, as is probable, they acted a very ungrateful part. Should it be asked, how came these three men to be present? it may be answered, they came here in obedience to the king's orders, as his officers, who had summoned them to this place; which they judged their duty to do, though they determined not to worship his image, should he require it; or they came here on purpose to bear their testimony against such idolatry. No mention is made of Daniel; very probably he was not here; for what reasons cannot be said; however, no accusation is laid against him; perhaps he was too great to be meddled with, being high in the king's favour.

**Ver. 9.** *They spake and said to Nebuchadnezzar*, etc.] Having got access unto him, and within his hearing, they expressed themselves in the following manner:

*O king, live for ever*; this they said to show their fidelity and hearty attachment to him, and their regard to his welfare, and the continuance of his life; and the rather to ingratiate themselves into his affections, and gain audience of him; (see Gill on "~~200~~ Daniel 2:4").

**Ver. 10.** *Thou, O king, hast made a decree*, etc.] According to his own mind and will, and which he had published as such to his subjects:

*that every man*; let him be who he will, high or low, rich or poor, in whatsoever station or condition:

*that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music*; such as had been just then blown or played on:

*shall fall down and worship the golden image*; which the king had ordered to be made and set up, and now dedicated, and had been worshipped by men of all ranks.

**Ver. 11.** *And whoso falleth not down and worshippeth*, etc.] The image; the above is the decree, this that follows the sanction of it:

*that he should be cast into the midst of the burning fiery furnace*; (see Gill on “<sup>27R6</sup>Daniel 3:6”).

**Ver. 12.** *There are certain Jews*, etc.] Men, by birth, by nation, and religion, despicable, foreigners, exiles, and captives; this they observe by way of contempt, and tacitly suggest that they were never worthy of the king’s regard, and improper persons to be put in places of profit and trust, and that the king had done a wrong thing in advancing them:

*whom thou hast set over the affairs of the province of Babylon*; not to see that the streets, ways, and walls, were kept in order, as Saadiah observes; for this is mentioned as an aggravation of their crime, that, being set in such high places, should be guilty of such ingratitude to the king, and set such a bad example to his subjects:

*Shadrach, Meshach, and Abednego*; by name; they say nothing of the common people of the Jews, who either were not present, being employed in a servile manner, or were below their notice; nor of Daniel, who was above them, and out of their reach, and whom the king himself, as Aben Ezra observes, had ordered an oblation to be offered to; or perhaps he was not there, being sick, or on the king’s business elsewhere; for that he was present, and worshipped, can never be imagined by any that know his character. The Jews, who do not show all the respect that is due unto Daniel, say<sup>f133</sup> some very idle and foolish things of him, as reasons why he was not present at this time. It is asked,

“where did Daniel go? says Rab, to dig a large river in Tiberias; some copies read, in a mountain; but Samuel says, to fetch the seed of herbs, food for beasts; and R. Jochanan says, to fetch swine from Alexandria in Egypt there were three in the consultation about his absence at this time, the holy blessed God, Nebuchadnezzar, and Daniel himself. The holy blessed God said, let Daniel be gone, that it may not be said, they (the three children) were delivered by his merits; Daniel said, I will be gone from hence, that I may not fulfil that, “the graven images of their gods shall ye burn”;

Nebuchadnezzar said, let Daniel be absent, that it may not be said he burnt his God in the fire.”

These men, O king, have not regarded thee; showed no respect to his person and authority; they disobeyed his orders, and were guilty of rebellion against him, and contempt of majesty: the proof follows,

*they serve not thy gods*; whom the king and the nation worshipped, as Bel, Nebo, Merodach, and others:

*nor worship the golden image, which thou hast set up*; they did not bow down to it, in reverence of it, as had been ordered; this they knew would be most provoking to the king.

**Ver. 13.** *Then Nebuchadnezzar, in his rage and fury*, etc.] Which did not become him as a man, much less as a king, and still less as engaged in devotion and religion;

*commanded to bring Shadrach, Meshach, and Abednego*; that is, immediately before him; who very probably were not afar off: he did not order them in his wrath and fury to be slain directly, as he did the wise men and soothsayers in another case; but to be brought before him, and examined first, that he might know the truth of these allegations against them; which shows, amidst all his rage, he retained still some respect for them, and esteem of them:

*then they brought these men before the king*; which they had not much trouble to do, being very ready to come and answer for themselves, and give an account of their conduct, and their reason for it.

**Ver. 14.** *Nebuchadnezzar spake and said unto them, is it true*, etc.] What I have heard of you, what you are charged with and accused of; surely it cannot be; so Aben Ezra and Saadiah interpret the word as we do, and all the Oriental versions: it is only used in this place: it is expressed by way of admiration, as Jacchiades observes; it being incredible to the king, what he could never believe, unless it appeared plain in his own eyes. Some<sup>f134</sup> render it, is it a “desolation?” so Jarchi; is my decree such? or should you not obey it? was this suffered, nothing but disorder and desolation would follow in the kingdom: or, “is it of purpose?” as others<sup>f135</sup>; have you done this willingly and knowingly, or through imprudence and inadvertency? if the latter, it is pardonable; if not, it cannot be borne with. Deuteronomy Dieu, from the Syriac use of the word, renders it, “is it a joke?” are you

serious, and in good earnest, or in joke, “that ye worship not my gods? or do you mock me and them?”

*O Shadrach, Meshach, and Abednego*; on whom I have conferred so many favours, raised from a low to a high estate, and yet used by you in this manner:

*do ye not serve my gods*; one would think he had no need to have asked this question; since he must needs know, that, by their nation and religion, they served only one God, and could serve no other; and that by their daily practice they never did, in which they were indulged:

*nor worship the golden image that I have set up*? it is for the sake of this the question is put; this was the thing his heart was set upon; and such was his pride, that he could not bear any control in it.

**Ver. 15.** *Now if ye be ready that at what time ye shall hear*, etc.] The meaning is, that if they were disposed in mind, which the king was very desirous they should, both for his own honour, and for their safety, for whom he had a regard; and were willing to comply with his orders, and readily yield obedience to his will, and worship his idol; the following would be a signal to them, and all would be well with them: or it may be rendered, “when now ye shall be, that at what time ye shall hear”<sup>f136</sup>; for the word signifies future, as well as “ready”, and is by some so translated; and the sense is, when it shall be, or for the future, that they should hear

*the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music*; which was played not once only, but perhaps at certain times every day, and designed to be continued:

*ye fall down and worship the image which I have made*; it is well; so doing the king’s wrath would be appeased, their lives would be preserved, and they continued in his favour, and in their honourable posts:

*but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace*; immediately, without any delay; no reprieve will be granted, and much less a pardon:

*and who is that God that shall deliver you out of my hands*? he knew their confidence in the God of Israel, which he attempts to break and remove; he foresaw the objection they would make, which he endeavours to anticipate

by this proud and vain boast, forgetting what he himself had said, (~~2:47~~ Daniel 2:47).

**Ver. 16.** *Shadrach, Meshach, and Abednego, answered and said to the king,* etc.] In a mild and gentle manner, without affronting his majesty, or insulting his gods, and yet without the least degree of servile fear or fawning flattery:

*O Nebuchadnezzar, we are not careful to answer thee in this matter;* about worshipping the image; we are not solicitous about a choice of words, or in what manner to draw up our answer, it is ready in our mouths; we have no need to take time and consider of this matter, and think what to say, we are at a point about it: as thou art peremptory in thy will to have thine image worshipped, we are as resolute, as determined, never to worship it; so that there is no need to spend time in a debate about it; thou art come to a conclusion, and so are we: or in this matter, about the power of our God to deliver, we are not solicitous about an answer to that; we leave him to defend himself, and his own power, against such insults upon him.

**Ver. 17.** *If it be so,* etc.] That we must be cast into the fiery furnace, as thou hast threatened:

*our God whom we serve;* for though they did not serve the gods of the Babylonians, they did not live without God in the world; they believed in the one true God, the God of Israel, their covenant God and Father; whom they worshipped, had an interest in, and who had and would have a regard for them: he, say they,

*is able to deliver us from the burning fiery furnace;* either to prevent their being cast into it, or to preserve them unhurt in it, and to bring them safe out of it: instances of his power in other cases, such as the passage of the Israelites through the Red sea safe, when their enemies were drowned, with others, confirmed their faith in this:

*and he will deliver us out of thine hand, O king;* they might have a well grounded hope and persuasion of deliverance, arising partly from former instances of the divine power and goodness in such like cases; and partly from the consideration of the glory of God, which would be greatly conspicuous herein; and chiefly because of the king's defiance of God, and blasphemy against him, which they had reason to believe would be taken notice of; for it does not appear that they had any foresight of certain

deliverance, or any secret intimation of it to them, or a full assurance of it, as is evident by what follows:

**Ver. 18.** *But if not*, etc.] If our God does not think fit to exert his power, and deliver us, which we are well assured he is able to do; if it is not his will, we are content, we are resigned unto it:

*be it known unto thee, O king, that we will not serve thy gods*, be it as it will, whether we are delivered or not; we are not sure of the one, but we are at a point as to the other:

*nor worship the golden image which thou hast set up*; come life, come death, we are ready; we had rather die than sin: they were all of one mind, and agreed in this matter; a noble instance of spiritual fortitude and courage!

**Ver. 19.** *Then was Nebuchadnezzar full of fury*, etc.] Nettled at the answer given him; perceiving his threats made no impression on these three men, and that they were resolutely determined at all events not to obey his will:

*and the form of his visage was changed against Shadrach, Meshach, and Abednego*; not only to what it was in times past, when they were his favourites, and he smiled upon them; but with respect to what it was while they were under examination, and he was trying to bring them to his will; when finding it impracticable, fury rose up, and showed itself in the furrows and frowns of his forehead; in the sharpness of his nose; in his sparkling eyes, foaming mouth, and gnashing teeth, and that general redness his face was covered with:

*therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated*; this seems to be a furnace for this purpose, and where it was usual to burn malefactors; it being a common punishment with the Chaldeans; (see <sup>240D</sup>Jeremiah 29:22) the order was to put seven times more fuel in the furnace, that it might be so much the hotter, and burn so much the fiercer; which order of the king shows indeed the greatness of his wrath and fury, but at the same time that it had transported him out of his sense and judgment; since so fierce a fire was the better for the three men, supposing them to have died as he intended; who would have been the sooner dispatched by it, and so not suffer so much pain and torment as in a slow fire, or less heat; but this was overruled by the providence of God, that so it should be, that the miracle



of their walking in it unsinged and unhurt, and their deliverance out of it, might appear the greater.

**Ver. 20.** *And he commanded the most mighty men that were in his army,* etc.] The most famous for courage of mind, and strength of body, that were in all his army:

*to bind Shadrach, Meshach, and Abednego* either their hands or their feet, or both; unless it can be thought that they were all three bound together in one bundle, and so cast into the furnace; which is not improbable, as Gejerus observes; seeing the king afterwards wondered to see them walk separately in the furnace: there was no need to bind them, for they would not have resisted; and if he ordered this to secure them from the power of their God, it was vain and foolish:

*and to cast them into the burning fiery furnace:* if they were all three bound together, it required some able bodied men to take them up and cast them in, especially if the furnace was above them; though it is more probable that it was a more depressed place, or below them, and so the cast was more easy.

**Ver. 21.** *Then these men were bound in their coats,* etc.] Their upper coats, cloaks, or mantles, as Aben Ezra and Jacchiades; though, according to the use of the word in the Arabic language, the “femoralia”<sup>f137</sup> or breeches are meant:

*their hosen, and their hats, and their other garments:* their turbants on their heads, which were usually wore in those countries; and their stockings and shoes, and other under garments, as waistcoats and shirts; which through haste or negligence, or with design, were kept on them, to make their torment the greater; but were intended by the Lord to make the miracle the more conspicuous. According to Cocceius<sup>f138</sup> and Bynaeus<sup>f139</sup>, the first of these words signifies the outward covering of the body, as cloaks, etc.; the second the covering of the feet, as socks, shoes, and sandals; and the third the covering of the head, as caps, turbants, helmets, etc.; the last the inner garments that were under the upper ones:

*and were cast into the midst of the burning fiery furnace;* in the manner and circumstances before related.

**Ver. 22.** *And therefore, because the king’s commandment was urgent,* etc.] Or was ordered to be obeyed in haste, and with expedition and

dispatch, hence the men were cast into the furnace with clothes on; or those that cast them were not so careful of themselves:

*and the furnace exceeding hot*; being heated seven times more than usual:

*the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego*; which came out of the furnace, being so excessive hot, and the smoke along with it; so that when those men took up the three children, and brought them so near to it as was necessary to cast them in, the flame and smoke caught their breath, and suffocated them; who might be men that advised the king to such cruel measures, or however were very ready, out of ill will to these good men, to execute them, and therefore righteously perished in their sins: in the Apocrypha it is said, that the flame issued out forty nine cubits above the furnace.

“So that the flame streamed forth above the furnace forty and nine cubits.” Song of the Three Holy Children 1:24

**Ver. 23.** *And these three men fell down bound into the midst of the burning fiery furnace.*] The fire not so much as destroying what they were bound with, and much less them; but being bound they fell, and there they lay for the present, unbound and alive; when those that cast them in were destroyed. In the Septuagint, Vulgate Latin, Syriac, and Arabic versions, follow sixty seven verses, containing the song of Azariah and his companions in the furnace, which are not in the Hebrew text.

**Ver. 24.** *Then Nebuchadnezzar was astonished,* At the burning of those that cast the three men into the furnace, as Jacchiades; or he might be seized with a panic, and his spirits filled with fear and dread, the word<sup>f140</sup> is by some said to signify, and this from the immediate hand of God:

*and rose up in haste*; from the place where he was, and went to the mouth of the furnace, to see what was become of those that were cast into it:

*and spake and said unto his counsellors*; who had advised him to do what he had done, out of envy and ill will to these Jews:

*did not we cast three men bound into the midst of the fire?* that is, was there not an order of council for it? and was it not done according to it?

*they answered and said, true, O King*; it was certainly so: thus they are brought to bear a testimony to the truth of this; it was not only the king

that gave the orders, and saw them obeyed, but his counsellors also; and which they own, and serves to corroborate the truth of the miracle.

**Ver. 25.** *He answered and said, lo, I see four men loose,* etc.] Not bound as the three were, when cast in; but quite at liberty in their hands and feet, and separate from one another. As this fiery furnace may be an emblem of the fiery trials and afflictive dispensations the children of God pass through in this world, being not joyous, but grievous to the flesh, though useful to purge and purify; so this and some other circumstances attending these good men in the furnace are applicable to the saints in such cases; for though afflictions are sometimes themselves called cords, with which men are said to be bound, yet by means of them they are loosed from other things from the power and prevalence of sin over them; from the world, and the things of it, they sometimes too much cleave and are glued unto; from a spirit of bondage, and from doubts and fears; their hearts under them being comforted and enlarged with the love of God; he knowing, visiting, and choosing them in the furnace of affliction; or making known himself to them, his love and choice of them; whereby their souls are set at liberty, and the graces of his Spirit are drawn forth into a lively exercise, through his love being shed abroad in them.

*Walking in the midst of the fire;* the furnace being large enough to walk in, and where they took their walks as in a garden; nor were they concerned to come out of it; nor uneasy at being in it; the violence of the fire being quenched, as the apostle says, referring to this instance, (<sup>81134</sup> Hebrews 11:34). Saadiah says, the angel Gabriel, who is over the hail, came and cooled the fire of the furnace. So afflictions are a path to walk in, the narrow way to eternal life, through which all must enter the kingdom of heaven, of which there will be an end. Walking in it supposes strength, which God gives his people at such seasons; and when they have his presence they are unconcerned; none of these things move them, nor can they separate them from the love of Christ; they walk on with pleasure and delight, sing the praises of God, as did Paul and Silas in a prison, and as many martyrs have done in the flames: conversing with Christ, and with his people, they pass on, and pass through the more cheerfully, and are not anxious about their deliverance, but leave it with God to work it in his own time and way; nay, are ready to say with the disciples, it is good for them to be here; and indeed it was better for these good men to be with Christ in the fiery furnace, than to be with Nebuchadnezzar in his palace without him.

*And they have no hurt*; either in their bodies, or in their garments, neither of them being burnt; they suffered no pain in the one, nor loss in the other. Afflictions do no hurt to the people of God; not to their persons, which are safe in Christ, and to whom he is a hiding place and covert, as from the storm and tempest, so from the force of fire, that it shall not kindle upon them to hurt them; nor to their graces, which are tried, refined, and brightened hereby; faith is strengthened, hope is encouraged, and love made to abound. All the afflictions of the saints are in love, and are designed for good, and do work together for good to them that love God; they are sometimes for their temporal, and often for their spiritual good, and always work for them an exceeding weight of glory.

*And the form of the fourth is like the Son of God*; like one of the angels, who are called the sons of God; so Jarchi, Saadiah, and Jacchiades; but many of the ancient Christian writers interpret it of Christ the Son of God, whom Nebuchadnezzar, though a Heathen prince, might have some knowledge of from Daniel and other Jews in his court, of whom he had heard them speak as a glorious Person; and this being such an one, he might conclude it was he, or one like to him; and it is highly probable it was he, since it was not unusual for him to appear in a human form, and to be present with his people, as he often is with them, and even in the furnace of affliction; (see <sup>2380</sup>Isaiah 43:2 48:10), to sympathize with them; to revive and comfort them; to bear them up and support them; to teach and instruct them, and at last to deliver them out of their afflictions.

**Ver. 26.** *Then Nebuchadnezzar came near to the mouth of the burning fiery furnace*, etc.] He came so nigh before, as to see at a distance four persons walking in it; now he comes nearer, as near as he could with safety:

*and spake and said, Shadrach, Meshach, and Abednego, ye servants of the most high God*; he not only spake to them in a different tone than he did before; not in wrath and fury, but mildly and gently, with great respect unto them, and reverence of them; and not only calls them by the names he and his courtiers had given them, but styles them the servants of the most high God; he owns their God was a God above his: the Chaldeans worshipped fire, but the God of the Jews had power over that, and could restrain the force of it at pleasure; and he acknowledges that these men were faithful worshippers of him; who had in this wonderful manner appeared for them,

and thereby approved their faith and confidence in him, and their service of him; (see <sup><4167></sup>Acts 16:17):

*come forth, and come hither*; that is, come out of the furnace, and come to the place where I and my nobles are:

*then Shadrach, Meshach, and Abednego, came forth of the midst of the fire*; as they had been cast into it by the king's order, therefore they did not presume to go out of it without the same; nor were they concerned about coming out; they had very agreeable and delightful company, and had reason to say it was good for them to be there; however, when they had the king's order, they immediately obeyed it.

**Ver. 27.** *And the princes, governors, and captains, and the king's counsellors, being gathered together*, etc.] Either by the order of the king, or of their own accord, to see the miracle that was wrought:

*saw these men*; saw them walking in the furnace, saw them come out of it at the king's call, and saw them when they were out, and examined them thoroughly; so that they had ocular demonstration, full proof and conviction, of the truth of what was done:

*upon whose bodies the fire had no power*; to blister, scorch, burn, and consume them, as it has usually over the bodies of men, or any creature:

*nor was an hair of their head singed*; which is easily done with the weakest flame; and this must be understood of the hair of their eyebrows and beards also; (see <sup><4218></sup>Luke 21:18):

*neither were their coats changed*; neither the substance, nor form, nor colour of them, but were just as they were when cast into the furnace; the same holds good of all their other garments, their interior ones, with their turbants, shoes, and stockings:

*nor the smell of the fire had passed on them*; as will upon persons that stay at any time in a place where there is much fire and smoke; and especially where much combustible things are burnt, as pitch, sulphur, and the like, as in furnaces; and very probably in this, which had been so vehemently heated; and yet there was no smell of it on their garments; all which serve to make the miracle the more wonderful.

**Ver. 28.** *Then Nebuchadnezzar spake and said*, etc.] In the presence of his princes and prime ministers of state, and made the following confession, to

the praise and glory of the true God; which was extorted from him at this time through the force of conviction; for it does not appear to be a thorough conversion; nor did he relinquish his gods, and the worship of them:

*blessed be the God of Shadrach, Meshach, and Abednego*; he does not call him his God, but theirs, as he had called him the God of Daniel before, (<sup>2087</sup>Daniel 2:47):

*who hath sent his angel, and delivered his servants that trusted in him*; the fourth man he saw in the furnace he now calls an angel of God; for the Heathens had notions of some being the messengers of the gods: this seems to favour the sense of those who think an angel is designed by the fourth person; though it does not follow that a created one must be meant; for it may be understood of the Angel of God's presence, the uncreated Angel, Jesus Christ; who, being sent by his divine Father; came and delivered these three persons from being consumed in the fire, who had in so strong a manner expressed their confidence in God, which the king now remembers and observes; (see <sup>2087</sup>Daniel 3:17,18):

*and have changed the king's word*; made it null and void, refused to obey it, knowing it was their duty to obey God rather than man; so that the king was forced to change his word, and, instead of obliging them to worship his image, blesses their God:

*and yielded their bodies*; freely gave them up, without any resistance, into the hands of those who were ordered by the king to take and bind them, and cast them into the furnace, to which also they readily yielded themselves: so the Septuagint and Arabic versions add, "to the fire",

*that they might not serve nor worship any god except their own God*; they chose rather to deliver up themselves to death, to be burnt in a furnace, than to serve any other god than the God of Israel; such was their constancy and firmness of mind; such their attachment to the true God, and their faithfulness to him.

**Ver. 29.** *Therefore I make a decree*, etc.] Or, a "decree is made by me"<sup>f141</sup>; which is as follows:

*that every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego*; anything indecent, blasphemous, or by way of contempt: he does not give orders that their

God should be worshipped or signify that he would worship him himself, and quit his false deities; no, only that he should not be spoken against, as very probably before this time he was, to the great grief of these good men; and to whom, therefore such an edict would be grateful, though no more could be obtained; by which it was enacted, that any such person, so blaspheming and reproaching,

*shall be cut to pieces, and their houses shall be made a dunghill;* (see Gill on “<sup>2016</sup>Daniel 2:5”);

*because there is no other god that can deliver after this manner;* no, not even Bel himself, as was plain; for he could not deliver the men at the mouth of the furnace, that cast in these three, for they were destroyed by the force of the flame and smoke that came out; but the true God delivered the three men cast in, even in the midst of it; this was beyond all contradiction, and therefore he could not but own it.

**Ver. 30.** *Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon,* etc.] He restored them to their places of trust and profit, and increased their honours: or, “made them to prosper”, as the word<sup>f142</sup> signifies; they flourished in his court, and became very great and famous. The Septuagint and Arabic versions add,

“and he counted them worthy to preside over all the Jews that were in his kingdom.”

# CHAPTER 4

## INTRODUCTION TO DANIEL 4

This chapter was written by Nebuchadnezzar himself; and was either taken out of his archives, or given by him to Daniel, who under divine inspiration inserted it into this work of his; and a very useful instruction it contains, showing the sovereignty of God over the greatest kings and potentates of the earth, and this acknowledged by one of the proudest monarchs that ever lived upon it. It begins with a preface, saluting all nations, and declaring the greatness and power of God, (<sup>2041</sup>Daniel 4:1-3) then follows the narrative of a dream the king dreamed, which troubled him; upon which he called for his wise men to interpret it, but in vain; at length he told it to Daniel, (<sup>2041</sup>Daniel 4:4-9): the dream itself; which being told, astonished Daniel, the king being so much interested in it, (<sup>2040</sup>Daniel 4:10-19), the interpretation of it, with Daniel's advice upon it, is in (<sup>2040</sup>Daniel 4:20-27) the fulfilment of it, time and occasion thereof, (<sup>2043</sup>Daniel 4:28-33). Nebuchadnezzar's restoration to his reason and kingdom, for which he praises God, (<sup>2044</sup>Daniel 4:34-37).

**Ver. 1.** *Nebuchadnezzar the king*, etc.]. This and the two following verses are annexed to the preceding chapter in the Hebrew Bible, and in the Septuagint and Vulgate Latin versions; as if the author of the division of the chapters thought that Nebuchadnezzar proposed by this public proclamation to celebrate the praise of the Lord, on account of the wonderful deliverance of the three Jews from the fiery furnace; whereas they are a preface to a narrative of a dream, and an event which concerned himself, and most properly begin a new chapter, as they do in the Syriac and Arabic versions. The edict begins, not with pompous and extravagant titles, as was the manner of the eastern monarchs, and still is, but only plainly "Nebuchadnezzar the king"; for he was now humbled under the mighty hand of God; whether his conversion was real is not evident; yet, certain it is, he expresses himself in stronger language concerning the divine Being and his works, and under a deeper sense of his sovereignty and majesty, than ever he did before. This proclamation is directed



*unto all people, nations, and languages, that dwell in all the earth;* belonging to his kingdom, as Aben Ezra; and these were many; besides the Babylonians, Assyrians, and Chaldeans, also the Medes and Persians, the Egyptians, the Jews, and the nations round about them; and also the Spaniards, Moors, and Thracians, with others: but there is no reason to limit this to his own subjects, though first designed; for it was his desire that all people whatever in the known world might read, hear, and consider, what the grace of God had done unto him, with him, and for him, and learn to fear and reverence him:

*peace be multiplied unto you:* a wish for all kind of outward happiness and prosperity, and an increase of it; thus it becomes a prince to wish for all his subjects, and even for all the world; for there cannot be a greater blessing than peace, nor a greater judgment than war. This phrase is borrowed from the common salutation in eastern countries, and is used often in the New Testament for spiritual and eternal peace.

**Ver. 2.** *I thought it good,* etc.] Or, “fair”<sup>f143</sup> and beautiful, highly becoming me, what was my duty, and what might be profitable and beneficial to others, and make for the glory of the great God of heaven and earth:

*to show the signs and wonders the high God hath wrought toward me;* to declare by writing the wonderful things God, who is above all, the most high God, had done unto him, by giving him a wonderful dream, exactly describing his future case and condition, and then as wonderful an interpretation of it, and which was as wonderfully fulfilled, and, after all, in a wonderful manner restoring him to the exercise of his reason, and the administration of his kingdom, after both had departed from him.

**Ver. 3.** *How great are his signs! and how mighty are his wonders!* etc.] They are great, very great, exceeding great; so great that it cannot be said, nor even conceived how great they are, what a display of wisdom, power, and goodness is in them; they are wonderful beyond expression and conception; and so strong and mighty as not to be resisted and made void by all the powers of nature, earth, or hell; and if this may be said of his works of providence, and his miracles of that, how much more of his works and miracles of grace!

*his kingdom is an everlasting kingdom;* Nebuchadnezzar’s reign, though a long one, had an end, and so have all others; but the kingdom of God is for ever; the kingdom of providence, and also of grace; the kingdom of his

Son, the Messiah, as in (<sup>2704</sup>Daniel 2:44) from whence Nebuchadnezzar had learnt this:

*and his dominion is from generation to generation*; or, “with generation and generation”<sup>f144</sup>; it goes along, and continues with all generations, and will do so to the end of time.

**Ver. 4.** *I Nebuchadnezzar was at rest in mine house*, etc.] Being returned from his wars, and having obtained victory over the Egyptians, and other nations, and made himself an universal monarch; and now was in entire rest from all his enemies; enjoying himself in his family, and among his courtiers, and nothing to disturb him from any quarter. Josephus<sup>f145</sup> says this was a little after the history of the former chapter; but it must be many years after that: he reigned forty five years; one year after this dream, it came to pass; it was seven years fulfilling, and he lived after his restoration a year or two; so that this must be about the thirty fifth year of his reign. Bishop Usher<sup>f146</sup> and Mr. Whiston<sup>f147</sup> place it in the year of the world 3434 A.M., and before Christ 570; and so Dr. Prideaux<sup>f148</sup>. Mr. Bedford<sup>f149</sup> puts it in the year 569:

*and flourishing in my palace*: in health of body, in rigour of mind, abounding with riches; indulging himself in all sensual pleasures; adored by his subjects, caressed by his courtiers, and in fame throughout the whole world: a new palace was built by him, of which (<sup>2708</sup>Daniel 4:30), being, as Dr. Prideaux<sup>f150</sup> says, four times as large as the old one; eight miles in compass; surrounded with three walls; and had hanging gardens in it, he made for his wife.

**Ver. 5.** *I saw a dream which made me afraid*, etc.] Things were represented to his fancy in a dream, as if he saw them with his eyes, as the tree, its leaves and fruit; the shaking and cutting it down to the stump, etc.; and though he did not understand the meaning of it, yet he thought it portended some evil, which threw him into a panic; he was afraid that something bad would befall him, though he knew not what: thus God can make the minds of the greatest men uneasy amidst all their glory, pride, and pleasure:

*and the thoughts upon my bed and the visions of my head troubled me*; the thoughts that came into his mind while he was upon his bed dreaming, and the things which were represented to his fancy in his brain, he remembered when awake, gave him a great deal of trouble and uneasiness, what should

be the meaning of them, and what would be the issue and event of these things.

**Ver. 6.** *Therefore made I a decree*, etc.] Published a proclamation; signifying it was his mind and will

*to bring in all the wise men of Babylon before him*; all together, supposing that one or other of them, or by consulting together, would be able to explain things to his satisfaction, and make him more easy:

*that they might make known unto me the interpretation of the dream*; for though they could not tell the interpretation of his former dream, because he could not relate to them the dream itself; which, if he could, they promised him the interpretation; but now he could remember it, and therefore might expect they would make known the interpretation of it to him.

**Ver. 7.** *Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers*, etc.] (see Gill on “<sup>2000</sup>Daniel 2:2”),

*and I told the dream before them, but they did not make known unto me the interpretation thereof*; because they could not; before they pretended, if the dream was told, they could give the interpretation of it; but now, though it was told, they could not do it; which shows the vanity of their art, the falsehood of their pretensions, and that they were but jugglers and impostors.

**Ver. 8.** *But at the last Daniel came in before me*, etc.] Whether sent for or no is not clear; the reason why he came not with the rest might be because he did not associate with them; nor did they care he should be among them, and present at this time; and it may be the king had forgot the knowledge he had of dreams; or, however, did not choose to send for him until he had tried all his wise men; and so it was ordered by the providence of God, and which is the chief reason of all, that he should come last, that the skill of the magicians might appear first to be baffled, and that Daniel, or rather Daniel’s God, might be more known, and might be glorified:

*whose name was Belteshazzar, according to the name of my god*; so called by him and his courtiers, after the name of his god Bel, with which this name of Daniel begins; (see Gill on “<sup>2000</sup>Daniel 1:7”):

*and in whom is the spirit of the holy gods*: meaning either the holy angels, as Saadiah or speaking in his Heathenish manner, having imbibed the notion of many gods, some holy, and some impure; or it may be, speaking in the dialect of the Jews, he may mean the one true God who is holy, and from whom alone is the spirit of prophecy or of foretelling things to come; which he knew by former experience Daniel had:

*and before him I told the dream, saying*; as follows:

**Ver. 9.** *O Belteshazzar, master of the magicians*, etc.] So he called him, either because he excelled them in knowledge, and was greater than they, as Jacchiades; though not of their rank and order, which Daniel would have scorned to have been among, and reckoned of; so that this would have been no compliment, but a grief unto him; or because he was appointed by the king chief over them, and even over their governors; (see Gill on “<sup>2048</sup>Daniel 2:48”):

*because I know that the spirit of the holy gods is in thee*; (see Gill on “<sup>2048</sup>Daniel 4:8”);

*and no secret troubleth thee*; any ways perplexes thy mind to find it out; it is easy to thee to come at; it gives thee no manner of trouble to get knowledge of it; there is no secret hidden from thee; all is plain before thee, and with the utmost facility canst thou reveal it:

*tell me the visions of my dream that I have seen*; that is, the meaning of them; for the king remembered this his dream, and afterwards tells it very particularly:

*and the interpretation of it*; it may be rendered, “that is, the interpretation of it”<sup>f151</sup>; for that only was what the king wanted.

**Ver. 10.** *Thus were the visions of mine head in my bed*, etc.] So things appeared to my fancy thus; they ran in my head or brain in a dream in my bed, as if I saw them with my eyes, as follows; for so I thought,

*I saw, and behold a tree in the midst of the earth*; an emblem of a powerful prince well settled, and strongly supported in his power and government; so the Assyrian monarch, (<sup>2608</sup>Ezekiel 31:3-9) and here Nebuchadnezzar himself, as it is afterwards explained; who was well established in his monarchy, the metropolis of which was Babylon; and which stood pretty much in the midst of the then known world:

*and the height thereof was great*; taller than trees in common; denoting the superiority of the Babylonian monarch over all kings and kingdoms of the earth.

**Ver. 11.** *The tree grew, and was strong*, etc.] Grew higher and broader, taller and thicker, increased in boughs and branches, and became strong and stable, that no winds nor storms could move it: this shows the increasing power of Nebuchadnezzar, the enlargement of his dominions, and the stability of his empire:

*and the height thereof reached unto heaven*; higher than any on earth; expressive of his dominion over all nations and people of the earth; or of his ambition of deity itself; and so Saadiah illustrates it by (<sup>2344</sup>Isaiah 14:14). “I will ascend above the heights of the clouds etc.”:

*and the sight thereof to the end of the earth*: being so high, it was seen afar off; the fame of this great monarch reached to the ends of the earth; the eyes of all were turned to him; some looking upon him with wonder, others with envy.

**Ver. 12.** *The leaves thereof were fair*, etc.] Or “branches”<sup>f152</sup>, as some; and design either the provinces belonging to his empire, which were very large and flourishing; or the governors of them under him, as Saadiah, who made no small and contemptible figure; his princes were altogether kings:

*and the fruit thereof much*; great revenues from all parts of the empire were brought to him:

*and in it was meat for all*; the produce of the several countries, and the trade carried on in them, brought in a sufficient livelihood to all the inhabitants:

*the beasts of the field had shadow under it*; the inhabitants of the several Heathenish nations under him, and even those that were most savage, were protected in their lives and properties by him; so princes should be a screen, a protection to their subjects:

*and the fowls of the heaven dwelt in the boughs thereof*; which Saadiah interprets of the Israelites, in opposition to the foreign nations, comparable to the beasts of the field:

*and all flesh was fed of it*; all his subjects shared in the good things his victorious arms brought into his empire; all enriched, or however made

comfortable, and had a sufficiency of food and raiment; so that there was no reason to complain of him as oppressive to his subjects.

**Ver. 13.** *I saw in the visions of my head upon my bed*, etc.] The king goes on to relate what other things presented themselves to his imagination in his dream, concerning this tree which signified himself:

*and, behold, a watcher*: which Saadiah interprets of Bath Kol; but Aben Ezra, Jarchi, Jacchiades, and Ben Melech of an angel; so called because incorporeal, ever watches, and never sleeps, and is always attentive to, and observant of, the commands of God so the angels in the fragment of Enoch are called “egregori”, watchers; and the same word is here used in the Alexandrian copy. Some<sup>f153</sup> render it “an enemy”, “an holy one”: according to the sense of the word in (<sup><0286></sup>1 Samuel 28:16), and produce it to show that angels are called enemies:

*and an Holy One*; one of the holy angels that never sinned, nor left their first estate, but continued in it; in which they are established by Christ, and are impeccable; are perfectly pure and holy in their nature and actions: such an one came down from heaven; the place of their abode, as it seemed to Nebuchadnezzar in his dream.

**Ver. 14.** *He cried aloud*, etc.] Or, with strengths;<sup>f154</sup> being a mighty angel, and that he might be heard far and near:

*and said thus, hew down the tree*; remove this mighty monarch from his throne; take away his government from him: this is said to fellow angels employed in the affairs of Providence, and the execution of them, to bring about an event so momentous:

*and cut off his branches*; take away his provinces, each of the parts of his dominion, from him:

*shake off his leaves*: cause his deputy governors to shake off their allegiance to him:

*and scatter his fruit*; the revenues of his vast empire, and let others take them:

*let the beasts get away from under it, and the fowls from his branches*; those that have either voluntarily betook themselves to him for protection; or have been carried captive by him, and have lived under his shadow, whether of the more barbarous nations, or more civilized, as the Jews; let

them take the opportunity of withdrawing from him, and returning to their own lands; (see <sup><2510></sup>Jeremiah 51:9).

**Ver. 15.** *Nevertheless, leave the stump of his roots in the earth*, etc.] Let him not be utterly destroyed, or his life taken away; but let him continue in being; though in a forlorn condition, yet with hope of restoration; for a tree may be cut down to the stump, and yet revive again, (<sup><18147></sup>Job 14:7-9) and let his kingdom remain:

*even with a band of iron and brass*; which some think was done to preserve it and to show that his kingdom remained firm and immovable; but that is meant by the former clause, (<sup><2703></sup>Daniel 4:26), rather the allusion is to his distracted condition afterwards related; it being usual to bind madmen with chains of iron or brass, to keep them from hurting themselves and others, as in (<sup><4004></sup>Mark 5:4):

*in the tender grass of the field*; where his dwelling should be, not in Babylon, and in his fine palace, living sumptuously as he now did; but in the field, grazing there like a beast, and like one that is feddered and confined to a certain place:

*and let it be wet with the dew of heaven*; suggesting that this would not only be his case in the daytime; but that he should lie all night in the field, and his body be wet all over with the dew that falls in the night, as if he had been dipped in a dyer's vat, as the word<sup>f155</sup> signifies; and Jarchi says it has the signification of dipping; and not be in a stately chamber, and on a bed of down, but on a plot of grass, exposed to all the inclemencies of the air:

*and let his portion be with the beasts in the grass of the earth*; instead of feeding on royal dainties, as he had all his days, let him eat grass like the beasts of the field, as it seems he did.

**Ver. 16.** *Let his heart be changed from man's*, etc.] Not as to the substance, but as to the quality:

*and let a beast's heart be given unto him*; from a human heart, let it be changed into a brutal one; let him be deprived of the use of reason, and have no more exercise of it than a brute has; let him be wholly governed by the animal senses, and behave and act as a beast does; be as senseless, stupid, and savage, as that: and such a heart Nebuchadnezzar had; not that his rational soul departed from him, then he must have died; but the powers of it were sadly vitiated and depraved; his understanding, imagining himself

to be a beast, not a man; his judgment, in not distinguishing the actions of a beast from those of a man; his memory of things past utterly failed; he forgot what he had been, and was; his will, inclination, and fancy, were towards brutal things, and ran upon deserts, fields, and grass; and he shunned the society of men:

*and let seven times pass over him:* while in this condition; let him remain so long in it; not seven months, as Abarbinel, and others; nor seven half years, or three years and a half, as some in Theodoret; dividing the year into two parts, summer and winter; and suppose, that seven of these seasons passed over him before he recovered; but seven years are meant, as Jarchi, Saadiah, and Jacchiades, as the phrase is used in (<sup><2075></sup>Daniel 7:25 12:7), so many years the temple of Solomon was building, which Nebuchadnezzar had destroyed, and so long this madness must remain upon him: no notice is taken of this affair by Heathen writers, only Abydenus<sup>f156</sup> says, that being under a divine afflatus, he foretold the destruction of the Babylonian empire by a Persian mule (meaning Cyrus), and by a Mede, and immediately, **ηφανιστο**, he disappeared; which some have understood of this time of his madness, which quickly followed upon this dream.

**Ver. 17.** *This matter is by the decree of the watchers,* etc.] That is, the cutting down the tree, and what is signified by it, was with the advice, consent, and approbation of the watchers, by whom is generally understood angels; not that they were the authors of this decree, but approvers of it; and were ready, not only to subscribe it, but to execute it; it being against a wicked man, and an oppressor of the Lord's people: they are represented as assessors with God; called into a consultation with him; alluding to the manner of kings and princes, who have their privy council, whom they advise with on occasion; though, properly speaking, nothing of this nature is to be attributed to God, only after the manner of men; (see <sup><1229></sup>1 Kings 22:19-22)

*and the demand by the word of the Holy Ones;* the same as before, in other words; watchers and Holy Ones being the same, the holy angels; (see Gill on "<sup><2043></sup>Daniel 4:13"): and the decree and the demand the same; or the request<sup>f157</sup>, or petition; which shows what concern they had in the decree; they only requested it might pass, or be carried into execution; though some understand this of saints on earth, who, in their prayers and supplications, requested for the judgments of God to come down upon this



proud monarch: though, after all, it may be best to interpret the whole of the three Persons in the Godhead, who are perfectly pure and holy, essentially and inderivatively; and may be called watchers, because they watch over the good, to bring it upon the Lord's people; and over the evil, to bring it upon their enemies: and to them well agree the decree and the demand; and the rather this may be thought to be the true sense, since this decree is called the decree of the most High, (~~27021~~ Daniel 4:24), and who is expressed in the next clause:

*to the intent that the living may know that the most High ruleth in the kingdom of men*; though men have kingdoms on earth, and multitudes subject to them, yet they are not absolute sovereigns; there is a God that is higher than they, at whose control they are, and does whatsoever he pleases in their kingdoms, of which the event signified in this dream was a proof; and would be brought about on purpose to make it appear that those that live on earth (for, as for the dead, they know nothing what is done on it), both princes and people, might be sufficiently convinced of the truth of it:

*and giveth it to whomsoever he will*; that is, the kingdom; he takes it from one, and gives it to another; pulls down one, and sets up another, as he pleases; (see ~~27021~~ Daniel 2:21):

*and setteth up over it the basest of men*; or, "the lowest of men"<sup>f158</sup>; men of the meanest and lowest rank and condition of life, as David was taken from the sheepfold, and made king of Israel; perhaps respect is had to Nebuchadnezzar himself; not to his person, as Saadiah, who says he was short, and low of stature; but to his later state and condition, when he was taken from among the beasts of the field, and restored to his throne and kingdom.

**Ver. 18.** *This dream I King Nebuchadnezzar have seen*, etc.] So things were represented to him by a vision in a dream:

*now thou, O Belteshazzar, declare the interpretation thereof*; at once, directly; as he was well assured he could, by what he had already done; having both told him his dream when forgotten by him, and the meaning of it; and therefore doubted not but he could interpret his dream, being told him:

*forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation*; he had sent for them, even all of them; he had told them his dream, but they could not interpret it; (see <sup>2046</sup>Daniel 4:6,7):

*but thou art able, for the spirit of the holy gods is in thee*; he not only knew his ability from former experience, but for the reason here given; of which he might have more proofs than one, that the Spirit, not of impure deities, of the gods and demons of the Heathens, but of the one true, living, and holy God, who knows all things, dwelt in him; (see <sup>2049</sup>Daniel 4:9).

**Ver. 19.** *Then Daniel (whose name was Belteshazzar) was astonished for one hour*, etc.] Not at the difficulty of interpreting the dream, which was plain and easy to him; but at the sad and shocking things he saw plainly by the dream were coming upon the king: and though he was a wicked prince, and justly deserved such treatment; and thus he continued for the space of an hour like one thunder struck, filled with amazement, quite stupid, dumb, and silent:

*and his thoughts troubled him*; both about what should befall the king, and how he should make it known to him:

*the king spake and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee*: he saw by his countenance the confusion he was in, and imagined there was something in the dream which portended evil, and made him backward to relate it; and therefore encouraged him to tell it, be it what it would:

*Belteshazzar answered and said, my lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies*; which is as if he had said, I could have wished, had it been the will of God, that what is signified by the dream might have befallen not the king, but his enemies; this he said, not merely as a courtier, but as one that heartily wished and prayed for his peace and prosperity; and to show that he had no ill will to the king in the interpretation of the dream, but was his hearty faithful servant and minister; and yet suggests that something very dreadful and distressing was intended for him; and hereby he prepared him the better to receive it.

**Ver. 20.** *The tree which thou sawest*, &c.] In these two verses is related part of the dream, which respects the flourishing estate of Nebuchadnezzar and his kingdom; (see Gill on "<sup>2040</sup>Daniel 4:10"), (see Gill on "<sup>2041</sup>Daniel 4:11"), (see Gill on "<sup>2042</sup>Daniel 4:12").

**Ver. 21.** (See Gill on “<sup>2040</sup>Daniel 4:20”).

**Ver. 22.** *It is thou, O king, that art grown, and become strong*, etc.] Here begins the interpretation of the dream: the tree was an emblem of King Nebuchadnezzar, of his greatness, and growing power and strength:

*for thy greatness is grown, and reacheth unto heaven*; he overtopped all the kings of the earth, exceeding them in honour and power, and aspired to deity itself; (see Gill on “<sup>2041</sup>Daniel 4:11”)

*and thy dominion to the end of the earth*; as far as Hercules’s pillars, as Strabo<sup>f159</sup> says he came. Grotius interprets it, as far as the Caspian and Euxine sea, and the Atlantic ocean.

**Ver. 23.** *And whereas the king saw a watcher, and an Holy One*, etc.] Here is related another part of the dream, which respects the cutting down of the tree, or the miserable condition the king should be brought into; (see <sup>2043</sup>Daniel 4:13-16).

**Ver. 24.** *This is the interpretation, O king*, etc.] Of this part of the dream, namely, what follows in the two next verses:

*and this is the decree of the most High*; called before the decree of the watchers, (<sup>2047</sup>Daniel 4:17), and is no other than the decree of that sovereign and absolute Being, whose purposes are unfrustrable:

*which is come upon my lord the king*; the decree had passed concerning him, and would be most certainly fulfilled: and, because of the certainty of it, it is represented as if it was; for it would shortly and surely come upon him, exactly as it was determined, and by the dream signified.

**Ver. 25.** *That they shall drive thee from men*, etc.] From conversation with men, as unfit for it; from his court and palace, from his nobles and princes. Saadiah interprets this of the angels: it may be rendered impersonally or passively, as in (<sup>2048</sup>Daniel 4:33), “thou shalt be driven from men”<sup>f160</sup>; not by his family, his wife and children; or by his nobles, who are afterwards said to seek him; but by the most high God, and to show his power over him; and it may be by means of his ministering angels; or he was driven by his own fancy and imagination, which was suffered of God to prevail over him, judging himself not a man, but a beast; and so it was most agreeable to him to live with beasts, and not men:

*and thy dwelling shall be with the beasts of the field*; in the open air, or in some den and cavern, instead of being in his court, and among his nobles; a strange change of condition indeed! and in which he was preserved by divine Providence:

*and they shall make thee to eat grass as oxen*; imagining himself to be a beast, he should choose this sort of food, and eat it, and feed upon it with a gust, as if he had really been one; and besides, having no other food, would be obliged to eat this, as well as his degenerate and depraved imagination led him to it:

*and they shall wet thee with the dew of heaven*; strip him of his clothes, and leave him naked; so that he should have nothing to shelter him from the dew and rain, and other inclemencies of the heavens; and this his frenzy might lead him to do of himself:

*and seven times shall pass over thee*; which some understand of weeks, others of months, others of the seasons of winter and summer; but it is best to interpret it of seven whole years; (see Gill on “<sup>2046</sup>Daniel 4:16”):

*till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will*; this was done, as for the instruction of men in general, so of Nebuchadnezzar in particular; that his proud heart and haughty spirit might be brought down, and be made to acknowledge that there was a God higher than he, that judgeth in the earth, and that rules and overrules, and disposes of all things in it according to his will and pleasure; (see <sup>2047</sup>Daniel 4:17)

**Ver. 26.** *And whereas they commanded to leave the stump of the tree roots*, etc.] That is the watchers and the Holy Ones; or it was commanded: this was the order given by the most High:

*thy kingdom shall be sure unto thee*; signifying that another king should not be set up in his place; and though the kingdom and administration of it would depart from, him for a while, yet it would be restored again, and be firm and stable:

*after that thou shall have known that the heavens do rule*; that is, that God, who is the Maker of the heavens, and dwells there, is known and acknowledged by thee to rule on the earth; from the government of which he was desirous of excluding him, and taking it to himself; (see <sup>2158</sup>Luke 15:18).

**Ver. 27.** *Wherefore, O king, let my counsel be acceptable to thee,* etc.] Since this is the true interpretation of the dream, and such evils are like to befall thee according to it, permit me, though thou art a king, and I am thy minister or servant, to give thee some advice; and let it be taken in good part, as done with a good design, and a hearty concern for thy welfare:

*and break off thy sins by righteousness;* this advice carries in it a tacit charge of sins, and a reproof for them; which shows the faithfulness of Daniel: these sins probably, besides pride, intemperance, luxury, and uncleanness, were tyranny, rapine, violence, and oppression of his subjects, to which righteousness is opposed; and by which, that is, by a course and series of righteous living, by administering public justice, and giving to everyone their due, he is advised to break off his sinful course of life; to break off the yoke of his sins upon his neck; to cease from doing evil, and to learn to do well:

*and thine iniquities by showing mercy to the poor;* to his poor subjects, and especially to the poor captives the Jews, Daniel might chiefly bear upon his mind, whom the king had ill used, shown no compassion to, and had greatly distressed; but is now counselled to relieve their wants, and give generously to them out of the vast treasures he was master of:

*if it may be a lengthening of thy tranquillity;* peace or prosperity; perhaps by such a conduct there may be a reprieve for a while, the evil portended and threatened by this dream may be deferred for a time; and though the decree of the most High cannot be altered, yet the execution of it may be protracted, and prosperity be lengthened out. Daniel could not assure the king of this; but as there was a possibility, and even a probability of it, as in the case of Nineveh, and others, whose ruin was threatened, and yet upon repentance was prolonged; it was highly advisable to try the experiment, and make use of such a conduct, in hope of it; and the rather, since the humiliation of princes, and their reformation, though but external, is observed by the Lord, as in the case of Ahab. Aben Ezra, Jacchiades, and Ben Melech, render it, “if it may be an healing of thine error”; that is, the pardon of thy sins, that they may be forgiven thee; (see ~~4182~~ Acts 8:22).

**Ver. 28.** *All this came upon the king Nebuchadnezzar.*] All that was signified in the dream, his madness, the removal of him from the administration of government, and the brutal life he lived for seven years; for this was not a mere parable or fiction, as some have thought, framed to describe the state and punishment of a proud man, but was a real fact;

though it is not made mention of by any historians, excepting what has been observed before out of Abydenus<sup>f161</sup>, (see Gill on “<sup>2046</sup>Daniel 4:16”), yet there is no reason to doubt of the truth of it, from this relation of Daniel; and is further confirmed by his observing the same to Belshazzar his grandson some years after it was done, as a known thing, and as an unquestionable matter of fact, (<sup>2051</sup>Daniel 5:20,21).

**Ver. 29.** *At the end of twelve months*, etc.] After the dream, and the interpretation of it; which, according to Bishop Usher<sup>f162</sup>, Dean Prideaux<sup>f163</sup>, and Mr. Whiston<sup>f164</sup>, was in the year of the world 3435 A.M., and before Christ 569, and in the thirty sixth year of his reign: one whole year, a space of time, either which God gave him to repent in, or which he obtained by attending for a while to Daniel’s advice:

*he walked in the palace of the kingdom of Babylon*; or “upon the palace”<sup>f165</sup>; upon the roof of it, which in the eastern countries was usually flat and plain; and so Abydenus<sup>f166</sup>, in the above cited place, represents him, *ως αναβας επι τα βασιλγια*, as ascending upon his royal palace; when, after he had finished his oration on it, he disappeared. From hence he could take a full view of the great city of Babylon, which swelled him with pride and vanity, and which he expressed in the next verse; (see Gill on “<sup>2046</sup>Daniel 4:4”), where also mention is made of his palace, the new one built by him. The old palace of the kings of Babylon stood on the east side of the river Euphrates, over against it, as Dean Prideaux<sup>f167</sup> observes; on the other side of the river stood the new palace Nebuchadnezzar built. The old one was four miles in circumference; but this new one was eight miles, encompassed with three walls, one within another, and strongly fortified; and in it were hanging gardens, one of the wonders of the world, made by him for the pleasure of his wife Amyitis, daughter of Astyages king of Media; who being taken with the mountainous and woody parts of her native country, and retaining an inclination for them, desired something like it at Babylon; and, to gratify her herein, this surprising work was made: though Diodorus Siculus<sup>f168</sup> says it was made by a Syrian king he does not name, for the sake of his concubine; and whose account of it, and which is given from him by Dean Prideaux<sup>f169</sup>, and the authors of the Universal History<sup>f170</sup>, is this, and in the words of the latter:

“these gardens are said to contain a square of four plethra, or four hundred feet on each side, and to have consisted of terraces one above another, carried up to the height of the wall of the city; the

ascent, from terrace to terrace, being by steps ten feet wide. The whole pile consisted of substantial arches up on arches, and was strengthened by a wall, surrounding it on every side, twenty two feet thick; and the floors on each of them were laid in this order: first on the tops of the arches was laid a bed or pavement of stones, sixteen feet long, and four feet broad; over this was a layer of reed, mixed with a great quantity of bitumen; and over this two courses of brick, closely cemented with plaster; and over all these were thick sheets of lead, and on these the earth or mould of the garden. This floorage was designed to retain the moisture of the mould; which was so deep as to give root to the greatest trees, which were planted on every terrace, together with great variety of other vegetables, pleasing to the eye; upon the uppermost of these terraces was a reservoir, supplied by a certain engine with water from the river, from whence the gardens at the other terraces were supplied.”

And it was either on the roof of the palace, as before observed, or perhaps it might be upon this uppermost terrace, that Nebuchadnezzar was walking, and from whence he might take a view of the city of Babylon; the greatness of which, as set forth by him, he prided himself with, in the following words:

**Ver. 30.** *The king spake and said,* etc.] Either within himself, or to his nobles about him; or perhaps to foreigners he had took up with him hither to show the grandeur of the city:

*is not this great Babylon, that I have built;* he might well call it great, for, according to Aristotle<sup>f171</sup>, it was more like a country than a city; it was, as Pliny<sup>f172</sup> says, sixty miles in compass within the walls; and Herodotus<sup>f173</sup> affirms it was four hundred and fourscore furlongs round, and such the “greatness” of it, and so beautified, as no other city was he ever knew; (see Gill on “<sup>25153</sup>Jeremiah 51:58”), though the king seems to have gone too far, in ascribing the building of it to himself; at least he was not the original builder of it; for it was built many hundreds of years before he was born, by Nimrod or Belus, who were the same, (<sup>01100</sup>Genesis 10:10), and was much increased and strengthened by Semiramis, the wife of his son Ninus; therefore to her sometimes the building of it is ascribed; but inasmuch as it might be in later times greatly neglected by the Assyrian kings, Nineveh being the seat of their empire; Nebuchadnezzar, when he came to the

throne, and especially after he had enriched himself with the spoils of the conquered nations, greatly enlarged, beautified, and fortified it: and Berosus<sup>f174</sup> relates, that he not only adorned the temple of Bel therewith, but of the city which was of old he made a new one, and fortified it, built three walls within, and as many without; and another royal palace contiguous to his father's, which greatly exceeded it; and hanging gardens in it, which looked at a distance like mountains, for the pleasure of his wife; and now, because he had done so much to the repairing, enlarging, and fortifying of this city, he takes the honour to himself of being the builder of it: and this was done, he says,

*for the house of the kingdom*; that it might be the seat of the empire, and a proper place for the royal family to dwell in, to have their palace, and keep their court in:

*by the might of my power*; through the great riches he was possessed of, which he employed in many great works, as before related, to the advantage of this city; he takes all to himself, and excludes all instruments, and even God himself; though, unless the Lord build the city, in vain the builders build, (<sup>900</sup>Psalm 127:1):

*for the honour of my majesty*? not so much for the benefit of the city, for the good of his subjects, as for the honour and glory of himself; to show his riches, power, and grandeur, and to make his name immortal to future ages.

**Ver. 31.** *While the word was in the king's mouth, there fell a voice from heaven*, etc.] Before the king had done speaking in the above boasting manner, an articulate voice from heaven was heard by him, and all about him, formed by the angels, and much like what the Jews call Bath Kol; (see <sup>422</sup>Acts 12:21-23), so Abydenus<sup>f175</sup>, in the account he gives of Nebuchadnezzar's oration to the people, relates, that when the king had spoke it, *παράχρημα ηφανιστο*, immediately he disappeared:

*saying, O King Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee*; that is, the administration of it; for he was not deposed, or declared to be no longer king; his office was not taken away from him, and another king set upon the throne; only the administration was taken into other hands, either of his wife or son, or his nobles; he being unfit for it, till such time as his reason returned to him.



**Ver. 32.** *And they shall drive thee from men*, etc.] According to the interpretation of the dream given by Daniel, which this voice from heaven confirms; (see Gill on “<sup>2025</sup>Daniel 4:25”), where the same things are said as here.

**Ver. 33.** *The same hour was the thing fulfilled upon Nebuchadnezzar*, etc.] Whence it appears that this was a true history, and a matter of fact; and not a parable or allegory, as Origen thought, describing the fall of Lucifer or Satan; but relates what befell Nebuchadnezzar himself: nor was the change real as to soul and body; for then he would not have been the same person, not Nebuchadnezzar, and so not he himself punished, but the beast into which he was changed: and though there was a strange alteration, both in his body and mind; in some parts of his body, and perhaps in his voice, in his senses of feeling, tasting, and smelling, in his palate, and appetite, and stomach; in his rational powers, understanding, judgment, and memory; so that he acted like a beast, and choosing to live as one; yet so as to retain the essential parts of a man; his case was, that at once he fell raving mad and distracted, when they first bound him with chains, that he might not hurt himself and others, and afterwards turned him loose into the woods among the wild beasts; or perhaps into one of his parks, among the deer, hares, foxes, and such like creatures; whither he might incline to go, fancying himself to be a beast, and delight to be among them:

*and he was driven from men, and did eat grass as oxen*; which he did by choice: so Aben Ezra reports of one in the island of Sardinia, who fled from his parents, and lost his reason, and lived among deer for many years, and went upon his hands and feet like them; and the king of the island going a hunting one day, caught many deer, and among them this man, that was taken for one: his parents came and owned him, and spoke to him, but he answered not; they set before him bread and wine, to eat and drink, but he refused; they then gave him grass with the deer and he ate that; and in the middle of the night made his escape to the deer or the field again.

*And his body was wet with the dew of heaven*: lying all night in the woods or fields without clothing:

*till his hair was grown like eagles’ feathers*: thick, black, and strong; the hairs of his head having not been cut, not his beard shaved for seven years: the Septuagint and Arabic versions read, “as lions”:

*and his nails like birds' claws*: the nails of his fingers and toes were hard, long, and sharp, like theirs, having not been cut during this time; this shows that the seven times are not to be understood of weeks or months, but of years. Some have understood all this as a real metamorphosis, and that Nebuchadnezzar was changed into a beast; the upper part of him was the form of an ox, and the lower part that of a lion, as Epiphanius<sup>f176</sup>; so Cyril<sup>f177</sup> says of him, that he was changed into a beast, lived in a desert, had the nails and hair of a lion, ate grass like an ox; for he was a beast, not knowing who gave him the kingdom; and so others; closely adhering to the letter of the text, but wrongly, for reasons before given: nor is it to be ascribed merely to any natural disease of body, or melancholy in him, by which the fancy may be so disturbed, as for a person to imagine himself a beast; for though this was the case, yet not through any diseases, such as is called the lycanthropy; an much less to any witchcraft, or any diabolical art, exercised on him; but to the mighty hand of God, taking away the use of his reason, and throwing him into madness and distraction for the demonstration of his power, and humbling the pride of an insolent monarch; not but that God could, if it had been his pleasure, have changed him into a brute, as he turned Lot's wife into a pillar of salt; and as a certain wicked nobleman in Muscovy was turned into a black dog, barking and howling, upon uttering horrible blasphemies against God for some judgment upon him, as Clurerius<sup>f178</sup> relates, who had it, he says, from both ear and eye witnesses of it; but such a judgment was not inflicted on Nebuchadnezzar, not are such things usual. Herodotus<sup>f179</sup> reports, though he himself did not credit it, of some people among the Scythians, that were every year, for a few days, changed into wolves, and then returned to their former shape again; and Pomponius Mela<sup>f180</sup> relates the same of the same people; and the poets frequently speak of such transmutations; but these are all fictions and delusions.

**Ver. 34.** *And at the end of the days*, etc.] Of the time fixed in the dream; that is, at the end of seven years, as Jarchi rightly interprets it; this according to Bishop Usher<sup>f181</sup>, Dean Prideaux<sup>f182</sup>, and Mr. Whiston<sup>f183</sup>, was in the year of the world 3442 A.M., and before Christ 563, in the forty second year of his reign; after which he lived but one year, reigning from the death of his father forty three years, and according to the Jewish accounts forty five; they reckoning from the beginning of his partnership in the kingdom with his father, and his first coming with an army into Syria.

*I Nebuchadnezzar lifted up mine eyes unto heaven:* for, during the seven years he ate grass like an ox, his eyes were fixed upon the earth, looking out for his food, and especially if he went on all four, as the beasts do; but now standing upright, in his erect form as a man, he looked upwards; though this phrase does not merely design his looking up to the heavens, and viewing them from his bodily eyes; but his sense and consideration of the divine Majesty in heaven, his praying to him, lifting up the eyes being a prayer gesture, and his devotion towards him;

*and mine understanding returned to me;* his understanding as a man, which he had been deprived of during this time; and so came to know in what state and condition he was, by whom brought into it, and for what reason;

*and I blessed the most High;* the most high God, he whose name alone is Jehovah, the God of gods, who is higher than the highest; him the king blessed for returning his understanding and reason to him, and restoring him to his senses; for which he had just cause to be thankful, for a greater blessing cannot be enjoyed;

*and I praised and honoured him that liveth for ever;* the living and true God, the author of life to all that have it, and who upholds in it; who lives in and of himself, and for evermore; which no mere man, even the most exalted and dignified, does:

*whose dominion is an everlasting dominion, and his kingdom is from generation to generation;* (see Gill on “<sup>20B</sup>Daniel 4:3”).

**Ver. 35.** *And all the inhabitants of the earth are reputed as nothing,* etc.] That is, by the most high God, in comparison of him; and that not only the common people, but magistrates, princes, and kings, and even so great a monarch as Nebuchadnezzar; they are like mere nonentities, nothing as to existence, substance, greatness, glory, and duration, when compared with him: for this is to be understood not absolutely as in themselves; for as such they are something; their bodies are something in their original, and especially in their make, form, and constitution, and even in their dissolution; and their souls are yet more valuable, are of more worth than the whole world, being immaterial and immortal; but comparatively with respect to God, in whom they live, and move, and have that being they have, and by whom they are supported in it; al whose glory and grandeur is fading and passing away, and continuance is but very short; and all nothing with God, the Being of beings, whose glory is inconceivable, and with

whom a thousand years are as one day, and who is from everlasting to everlasting: and this meant chiefly of the rational inhabitants of the earth; not of the beasts of the field, the cattle on a thousand hills, and the innumerable reptiles of the earth, which also are the inhabitants of it; but of men, the principal ones, and of all of these, high and low, rich and poor, bond and free; not as in their own account, and that of others; for they are something in their own esteem, and seem so in the eyes of others, who judge according to the outward appearance; but they are nothing in the account of God: and as this is true of them in things natural and civil, it is much more so in things spiritual, or relating to everlasting salvation: in these men are nothing, and counted as nothing; no use is made of them, or any account is had of anything done by them; these have no causal influence in their salvation; they are nothing in God's choice of them to eternal life, which is all of mere sovereign grace; nothing in redemption, which is only by Jesus Christ; nothing in regeneration, which is alone by the Spirit and grace of God; nothing in justification, which is not by the works of the law, but by the righteousness of Christ; in short, they are nothing in their salvation from first to last, which is all of grace, and not of works. Jarchi and Saadiah interpret this of an atom or mote in a sunbeam, which is seen flying about, but cannot be laid hold on, having no substance, and disappears when the sun shines not; (see <sup>23015</sup> Isaiah 40:15,17).

*And he doeth according to his will in the army of heaven, and among the inhabitants of the earth;* he orders the angels, which are the host of heaven, to stand or go where he pleases; and he disposes of men on earth, and puts them into such stations, and such conditions and circumstances, and appoints them such business and services, as he thinks meet. The angels are "the army of heaven", or the heavenly host; so called for their number, there being legions of them, even an innumerable company; and for their military use, being employed to fight for the people of God, to encamp about them, and protect them: those who formerly belonged to them, that sinned against God, he cast them down to hell, without showing them any mercy; and the rest he chose and confirmed in Christ, and all according to his sovereign will; and these he makes use of according to his pleasure, to minister to the heirs of salvation in life, to convoy their souls to heaven at death, and to gather in all the elect at the last day. The "inhabitants of the earth" are the men of it, as before, with whom he does as he pleases in things temporal and civil, making some rich, and others poor; raising some to great honour and dignity, while others live in

meanness, poverty, and disgrace: and in things spiritual; he loves whom he will; he chooses whom he pleases; he redeems whom he wishes from among men; he regenerates and calls by his grace, of his own will; and reveals Christ, and the great things of the Gospel, to whom it seems good in his sight; he does what he will with his own; he bestows grace and glory on whomsoever he pleases, as free grace gifts, without any merit of the creature, according to his sovereign will and pleasure.

*And none can stay his hand:* stop his power, resist his will, or hinder him from acting, or cause him to cease from his work, which he is bent upon; his will in both worlds is sovereign and arbitrary, and his power uncontrollable. It was so in creation, he said, and it was done; it is so in providence, he does what he pleases; there is nothing done without his knowledge and will, and there is no counsel against the Lord: it is so in his works of grace; in the great work of redemption; no difficulties could discourage or hinder Christ from the performance of that arduous work, he being the mighty God: and in the work of grace upon the heart of a sinner, when God begins to work, none can let; not corruptions within, nor Satan without; nor can anything hinder the carrying of it on; not indwelling sin, nor the snares of the world, nor the temptations of Satan. The purposes of God cannot be disannulled; his hand cannot be held, stopped, or turned back from the execution of them; he will do his will and his work in the world, and in his churches, and on particular persons, maugre all the opposition of men and devils.

*Or say unto him, what dost thou?* what is this thou hast done? and wherefore hast thou done it? why was it not done in another form and manner, and for other ends and purposes? (see <sup><280></sup>Isaiah 45:9), all such like questions are vain and foolish, and are despised by the Lord; he gives no account of his matters unto the children of men. Some may with wonder say, “what has God wrought!” but none ought to say, in a complaining and murmuring way, “what dost thou?” and should they, it is of no avail, he will do what he pleases.

**Ver. 36.** *At the same time my reason returned unto me,* etc.] Or, “my understanding”<sup>f184</sup>; this he repeats, not only to express the certainty of it, but the sense he had of the greatness of the favour, and of which what he said at this time is a full proof:

*and for the glory of my kingdom mine honour and brightness returned unto me:* or “form”<sup>f185</sup>, as the Septuagint; his majestic form, that royal

majesty, that appeared in his countenance formerly, returned again; which graced him as a king, and made for the glory of his kingdom, and the administration of his office. Jarchi renders it, “and to the glory of my kingdom I returned”; and to the same purpose the Septuagint, Vulgate Latin, and Arabic versions. This whole clause is wanting in the Syriac version. Jarchi interprets “brightness” of the form of his countenance; and Jacchiades of the light of it, the sparkling lustre and majesty of it. A strange change and alteration this!

*And my counsellors and my lords sought unto me*; who very likely had the administration of government in their hands during this time; and as the dream, and the interpretation, were publicly known, and they had seen the first part of it fulfilled in the king’s madness and miserable state, they had reason to believe the latter part also, and therefore waited for the accomplishment of it at the end of seven years; when they sought for him, and sought unto him, very probably by the direction of Daniel, who was at the head of them; and this may be the reason why another prince was not set upon the throne, because they expected his return to it at the expiration of these years; and in the mean while held the reins of government in their own hands, but now delivered them up to him:

*and I was established in my kingdom*; as Daniel had told him, in the interpretation of his dream, that his kingdom should be sure to him, (<sup>2045</sup>Daniel 4:26):

*and excellent majesty was added unto me*; or, more majesty<sup>f186</sup>; he had more honour and grandeur than he had before; more respect was shown him, and homage paid him: his latter end, like Job’s, was greater than his beginning.

**Ver. 37.** *Now I Nebuchadnezzar praise and extol and honour the King of heaven*, etc.] Now he knew that the heavens ruled, and that there was a God and a King there, above all gods and kings; who had brought him low, and raised him up again, and to whom were owing all his present glory and magnificence, and therefore worthy of his highest praises; and which he in the most public manner gave by words before his lords and counsellors, and by writing under his own hand, by this edict and proclamation:

*all whose works are truth, and his ways judgment*: everything he does in providence, and every step he takes therein, are according to truth and

righteousness; he is true to his word, and righteous in his works, as he had been to him:

*and those that walk in pride he is able to abase*; not only that show it now and then, but always, and in everything; in their looks and gestures, in their talk and walk, and throughout the whole of their conversation; in whom it is public, visible, notorious, and constant; but let them carry their heads ever so high, and be as proud and haughty as they will, God is able to humble them; he has various ways of doing it. Such as are proud of their outward beauty, or the strength of their bodies, he can, by sending a disease upon them, make their beauty to consume like a moth, and weaken their strength in the way; such as are elated with their wealth and substance, and with honours conferred upon them, or dignity they are raised to, he can soon strip them of all their riches by one providence or another, and bring down those that stand in slippery places of honour and dignity to destruction in a moment; and such as pride and plume themselves with their wit and knowledge, the natural endowments of their mind, he can take away their reason and understanding from them, as he did from this monarch, and put them upon a level with brutes: such who behest of their own righteousness and good works, and trust in themselves, that they are righteous and holy persons, and despise others; and think to be justified and saved by them, and not to be beholden to any other, but be their own saviours; these the Lord, by his Spirit, can humble, by showing them the impurity of their nature; their impotence to that which is spiritually good; the imperfection of their best righteousness to justify them in his sight; so that they shall appear to be polluted and defiled creatures, who thought themselves very holy; and to be very weak and insufficient of themselves, to do anything spiritually good, who gloried in the power and strength of their free will; and see that their best works are no other than filthy rags, and to be renounced in the business of their justification and salvation: in short, he humbles by showing them that all their temporal good things are owing to the good providence of God, and are dependent on it; and that all they have in spirituals is owing to the grace of God, and not to any desert of theirs; in consequence of which they become meek and lowly, and walk humbly with their God, who before walked in the pride of their hearts, and in the vanity of their minds. And a power to do this is peculiar to God himself; none but God can look upon him that is proud, and abase him, and bring him low; and sooner or later, by one means, or in one way or another, he will stain the pride of all glory: it is his usual way to

abase him that exalts himself, and exalt him that humbles himself; (see ~~<801>~~ Job 40:11,12 ~~<239>~~ Isaiah 23:9) (~~<4232>~~ Matthew 23:12 ~~<241>~~ Luke 14:11), pride being a most hateful sin to him, contrary to his nature and glory, to his grace and to his Gospel; the first sin of angels and men. And of abasement and humiliation of such proud ones, Nebuchadnezzar was an instance in various respects; who was one of the proudest monarchs upon earth, yet was humbled with a witness; but, after all, whether truly converted, is a question.



# CHAPTER 5

## INTRODUCTION TO DANIEL 5

This chapter gives an account of a feast made by King Belshazzar, attended with drunkenness, idolatry, and profanation of the vessels taken out of the temple at Jerusalem, (<sup>(218)</sup>Daniel 5:1-4), and of the displeasure of God, signified by a handwriting on the wall, which terrified the king, and caused him to send in haste for the astrologers, etc. to read and interpret it, but they could not, (<sup>(218)</sup>Daniel 5:5-8), in this distress, which appeared in the countenances of him and his nobles, the queen mother advises him to send for Daniel, of whom she gives a great encomium, (<sup>(218)</sup>Daniel 5:9-12), upon which he was brought in to the king, and promised a great reward to read and interpret the writing; the reward he slighted, but promised to read and interpret the writing, (<sup>(218)</sup>Daniel 5:13-17) and after putting him in mind of what had befallen his grandfather Nebuchadnezzar, and charging him with pride, idolatry, and profanation of the vessels of the Lord, (<sup>(218)</sup>Daniel 5:18-23) reads and interprets the writing to him (<sup>(218)</sup>Daniel 5:24-28), when he had honour done him, and was preferred in the government, (<sup>(218)</sup>Daniel 5:29) and the chapter is concluded with an account of the immediate accomplishment of ancient prophecies, and of this handwriting, in the slaying of the king of Babylon, in the dissolution of the Babylonish monarchy, and the possession of it by Darius the Mede, (<sup>(218)</sup>Daniel 5:30,31).

**Ver. 1.** *Belshazzar the king made a great feast,* etc.] This king was not the immediate successor of Nebuchadnezzar, but Evilmerodach, (<sup>(262)</sup>Jeremiah 52:31), who, according to Ptolemy's canon, reigned two years; then followed Neriglissar, his sister's husband, by whom he was slain, and who usurped the throne, and reigned four years; he died in the beginning of his fourth year, and left a son called Laborosoarchod, who reigned but nine months, which are placed by Ptolemy to his father's reign, and therefore he himself is not mentioned in the canon; and then followed this king, who by Ptolemy is called Nabonadius; by Berosus, Nabonnedus<sup>f187</sup> by Abydenus<sup>f188</sup>, Nabannidochus; by Herodotus<sup>f189</sup>, Labynitus; and by Josephus<sup>f190</sup>, Naboandelus, who, according to him, is the same with

Belshazzar; whom some confound with the son of Neriglissar; others take him to be the same with Evilmerodach, because he here immediately follows Nebuchadnezzar, and is called his son, (<sup>2761</sup>Daniel 5:11,13,18), and others that he was a younger brother, so Jarchi and Theodoret; but the truth is, that he was the son of Evilmerodach, and grandson of Nebuchadnezzar, which agrees with the prophecy in (<sup>2707</sup>Jeremiah 27:7), for though Nebuchadnezzar is called his father, and he his son, (<sup>2762</sup>Daniel 5:2,11,13,18,22) this is said after the manner of the eastern nations, who used to call ancestors fathers, and their more remote posterity sons. He had his name Belshazzar from the idol Bel, and may be rendered, “Bel’s treasurer”: though, according to Saadiah, the word signifies “a searcher of treasures”, of his ancestors, or of the house of God. Hillerus translates it, “Bel hath hidden”. This king

*made a great feast*; or “bread”<sup>f191</sup>, which is put for all provisions; it was great, both on account of plenty of food, variety of dishes, and number of guests, and those of the highest rank and quality. On what account this feast was made is not easy to say; whether out of contempt of Cyrus and his army, by whom he was now besieged, and to show that he thought himself quite safe and secure in a city so well walled and fortified, and having in it such vast quantities of provision; or whether it was on account of a victory he had obtained that morning over the Medes and Persians, as Josephus Ben Gorion<sup>f192</sup> relates; and therefore in the evening treated his thousand lords, who had been engaged in battle with him, and behaved well: though it seems to have been an anniversary feast; since, according to Xenophon and Herodotus, Cyrus knew of it before hand; either on account of the king’s birthday, or in honour to his gods, particularly Shach, which was called the Sachaenan feast; (see Gill on “<sup>2725</sup>Jeremiah 25:26”) (see Gill on “<sup>2744</sup>Jeremiah 51:41”) which seems most likely, since these were praised at this time, and the vessels of the temple of God at Jerusalem profaned, (<sup>2763</sup>Daniel 5:2-4), this feast was prophesied of by Isaiah, (<sup>2705</sup>Isaiah 21:5) and by Jeremiah, (<sup>2739</sup>Jeremiah 51:39), it had its name from Shach, one of their deities, of which (see Gill on “<sup>2704</sup>Daniel 1:4”) (see Gill on “<sup>2707</sup>Daniel 1:7”) the same with Belus or the sun. The feasts kept in honour of it were much like the Saturnalia of the Romans, or the Purim of the Jews; and were kept eleven days together, in which everyone did as he pleased, no order and decorum being observed; and, for five of those days especially, there was no difference between master and servant, yea, the latter had the government of the former; and they spent day and night in dancing and

drinking, and in all excess of riot and revelling<sup>f193</sup>; and in such like manner the Babylonians were indulging themselves, when their city was taken by Cyrus, as the above writers assert<sup>f194</sup>; and from the knowledge Cyrus had of it, it appears to be a stated feast, and very probably on the above account. According to Strabo<sup>f195</sup>, there was a feast of this name among the Persians, which was celebrated in honour of the goddess Anais, Diana, or the moon; and at whose altar they placed together Amanus and Anandratus, Persian demons; and appointed a solemn convention once a year, called Saca. Some say the occasion of it was this; that Cyrus making an expedition against the Sacse, a people in Scythia, pretended a flight, and left his tents full of all provisions, and especially wine, which they finding, filled themselves with it; when he returning upon them, finding some overcome with wine and stupefied, others overwhelmed with sleep, and others dancing and behaving in a bacchanalian way, they fell into his hands, and almost all of them perished; and taking this victory to be from the gods, he consecrated that day to the god of his country, and called it Sacaëa; and wherever there was a temple of this deity, there was appointed a bacchanalian feast, in which men, and women appeared night and day in a Scythian habit, drinking together, and behaving to one another in a jocose and lascivious manner; but this could not be the feast now observed at Babylon, though it is very probable it was something of the like nature, and observed in much the same manner. And was made “to a thousand of his lords”; his nobles, the peers of his realm, governors of provinces, etc.; such a number of guests Ptolemy king of Egypt feasted at one time of Pompey’s army, as Pliny from Varro relates<sup>f196</sup>; but Alexander far exceeded, who at a wedding had nine (some say ten) thousand at his tables, and gave to everyone a cup of gold, to offer wine in honour of the gods<sup>f197</sup>; and Pliny reports<sup>f198</sup> of one Pythius Bythinus, who entertained the whole army of Xerxes with a feast, even seven hundred and eighty eight thousand men.

*And drank wine before the thousand*; not that he strove with them who should drink most, or drank to everyone of them separately, and so a thousand cups, as Jacchiades suggests; but he drank in the presence of them, to show his condescension and familiarity; this being, as Aben Ezra observes, contrary to the custom of kings, especially of the eastern nations, who were seldom seen in public. This feast was kept in a large house or hall, as Josephus<sup>f199</sup> says, afterwards called the banqueting house, (<sup>-2750</sup>Daniel 5:10).

**Ver. 2.** *Belshazzar, while he tasted the wine*, etc.] As he was drinking his cups, and delighted with the taste of the wine, and got merry with it: or, “by the advice of the wine”<sup>f200</sup>, as Aben Ezra and Jarchi interpret it, by a personification; as if that dictated to him, and put him upon doing what follows; and which often puts both foolish and wicked things into the heads of men, and upon doing them: then he

*commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem*; what these vessels were, and the number of them, we learn from the delivery of them afterwards to the prince of Judah by Cyrus, (<sup><1500></sup>Ezra 1:9-11), these were put into the temple of Bel by Nebuchadnezzar, (<sup><2000></sup>Daniel 1:2) and from thence they were now ordered to be brought to the king’s palace, and to the apartment where he and his nobles were drinking:

*that the king, and his princes, his wives, and his concubines, might drink therein*; Saadiah says, this day the seventy years’ captivity ended; and so, in contempt of the promise and prophecy of it, he ordered the vessels to be brought out and drank in, to show that in vain the Jews expected redemption from it.

**Ver. 3.** *Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem*, etc.] That is, the servants to whom the orders were given fetched them from the temple of Bel, and brought them to the king’s house; and though only mention is made of golden vessels, yet no doubt the silver ones were also brought, according to the king’s command:

*and the king, and his princes, his wives, and his concubines, drank in them*; by which they were profaned, being dedicated to holy uses, but now put to common use, and that by such impious persons; and who did it, not on account of the value and antiquity of these vessels, and in admiration of them, and to the honour of their festival; but in contempt of them, and in a profane and scurrilous way, as follows:

**Ver. 4.** *They drunk wine*, etc.] That is, out of the vessels of the temple at Jerusalem, and perhaps till they were drunk:

*and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone*; for they had gods of all these materials; (see Gill on “<sup><2000></sup>Daniel 1:2”), and these they praised by offering sacrifices unto them; or rather by singing songs, and drinking healths, and by ascribing all their victories over

the nations of the world to them; as that by their means they had got such large dominions, and such great wealth and treasures, and particularly these vessels of gold and silver; and so insulted and triumphed over the God of Israel, and defied the prophecies and promises of the deliverance of them that went under his name.

**Ver. 5.** *In the same hour came forth fingers of a man's hand*, etc. From heaven, as Jarchi; or they came forth as if they came out of the wall: this was done by the power of God, though it might be by the intervention or means of an angel; so Josephus Ben Gorion<sup>f201</sup> says, that an angel came and wrote what follows; and Saadiah says it was Gabriel, called a man, (<sup><2712></sup>Daniel 11:21), but this is conjecture; however, at the very time the king and his nobles were feasting and revelling, praising their idols, and reproaching the God of Israel, this wonderful phenomenon appeared:

*and wrote over against the candlestick, upon the plaster of the wall of the king's palace*; this candlestick was either upon the table, as Saadiah; or affixed to the wall, or hung as a chandelier in the midst of the hall; or, be it where it will, right over against it this hand appeared, and wrote, that, by the light of it, it might be clearly and distinctly seen: though Gussetius<sup>f202</sup> thinks, not a candlestick, but a "buffet", is meant; where stood the drinking cups and vessels, and which he takes to be more agreeable to the signification of the word; and moreover observes, that it is not likely this feast should be made in the night, or at least it is not certain it was, or that it was yet night when this affair happened: however, this writing was upon the plaster of the wall, made of lime, and was white; and if the writing was with red colour, as Ben Gorion says, it was the more visible:

*and the king saw the part of the hand that wrote*; the back part of the hand; had he only seen a writing, but no hand writing it, he might have thought it was done by some present; but seeing a hand, and only part of one, or however not any other members of the body of a man, nor a man himself, it struck him with surprise, and he concluded at once there was something extraordinary in it; whether any other saw the hand besides himself is not certain; however, he saw it for whom it was particularly designed.

**Ver. 6.** *Then the kings countenance changed*, etc.] Or, "his brightness"<sup>f203</sup>; his ruddy countenance, his florid looks, his gay airs; all his jollity and mirth, that appeared in his face, were changed into paleness, sadness, and confusion:

*and his thoughts troubled him*; what should be the meaning of this; perhaps he might immediately fear it presaged ruin and destruction to him; the sins of his former life might at once come into his thoughts, and those particularly he had now been guilty of; his luxury and intemperance, his idolatry and profanation of the vessels of the sanctuary, which his conscience might accuse him of, and give him great distress and trouble:

*so that the joints of his loins were loosed*; or, “the girdles of his loins”<sup>f204</sup>; which were loosed or broke, through the agitation he was in; or he was all over in a sweat, so that he was obliged to loose his girdle; or, as persons in great fear and consternation, he was seized with a pain in his back; it opened as it were; nor could he hold his urine; as Grotius and others; (see <sup>2351</sup>Isaiah 45:1), where this seems to be prophesied of:

*and his knees smote one against another*; as is the case of persons in a great tremor, or under a panic. “Et subito genua intremuere timore”.-- Ovid.

**Ver. 7.** *The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers*, etc.] Or, “with strength”<sup>f205</sup>; with a strong voice, as loud as he could; which is expressive of the fright he was in, and of his eagerness and impatience of information; laying aside all decency, and forgetting his royal majesty, like a man out of his senses, quite distracted, as it were: of the “astrologers”, etc. (see Gill on “<sup>2001</sup>Daniel 1:20”), (see Gill on “<sup>2002</sup>Daniel 2:2”), this was the usual course the kings of Babylon took, when they had matters of difficulty upon them, as appears from (<sup>2003</sup>Daniel 2:2 4:6,7) and though they found it oftentimes fruitless and vain, yet still they pursued it; so besotted and addicted were they to this kind of superstition:

*and the king spake and said to the wise men of Babylon*; who were presently brought in from the several parts of the city where they dwelt, and probably many of them might be at court at that time; and being introduced into the hall where the king and his nobles were, he addressed them in the following manner;

*whosoever shall read this writing, and show me the interpretation thereof*: pointing to the writing upon the wall, which continued; and which neither the king nor any about him could read or interpret, and therefore both are required to be done:

*he shall be clothed with scarlet, and have a chain of gold about his neck;* or “with purple”<sup>f206</sup>; the colour wore by persons of rank and figure; and the chain of gold was an emblem of honour and dignity, and more to be regarded for that than for the value of the gold of which it was made:

*and shall be the third ruler in the kingdom;* not rule over the third part of the kingdom, as Aben Ezra; but be the third man in the kingdom; next to the king and the queen mother, or to the king and the heir apparent; or one of the third principal rulers; or one of the three presidents of the kingdom, as Daniel afterwards was.

**Ver. 8.** *Then came in all the king’s wise men,* etc.] The whole college of them, the persons before described; over whom, in Nebuchadnezzar’s time, Daniel was the chief of the governors, (<sup>208</sup>Daniel 2:48), these came in readily, in hope of getting both riches and honour:

*but they could not read the writing, nor make known to the king the interpretation thereof;* for if they could not do the former, it must be impossible to do the latter; of the reason of which, various are the conjectures<sup>f207</sup>: as that, though these words were written in Chaldee, yet in characters, as the Samaritan or Phoenician, they did not understand; or were written without points, and so they knew not which were the proper ones to put to them; or they were written according to the position of the letters of the alphabet, called “athbash”, of which (see Gill on “<sup>255</sup>Jeremiah 25:26”), or the words were placed so as to be read backward, or else downward, and not straightforward; or they were all in one word; or only the initial letters of words; but the true reason was, that it was so ordained by the Lord, that they should not be able to read and interpret them; this being reserved for another man, Daniel, that he might have the honour, and God the glory.

**Ver. 9.** *Then was King Belshazzar greatly troubled,* etc.] A second time, and perhaps more than before; since he had conceived some hope that his wise men would have informed him what this writing was, and the meaning of it; but finding that they were nonplussed by it, it gave him still greater uneasiness:


*and his countenance was changed in him;* again; very likely, upon the coming in of the wise men, he had a little recovered himself, and became more composed and serene; which appeared in his countenance; but, upon



this disappointment, his countenance changed again, and he turned pale, and looked ghastly:

*and his lords were astonished*; were in the utmost consternation and confusion, when they understood that the writing could neither be read nor interpreted; neither the dignity of their station, nor their numbers, nor their liquor, could keep up their spirits; so that the king had not one with him, to speak a comfortable word to him, or give him any advice in this his time of distress; they were all in the same condition with himself.

**Ver. 10.** *Now the queen, by reason of the words of the king and his lords, came into the banquet house*, etc.] Not the wife of Belshazzar, as Porphyry would have it; but rather the queen mother, as Jacchiades, the widow of Evilmerodach his father, whose name was Nitocris; and is spoken of, by Herodotus<sup>f208</sup>, as a very prudent woman; and as this seems to be by her words and conduct: though Josephus<sup>f209</sup> says it was his grandmother, she who had been the wife of Nebuchadnezzar; and of this opinion were some mentioned by Aben Ezra; whose name was Amyitis; and it appears, by what she says afterwards, that she was well acquainted with affairs in his time; and, being an ancient woman, might be the reason why she was not among the ladies at the feast in the banqueting house; but came into it, without being sent for, on hearing the consternation and distress the king and his lords were in, and the moanful despairing words they expressed on this occasion:

*and the queen spake and said, O king, live for ever*; the usual salutation given to the kings of Babylon, and other eastern monarchs; (see  Daniel 2:4 6:21):

*let not thy thoughts trouble thee, nor let thy countenance be changed*; at this affair, as if it could never be understood, and the true meaning of it be given; but be of good cheer, and put on a good countenance; there is hope yet that it may be cleared up to satisfaction.

**Ver. 11.** *There is a man in thy kingdom*, etc.] She does not say in his court; very probably, after the death of Nebuchadnezzar, perhaps in one of the former reigns, he was removed from his offices; for, had he been in one, very likely the queen would have described him by it; and this seems to receive confirmation by the question Belshazzar put to him upon his coming into his presence,



*art thou that Daniel*, etc.; and only says that he had heard of him, (<sup>2013</sup>Daniel 5:13,14):

*in whom is the spirit of the holy gods*; something divine, something more than human; she uses the very words of Nebuchadnezzar; which seems to confirm that opinion, that she was his widow, (<sup>2008</sup>Daniel 4:8):

*and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him*; “light” in the knowledge of things obscure; understanding in the interpretation of dreams; and “wisdom” in things both human and divine, like that of an angel of God, as Jacchiades interprets “Elohim”: of this instances were given in the days of his grandfather, for so Nebuchadnezzar was; nor is it unusual for a grandfather to be called a father, and even a more remote ancestor; which instances were, telling him his dream when he had forgot it, as well as the interpretation of it; and explaining his dream or vision of the tree cut down to its stump; of which see Daniel chapters two and four:

*whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers*, (<sup>2018</sup>Daniel 2:48) she seems tacitly to upbraid him with his neglect of such a man, or with turning him out of his office, when so great a prince as his grandfather was took so much notice of him, and so highly advanced him.

**Ver. 12.** *Forasmuch as an excellent spirit*, etc.] A superior spirit to all the wise men in Babylon for natural knowledge and political wisdom; and he had yet a more excellent spirit which she knew nothing of, and was no judge of; a spirit of real grace, and true piety and devotion:

*and knowledge, and understanding, interpreting of dreams*; of which interpreting two of Nebuchadnezzar’s was a proof:

*and showing hard sentences*: or explaining enigmas and riddles, or proverbial, parabolical, and figurative phrases and expressions:

*and dissolving of doubts*: or untying knots, solving problems, and answering knotty, intricate, and difficult questions:

*were found in the same Daniel, whom the king named Belteshazzar*; the prince of his eunuchs gave him that name, perhaps by the king’s order; however, it was confirmed by him; he called him by it, and says it was according to the name of his god; (see <sup>2003</sup>Daniel 1:7 4:8):

*now let Daniel be called, and he will show the interpretation;* this she was confident of, from the knowledge she had of the above facts.

**Ver. 13.** *Then was Daniel brought in before the king,* etc.] Proper officers being sent to seek and find him; and having fetched him from his house or apartment where he lived, which seems to have been in the city of Babylon, though not very probably at court as formerly, he was introduced in form into the king's presence;

*and the king spake and said unto Daniel, art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry?* by which it appears he did not know him, at least had forgot him; not having admitted him to any familiarity with him, as his grandfather had done; and though the queen had given such great commendations of him, yet the king does not treat him with that respect as might have been expected, and as Nebuchadnezzar did, (<sup>(274B)</sup>Daniel 4:9), but seems to reproach him with his servile condition, being a captive whom his grandfather had brought out of Judea, as it were triumphing over him and his people; which shows the haughtiness of his heart, and that it was not brought down by this consternation and fright he was thrown into.

**Ver. 14.** *I have even heard of thee,* etc.] Very probably he had heard often of him, though he did not think fit to honour him, and use him with that familiarity his grandfather had; or however he had now just heard of him by the queen, whose encomiums of him he recites in her own words:

*that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee;* which are the express words of his mother, (<sup>(275B)</sup>Daniel 5:11,12).

**Ver. 15.** *And now the wise men; the astrologers, have been brought in before me,* etc.] For it seems they came not of themselves, or upon hearing his loud cry; but were sent for by him, and came by his orders, and were introduced into his presence by the proper officers:

*that they should read this writing, and make known unto me the interpretation thereof;* pointing to the writing upon the wall:

*but they could not show the interpretation of the thing;* nor even read it; though it may be some of them might attempt to read it, and did read it in their way, as well as they could, or at least pretended to read; yet could

make no manner of sense of it, which was the thing the king was intent upon.

**Ver. 16.** *And I have heard of thee*, etc.] That is, by the queen, which he repeats for the sake of observing what she had said of him, and which gave him encouragement to send for him:

*that thou canst make interpretations*; of dreams, and of things hard to be understood:

*and dissolve doubts*; untie knots, solve difficulties, and answer hard and intricate questions:

*now if thou canst read the writing, and make known to me the interpretation thereof*; that which is upon the wall before thee, and which the wise men of Babylon could not:

*thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shall be the third ruler in the kingdom*; the same reward he had proposed to the astrologers and soothsayers, (<sup>210</sup>Daniel 5:7) but what was no temptation or motive to Daniel, as appears by what follows:

**Ver. 17.** *Then Daniel answered and said before the king*, etc.] With great freedom, boldness, and intrepidity:

*let thy gifts be to thyself*; remain with thee; I neither want them, nor desire them; nor will I receive them on condition of reading and interpreting the writing:

*and give thy rewards to another*; which he had promised to those that could read and interpret the handwriting on the wall; even to be clothed with scarlet, have a golden chain, and be the third ruler in the kingdom. It may be rendered, “or give thy rewards to another”<sup>f210</sup>; either keep them thyself, or give them to whomsoever thou pleasest: should it be asked, why Daniel refused gifts now, when he received them from Nebuchadnezzar? it may be answered, he was then young, and wanted them, and could make use of them for the benefit of his countrymen, but now was old, and needed them not; besides, he knew then that the captivity would continue long, but that it was now just at an end, and the monarchy coming into other hands, when these gifts and rewards would be of little use; as also this king was a very wicked one, worse than his grandfather, and he did not choose to receive from him; and especially since the interpretation of the

writing would be bad news to him; as well as to let him know that he did not do these things for fee and reward, but for the glory of God; and that as he had freely received such knowledge, he freely communicated it: and therefore adds,

*yet I will read the writing to the king, and make known to him the interpretation;* in reverence of him as a king, and in subjection to him, and to satisfy him in this matter; for he refused his gifts, not from pride and vanity, and a supercilious contempt of the king and his affairs; nor as being doubtful of success in reading and interpreting the writing; which he well knew he was able to do, and therefore promises it.

**Ver. 18.** *O thou king,* etc.] “Hear”<sup>f211</sup>, O king; so Aben Ezra supplies it; what he was about to say first, in order to prepare him for the meaning of the handwriting, and the cause of it; or, “thou knowest”, as Saadiah supplies it; namely, what follows:

*the most high God gave Nebuchadnezzar thy father a kingdom:* a very large one, which reached to the ends of the earth: this was not to be ascribed to his predecessor that left it to him; or to his victorious arms, which increased it; or to his idol gods, to whom he attributed it; but to the most high God, from whom promotion alone cometh; and who, being above all gods and kings, sets up, and pulls down, as he pleases; he gave him his large dominions:

*and majesty, and glory, and honour;* greatness among men; glory and honour from them, on account of the majesty of his person and kingdom; the victories he obtained, and the great things he did to make him famous while he lived, and to perpetuate his memory after death.

**Ver. 19.** *And for the majesty that he gave him,* etc.] The greatness of his power, the largeness of his dominions, and the vast armies he had at his command:

*all people, nations, and languages, trembled and feared before him;* not only those that were subject to him, but those that had only heard of him: who dreaded his approach unto them, and their falling into his victorious hands, and being made vassals to him:

*whom he would he slew; and whom he would he kept alive;* he ruled in an arbitrary and despotic manner, and kept the power of life and death in his own hands; whom he would he put to death, though ever so innocent; and

whom he would he preserved from death, though ever so deserving of it; he had no regard to justice, but acted according to his own will and pleasure. Jacchiades renders the last clause, “whom he would he smote”: but both the punctuation of the word, and the antithesis in the text, require the sense our version gives, and which is confirmed by Aben Ezra and Saadiah:

*and whom he would he set up: and whom he would he put down*; according to his pleasure, he raised persons from a low estate to great dignity, and put them into high posts of honour and profit, as he did Daniel: and others he as much debased, turned them out of their places, and reduced them to the lowest degree of disgrace and poverty; and all according to his absolute and irresistible will, without giving any reason for what he did.

**Ver. 20.** *But when his heart was lifted up, and his mind hardened it pride*, etc.] When his heart was elated with his successes and victories, with the enlargement of his dominions, and with his grandeur and glory he had arrived unto; and his pride increased yet more, till he was strengthened and hardened in it: or, “to deal proudly”<sup>f212</sup>; and behave haughtily to God and man: or, “to do wickedly”, as Jarchi interprets it; for pride and haughtiness of mind puts men, especially great men, kings and monarchs, on doing things extremely vile and wicked:

*he was deposed from his kingly throne*; not by his nobles and subjects, but by the hand of God, which struck him with madness, and made him unfit for government; obliged him to quit the throne, and to range among the beasts of the field, as is afterwards observed:

*and they took his glory from him*; the watchers, the angels, or the divine Persons that ordered the tree to be cut down to the roots, (~~2014~~ Daniel 4:14,17,23), or it may be rendered impersonally, “and his glory was taken from him”<sup>f213</sup>; his glory as a man, being deprived of his reason, and acting like a brute beast; and his glory as a king, which departed from him for a season, while he was driven from men, from his royal palace and court, and lived among beasts, and fed as they did, as follows:

**Ver. 21.** *And he was driven from the sons of men*, etc.] From their company, and from conversation with them; his madness was of that kind, that he chose rather to be with beasts than men; it drove him from men, and made him more desirous of being with beasts; or it was so intolerable, that his family, friends, and courtiers, were obliged to remove him from

them, from his palace and court, and from all conversation with men, which he was incapable of through his frenzy and madness:

*and his heart was made like the beasts*; to have the same affections and desires as they have; to crave the same things they did, and like what they liked, and live as they lived: or, “he put his heart with the beasts”<sup>f214</sup>; either Nebuchadnezzar himself chose to be with them, and delighted in a beastly life; or God did it; he put such a heart into him, or so disposed it, that it became brutish; though to read the words impersonally, as before, seems best:

*and his dwelling was with the wild asses*; in a wilderness or field; or rather in some enclosed place, in one of his parks, where such creatures were kept for hunting; among these he dwelt, as being like them, having lost the use of his reason, and so was become stupid and sottish as they:

*and they fed him with grass like oxen*; as they are fed, and which he chose above any other food:

*and his body was wet with the dew of heaven*; being without clothes, and lying naked in some open place all night:

*till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will*: till he came to his senses, and was brought to see and own the sovereign dominion of the one, true, and living God, over all the kingdoms of the earth, and that they are at his dispose; (<sup>2062</sup>Daniel 4:32).

**Ver. 22.** *And thou his son, O Belshazzar*, etc.] His grandson; (see Gill on <sup>2161</sup>Daniel 5:1”):

*hast not humbled thine heart*; so as to acknowledge the most high God, and his dependence on him; to own him as his Sovereign, by whom he held his crown and kingdom, and to whom he was accountable; but, on the contrary, lifted up his heart in pride and haughtiness against him:

*though thou knewest all this*; either by the relation of others, his father and mother, and others; or being an eyewitness of it himself; wherefore his sin was the more aggravated, since he had had an example before him of pride being humbled in a very awful manner, and yet took no warning by it.

**Ver. 23.** *But hast lifted up thyself against the Lord of heaven*, etc.] Who made it, and dwells in it; from whence he beholds all the actions of the

children of men, and will bring them to an account for them; and yet, though so high and great, such was the insolence of this king, that he dared to lift up himself against him, as if he was above him, and greater than he; and indeed so it may be rendered, “above the Lord of heaven”<sup>f215</sup>; which showed his great pride and vanity, his want of knowledge, both of himself, and of the true God. This name of God is the same with Beelsamen<sup>f216</sup>; by which the Phoenicians used to call him:

*and they have brought the vessels of his house before thee*; that is, his servants by his orders had brought the vessels of the temple at Jerusalem, which Nebuchadnezzar had took from thence, and set them upon his table for him and his company to drink out of; which is an instance of the pride of his heart, and of his daring boldness and impiety; (see <sup><ZURB></sup>Daniel 5:2,3):

*and thou, and thy lords, thy wives, and thy concubines, have drank wine in them*; even that very day or night: this Daniel had knowledge of by some means or another; and his intelligence was so good that he could with great certainty affirm it:

*and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone*; (see <sup><ZURB></sup>Daniel 5:4):

*which see not, nor hear, nor know*; no more, than the various metals and materials of which they are made; and therefore it must be great madness and folly to praise such as gods that are below men, and even brutes; have neither the sense of animals, nor the knowledge of men; see (<sup><ZURB></sup>Psalm 115:4-7):

*and the God in whose hand thy breath is*; who gave it to him at first, and as yet continued it in him, and could take it away when he pleased: and whose are all thy ways; counsels and designs, works and actions; under whose direction and control they all are; the events, issue, and success of which all depend upon him; (see <sup><ZURB></sup>Jeremiah 10:23):

*him hast thou not glorified*; by owning him as the only true God; ascribing all he was and had unto him, and giving due worship, adoration, and honour to him; but, on the contrary, setting up his idol gods above him, and treating him, and everything belonging to him, with ignominy and contempt.

**Ver. 24.** *Then was the part of the hand sent from him*, etc.] That is, from God: being thus reproached and blasphemed, at that very instant, and for

that reason, because the vessels of his sanctuary were profaned, and idol gods were praised, and he despised; he caused part of a hand, the writing fingers of it, to appear on the wall of the king's palace:

*and this writing was written*; which was then upon the wall, and he points to it.

**Ver. 25.** *And this is the writing that was written*, etc.] They are such and such letters, and so to be read, as follows:

*MENE, MENE, TEKEL, UPHARSIN*; which are Chaldee words, and may be literally rendered, “he hath numbered, he hath numbered”; that is, God hath certainly, perfectly, and exactly numbered; “he hath weighed”, God hath weighed thee, Belshazzar; “and they divide the kingdom”; that is, the Medes and Persians, as appears from the following interpretation:

**Ver. 26.** *This is the interpretation of the thing*, etc.] Or, “word”<sup>f217</sup>; for they might all seem as one word; or this is the sense of the whole:

*MENE*; as for this word, it signifies,

*God hath numbered thy kingdom, and finished it*; God had fixed the number of years, how long that monarchy should last, which he was now at the head of, and which was foretold, (<sup>2501</sup>Jeremiah 25:1, 11, 12 27:7), and also the number of years that he should reign over it; and both these numbers were now completed; for that very night Belshazzar was slain, and the kingdom translated to another people: and a dreadful thing it is to be numbered to the sword, famine, and pestilence, or any sore judgment of God for sin, as sometimes men are; so more especially to be appointed to everlasting wrath, and to be numbered among transgressors, among the devils and damned in hell.

**Ver. 27.** *TEKEL*, etc.] As for the meaning of this word, and what it points at, it is this:

*thou art weighed in the balances*: of justice and truth, in the holy righteous law of God; as gold, and jewels, and precious stones, are weighed in the scales by the goldsmith and jeweller with great exactness, to know the worth of them:

*and art found wanting*; found to be adulterated gold, reprobate silver, bad coin, a false stone; found to be a worthless man, a wicked prince, wanting the necessary qualifications of wisdom, goodness, mercy, truth, and justice.



The Scriptures of truth, the word of God, contained in the books of the Old and New Testament, are the balances of the sanctuary, in which persons, principles, and practices, are to be weighed; and sad it is where they are found light and wanting: men, both of high and low degree, when put here, are lighter than vanity. The Pharisee, or self-righteous person, when weighed in the balance of God's law, which is holy, just, and good, will be found wanting of that holiness and righteousness he pretends to, and appear to be an unholy and an unrighteous man; his righteousness, neither for the matter of it, nor manner of performing it, being agreeable to that law, and so no righteousness in the sense of it, (<sup><OR25></sup>Deuteronomy 6:25), it being imperfect, and so leaves him to the curse of it, (<sup><R10></sup>Galatians 3:10), and not being performed in a pure and spiritual manner that it requires, is rejected by it; and miserable will be the case of such a man at the day of judgment, when his works will be found wanting, and not answerable to the demands of a righteous law, and he without the wedding garment of Christ's righteousness, and so naked and speechless. The hypocrite, and formal professor, when weighed in the balance of the Scripture, will be found wanting the true grace of God; his faith will appear to be feigned, and his hope groundless, and his love to be in word and in tongue only, and not at all to answer to the description of true grace given in the word of God; and bad will it be with such persons at last, when at the bridegroom's coming they will be destitute of the oil of true and real grace; only have that which is counterfeit, and the mere lamp of an outward profession, which will then stand them in no stead, or be of any avail unto them: in the same balances are the doctrines and principles of men to be weighed; and, such as are according to them are solid and weighty, and are comparable to gold, silver, and precious stones; but such as are not are light, and like wood, hay, and stubble, which the fire of the word will reveal, try, and burn up, not being able to stand against it; and if these are weighed in the balances, they will be found wanting of real truth and goodness, and be but as chaff to wheat; and what is the one to the other? there is no comparison between them; and dreadful will be the case of false teachers, that make and teach an abomination and a lie; and of those that are given up to believe them, these will not be able to stand the trying hour of temptation, and much less the last and final judgment. Sad for preachers of the word to be found wanting in their ministry, and hearers to be wanting in their duty; not taking care neither what they hear, nor how they hear, or whether they put in practice the good they do hear.

**Ver. 28.** *PERES*, etc.] The singular of “Pharsin”, (<sup>218</sup>Daniel 5:25). The sense of this word is,

*thy kingdom is divided*: which, though it consisted of various provinces, united under Belshazzar, now should be broken and separated from him:

*and given to the Medes and Persians*; to Darius the Mede, and to Cyrus the Persian, who was a partner for a while with his uncle Darius in the government of the empire: there is an elegant play on words in the words “Peres” and “Persians”; and a grievous thing it is to sinners, not only to have body and soul divided at death, but to be divided and separated from God to all eternity; and to hear that sentence, “depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels”.

**Ver. 29.** *Then commanded Belshazzar*, etc.] As soon as he had heard the writing read and interpreted; instead of being full of wrath, as might have been expected, he orders the reward promised to be given, to show he had a regard to his word and honour, as a king; and to secure his credit with his nobles and people; and perhaps he might not understand, by Daniel’s interpretation, that the destruction of him and his kingdom was so near at hand as it was; or he might put this evil day far from him, and hope it might be prevented:

*and they clothed Daniel with scarlet*; the king’s servants by his orders: or,

*that they should clothe Daniel with scarlet*<sup>f218</sup>; these were his orders; but whether executed is not certain; probably not, since the king was slain the same night; and so the rest of the clauses may be read,

*and should put a chain of gold about his neck, and should make proclamation concerning him, that he should be the third ruler in the kingdom*; all which was the reward promised to him that should read and interpret the writing, (<sup>219</sup>Daniel 5:7,16), but that this was done, the king’s death being so sudden, does not appear; and therefore it is needless to inquire the reasons of Daniel’s acceptance after his refusal.

**Ver. 30.** *In that night was Belshazzar, the king of the Chaldeans, slain.*] Not by a servant of his own, as Jacchiades; or by an eunuch, one of his guards, as Saadiah and Joseph ben Gorion<sup>f219</sup>; but by Gadales and Gobryas, who led Cyrus’s army up the river Euphrates into the city of Babylon, its course being turned; the inhabitants of which being revelling and rioting, and the gates open, these men went up to the king’s palace; the doors of

which being opened by the king's orders to know what was the matter, they rushed in, and finding him standing up with his sword drawn in his own defence, they fell upon him, and slew him, and all about him, as Xenophon<sup>f220</sup> relates; and this was the same night the feast was, and the handwriting was seen, read, and interpreted. This was after a reign of seventeen years; for so Josephus says<sup>f221</sup>, that Baltasar or Belshazzar, in whose reign Babylon was taken, reigned seventeen years; and so many years are assigned to him in Ptolemy's canon; though the Jewish chronicle<sup>f222</sup> allows him but three years, very wrongly, no more of his reign being mentioned in Scripture: (see <sup>2000</sup>Daniel 7:1). His death, according to Bishop Usher<sup>f223</sup>, Mr. Whiston<sup>f224</sup>, and Mr. Bedford<sup>f225</sup>, was in the year of the world 3466 A.M., and 538 B.C. Dean Prideaux<sup>f226</sup> places it in 539 B.C.

**Ver. 31.** *And Darius the Median took the kingdom*, etc.] This was Cyaxares the son of Astyages, and uncle of Cyrus; he is called the Median, to distinguish him from another Darius the Persian, that came after, (<sup>1500</sup>Ezra 4:5), the same took the kingdom of Babylon from Cyrus who conquered it; he took it with his consent, being the senior prince and his uncle. Darius reigned not long, but two years; and not alone, but Cyrus with him, though he is only mentioned. Xenophon<sup>f227</sup> says, that Cyrus, after he took Babylon, set out for Persia, and took Media on his way; and, saluting Cyaxares or Darius, said that there was a choice house and court for him in Babylon, where he might go and live as in his own:

*being about threescore and two years old*; and so was born in the eighth year of Nebuchadnezzar, the year in which Jechoniah was carried captive, (<sup>1242</sup>2 Kings 24:12), thus God in his counsels and providence took care that a deliverer of his people should be raised up and provided against the appointed time. Darius was older than Cyrus, as appears by several passages in Xenophon; in one place<sup>f228</sup> Cyaxares or Darius says,

“since I am present, and am “elder” than Cyrus, it is fit that I should speak first;”

and in another place<sup>f229</sup>, Cyrus, writing to him, says,

“I give thee counsel, though I am the younger”

and by comparing this account of the age of Darius with a passage in Cicero, which gives the age of Cyrus, we learn how much older than he Darius was; for, out of the books of Dionysius the Persian, he relates<sup>f230</sup>, that Cyrus dreaming he saw the sun at his feet, which he three times

endeavoured to catch and lay hold upon, but in vain, it sliding from him; this, the Magi said, portended that he should reign thirty years, and so he did; for he lived to be seventy years of age, and began to reign when he was forty; which, if reckoned from his reigning with his uncle, then he must be twenty two years younger; or if from the time of his being sole monarch, then the difference of age between them must be twenty four years; though it should be observed that those that make him to reign thirty years begin his reign from the time of his being appointed commander-in-chief of the Medes and Persians by Cyaxares<sup>f231</sup>, which was twenty three years before he reigned alone, which was but seven years<sup>f232</sup>; and this account makes but very little difference in their age; and indeed some<sup>f233</sup> have taken them to be one and the same, their descent, age, and succession in the Babylonian empire, agreeing.

# CHAPTER 6

## INTRODUCTION TO DANIEL 6

This chapter gives an account of Daniel's being cast into the den of lions, and the causes of it, and the steps leading to it; and also of his wonderful deliverance out of it, and what followed upon that. It first relates how Daniel was made by Darius first president of the princes of the kingdom, which drew their envy upon him, (<sup><2065></sup>Daniel 6:1-4), and that these princes finding they could get no occasion against him, but in religion, proposed to the king to make a law forbidding prayer to any god for thirty days, which they got established, (<sup><2065></sup>Daniel 6:5-9), and Daniel breaking this law, is accused by them to the king; and the penalty, casting into the den of lions, is insisted on to be executed, (<sup><2060></sup>Daniel 6:10-13), which the king laboured to prevent, but in vain; and Daniel is cast to the lions, to the great grief of the king, (<sup><2064></sup>Daniel 6:14-18), who visited the den the next morning, and to his great joy found Daniel alive, (<sup><2069></sup>Daniel 6:19-23), upon which, by the law of retaliation, his accusers, their wives, and children, were cast into it, (<sup><2064></sup>Daniel 6:24), and an edict was published by the king, commanding all in his dominions to fear and reverence the God of Daniel, (<sup><2065></sup>Daniel 6:25-28).

**Ver. 1.** *It pleased Darius to set over the kingdom an hundred and twenty princes*, etc.] This is the same Darius mentioned in the latter part of the preceding chapter; who, as soon as he took the kingdom of Babylon, divided it into a hundred and twenty provinces, as Jacchiades observes; as was the manner of the Medes and Persians. So Darius the son of Hystaspes divided the kingdom of Persia into twenty provinces, and set governors over each, according to Herodotus<sup>f234</sup>; to these hundred and twenty provinces seven more were afterwards added, through the victories of Cyrus and Cambyses, and Darius Itystaspes, (<sup><2001></sup>Esther 1:1). Josephus<sup>f235</sup>, through forgetfulness, makes these princes and provinces three hundred and sixty:

*which should be over the whole kingdom*; or, “in the whole kingdom”<sup>f236</sup>; in the several parts of it, and take care of all things relative to the civil

government of it, both for the honour and advantage of the king, and the good of the subjects.

**Ver. 2.** *And over these three presidents,* etc.] To whom the hundred and twenty princes were accountable for their conduct, and to whom the people might apply for redress of grievances, if oppressed; perhaps the whole empire was divided into three greater parts, and each part had forty provinces in it, and over it a president or deputy of the king; to whom the princes of each province gave in the account of what they received for the king, and what use they made of it:

*(of whom Daniel was the first:)* or “one”<sup>f237</sup>, who was now an old man, having been about seventy years in Babylon, and had had a large experience of the affairs of civil government, being advanced in the times of Nebuchadnezzar to high posts; and very probably Darius had heard of the wisdom of Daniel before he came to the kingdom, as well as the king of Tyre, (<sup>f238</sup>Ezekiel 28:3) and might be informed of his prediction of Belshazzar’s death, and the change of the empire: and of Belshazzar’s promise to make him the third ruler in the kingdom; and he might also himself observe in him an uncommon sagacity and fitness for business of this sort. Josephus<sup>f238</sup> says, that Darius took Daniel with him into Media, and made him one of the three presidents; and indeed no mention is made in this history of the nobles of Babylon, but only of the Medes and Persians:

*that the princes might give account unto them, and the king should have no damage:* or loss in his revenues, through the fraud and bad management of the princes of the provinces; since they might be discovered and checked by the presidents, who were to audit their accounts: or, “have no trouble”<sup>f239</sup>; in looking over and passing the accounts of the princes.

**Ver. 3.** *Then this Daniel was preferred above the presidents and princes,* etc.] Not only above the princes, but the presidents, being the first of them, as before: or, “he was victorious above them”<sup>f240</sup>; he got more credit and applause than they did, being more exact, diligent, and laborious, faithful, and conscientious:

*because an excellent spirit was in him;* meaning not a spirit of grace, piety, and religion, which the Heathen king was no judge of, nor valued him for it, though it was in him; but a spirit of knowledge of civil affairs, and of

prudence in managing them, and of integrity throughout the whole of his conduct:

*and the king thought to set him over the whole realm*; or, “wherefore the king thought”<sup>f241</sup>, etc.; because there was such a spirit in him, which so qualified him for public business, he began to think of abolishing his triumvirate of presidents, and making Daniel his viceroy over the whole empire, which very probably they had got some knowledge of; and this, as well as being above them, drew the envy of them on him, and put them upon the following scheme.

**Ver. 4.** *Then the presidents and princes sought to find occasion against Daniel concerning the kingdom*, etc.] Concerning the management of the affairs of the kingdom, he being prime minister of state; the presidents and princes joined together in this inquiry; the princes, because Daniel was so strict and exact in looking into their accounts, that no fraudulent measures were taken to cheat the king of his revenue; and the presidents, because he was preferred above them:

*but they could find none occasion nor fault*; or “corruption”<sup>f242</sup>, that he had been guilty of any mis-administration, or any corrupt practices:

*forasmuch as he was faithful, neither was there any error or fault found in him*; no mistake in his accounts; no blunder in his management of things; nothing done amiss, neither wilfully, nor through ignorance, negligence, or inadvertence; so faithful and upright, so prudent and discreet, so exact and careful, that the most watchful observers of him, and these envious, and his most implacable enemies, could find no fault in him, or anything, or the colour of it, to ground an accusation upon.

**Ver. 5.** *Then said these men*, etc.] To one another:

*we shall not find any occasion against this Daniel*; whom they speak of with great disdain and contempt, calling him this Daniel, this fellow, though in the highest post in the kingdom:

*except we find it against him concerning the law of his God*; about his religion; not that they thought he would be prevailed upon to break the law of his God in any respect; but they knew he was tenacious of the Jewish religion, and of all the laws, rites, and ceremonies of it; if therefore they could get an act passed, and signed by the king, which would any ways affect his religion, or any branch of it, or prohibit the performance of it for

any time, they hoped to get an advantage of him, knowing that he would not on any consideration forsake or neglect that; which being said by his enemies was greatly to his honour.

**Ver. 6.** *Then these presidents and princes assembled together to the king,* etc.] Having consulted the matter, and agreed upon and formed a scheme among themselves, and drawn up a bill or decree in form, ready to be signed by the king, whom they hoped to persuade to it; and for that end they got together, and went in a body to him. The word<sup>f243</sup> signifies to assemble in a tumultuous and noisy way; they thought, by their number and noise, their bustle and bluster, to carry their point. Ben Melech compares it with (~~Psalm~~ Psalm 2:2):

*and said thus unto him, O King Darius, live for ever;* this they said as courtiers, professing subjection to him, and affection for him, wishing him health, long life, and happiness.

**Ver. 7.** *All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains,* etc.] There were but three presidents, and Daniel was one of them, so that these “all” were but “two”; they made the most of it they could; and very probably not all and everyone of the other officers mentioned were present; but they were willing to make their request appear as general as they could, in order that it might have the greater weight with the king:

*have consulted together to establish a royal statute, and to make a firm decree;* that is, they had met together, and had drawn up a bill that might be passed into a law by having the royal assent, and be made sure and firm by the king’s signing it; which is as follows:

*that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions;* by which law all invocation of their own gods was prohibited for a month, as well as of the living and true God; but this they stuck not at, provided they could gain their point against Daniel; and they were obliged to express it in this general way, to cover their designs; for had they mentioned a particular deity, as the God of the Jews, or the God of Daniel, their views would have been seen into by the king; and not only religious invocation is here forbidden, but all civil requests are prohibited: servants might not ask anything of their masters, nor children of their parents, nor wives of their husbands, nor one neighbour of another; for this seems not to be limited to



asking any thing of a man worshipped as a god; though Saadiah says there were some in Darius's kingdom that believed in, worshipped, and prayed to a man; but all men are excluded, except Darius himself, of whom only anything was to be asked for thirty days; which was not only a deifying him, but exalting him above all gods and men; and suggesting as if it was in his power to answer all the exigencies of his subjects, and supply all their wants, many of which it was impossible for him to do. Josephus{c} mentions this law in a different manner; as if the design of it was to give the people an intermission from devotion for such a time, and that they were neither to pray to Darius, nor any of the gods, during it; whereas the exception is express, "save of thee, O king". The sanction or penalty of it is, casting into the den of lions; the king's den of lions, as Jarchi, where his lions were kept; as it is usual with princes: this very probably was a punishment common in the eastern nations, as casting the Christians to the lions was usual with the Romans.

**Ver. 8.** *Now, O king, establish the decree, and sign the writing,* etc.] For they had not only agreed upon it among themselves what to propose, as to the substance of it; but they had drawn it up in writing, ready to be signed, which they urge to have done immediately:

*that it be not changed, according to the law of the Medes and Persians, which altereth not;* when once signed by the king: mention being made of both the Medes and Persians, shows that these two nations were now united in one government; that Darius and Cyrus were partners in the empire; and it is easy to account for it why the Medes are mentioned first; because Darius was the Mede, and Cyrus the Persian; the one the uncle, the other the nephew; but afterwards, when a Persian only was on the throne, then the Persian is mentioned first, (~~1019~~ Esther 1:19).

**Ver. 9.** *Wherefore King Darius signed the writing and the decree.*] Moved to it by the number and importunity of his principal men; and chiefly through affectation of deity, which this law gave him; and that he might have an opportunity of ingratiating himself into his new subjects by his munificence and liberality, not being aware of the snare laid for his favourite, Daniel.

**Ver. 10.** *Now when Daniel knew that the writing was signed,* etc.] This he knew, either by the relation of others, or by the public proclamation of it through the city; however, he did not know of it till it was signed, or otherwise he might have prevented it by applying to the king, in whom he

had great interest; but, now the thing was done, he did not solicit the abrogation of it, knowing it was in vain; nor did he go to the king with complaints against his enemies, showing the design they had in it; but let things take their own course, he being determined to be found in his duty, be it as it would:

*he went into his house*: he left the court at the proper time of prayer, and went to his own house to perform it; he did not, in defiance of this law, go to prayer in the court, or in the streets, but retired home, as he was used to do:

*and his windows being opened*; not to be seen of men, but that he might have a clear view of the heavens, where his God dwelt, to whom he prayed, and be the more affected with the consideration of his greatness and glory:

*in his chamber toward Jerusalem*; it was not in the lower part of the house, nor on the top of the house, in either of which he might be more easily seen; but in his chamber, where he was wont to retire, the windows of which were opened “towards Jerusalem”; not towards the king’s palace, as if he prayed to him, and so eluded the decree; nor towards the east, as the Heathens did; but towards Jerusalem, which lay to the south of Babylon; and that, either because of his remembrance of that city, his affection to it, and concern for its re-edification; or having some respect to the words of Solomon, (<sup><1033></sup>1 Kings 8:33), etc.; and so, according to the Jewish writers, it was the custom of their people. Ben Gersom, on the above place, says, that though they did not pray within the temple, yet they prayed, turning themselves towards it, as much as possibly they could; and even when it was destroyed, as now, yet they in praying turned to the place where it had stood, as Saadiah, Aben Ezra, and Jarchi observe: and chiefly Daniel did this, because the temple was a type of Christ, through whom the persons and prayers of the saints are acceptable unto God:

*he kneeled upon his knees three times a day, and prayed*; kneeling is a prayer gesture, a token of reverence and humility; this was done three times a day, morning, noon, and evening; (see <sup><1357></sup>Psalm 55:17), in the morning, before he went out about the king’s business; at noon, when he returned home to dinner; and at evening, when all his work was done, and he was about to retire to bed; the hours of prayer with the Jews seem to have been the third, sixth, and ninth; that is, at nine in the morning, twelve at noon, and three in the afternoon; (see <sup><401></sup>Acts 2:1,15 3:1 10:9):

*and gave thanks before his God*; for the benefits he daily received from him; or he “confessed before him”<sup>f244</sup>; the sins he had been guilty of, and owned the favours he partook of:

*as he aforetime did*; as it had been his custom from his youth upward, and therefore would not omit it now, on account of this edict.

**Ver. 11.** *Then these men assembled*, etc.] Gathered together, and went in a body to Daniel’s house; knowing his times of prayer, and where, and in what manner, he used to pray, to see if they could find him at it as aforetime; that so they might have to accuse him with it. Saadiah says, they found a girl, and asked her what Daniel was doing? she told him that Daniel was on his knees, praying to his God in his chamber; immediately they went, and found as she had said:

*and found Daniel praying and making supplication before his God*; they went into his house, and up into his chamber, the doors not being locked, pretending perhaps business with him, and saw him at his devotions; so that they were able, upon their own knowledge, to bring in an accusation against him for breach of the king’s law, and prove it.

**Ver. 12.** *Then they came near*, etc.] They went immediately from Daniel’s house to the king’s palace, and into the king’s presence; which they could do, either by virtue of their offices, or being admitted by the proper officer in waiting:

*and spake before the king concerning the king’s decree*; at first they said nothing about Daniel, but about the decree, to get it recognized, and afresh ratified and confirmed; lest, under some pretence or another, the king should change it:

*hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?* they do not say peremptorily that he had signed such a decree, but put the question to him, that they might have it affirmed by himself:

*the king answered and said, the thing is true, according to the law of the Medes and Persians, which altereth not*; it is true that such a decree is made and signed, and it is an unalterable one; such as is every established and signed decree of the Medes and Persians: it is as if he had said, it is

very true what you put me in mind of, and I will never recede from it, or nullify and make it void.

**Ver. 13.** *Then answered they, and spake before the king,* etc.] Having obtained what they desired, a ratification of the decree, they open the whole affair to him they came about:

*that Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king:* they call him “that Daniel”; by way of contempt; and, to make him the more despicable, represent him not only as a foreigner, but a captive, and therefore ought to have been humble and obedient, as Jacchiades observes; and a Jewish captive too, of all people the most odious; and, though he had been raised from a low estate to great honour and dignity, yet such was his ingratitude, that he made no account of the king, nor of his orders, but despised him:

*nor the decree that thou hast signed;* the decree concerning making any petition to God or man for a month, which was signed with the king’s own hand, and was firm and stable; and of which Daniel could not be ignorant, and therefore wilfully, and in a contemptuous manner, acted contrary to it:

*but maketh his petition three times a day;* to whom they say not whether to God or man; but in this general way accuse him which they thought best and safest; they feared, had they mentioned his God, something might have been said in his favour to excuse him; and to aggravate the matter, they observe the frequency of his doing it, three times; so that it was not a single fact he is charged with, but what he had repeated again and again.

**Ver. 14.** *Then the king, when he heard these words, was sore displeased with himself,* etc.] Or “at it”<sup>f245</sup>; or “with him”; with Daniel, not so much for what he had done, but that he had not done it with more caution, or more privately, that it might not have been known: or rather, as we render it, “with himself”, that he should so rashly sign the decree, without considering the consequences of it; for he now found that he was circumvented by his princes, and that their design was not his honour and glory, but the destruction of Daniel: or the sense in general is, that what he heard was very disagreeable, afflictive, and distressing to him:

*and set his heart on Daniel to deliver him;* he resolved, if possible, to do it; he applied his mind to it; he turned his thoughts wholly that way, and contrived all ways and means to effect it: R. Mattathiah, in Saadiah, interprets the phrase of his offering money as a ransom for his life:

*and he laboured till the going down of the sun to save him*; from the will of the princes, and from the jaws of the lions: very probably it was early in the morning these princes found Daniel at prayer, who went immediately to the king with their accusation; so that he was all day labouring with all his might and main to find out ways and means to save his darling favourite; he studied to put such a sense upon his decree, that it might not reach Daniel's case; he strove to make the princes easy, and to persuade them to drop the affair, and not insist on the execution of the decree.

**Ver. 15.** *Then these men assembled to the king*, etc.] Who had left him for a while to consider of the case; or they departed to consult among themselves about the king's proposals to them; or went home to their own houses to dinner, and returned in a body; they came in a tumultuous way, as the word signifies; (see <sup>206</sup>Daniel 6:6), they cluttered about him, and were very rude and noisy, and addressed him in an authoritative and threatening manner:

*and said unto the king, know O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed*; they perceived that he was desirous of altering or nullifying the decree he had made, which to have done would have been to his reputation; and to this they oppose a fundamental law of the realm, that no decree ratified by the king could be altered; to attempt to do this would be a breach of their constitution, and of dangerous consequence; it would lessen the king's authority, and be a means of his subjects rising up in rebellion against him: for that there was such a law, the king knew as well as they; nor do they say this by way of information, but to urge him to the execution of the decree; and there is no doubt to be made that there was such a fundamental law, though a foolish one, and which afterwards continued, (<sup>1019</sup>Esther 1:19), but the instance which some writers give out of Diodorus Siculus<sup>f246</sup>, concerning Charidemus, a general of the Athenians, whom another Darius king of Persia condemned to die for the freedom of speech he used with him and afterwards repented of it, but in vain; for his royal power, as the historian observes, could not make that undone which was done; this is no proof of the immutability of the laws of the Persians, since the king's repentance was after the general's death, which then was too late.

**Ver. 16.** *Then the king commanded*, etc.] Being overawed by his princes and fearing they would conspire against him, and stir up the people to

rebel; and consulting his own credit lest he should be thought fickle and inconstant; he ordered the decree to be put in execution against Daniel, and delivered his favourite into their hands:

*and they brought Daniel, and cast him into the den of lions;* not the princes but proper officers employed by them: according to the additions to this book of Daniel, there were seven lions in this den, in the Apocrypha: “And in the den there were seven lions, and they had given them every day two carcasses, and two sheep: which then were not given to them, to the intent they might devour Daniel.” (Bel 1:32)

but, according to Joseph ben Gorion<sup>f247</sup>, there were ten, who used to devour ten sheep, and as many human bodies every day; but this day they had no food, and ate nothing, that they might be more greedy, and devour Daniel the sooner:

*now the king spake and said unto Daniel;* being brought into his presence, in his palace, before he was cast into the den; or at the mouth of the den whither the king accompanied him:

*thy God whom thou servest continually, he will deliver thee;* he calls the Lord Daniel’s God, not his own, as he was not, he served other gods; yet he suggests that Daniel was right in serving him continually, in praying to him daily, the very thing for which he was cast to the lions; and expresses his confidence that his God he served would deliver him from being devoured by them; which he might conclude, from, the innocency, integrity, and faithfulness of Daniel, and from his being such a peculiar favourite of God as to be indulged with the knowledge of future things; and perhaps he might have heard of the deliverance of his three companions from the fiery furnace: though the words may be rendered, as they are by some, as a wish or prayer, “may thy God etc. deliver thee”<sup>f248</sup>; I cannot, I pray he would; it is my hearty desire that so it might be.

**Ver. 17.** *And a stone was brought, and laid upon the mouth of the den,* etc.] Not a heap of stones, but a single one, a very large one, sufficient to stop up the mouth of the den, that nothing might enter in at it, or be cast into it: this stone was brought by proper persons, and a sufficient number of them, according the order of the king, or his princes, or both; for what Jarchi says, of there being no stones in Babylon, only bricks, and of the angels bringing this stone out of the land of Israel, is all fabulous: but for

what end it should be brought and laid is not easy to say; if it was laid here by the order of the princes, it could not surely be to keep any of his friends from going in to deliver him, for who would venture himself there? nor to keep Daniel in it, since it might be concluded, that, as soon as ever he was cast in, he would be seized upon by the lions and devoured at once; unless it can be thought, that these men saw, that when he was thrown in, the lions did not meddle with him; which they might attribute to their having been lately fed, and therefore, that he might be reserved till they were hungry, they did this: if it was by the order of the king, which is very likely, the reason might be, he believed, or at least hoped, that God would deliver him from the lions; but lest his enemies, seeing this, should throw in stones or arrows, and kill him, the mouth of the den was stopped, so Jarchi and Saadiah: no doubt but this was so ordered by the providence of God, as well as the sealing of it, that the miracle of the deliverance might appear the more manifest:

*and the king sealed it with his own signet, and with the signet of the lords;* that none might dare to remove it; so the stone that was laid at the door of Christ's sepulchre was sealed with a seal, (<sup>4276</sup>Matthew 27:66), the reason of sealing it follows,

*that the purpose might not be changed concerning Daniel:* the view the lords had in it was, that the king might not change the sentence passed on Daniel, or take any methods to deliver him; and the view the king had in it might be, that should he be saved from the lions, as he hoped he would, that no other sentence might pass upon him, or he be delivered to any other kind of death.

**Ver. 18.** *Then the king went to his palace,* etc.] After he had accompanied Daniel to the den, and he was cast into it, the stone was laid to the mouth of it, and that sealed; this was after sunset, for he had laboured till then to serve him, (<sup>2764</sup>Daniel 6:14), perhaps it was late at night:

*and passed the night fasting;* vexed for what he had done, in signing the decree; fretting because he could not save Daniel, and his heart full of grief for him, and so had no stomach to eat; went to bed without his supper, lay all night fasting, and would not eat a bit nor drink a drop of anything:

*neither were instruments of music brought before him;* as used to be after supper, and played upon; his heart was too full, and his mind and thoughts so intent on Daniel's case, that he could not listen to music, or bear the



sound of it. Jarchi interprets it a “table”, to sit down at, and eat, being furnished and well served, as was usual; but this is implied in the preceding clause. Aben Ezra, Saadiah, and Jacchiades, explain by songs and musical instruments, harps and psalter and Saadiah adds, girls to sing and dance. Deuteronomy Dieu, from the use of the word in the Arabic language, thinks that incense is meant, which was used at feasts, and in the palaces of princes.

*And his sleep went from him*; while he was up he could take no pleasure in eating and drinking, and hearing music; and when he was in bed, he could not sleep for thinking what he had done, and what was the case of Daniel.

**Ver. 19.** *Then the king arose very early in the morning*, etc.] Or, “in the morning with light”<sup>f249</sup> as soon as ever light appeared, or the day broke: the word for morning is doubled, and one of the letters in it is larger than usual; and all which denote not only his very great earliness in rising, but his earnestness and solicitude for Daniel, to know whether he was alive or not:

*and went in haste unto the den of lions*; he did not send a servant, but went in person, and with as much expedition as possible, though a king, and an old man; this shows the great love and strong affection he had for Daniel, and his concern for his good and welfare.

**Ver. 20.** *And when he came to the den, he cried with a lamentable voice unto Daniel*, etc.] Expressing grief and sorrow his heart was full of; it was rather like howling than speaking; thus he cried before he saw Daniel, or heard him speak:

*when he was near to the den*<sup>f250</sup>, as it may be rendered; and he was between hope and fear about Daniel’s safety; when within sight of the den, and hearing of Daniel, should he be alive to speak: but when he came nearer and saw him, then

*the king spake and said to Daniel, O Daniel, servant of the living God; art thou alive?* this is a plain case, that the God whom thou servest is the living God, since he has saved thee; and that thou art a true and faithful servant of his, seeing he has wrought such deliverance for thee:

*is thy God, whom thou servest continually, able to deliver thee from the lions?* has he made it to appear that he is able to deliver from them? has he really done the thing? he could scarcely believe for joy, being filled with



amazement; for these words are not to be considered as expressive of any doubt or hesitation he had of the power of God to save him; for he had declared he had before, yea; his confidence that he would deliver him; but of his wonder and admiration at it, the thing being so extraordinary and amazing.

**Ver. 21.** *Then said Daniel unto the king,* etc.] Whose voice he knew, though the tone of it was so much altered:

*O king, live for ever;* he does not reproach him for delivering him into the hands of his enemies, and suffering him to be cast into that place, which he might have prevented, had he had more resolution; he knew it was done with reluctance, though with weakness; which he does not upbraid him with, but freely forgives him, and wishes him health, long life, and prosperity.

**Ver. 22.** *My God hath sent his angel,* etc.] Daniel takes up the king's expression, and confirms it; he asserts God to be his God, of which he had given him a proof in sending his angel to him that night; either one of the ministering spirits about him, or the Angel of the covenant, the same with him, said to be like the Son of God, that was seen in the fiery furnace, even the Messiah in human form:

*and hath shut the lions' mouths, that they have not hurt me;* by taking away hunger from them, or by striking terror into them; so that they had either no inclination to hurt him, or were afraid of him:

*forasmuch as before him innocency was found in me;* either before God, or before his Angel, Daniel appeared to be an innocent and righteous person; therefore the Lord pleaded his cause, and made it to appear that he was just, and his cause good; for this is not to be understood of the merits of his works, and the causality of them to justify and save; for here he is speaking not of the righteousness of his person, but of his cause; and not of eternal, but temporal salvation:

*and also before thee, O king, have I done no hurt:* either to his person or government; nothing that was criminal and sinful, but what was just and right, serving daily his God; and this was plain to the king, what he knew and owned; and though he had acted contrary to the decree the lords had craftily obtained, yet it was not out of disrespect to the king, but in obedience to his God; and in doing of which he had done nothing prejudicial to the king's interest.

**Ver. 23.** *Then was the king exceeding glad for him*, etc.] For Daniel, because of his safety, because he was alive, and in health, and unhurt; and the speech he made was very acceptable to him, agreeable to his sentiments, and which he was satisfied was just and true: or “with”, or “for himself”<sup>f251</sup>; being now eased of a guilty and distracted conscience:

*and commanded that they should take Daniel up out of the den*; that is, he ordered those that were with him, his servants that attended him, either to roll away the stone, and so let him out; or to let down ropes, and draw him out, or ladders by which he might ascend; for one would think it would not have been safe for them to have gone down into it, to take him up: these orders the king gave without the consent of his lords, being animated to it by the miracle wrought:

*so Daniel was taken up out of the den, and no manner of hurt was found upon him*; no bruise by throwing him into the den, no wound was made by the lions, or his flesh in the least torn by them:

*because he believed in his God*; served and worshipped him; of which service and worship faith is a particular branch, and is put for the whole, and without which it is not pleasing and acceptable to God; he trusted the Lord, he committed himself to his power and providence; he left himself wholly in the hands of the Lord, to dispose of him, whether for life or death, as he pleased; he believed he was able to deliver him, but he was not anxious about it: for this seems not to design any particular act of faith, with respect to this miracle wrought for him, but his general trust and confidence in God; and the apostle seems to have reference to this, when among other things he ascribes to faith the stopping of the mouths of lions, (~~3113~~ Hebrews 11:33).

**Ver. 24.** *And the king commanded, and they brought those men which had accused Daniel*, etc.] Not all the hundred and twenty princes, and the two presidents; but the chief of them, who were most busy in getting the decree signed; watched Daniel’s house, and what he did there; brought the charge against him to the king, and were most solicitous and urgent to have the decree put in execution against him:

*and they cast them into the den of lions*; the servants of the king, who were sent to fetch them, and who brought these by the king’s orders, cast them into the same den of lions that Daniel had been in: thus often the pit

wicked men dig for others, they fall into themselves; so Haman man was hanged on the gallows he prepared for Mordecai:

*them, their children, and their wives*; which might be according to the laws of this monarchy in capital offences, relating to affairs of state, as this was for an accusation of a prime minister of state, to take away his life; though such things were common with arbitrary princes, for the terror of others; so Haman and his sons were hanged up by Ahasuerus: this may seem cruel and inhuman, though it might be that the wives and children of these men advised them to do what they did, and were encouragers and approvers of it. Josephus<sup>f252</sup> relates, that the enemies of Daniel, when they saw no hurt came to him, would not ascribe it to the providence of God, but to the lions being full of food; upon which the king ordered much meat to be given them, and then the men to be cast in to them, to see whether because of their fulness they would come unto them or not:

*and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den*; the lions seized them at once; and though they did all they could to defend themselves, fighting with them; yet the lions were too powerful for them, and overcame them, and not only tore off their flesh, but broke their bones in pieces, and that as they were falling, before they came to the bottom, or the lower part of the den; this was a plain proof that it was not through fulness, or want of appetite, that the lions did not fall upon Daniel and devour him: this affair happened in the first year of Darius, which, according to Bishop Usher<sup>f253</sup>, and Dean Prideaux<sup>f254</sup>, and Mr. Whiston<sup>f255</sup>, was in the year of the world 3466 A.M., and 538 B.C.; Mr. Bedford<sup>f256</sup> places it in 537 B.C.

**Ver. 25.** *Then King Darius*, etc.] Being thoroughly convinced of the miracle, and of the powerful interposition of divine Providence in it, and of the omnipotence of God, and of his concern in the government of the world; that all might be acquainted with the same,

*wrote unto all people, nations, and languages, that dwell in all the earth*; he being at the head of the Babylonish monarchy, which included many nations and people of various languages; and which was increased, and still increasing, by the victories of Cyrus, who was partner with him in the empire; (see <sup>204</sup>Daniel 3:4,29):

*peace be multiplied unto you*; an increase of all kind of prosperity; an usual salutation or wish with the eastern people.

**Ver. 26.** *I make a decree, that in every dominion of my kingdom,* etc.] In every province of his large empire; this explains who are meant by all people, nations, etc. before mentioned; namely, such as were within his dominions; for to no other could his decree reach: this decree is very different from that he had made a few days before, forbidding any man to ask anything of any god or man for the space of a month; but now his order is,

*that men tremble and fear before the God of Daniel;* that they would serve with fear and trembling, and reverence and adore the God that Daniel served and worshipped; and who manifestly appeared to be his God, and to be the true God, by his wonderful deliverance of him:

*for he is the living God, and steadfast for ever;* that has life in himself, and is the author and giver of life to others, and ever remains so, without any variation or shadow of turning; he is everlasting and unchangeable, permanent and immutable in his nature; steady and steadfast in his purposes and promises, in his conduct in the government of the world, and in the course of his providence:

*and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end;* unto the end of time; other kingdoms will he destroyed, but his will not; all other rule, dominion and authority will be at an end but his will continue for ever; his kingdom is an everlasting one: this doctrine Darius had learned from Daniel, as Nebuchadnezzar before had done; (see <sup>204</sup>Daniel 2:44 4:3).

**Ver. 27.** *He delivereth and rescueth.* etc.] As he did the three companions of Daniel from the fiery furnace, and now Daniel himself from the lions' den:

*and he worketh signs and wonders in heaven and in earth;* which are out of the common course of nature, and not according to the laws of it; such as hindering the natural force of fire from burning, as in the case of the three children; and stopping the mouths of lions from devouring Daniel as follows:

*who hath delivered Daniel from the power of the lions;* or "from the hand"<sup>257</sup> of them; from their destroying paws, and devouring jaws; which was nothing less than a miracle, and a proof of the divine omnipotence and of his power of doing wonders.

**Ver. 28.** *So this Daniel prospered in the reign of Darius*, etc.] This Daniel, of whom so much has been said all the preceding chapters, and who had been so lately and so wonderfully delivered from the lions' den, the same flourished throughout the reign of Darius the Mede; continued a favourite with the king; retained his honour and dignity; and kept his posts and places of trust and profit. Darius the Mede reigned two years; though Jarchi says he reigned but one, and was slain in war; for which he refers to Joseph ben Gorion, who has not a word of it.

*And in the reign of Cyrus the Persian*; who, as Jacchiades says, was the son-in-law of Darius, and inherited the kingdom after him; which is true, for he married the daughter of Cyaxares or Darius who was his uncle, and succeeded him as sole monarch of the empire: he reigned with him the two years he had the government of the Babylonish monarchy; and when he died, it solely devolved on him, who reigned seven years after, as Xenophon<sup>f258</sup> relates; but the canon of Ptolemy ascribes nine years to his reign, which includes the two years he was partner with Darius. Daniel was in the same favour with this prince as the former, who in the first year of his reign proclaimed liberty to the Jews to return to their country, and build their temple; whether Daniel lived throughout his reign is not certain; he was alive in the third year of it, as appears from (~~2700~~ Daniel 10:1), some take Darius and Cyrus to be one and the same person, and render this last clause as explanative of the former, "even", or, "that is, in the reign of Cyrus the Persian"<sup>f259</sup>.

# CHAPTER 7

## INTRODUCTION TO DANIEL 7

This chapter contains Daniel's vision of the four beasts, The time, place, manner, writing, and declaration of the vision, (<sup>2006</sup>Daniel 7:1), the rise of the beasts, and the description of them, (<sup>2006</sup>Daniel 7:2-8), the judgment of God upon them, especially the last, and the delivery of universal monarchy to his Son, (<sup>2006</sup>Daniel 7:9-14), the interpretation of the vision at the request of Daniel, being greatly affected with it, (<sup>2015</sup>Daniel 7:15-18), a particular inquiry of his about the fourth beast, concerning which a full account is given, (<sup>2019</sup>Daniel 7:19-27), all which caused in him many thoughts of heart, and reflections of mind, (<sup>2028</sup>Daniel 7:28).

**Ver. 1.** *In the first year of Belshazzar king of Babylon*, etc.] Daniel having finished the historical part of his book, and committed to writing what was necessary concerning himself and his three companions, and concerning Nebuchadnezzar, Belshazzar, and Darius the Mede, proceeds to the prophetic part, and goes back to the first year of Belshazzar's reign, seventeen years before his death, and the fall of the Babylonish monarchy last mentioned; for so long Belshazzar reigned, according to Josephus<sup>f260</sup>; and with which agrees the canon of Ptolemy, who ascribes so many years to the reign of Nabonadius, the same, with Belshazzar: he began to reign, according to Bishop Usher<sup>f261</sup>, Dean Prideaux<sup>f262</sup>, and Mr, Whiston<sup>f263</sup>, in the year of the world 3449 A.M., and 555 B.C.; and in the first year of his reign Daniel had the dream of the four monarchies, as follows:

*Daniel had a dream:* as Nebuchadnezzar before had, concerning the same things, the four monarchies of the world, and the kingdom of Christ, only represented in a different manner: or, "saw a dream",<sup>f264</sup>; in his dream he had a vision, and objects were presented to his fancy as if he really saw them, as follows:

*and visions of his head came upon his bed;* as he lay upon his bed, and deep sleep was fallen on him, things in a visionary way were exhibited to him very wonderful and surprising, and which made strong impressions upon him:

*then he wrote the dream*: awaking out of his sleep, and perfectly remembering the dream he had dreamed, and recollecting the several things he had seen in it; that they might not be lost, but transmitted to posterity for their use and benefit, he immediately committed them to writing:

*and told the sum of the matters*; the whole of what he had dreamt and seen; or however the sum and substance of it, the more principal parts of it, the most interesting things in it, and of the greatest importance: when it was daylight, and he rose from his bed, and went out of his chamber, he called his friends together, and told them by word of mouth what he had seen in his dream the night past; or read what he had written of it, which was as follows:

**Ver. 2.** *Daniel spake and said, I saw in my vision by night*, etc.] He declared he had had a vision by night, and this was the substance of it:

*and, behold, the four winds of the heaven strove upon the great sea*: the east, west, north, and south winds, broke out from each of their quarters, and rushed in upon the great sea; either the Mediterranean, so called in comparison of the sea of Sodom, and the sea of Tiberias in Judea; or upon the waters of the main ocean, and raised up its waves, and seemed as it were to be striving and fighting with them, and put them into a strange agitation; by which may be meant the whole world, and the kingdoms and nations of it, because of its largeness, inconstancy, instability, and disquietude; (see <sup>66715</sup> Revelation 17:15 <sup>25713</sup> Isaiah 57:20), and by the “four winds” some understand the angels, either good or bad, concerned in the affairs of Providence on earth, either by divine order or permission; or rather the kings of the earth raising commotions in it, striving and fighting with one another, either to defend or enlarge their dominions; and which have been the means in Providence of the rising up of some great state or monarchy, as after appears.

**Ver. 3.** *And four great beasts came up from the sea*, etc.] Which are afterwards interpreted of four kings or kingdoms, (<sup>21717</sup> Daniel 7:17), which rose up in the world, not at once, but successively, and out of the sea or world, through the commotions and agitations of it; and these are the four monarchies, Babylonian, Persian, Grecian, and Roman; compared to “beasts”, because of the rapine and violence, cruelty, oppression, and tyranny, by which they were obtained, set up, supported, and maintained; and to “great ones”, being not like single separate kingdoms, as the

kingdom of Israel, and the like, but consisting of many kingdoms and nations, and so like beasts of an enormous size:

*diverse one from another*; in their situation, language, manner, strength, and power; hence expressed by divers sorts of beasts, as the lion, bear, leopard, etc.; as in Nebuchadnezzar's dream by different metals, gold, silver, brass, and iron.

**Ver. 4.** *The first was like a lion*, etc.] That which rose up first, the kingdom of the Babylonians, as the Syriac version expresses it; or the Assyrian monarchy, founded by Nimrod, increased by the Assyrians, and brought to its height under Nebuchadnezzar by the Babylonians and Chaldeans; this is said to be like a "lion" for its strength and power, for its greatness, dignity, and majesty; the same with the head of gold in Nebuchadnezzar's dream; (see <sup>2407</sup>Jeremiah 4:7 50:17):

*and had eagles' wings*; denoting the celerity and swiftness with which Nebuchadnezzar ran, or rather flew, over several kingdoms and countries, and added them to his empire; (see <sup>2408</sup>Jeremiah 4:13 48:40 49:22):

*and I beheld till the wings thereof were plucked*; it was retarded and stopped in its conquests; it could fly no further, nor make any new acquisitions; yea, it was deplumed and stripped of some of its dominions, the Medes and Persians falling off, and making war with it:

*and it was lifted up from the earth*; or, "with which it was lifted up from, the earth"<sup>1265</sup>; with which wings it raised itself up, and lifted itself above other kingdoms and nations; but now were plucked, and could not soar aloft as formerly; its glory and majesty, power and strength, were lessened, whole provinces revolting, as in the times of Evilmerodach, Neriglissar, and Belshazzar:

*and made stand upon the feet as a man*; it did not fly like an eagle as before, and overrun countries, and waste them; or go upon all four, as a beast; but stood on its feet, its two hinder legs, like a man; signifying that it abated, in the reigns of the above princes, of its strength and fierceness, and became more mild and tractable, and was reduced within bounds like other kingdoms:

*and a man's heart was given to it*; instead of a lion like heart, that was bold and intrepid, and feared nothing, it became weak and fearful, and timorous like the heart of man, especially in Belshazzar's time; not only



when he saw the handwriting on the wall, to which Jacchiades refers this; but when he was so fearful of Cyrus that he shut himself up in Babylon, and durst not stir out to give him battle, as Xenophon<sup>f266</sup> relates; and when the city was taken, the Babylonians were obliged to deliver up their arms, employ themselves in tilling their fields, and to pay tribute to the Persians, and always salute them as their lords and masters, as the same historian<sup>f267</sup> says; (see <sup><3513></sup>Jeremiah 51:30).

**Ver. 5.** *And, behold, another beast, a second, like to a bear,* etc.] Another monarchy, and which succeeded the former, and rose up upon the ruins of it, the Medo-Persian monarchy; and so the Syriac version prefixes to this verse, by way of explanation,

“the kingdom of the Medes”

like to a bear, less generous and strong than the lion; more rough and uncivil, but equally cruel and voracious; which describes the Medes and Persians as a fierce and cruel people, and less polished, and more uncivilized, than the Chaldeans; and answers to the silver breasts and arms in Nebuchadnezzar’s dream; (see <sup><2317></sup>Isaiah 13:17,18 <sup><3517></sup>Jeremiah 51:27,28):

*and it raised up itself on one side;* either of the lion, the first beast it destroyed; or rather on one side of itself, on the side of Persia; from whence Cyrus came, who was the principal instrument of raising this empire to the pitch it was brought unto. Some render it, “and it raised up one government”<sup>f268</sup>; one empire out of many nations and kingdoms it subdued:

*and it had three ribs in the mouth of it, between the teeth of it;* that is, three ribs covered with flesh, which, it was devouring; the bear being very voracious, and a great flesh eater: these, according to some, signify three kings that followed Darius the Mede; Cyrus, Ahasuerus, and Darius; so Jarchi and Jacchiades; and, according to Jerom, three kingdoms, the Babylonian, Median, and Persian: but neither of these kings nor kingdoms can be said to be in its mouth, and between its teeth, as ground and devoured by it, unless the Babylonian; wherefore it is better interpreted by others, as Theodoret, the three parts of the world it conquered, westward, northward, and southward, (<sup><2004></sup>Daniel 8:4), though it is best of all, with Sir Isaac Newton and Bishop Chandler, to understand by them Babylon, Lydia, and Egypt; which countries were ground and oppressed by the

Medes and Persians, as the ribs of any creature are ground in the mouth of a bear:

*and they said thus unto it, arise, devour much flesh*; which Jerom refers to Haman's orders to destroy the Jews in the times of Ahasuerus; but it is much better applied by others to Cyaxares or Darius sending for Cyrus to take upon him the command of his army; and to the Hyrcanians, Gobryas, and others, inviting him to avenge them on the Babylonians, promising to join and assist him, as Xenophon<sup>f269</sup> relates: or rather this is to be interpreted of the divine will, and of the conduct of Providence by means of angels stirring up the spirit of Cyrus, and of the Medes and Persians, to attack and subdue many nations, and particularly the Babylonians, and fill themselves with their wealth and substance; hence they are styled the Lord's sanctified, whom he ordered and called to such service; (see ~~231B~~ Isaiah 13:3 21:2).

**Ver. 6.** *After this I beheld, and, lo another, like a leopard*, etc.] Another beast, another monarchy, a third monarchy succeeding the Persian monarchy, and which rose up on the ruins of that; Darius king of the Persians being beaten by Alexander king of Macedon, who was the instrument of setting up the Grecian monarchy here intended; compared to a leopard, a smaller creature than a lion; signifying that this monarchy arose from a small beginning; and a crafty one, Alexander having many wise counsellors of his father's about him, though he himself was rash and hasty; and a spotted one, denoting the various virtues and vices of Alexander, and his inconstancy in them; sometimes exercising the one, and sometimes the other; or rather the different nations, and the manners of them, he conquered, of which this empire consisted; not to say anything of the cruelty and swiftness of this creature, which are both to be observed in this conqueror:

*which had upon the back of it four wings of a fowl*; denoting the swiftness of Alexander in his conquests; who in a few years made himself master of the whole world, at least as he thought, whose empire was greater than that of Nebuchadnezzar and the Chaldeans, to whom only two wings of an eagle are given, (~~270B~~ Daniel 7:4). Says Jerom,

“nothing was more swift than the conquest of Alexander, from Illyricum and the Adriatic sea, unto the Indian ocean, and the river Ganges; he rather ran through the world by victories than by

battles, and in six years subdued part of Europe, all Asia even unto India,”

to which may be added all Egypt, Syria, and Palestine. Arimazes being master of a rock in Sogdiana, which was thought inaccessible and impregnable, Alexander sent a messenger to him to demand the delivery of it to him; but, among other things he proudly said, he asked the messenger, with a sneer, if Alexander could fly; which, when the messenger reported, nettled him much, that he should be insulted because he had not wings; and vowed that the next night he would make him believe that the Macedonians did fly; and accordingly they found ways and means to get to the top of it, which, when the governor saw, he declared that Alexander’s soldiers had wings<sup>f270</sup>:

*the beast also had four heads*; which signify the four kingdoms into which the Grecian empire was divided after Alexander’s death, under four of his generals, who were heads or governors of them: Macedonia under Antipater, or, as others, Cassander; Egypt under Ptolemy; Syria under Seleucus; and Asia under Antigonus, or, as others, Lysimachus:

*and dominion was given to it*; the dominion of the whole world, or, however, a very large dominion; and this was given of God, and according to his will, and the ordering of his providence; for to nothing else can it be ascribed, that with thirty thousand men Alexander should beat an army of six hundred thousand; and with such a handful of men subdue so many kingdoms and nations, and that in the space of a few years.

**Ver. 7.** *After this I saw in the night visions, and behold a fourth beast*, etc.] Not in another night, as Jarchi; but in the same night, and in the same visions of it; only after he had seen the other three successively, then last of all he saw this fourth beast; and more being said of this than of the rest, shows that this was the principal thing in the vision to be observed, as being to endure until, and having a close connection with, the kingdom of the Messiah; which, arising, shall destroy it, and take place of it: this is not the Turkish empire, as Aben Ezra, and others: nor the kingdom of the Seleucidae, as Grotius, and others; to which neither the characters, nor the duration of it, agree; but the Roman empire, which succeeded the Grecian, so Gorionides<sup>f271</sup>:

*dreadful and terrible, and strong exceedingly*; exceeding powerful, as the Roman empire was, and terrible to all the kingdoms of the earth; its armies,

wherever they came, struck terror among the nations, and threw them into a panic, killing, wasting, robbing all they met with<sup>f272</sup>; and especially it was terrible to Christians, by their persecutions of them, as both Rome Pagan and Rome Papal have been. Rome has its name from strength with the Greeks, and from height with the Hebrews, as Jerom<sup>f273</sup> observes:

*it had great iron teeth*; which may design its generals and emperors, such as Scipio, Pompey, Julius Caesar, and others; which crushed and devoured all that came in their way: this monarchy answers to the legs and feet of iron in Nebuchadnezzar's dream:

*it devoured and brake in pieces, and stamped the residue with the feet of it*; it devoured nations, broke kingdoms in pieces, and brought them in subjection to them; reducing them to the greatest servitude, and obliging them to pay heavy taxes and tribute:

*it was diverse from all the beasts that were before it*: in its original, language, laws, customs, and forms of government; it was such a monster, that no name could be given it; there was no one beast in nature to which it could be compared; it had all the ill properties of the other beasts, for craft, cruelty oppression, and tyranny; and therefore John describes this same beast as being like a leopard, having the feet of a bear and the mouth of a lion. (~~661D~~ Revelation 13:2):

*and it had ten horns*; which are explained of ten kings or kingdoms, (~~2702d~~ Daniel 7:24), the same with the ten toes in Nebuchadnezzar's dream and with the ten kings that received power as kings with the beast or ten kingdoms, into which the Roman empire was divided about the time of the rise of antichrist,(see Gill on "~~667D~~ Revelation 17:12").

**Ver. 8.** *I considered the horns*, etc.] The ten horns of the fourth beast; these the prophet particularly looked at, took special notice of them, carefully observed them, their number, form, and situation, and pondered in his mind what should be the meaning of them:

*and, behold*; while he was attentive to these, and thinking within himself what they should be, something still more wonderful presented:

*there came up among them another little horn*; not Titus Vespasian, as Jarchi; nor the Turkish empire, as Saadiah; nor Antiochus Epiphanes, as many Christian interpreters; for not a single person or king is meant by a horn, but a kingdom or state, and a succession of governors; as by the

other ten horns are meant ten kings or kingdoms; besides, this little horn is a part of the fourth, and not the third beast, to which Antiochus belonged; and was to rise up, not in the third or Grecian monarchy, as he did, but in the fourth and Roman monarchy; and was to continue until the spiritual coming of Christ; or, until his kingdom in a spiritual sense takes place; which is not true of him: and since no other has appeared in the Roman empire, to whom the characters of this horn agree, but antichrist or the pope of Rome, he may be well thought to be intended. Irenaeus<sup>f274</sup>, an ancient Christian writer, who lived in the second century, interprets it of antichrist; of whom having said many things, has these words:

“Daniel having respect to the end of the last kingdom; that is the last ten kings among whom their kingdom should be divided, upon whom the son of perdition shall come; he says that ten horns shall be upon the beast, and another little horn should rise up in the midst of them; and three horns of the first be rooted out before him; and, “behold”, saith he, “in this horn were eyes as the eyes of man”, etc.; of whom again the Apostle Paul, in (~~3~~2 Thessalonians 2:8) declaring together the cause of his coming, thus says, “and then shall that wicked one be revealed etc.””

and in a following chapter<sup>f275</sup> the same writer observes,

“John the disciple of the Lord in the Revelation hath yet more manifestly signified of the last time, and of those ten kings in it, among whom the empire that now reigns (the Roman empire) shall be divided; declaring what shall be the ten horns, which were seen by Daniel; saying, “the ten horns which thou sawest are ten kings, which have received no kingdom as yet, etc.”; therefore it is manifest, that of these he that is to come shall slay three, and the rest shall be subject to him, and he shall be the eighth among them;”

and Jerom on the place says, that this is the sense of

“all ecclesiastical writers, that when the Roman empire is destroyed, there shall be ten kings who shall divide it among them; and an eleventh shall arise, a little king, who shall conquer three of the ten kings; and having slain them, the other seven shall submit their necks to the conqueror:”

who he further observes is not a devil or demon, but a man, the man of sin, and son of perdition; so as that he dare to sit in the temple of God, making

himself as if he was God: now to the Roman antichrist everything here said answers: he is a “horn”, possessed of power, strength, authority, and dominion, of which the horn is an emblem; a “little” one, which rose from small beginnings, and came to his ecclesiastic power, from a common pastor or bishop, to be a metropolitan of Italy, and then universal bishop; and to his secular power, which at first was very small, and since increased; and yet in comparison of other horns or kingdoms, but little; though, being allowed to exercise a power within others, is, or at least has been, very formidable: this “came up among” the other horns; when the northern barbarous nations broke into the empire and set up ten kingdoms in it, this little horn sprung up among them; and while they were forming kingdoms for themselves, he was contriving one for himself; they rose at the same time and reigned together; (see <sup>f672</sup>Revelation 17:12,13):

*before whom, there were three of the first horns plucked up by the roots;* before whom three kings or kingdoms fell, and were subdued as in (<sup>f272</sup>Daniel 7:20,24) which, according to Mr. Mede<sup>f276</sup>, were the kingdoms of the Greeks, of the Longobards, and of the Franks; but, according to Sir Isaac Newton<sup>f277</sup>, they were the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome; or, according to the present bishop of Clogher<sup>f278</sup>, the Campagna of Rome, the exarchate of Ravenna, and the region of Pentapolis, which were plucked up by Pipin and Charlemagne, kings of France, and given to the pope; and were confirmed to him by their successor Lewis the pious, and is what is called the patrimony of St. Peter; in memory of which a piece of Mosaic work was made and put up in the pope’s palace, representing St. Peter with three keys in his lap; signifying the three keys of the three parts of his patrimony; and to show his sovereignty over them, the pope to this day wears a triple crown:

*and, behold, in this horn were eyes like the eyes of man;* in some monstrous births there have been eyes in the knees, and in the belly above the navel<sup>f279</sup>; but never was there known such a monster as this, to have a horn, and eyes in the horn; horns some monsters have but not eyes in them: these may design the pretended sanctity and religion of the pope of Rome or antichrist, who, though a beast, would be thought to be a man, a religious creature; or his pretended modesty, humanity, and courtesy, when he is all the reverse; or rather his insight into the Scriptures he makes pretension to, setting himself up as an infallible judge of them, and of all controversies: though they seem better to design what he really has than

what he pretends to; and may denote his penetration and sagacity, his craft and cunning, and sharp looking out to get power and dominion, temporal and spiritual; and his watchfulness to keep it, that it is not encroached upon, and took away from him; and also all means and instruments by which he inspects his own and others' affairs; particularly the order of the Jesuits, which are his eyes everywhere, spies in all kingdoms and courts, and get intelligence of what is done in the councils and cabinets of princes: how many eyes this horn had is not said; nor is it easy to say how many the pope of Rome has; he has as many as Argus, and more too, and these sharp and piercing:

*and a mouth speaking great things* as that he is Christ's vicar on earth, Peter's successor, head of the church, and universal bishop; that he is infallible, and cannot err; that he has all power in heaven, earth, and hell; that he can forgive sin, grant indulgences, make new laws, and bind the consciences of men; dispense with the laws of God and men; dispose of kingdoms, and remove and set up kings at pleasure, with many others of the like kind; (see <sup>f280</sup> Revelation 13:5,6).

**Ver. 9.** *I beheld till the thrones were cast down*, etc.] On which the governors of the above monarchies sat; and those of the ten kings, signified by the ten horns; and also that of the little horn. The prophet kept looking on the objects before him, till he in his dream, and the visions of the night, saw all those empires and kingdoms demolished, and all rule, power, and authority, put down, and way made for the glorious kingdom of the Messiah, and his saints with him; to this sense Aben Ezra, Saadiah, and Jacchiades, interpret the word used; but the Septuagint, Vulgate Latin, Syriac, and Arabic versions, render it, "until the thrones were set up";<sup>f280</sup> for the judges to sit upon to try, judge, and condemn the four beasts or monarchies; in order to make way for the kingdom of the Son of man to take place in the spirituality and glory of it: here are more thrones than one; (see <sup>f281</sup> Revelation 20:4), one for the Ancient of days, and another for him who was like to the Son of man, brought near before him; and so the Jews<sup>f281</sup> say, here were two thrones pitched and prepared, one for the Ancient of days, and another for David, that is, the Messiah, or Son of David; and so Jarchi paraphrases the words,

"the thrones were pitched and prepared to sit upon in judgment:"

and this sense is confirmed by the use of the word in (<sup>15724</sup>Ezra 7:24) and in the Targum on (<sup>12814</sup>2 Kings 18:14 <sup>24015</sup>Jeremiah 1:15) and to this agrees best the following clause:

*and the Ancient of days did sit*; on one of the thrones pitched, as chief Judge: this is to be understood of God the Father, as distinct from the Messiah, the Son of God, said to be like the Son of man brought unto him, (<sup>27073</sup>Daniel 7:13) and is so called, not only because he is from everlasting, and without beginning of days; but chiefly because he is permanent, and endures for ever; his years fail not, and of his days there will be no end; and he will be when these empires, signified by the four beasts, will be no more; and very fit to be Judge of them, because of his consummate wisdom and prudence, signified also by this phrase; and the divine Father of Christ is still more proper, because it is in Christ's cause the judgment will proceed; and this in order to introduce him openly into his dominions in the world:

*whose garment was white as snow*; denoting the purity of his nature, the brightness of his majesty, and his uncorruptness in judgment:

*and the hair of his head like the pure wool*; signifying his venerableness, gravity, wisdom, and ripeness of judgment; being wonderful in counsel, and excellent in working:

*his throne was like the fiery flame*; expressive of him, as awful and formidable, as a consuming fire; and of his piercing judgment, and the severity of it:

*and his wheels as burning fire*; the wheels of his throne; alluding to such seats and thrones as were made to turn about, and to be moved from place to place; denoting the power and providence of God everywhere; the clear view he has of all things, in all places; and his swiftness in the execution of his judgments.

**Ver. 10.** *A fiery stream issued and came forth from before him*, etc.] Or, "a river of fire"<sup>f282</sup>; which denotes the copious judgments of God, the abundance of them; the full flow of his wrath, and the fierceness of it; and also its rapidity, which cannot be resisted and stopped:

*thousand thousands ministered unto him*; attended upon him, waiting his orders, and ready to execute them; an innumerable company of angels, (<sup>19330</sup>Psalms 103:20,21):



*and ten thousand times ten thousand stood before him*; to be judged by him; the numerous inhabitants of the several monarchies, with their kings; particularly all the antichristian states, and the worshippers of the beast, whom the whole world went after, (~~661B~~ Revelation 13:3,8 14:10,11):

*the judgment was set*; that is, the court was set; the Judge was upon the bench, and all his assessors and apparitors about him, and that ministered to him:

*and the books were opened*; both to take the trial in writing, and to produce evidence against the criminals; the book of God's purposes and decrees concerning these beasts; the book of prophecies relating to them; the book of God's remembrance, and of their own consciences, with respect to the evils committed by them; and the book of records, statutes, and laws made in such cases; even the book of the Scriptures, which contains the revelation of the will of God. In some things there is a likeness between this and the last and future judgment, and in other things a disagreement; the Judge in both is a divine Person, the eternal God, omniscient, omnipotent, holy, just, and true, which is absolutely necessary for carrying on such a process; none but God over all is equal to such a work: in the last judgment, as in this, there will be thrones; the throne of God and of the Lamb, particularly a great white throne, a symbol of purity, justice, and equity, on which the Judge himself will sit, and execute judgment, from whose presence the earth and heaven will flee away; and besides, there will be other thrones for the martyrs of Jesus, and true professors of his name, to sit upon as spectators, witnesses, and approvers of the solemn procedure, and shall reign with Christ a thousand years: likewise the number of the persons judged, as here, will be very great, even innumerable; all, both small and great, as to age or dignity, will stand before the Judge, to be judged by him, and receive their sentence from him; and there will be books for that purpose, as here, even the same, and particularly the book of life, in which, if a man's name is not written, he will be cast into the lake of fire; (see ~~661D~~ Revelation 20:4,11,12,15), but in other things they differ; here the Judge is God the Father, the first Person in the Trinity, called the Ancient of days, distinguished from Christ, said to be like the Son of man; whereas the last and future judgment will be committed to the Son of God, the second Person, who is ordained Judge of quick and dead; and who will come a second time to judge the world in righteousness; and, though the description of the Ancient of days will agree well enough with him, he having the same glorious perfections his Father

has, which qualify him for a Judge; (see <sup><6114></sup>Revelation 1:14), yet it is certain not he, but his divine Father, is intended: nor in the account of the future judgment is there any mention of “a fiery stream” issuing forth before him, as here, for the burning of the body of the beast; unless the lake of fire may be thought to answer to it, into which will be cast all such who have no part in the Lamb, nor a name in his book of life: however, the accounts of both are very awful and striking; and this may be considered as a type, example, presage, and pledge, of the future judgment; this will be at the beginning of the spiritual reign of Christ, when antichrist will be destroyed with the breath of his mouth, and the brightness of his coming; the judgment of the saints will be at the beginning of his personal reign, even of the quick and dead, those that will be found alive, and those that will be raised from the dead, at his appearing and kingdom; and the judgment of the wicked will be at the close of it, or at the end of the Millennium; (see <sup><6115></sup>Revelation 20:5,6,12).

**Ver. 11.** *I beheld then because of the voice of the great words which the horn spake*, etc.] Or, “from the voice”<sup>f283</sup>; from the time it was heard, the prophet continued looking to see what would be the issue of all this; especially from the time he heard the little horn speak such blasphemous things against God, and Christ, and his people, which were so intolerable, that he concluded some notice would be taken of them in a way of correction and punishment; and the rather, when he saw the Judge appear with so much majesty and grandeur, and all things prepared for a judicial process:

*I beheld even till the beast was slain*; the fourth beast, the Roman monarchy, to which a period will be put, and be utterly abolished in every form and shape, and with it the little horn or Papacy; when the beast on which the whore of Rome sits and rules, and by whom she is supported, will go into perdition; and she herself shall be made desolate and naked, her flesh eaten, and she burned with fire by the ten horns, or kings, that shall rise up against her, being filled with hatred to her, (<sup><617B></sup>Revelation 17:3,8,16):

*and his body destroyed, and given to the burning flame*; when Rome with all its power and wealth shall cease, and be no more, the whole body of the antichristian states shall perish; the city of Rome shall be burnt with fire; the beast and false prophet shall be taken and cast into a lake of fire, burning with brimstone, (<sup><618B></sup>Revelation 18:8 19:20).

**Ver. 12.** *As concerning the rest of the beasts.* etc.] The other three which represent the Babylonian, Persian and Grecian monarchies:

*they had their dominion taken away*; not at this time when the fourth beast, or Roman empire, is destroyed, but long ago; and not together, but successively; the dominion was taken away from the Babylonians, and given to the Persians; and then their dominion was taken away, and given to the Grecians; and after that the dominion of the Grecians was taken away from them, and given to the Romans: the prophet having observed what became of the fourth beast, he was most intent upon, just in a few words takes notice of the fate of the other three, before this:

*yet their lives were prolonged for a season and time*: these monarchies did not at once become extinct, as the fourth beast or monarchy will, but by degrees; and the kingdoms of which they consisted are still in being, though in another form of government, and in different hands; whereas, when the fourth monarchy is destroyed, all rule and authority will be put down, and the kingdom be given to Christ and his saints, as follow:

**Ver. 13.** *I saw in the night visions,* etc.] Very probably the same night in which he had the dream and vision of the four beasts; but this that follows, being a new object presented, is introduced and prefaced after this manner; as well as, being something wonderful and worthy of attention, has a “behold” prefixed to it:

*and, behold one like the Son of man came with the clouds of heaven*; not Judas Maccabaeus, as Porphyry; nor the Roman people, as Grotius; nor the people of Israel, as Aben Ezra; nor the people of the saints of the most High, as Cocceius; but the Messiah, as most Christian interpreters, and even the Jews themselves, both ancient and modern, allow. In the ancient book of Zohar<sup>f284</sup> it is said,

“in the times of the Messiah, Israel shall be one people, to the Lord, and he shall make them one nation in the earth, and they shall rule above and below; as it is written, “behold, one like the Son of man came with the clouds of heaven”; this is the King Messiah of whom it is written, “and in the days of these kings shall the God of heaven, set up a kingdom which shall never be destroyed”, etc.

(~~2014~~ Daniel 2:44)”

So in the Talmud<sup>f285</sup> this prophecy is thus reconciled with another, concerning the Messiah, in (<sup><300></sup>Zechariah 9:9), to what R. Alexander said, R. Joshua ben Levi objects what is written,

*and, behold, one like to the Son of man came with the clouds of heaven;* and it is written, “poor, and riding upon an ass”:<sup>1</sup> which is thus adjusted,

“if they (the Israelites) are worthy, he (the Messiah) comes with the clouds of heaven; but if they are not worthy, he comes poor, and riding on an ass;”

and so it is interpreted in their ancient Midrashes<sup>f286</sup>, or expositions, as well as in more modern ones: Jarchi on the text says,

“he is the Messiah;”

and so R. Saadiah Gaon and Jacchiades, this is Messiah our righteousness; and Aben Ezra observes, that this is the sense R. Jeshua gives, “that one like to the Son of man” is the Messiah; and he adds, it is right, only along with him must be joined the holy people, who are the Israelites: and, with the Jews, Anani, which signifies “clouds”, is the name of the Messiah, founded upon this text, in the Targum of (<sup><1004></sup>1 Chronicles 3:24), where mention is made of the name of a person, Anani, it is added,

“who is the Messiah that is to be revealed;”

so in an ancient book called Tanchuma<sup>f287</sup>, speaking of Zerubbabel, it is asked, from whence did he spring? it is answered from David, as it is said, (<sup><1000></sup>1 Chronicles 3:10) “and Solomon’s son was Rehoboam”, etc.; and so all in the line are mentioned unto Anani, (<sup><2004></sup>Daniel 7:24) and then it is asked, who is this Anani? this is the Messiah, as it is said, (<sup><2003></sup>Daniel 7:13):

*and I saw in the visions of the night, and, behold, one like to the Son of man came with the clouds of heaven.* He is said to be “as”, or “like the Son of man”, in agreement with the style of these visions, (<sup><2004></sup>Daniel 7:4-6), or because as yet he was not really incarnate, only appeared in a human form; or this as is not a note of similitude, but of truth and reality, as in (<sup><4014></sup>John 1:14 <sup><4045></sup>Matthew 14:5 <sup><300></sup>Philippians 2:7,8) or because he was more than a man: and his coming with the clouds of heaven denotes the majesty, visibility, and swiftness, with which he came to take open possession of his kingdom and glory. Saadiah interprets them of the angels of heaven, with which he will be attended:

*and came to the Ancient of days*; his divine Father, from whom, as man and Mediator, he receives his mediatorial kingdom, is invested with it, and insisted it, to it; (see <sup><6610></sup>Revelation 5:7) this is not to be understood of his first coming in the flesh, which was from his Father, and not to him; nor of his ascension to heaven, exaltation and session at the right hand of God, when he indeed received the kingdom from the Father, and was made and declared Lord and Christ; but this seems to respect what shall be upon the destruction of the fourth beast, when Christ shall receive and take to himself his great power, and reign, and more visibly appear by his Father's designation and appointment, and his open glory, to be King and Lord over all:

*and they brought him near before him*; not Elijah the prophet, as Jacchindes; rather the angels, as others; or the saints by their prayers, who hasten to, and hasten thereby, the coming and kingdom of Christ in a more spiritual and glorious manner; or it may be rendered impersonally,

“he was brought near before him,”

as by the Septuagint, Syriac, and Arabic versions.

**Ver. 14.** *And there was given him dominion, and glory, and a kingdom,* etc.] That is, a large, powerful, and glorious kingdom; not but that he had a kingdom before, but now it will be more extensive, and appear in greater glory: this will be fulfilled when the kingdoms of this world shall become his, and all nations shall serve and worship him, (<sup><6615></sup>Revelation 11:15 15:3,4), as follows:

*that all people, nations, and languages, should serve him*; embrace his Gospel, submit to his ordinances serve and worship him in every religious duty; every people, of all nations, and of every language under heaven; which will be the case when the everlasting Gospel will be preached to them all with success, (<sup><6616></sup>Revelation 14:6 <sup><13711></sup>Psalms 72:11):

*his dominion is an everlasting dominion*; it shall never have an end, as the rest of the monarchies, signified by the four beasts, have had, or will have; (see <sup><13946></sup>Psalms 14:6 <sup><2307></sup>Isaiah 9:7):

*which shall not pass away*; or be removed from one to another, like the above monarchies:

*and his kingdom that which shall not be destroyed*; or “corrupted”<sup>f288</sup> abolished and brought to nothing, as the said monarchies were one by another; and, at last, all of them by the stone cut out of the mountain; (see ~~2014~~ Daniel 2:44).

**Ver. 15.** *I Daniel was grieved in my spirit in the midst of my body*, etc.] Or “sheath”<sup>f289</sup>; the soul being in the body as a sword in its scabbard; where it was “cut”<sup>f290</sup> and pierced, as the word signifies; and was wounded, distressed, and grieved at the vision seen; not at the sight of the Son of man, and the glorious and everlasting kingdom given to him; but of the four beasts, and especially the last, and more particularly the little horn, and the look, and words, and actions of that, as well as the awful scene of judgment presented to his view:

*and the visions of my head troubled me*; the things he saw, which appeared to his fancy as real things, gave him a great deal of uneasiness, and chiefly because he did not understand the meaning of them; it was not so much the things themselves, as ignorance of them, that cut him to the heart, and grieved and troubled him; for what is more so to an inquisitive mind, that has got a hint of something great and useful to be known, but cannot as yet come to the knowledge of it?

**Ver. 16.** *I came near unto one of them that stood by*, etc.] To one of the angels that attended, either the throne of judgment, or, the Son of man in his approach to his divine Father:

*and asked him the truth of all this*; the substance of these visions; what these images, presented to his view, were shadows and representations of; so type and truth, shadow and substance, are opposed to each other. The real meaning of all this was what he asked; nor need any be ashamed to ask of whomsoever they can hope to get knowledge of truth, and especially of superiors, of the angels of the churches, or pastors of them:

*so he told me, and made me know the interpretation of the things*; he interpreted everything in the vision to him, and gave him the true meaning and real design of the whole, as follows: this was asked and told, not when Daniel was awake, and was considering of what he had dreamed; but in his dream, in his vision by night; this was all transacted in a visionary way, both the things and the interpretation of them.

**Ver. 17.** *These great beasts, which are four, are four kings*, etc.] Or kingdoms, as the Septuagint, Vulgate Latin, and Arabic versions; and so

Jarchi, Aben Ezra, and Saadiah; so the fourth beast is called the fourth kingdom, (<sup>2023</sup>Daniel 7:23) or a succession of kings in four kingdoms or monarchies, comparable to beasts for their strength, cruelty, and tyranny: these are the words of him that stood by, of one of the angels Daniel applied to, to know the meaning of his dream; and might be better rendered, “as to these<sup>f291</sup> great beasts, which are four”; for their quality beasts, for their quantity great, and for number four. The meaning is,

*four kings shall arise out of the earth*; or kingdoms; which have an earthly original and foundation; are supported by earthly and worldly means, and with earthly and worldly views; and are different from the kingdom of Christ and his saints, which is not of the world, though it may be in it: this explains what is meant by the great sea, from whence these beasts are said to come up, (<sup>2003</sup>Daniel 7:3), nor is it any material objection that the first of these kingdoms, the Babylonian, was risen already, and almost at an end; since the denomination is taken from the larger number; three of them were to arise, and the first was of the same original with them; thus it is said, (<sup>2112</sup>Daniel 11:2), that three kings of Persia should stand up, and yet Cyrus, who was one of them, reigned already.

**Ver. 18.** *But the saints of the most High*, etc.] Or, “of the most high Ones”<sup>f292</sup>, Father, Son, and Spirit, separated by God the Father in election, and in that sense his servants, or sanctified ones, (<sup>600</sup>Jude 1:1), and redeemed by the Son, and sanctified with his blood, or their sins atoned by it, and to whom he is made sanctification, and so his saints, (<sup>832</sup>Hebrews 13:12 <sup>603</sup>1 Corinthians 1:30) and sanctified by the Spirit, who in conversion implants principles of grace and holiness in them, (<sup>661</sup>1 Corinthians 6:11), or, “the saints of high”<sup>f293</sup>, places or things; who are born from above, and are called with a high and heavenly calling, towards which they are pressing, reckoning themselves strangers here below:

*these shall take the kingdom*; or “receive”<sup>f294</sup> it, as a free gift from God; and not by force, and rapine, and violence, as the beasts did:

*and possess the kingdom for ever, even for ever and ever*; after the four monarchies are destroyed, a fifth kingdom shall be set up; and this will be given to, and put into the possession of, the saints; they shall have the rule and government in the world, even in the whole world, as well as reign with Christ spiritually; which manner of rule shall last long; and then after the first resurrection they shall reign with him a thousand years on earth, and afterwards in heaven to all eternity. There is another rendering and

sense of the words given, “and they (the beasts) shall receive the kingdom of the saints of the most High”<sup>f295</sup>, etc.; and so Saadiah interprets them,

“and these kingdoms shall receive the kingdom of Israel, who are the saints of the most High, until the world to come, until the Messiah reigns;”

and this way go many others, who understand the words of those several monarchies possessing the land of Judea, and ruling over it; and of the continuance of it in the hands of Papists or Turks for a long, time, even until the glorious kingdom of Christ takes place; but this does not agree with the accentuation of the words, their form of construction, their connection, and strong manner of expression, “for ever and ever”; and especially if compared with (<sup>2002</sup>Daniel 7:22,27).

**Ver. 19.** *Then I would know the truth of the fourth beast;* etc.] What it represented, what kingdom or monarchy was meant by it; for, by the above answer of the angel, he understood the four beasts signified four kings or kingdoms; the three first he pretty well understood; at least he was not so solicitous about them as about the fourth; and this he was desirous of having a very particular and exact account of; it threatening, by its appearance, a great deal of trouble to the world, and especially to the church of God:

*which was diverse from all the others;* or, “from all them”, or “those”<sup>f296</sup>, the other three beasts:

*exceeding dreadful;* to other kingdoms and nations:

*whose teeth were of iron;* of these parts of its description, see on (<sup>2003</sup>Daniel 7:7),

*and his nails of brass;* this is a new circumstance, not before mentioned, and here added with great propriety: “nails” belonging to a beast of prey, and these said to be of “brass”, to denote its strength, cruelty, and voraciousness in tearing its prey, to pieces; and, moreover, to show that this kingdom has somewhat of the nature of the third or Grecian monarchy, said to be of brass in Nebuchadnezzar’s dream; some out of that kingdom being taken into the Roman militia, as, Theodoret observes; and soldiers are to a king what nails are to a beast:



*which devoured, brake in pieces, and stamped the residue with his feet;* some kingdoms and provinces were destroyed by it, and the rest were made subject to it; (see <sup>2000</sup>Daniel 7:7).

**Ver. 20.** *And of the ten horns,* etc.] That is, Daniel desired to know the truth of the ten horns, or the meaning of them what they signified, and who they pointed at, of which in (<sup>2000</sup>Daniel 7:7), here it is added,

*that were in his head;* observing the situation of them; thought the horns of a beast could hardly be thought to be elsewhere:

*and of the other which came up, and before whom three fell;* particularly he was very desirous to know the meaning of a single horn, which rose up among the rest, and before which three of the other horns fell, being plucked up by the roots:

*even of that horn that had eyes, and a mouth that spake very great things:* (See Gill on "<sup>2000</sup>Daniel 7:8"):

*whose look was more stout than his fellows;* than the other beasts, or rather than the other horns; either than his fellow bishops, claiming an authority over them, as being universal bishop; or than the kings and princes of the earth, setting up himself above all that is called god, emperors and kings; taking to himself all power in heaven and in earth; a power to depose kings, and absolve their subjects from allegiance to them, and even over the consciences of men; so that his look is more bold and impudent than others, as well as more fierce and terrible, threatening kings and kingdoms with his bulls, anathemas, and interdicts: or, "whose appearance is greater than his fellows"<sup>f297</sup>; in pomp and splendour, making a greater show and figure than the kings of the earth, and claiming a superiority over them.

**Ver. 21.** *I beheld, and the same horn made war with the saints,* etc.] The same little horn before described; not Antiochus Epiphanes, who made war with the Jews, as many think; or the Roman Caesars, that persecuted the church of Christ, as others; nor Titus Vespasian, who fought against Israel, as Saadiah; but antichrist, or the pope of Rome; and this refers to the wars of the popes with the Waldenses, which began in the year 1160, and continued long, and with the two witnesses at the close of their testimony, (<sup>6000</sup>Revelation 11:7 13:7), this Daniel had a view of in vision; not while he was inquiring of the angel, but before, though not mentioned till now; and was a reason he was so very inquisitive about this little horn, because of its war with the saints, and its success, as follows:

*and prevailed against them*: as the popes and their abettors did against the Waldenses and Albigenses, whom they slew in great numbers, and got the victory over; as the beast also, the same with this little horn, will overcome the witnesses, and slay them, (<sup><6107></sup>Revelation 11:7).

**Ver. 22.** *Until the Ancient of days came*, etc.] Not locally, by change of place, he being the omnipresent God; but in a providential way, to check and put a stop to the power and prevalency of the little horn over the saints; for this is the terminus or end of that; which puts a period to it; for when the Ancient of days comes in the exertion of his power and providence, he will come and sit as a Judge upon this little horn or antichrist, and judge, and condemn, and punish it; (see <sup><2009></sup>Daniel 7:9,11):

*and judgment was given to the saints of the most High*; their characters vindicated from all calumny and false aspersions; their adversaries condemned and punished; and power, dominion, and authority, given to them with Christ; (see <sup><2007></sup>Daniel 7:27 <sup><4102></sup>John 5:22):

*and the time came that the saints possessed the kingdom*; (see Gill on “<sup><2008></sup>Daniel 7:18”); till which time the little horn or antichrist will reign and rage, and prevail over the saints, but no longer.

**Ver. 23.** *Thus he said*, etc.] The person that stood by, the angel, of whom Daniel made his inquiries, and who answered him, as follows:

*the fourth beast shall be the fourth kingdom on earth*; which shows that the angel, by four kings, (<sup><2007></sup>Daniel 7:17), meant four kingdoms, that should successively arise in the earth, and out of it, one after another; and this kingdom is not the kingdom of the Seleucidae, nor the Turkish, but the Roman empire; for this is to continue until the kingdom of Christ takes place; (see <sup><2007></sup>Daniel 7:7):

*which shall be diverse from all kingdoms*; from the kingdoms and monarchies that were before it; particularly as a kingdom, in its form of government, both when Pagan and when Papal; (see <sup><2007></sup>Daniel 7:7):

*and shall devour the whole earth, and shall tread it down, and break it in pieces*: not the whole land of Judea only, as some read and interpret it; but the whole world, which the Romans became masters of; and the phrases used denote the destruction and desolation they made, wherever they carried their arms, and the cruelty and tyranny they exercised, and the vast

profusion of blood made by them, both among the Heathens they subdued, and the Christians they persecuted.

**Ver. 24.** *And the ten horns out of this kingdom are ten kings that shall arise*, etc.]. Or ten kingdoms which sprung out of the Roman empire, or into which it was broken and divided upon the dissolution of it, about A.D. 476; which, according to Mr. Mede<sup>f298</sup>, were thus divided, A.D. 456,

1. Britons;
2. Saxons;
3. Franks;
4. Burgundians;
- 5 Visigoths;
6. Suevians and Alanes;
7. Vandals;
8. Almanes;
9. Ostrogoths;
10. Greeks.

The list Bishop Lloyd<sup>f299</sup> has given of them is,

1. Hunns, who erected their kingdom in that part of Pannonia and Dacia, which was from them called Hungary, about A.D. 356.
2. Ostrogoths, who settled themselves in the countries that reach from Rhetia to Maesia, even to Thrace, about 377; and afterwards came into Italy under Alaricus, in 410.
3. Visigoths, who settled in the south parts of France, and in Catalonia, about 378.
4. Franks, who seized upon part of Germany and Gaul, A.D. 410.
5. Vandals, who settled in Spain; afterwards set up their kingdom in Africa, A.D. 407; their king Gensericus sacked Rome, 455.
6. Suevians and Alans, who seized the western parts of Spain, A.D. 407; and invaded Italy, 457.
7. Burgundians, who came out of Germany, into that part of Gaul called from them Burgundy, 407.

**8.** Herules, Rugians, and Thoringians, who settled in Italy under Odoacer, about A.D. 476.

**9.** Saxons, who made themselves masters of Great Britain about the same time, 476.

**10.** Longobards, called likewise Gopidae, who settled in Germany, about Magdeburg, A.D. 383; and afterwards succeeded the Heruli and Thuringi in Hungary, about the year 826.

Sir Isaac Newton<sup>f300</sup> reckons the ten kingdoms in the following order:

- 1.** the kingdom of the Vandals and Alans in Spain and Africa;
- 2.** of the Suevians in Spain;
- 3.** of the Visigoths;
- 4.** of the Alans in Gallia;
- 5.** of the Burgundians;
- 6.** of the Franks;
- 7.** of the Britons;
- 8.** of the Hunns;
- 9.** of the Lombards;
- 10.** of Ravenna;

who gives an account of the various kings of these kingdoms; and these, as the same learned writer says<sup>f301</sup>, whatever was their number afterwards, they are still called the ten kings from their first number; and though they have not always been in the same form and order, yet they have been generally about, if not exactly, the same number; as they are now near the same; and may be thus reckoned, as the kingdoms of France, Spain, Portugal, Germany, Great Britain, Sardinia, Denmark, the two Sicilies, Swedeland, Prussia, and Poland; of which see more (see Gill on <sup><66712></sup>Revelation 17:12”).

*And another shall rise after thee*: not Titus Vespeasian, as Jarchi and Saadiah; nor the nation of Gog and Magog, as Jacchiades: but the pope of Rome, or antichrist; who came to his power as universal bishop, and as a horn or temporal prince, after the above kingdoms arose; not after they were at an end, but after they were constituted and established, as it was proper they should first be; since they were to give their strength, power, and kingdom, to the antichristian beast, by which it became a horn or temporal prince, (<sup><66713></sup>Revelation 17:13). The Septuagint render it, “behind

them”; which Mr. Mede<sup>f302</sup> interprets of his springing up unawares, imperceptibly, unnoticed, and unobserved by them, till he overtopped them.

*And he shall be diverse from the first*; from the first ten horns, kings or kingdoms; having, besides a secular power and temporal authority, an ecclesiastical and spiritual one; a power not only over the bodies and estates of men, but over their souls and consciences; and even over the other horns and kingdoms, which they had not over one another; and so was different from them all:

*and he shall subdue three kings*; designed by the three horns plucked up by the roots, and which fell before him; of which (see Gill on “<sup>2008</sup>Daniel 7:8”).

**Ver. 25.** *And he shall speak great words against the most High*, etc.] Or, “at the side of the most High”<sup>f303</sup>; setting himself up as a rival, and upon an equality with him; taking the names and characters of holiness, infallibility, yea, of deity itself, unto him; claiming a power to forgive sin, which is peculiar to God; and preferring his own laws, doctrines, and traditions, to the word of God:

*and shall wear out the saints of the most High*; by his wars with them, and murders and massacres of them; by taking away their lives and their substance; so lessening their numbers, and weakening their strength and power, wear them out, as a garment is wore out, as the word<sup>f304</sup> signifies; utterly consume and destroy them, at least in his own apprehensions; which will be the case when the witnesses will be slain, (<sup>6108</sup>Revelation 11:8-10), and especially will wear out their patience, or however thoroughly exercise it. The word<sup>f305</sup>, in the Arabic language, signifies “to afflict and handle roughly”; and such usage the saints have met with, more or less, in all ages, from the man of sin.

*And think to change times and laws*: to alter the forms and constitutions of kingdoms, and the customs and usages of them; yea, to set up and pull down kings at pleasure; (see <sup>2021</sup>Daniel 2:21), or to change the use of times and seasons, by setting apart days as holy for canonized saints; and appointing such days in a week, and such a season in the year, for abstinence from meats; and even to change the laws of God and man, by dispensing with both, and making new ones of his own:

*and they shall be given into his hand*; either the saints he makes war with, and wears out, who shall be overcome by him; or the times and laws, which he shall not only have it in his mind and purpose to change, but shall have it in his power to do it, and shall do it:

*until a time, and times, and the dividing of time*; by “a time” is meant a year, the longest part of time; by “times”, two years; and “the dividing of time”, half a year; in all three years and a half, which is the same with 1260 days, or forty two months, the time of the witnesses prophesying in sackcloth, and of the reign of antichrist; so long shall he continue, exercising his power and authority, his wrath and rage, and blasphemy, and no longer; (see <sup>6610</sup>Revelation 11:2,3 12:14 13:5).

**Ver. 26.** *But the judgment shall sit*, etc.] As in (<sup>2770</sup>Daniel 7:10), the court shall sit, the Judge shall take the bench, and all things be prepared for the arraignment, trial, condemnation, and punishment, of the little horn or antichrist, when the above time is up; God the Father, the Ancient of days, and Christ, said to be like the Son of man, brought near to him, shall sit as Judges, attended by the holy angels:

*and they shall take away his dominion, to consume and to destroy it unto the end*; either the angels, or rather the saints of the most High; particularly the Christian princes, into whose hearts God will put it to hate the whore, eat her flesh, and burn her with fire; so that there shall be an utter end of antichrist; he shall be stripped of all his power and authority; his destruction will be inevitable and irrecoverable; he shall never come out of it; it shall continue to the end of the world, to the end of time.

**Ver. 27.** *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High*, etc.] Not only the dominion that shall be taken away from the little horn or antichrist, and from all the antichristian states, but the dominion of all others throughout all the earth, and under the whole heaven, shall be given to the people of God, and the true professors of faith in Christ. The kingdoms of this world will become Christ's, and Christian princes will be kings of them everywhere; and not only the royal power and authority will be vested with them, but all the grandeur and state belonging to them will be theirs; as well as all the saints in general shall reign in a spiritual manner with Christ, enjoying all ordinances, and all religious liberties, as well as civil, and be free from all persecutions.

*Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him*; the people of the saints of the most High, all shall be subject to them, all dominions, and the governors of them; or Christ the head of them, under and with whom they reign. So Saadiah<sup>f306</sup> paraphrases it,

“the kingdom of the King Messiah is an everlasting kingdom, and his government is to generation and generation, and all dominions shall serve and obey him.”

This spiritual reign of Christ, which will take place in a more glorious manner at the destruction of antichrist, will continue until the Millennium, or the personal reign of Christ, begins; and after that will be the ultimate glory, in which Christ and his people will reign to all eternity.

**Ver. 28.** *Hitherto is the end of the matter*, etc.] Of the angel’s words, and of the interpretation of those things Daniel was desirous of being informed about, and of the whole dream and vision Daniel had; and indeed this is the end and issue of all events in Providence, the kingdom and glory of Christ with his people:

*as for me Daniel*: with respect to his frame of mind, and the state of his body, when he awaked from this dream, and reflected upon it, and especially upon that part of it which affected the people of God:

*my cogitations much troubled me*; when he thought of these powerful monarchies, their strength and cruelty, and what the people of God would suffer under them, and especially under the fourth beast or monarchy, and ignore particularly under the little horn or antichrist:

*and my countenance changed in me*: turned pale: he looked sorrowful and dejected, because of the afflictions of God’s people; though the issue of them, one would have thought, would have inspired him with joy and pleasure:

*but I kept the matter in my heart*; laid it up in his memory; pondered it in his mind; meditated upon it; and well weighed the several things observed to him; that he might be thoroughly master of them, and make them known to others, and leave them in writing for the benefit of the church of God in future ages.

# CHAPTER 8

## INTRODUCTION TO DANIEL 8

This chapter contains the vision of a ram and he goat, and the interpretation of it. It begins with observing the time and place of the vision, (<sup>(208B)</sup>Daniel 8:1,2), then describes the ram seen; by the place of his situation; by his two horns; and by his pushing several ways with so much force and fury, that none could stand before him, or deliver: out of his hands, (<sup>(208B)</sup>Daniel 8:3,4) next the he goat appears, and is described by the part from whence he came; the swiftness of his motion; the notable horn between his eyes; and his running to ram in great fury, smiting him between his horns, casting him to the ground, and trampling upon him, and none to deliver, (<sup>(208B)</sup>Daniel 8:5-7) but, after waxing great and powerful, its horn was broken, and four more rose up in its stead, and out of one of them a little horn, (<sup>(208B)</sup>Daniel 8:8,9) which little horn is described by its power and prevalence to the south and to the east, towards the pleasant land, the host of heaven, and the Prince of the host; and by it the stars were cast down and trampled upon, the daily sacrifice made to cease; the place of the sanctuary cast down, and truth itself, (<sup>(208B)</sup>Daniel 8:9-12), and upon inquiry it appeared that these sacred things were to continue in this desolate condition unto 2300 days, (<sup>(208B)</sup>Daniel 8:13,14). Daniel being desirous of knowing the meaning of this vision, the Angel Gabriel is ordered by Christ to give him an understanding of it; who drew near to him, and awaked him out of his sleep, and gave him the interpretation of it; (<sup>(208B)</sup>Daniel 8:15-19), which is as follows; the ram; with two horns, signifies the kings of Media and Persia; the rough goat, the king of Greece; and the great horn the first king, Alexander the great; and the four horns, four kingdoms which rose up out of the Grecian empire upon his death, (<sup>(208B)</sup>Daniel 8:20-22), and the little horn a king of fierce countenance, Antiochus Epiphanes; who is, described by his craft, and cunning, by his power and might, and by the destruction he should make; (<sup>(208B)</sup>Daniel 8:23-25), this vision the angel assures the prophet was true, and bids him shut it up, since it was for many days, (<sup>(208B)</sup>Daniel 8:26), upon which Daniel fainted, and was sick for a time; but afterwards recovered, so as to be able to do the king's business; but



astonished at the vision himself, and which was not understood by others, (~~2XXB~~ Daniel 8:27).

**Ver. 1.** *In the third year of the reign of King Belshazzar*, etc.] Which some say<sup>f307</sup> was the last year of his reign; but, according to Ptolemy's canon, he reigned seventeen years; and so says Josephus<sup>f308</sup>; however, this, as well as the preceding vision, were seen before what happened recorded in the "fifth" and "sixth" chapters. The following vision was seen by Daniel, according to Bishop Usher<sup>f309</sup> and Dean Prideaux<sup>f310</sup> in the year of the world 3451 A.M., and 553 B.C. Mr. Bedford<sup>f311</sup> places it in 552 B.C.; and Mr. Whiston<sup>f312</sup>, very wrongly, in 537 B.C., two years after the death of Belshazzar. The prophet having, in the preceding chapters, related what concerned the Chaldeans, he wrote in the Chaldee language; but now, henceforward, writing of things which concerned the Jews more especially, and the church and people of God in later times, he writes in the Hebrew tongue.

*A vision appeared unto me, even to me Daniel*; and not another; which is said for the certainty of it; whether it was seen by him waking, or in a dream, as the former vision, is not certain; it seems rather as if he was awake at first, though he afterwards fell prostrate to the ground, and into a deep sleep; yet the Syriac version takes it to be a dream, and so renders the first clause of the next verse: "after that which appeared to me at the first"; at the beginning of Belshazzar's reign, in the first year of it, recorded in the preceding chapter; which was concerning the four monarchies in general, and particularly concerning the fourth or Roman monarchy, of which a large account is given; and the Chaldean monarchy being near at an end, here the two monarchies between, namely, the Persian and Grecian, are in this vision described.

**Ver. 2.** *And I saw in a vision*, etc.] The following things:

*and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam*; not in reality, but so it seemed to him in the vision; as Ezekiel, when in Babylon, seemed in the visions of God to be at Jerusalem, (~~2XXB~~ Ezekiel 8:3). This city Shushan, or Susa, as it is called by other writers, and signifies a "lily", was so called from the plenty of lilies that grew about it, or because of the pleasantness of it; it was the metropolis of the country Susiana, which had its name from it, and was afterwards the royal seat of the kings of Persia. This was first made so by Cyrus; for Strabo<sup>f313</sup> says, that he and the Persians having overcome the

Medes, observing that their own country was situated in the extreme parts, and Susa more inward, and nearer to other nations, being, as he says, between Persia and Babylon, set his royal palace in it; approving both the nearness of the country, and the dignity of the city. Here the kings of Persia laid up their treasures, even prodigious large ones; hence Aristagoras told Cleomenes, that if he could take that city, he would vie, and might contend, with Jupiter for riches<sup>f314</sup>; for hither Cyrus carried whatever money he had in Persia, even forty thousand talents, some say fifty<sup>f315</sup>. Alexander<sup>f316</sup>, when he took this city, found a vast quantity of riches in it. It is called here a palace; and so it is spoken of by Herodotus<sup>f317</sup>, Diodorus Siculus<sup>f318</sup>, Pausanius<sup>f319</sup>, Pliny<sup>f320</sup>, and others, as a royal city, where were the residence and palace of the kings of Persia; but the royal palace was not in it at this time; the kings of Babylon had their palace and kept their court at Babylon, where Daniel was; but in vision it seemed to him that he was in Shushan, and which was represented to him as a palace, as it would be, and as the metropolis of the kingdom of Persia, which he had a view of in its future flourishing condition, and as destroyed by Alexander; for, as before observed, it was Cyrus that first made it a royal city; whereas this vision was in the third year of Belshazzar, king of Babylon. Some versions render it, a “tower” or “castle”; and so several writers, as Strabo<sup>f321</sup> Plutarch<sup>f322</sup> and Pliny<sup>f323</sup>, speak of the tower or castle in it. Diodorus Siculus<sup>f324</sup> says, when Antigonus took the tower of Susa, he found in it a golden vine, and a great quantity of other works, to the value of fifteen thousand talents; and out of crowns, and other gifts and spoils, he made up five thousand more. And Polybius<sup>f325</sup> relates, that though Molon took the city, yet could not take the fortress, and was obliged to raise the siege, so strong it was. It must be a mistake of Pliny<sup>f326</sup> that this city was built by Darius Hystaspes; he could only mean it was rebuilt, or rather enlarged, by him, since it was in being long before his time, and even a royal city in the times of Cyrus. Strabo<sup>f327</sup> says it was built by Tithon the father of Merenon, was in compass a fifteen miles, of an oblong figure, and the tower was called after his father’s name Mernnonia; and Shushan itself is called, by Herodotus<sup>f328</sup>, Susa Memnonia. At this day, with the common people, it goes by the name of Tuster<sup>f329</sup>. The east gate of the mountain of the house, which led to the temple at Jerusalem, was called Shushan. Some say<sup>f330</sup> there was a building over this gate, on which the palace of Shushan was portrayed, from whence it had its name. The reason of this portrait is differently given; the Jewish commentators on the Misnah<sup>f331</sup> commonly say that this was ordered by the kings of Persia, that the people of Israel might stand in awe

of them, and not rebel against them. Their famous lexicographer<sup>f332</sup> says, that this was done, that the Israelites, when they saw it, might remember their captivity in it. But a chronologer<sup>f333</sup> of theirs gives this as the reason, that the children of the captivity made this figure, that they might remember the miracle of Purim, which was made in Shushan; and this, he says, is a good interpretation of it. This city was in the province of Elam; that is, Persia, as it is also called, (<sup>2906</sup>Isaiah 21:6) for Josephus<sup>f334</sup> says the Persians had their original from the Elamites, or Elameans; and Pliny<sup>f335</sup> observes, that Elymais joined to Persia; and the country of Susiane, so called from Susa its chief city, was, according to Strabo<sup>f336</sup> and Ptolemy<sup>f337</sup>, a part of Persia: and here Daniel in vision thought himself to be; and a very suitable place for him to have this vision in, which so much concerned the affairs of Persia.

*And I saw in a vision, and I was by the river Ulai;* that is, in vision; it seemed to the prophet that he was upon the banks of the river Ulai; the same with the Eulaeus of Strabo<sup>f338</sup>, Pliny<sup>f339</sup>, Ptolemy<sup>f340</sup>, and others, which ran by, and surrounded, the city of Shushan, or Susa; the water of which was so light, as Strabo<sup>f341</sup> observes, that it was had in great request, and the kings of Persia would drink of no other, and carried it with them wherever they went. Herodotus<sup>f342</sup> and Curtius<sup>f343</sup> make mention of the river Choaspes, as running by Susa, and say the same things of its water; from whence it might be concluded it was one and the same river, called by different names; though Strabo takes notice of them together, as if they were distinct; yet he, from Polycletus<sup>f344</sup>, makes them, with Tigris, to disemboque into the same lake, and from thence into the sea. The river which runs by Shushan, now called Souster, according to Monsieur Thevenot<sup>f345</sup>, is Caron, and comes from the hills about it, and is thought to be the Choaspes of the ancients; near to which, as he was told, is a hill that now goes by the name of Choasp; so that, upon the whole, they seem to be one and the same river<sup>f346</sup>. Josephus says<sup>f347</sup>, that Daniel had this vision in the plain of Susa, the metropolis of Persia, as he went out with his friends, that is, out of the city: and the Vulgate Latin version renders it, “by the gate Ulai”; a gate of the city of Shushan so called: and so Saadiah Gaon interprets it a gate; but the former sense is best.

**Ver. 3.** *Then I lifted up mine eyes,* etc.] To see what was to be seen in this place, where he in the vision was brought; he lifted up the eyes of his understanding, being enlightened by the vision of prophecy, and the eyes of

his body, to which objects of corporeal things formed in the fancy were represented:

*and saw, and, behold*; he saw something wonderful in a visionary way, and which struck his mind, and raised his attention:

*there stood before the river*; the river Ulai, near Shushan, the palace, the seat of the kings of Persia, to the east:

*a ram, which had two horns*; a symbol of the kingdom of the Medes and Persians, signified by the two horns, (<sup>(2080)</sup>Daniel 8:20), an emblem of power and dominion, and sometimes used to signify kings and kingdoms; (see <sup>(2024)</sup>Daniel 7:24) and these as united in one monarchy, under one monarch, Cyrus, and continued in his successors unto the times of Alexander; and therefore called “a ram”, or “one ram”<sup>f348</sup>, as in the original; and which in sound has some likeness to Elam or Persia: and this kingdom or monarchy may be signified by it, partly because of its strength and power, and partly because of its riches, as some think, as well as because it is a fighting creature; and it may be chiefly because this monarchy was mild, and kind, and gentle to the Jewish nation: and it is very remarkable, that, according to Ammianus Marcellinus<sup>f349</sup>, the ram was the royal ensign of the Persians; whose kings used to wear for a diadem something made of gold, in the shape of a ram’s head, set with little stones:

*and the two horns were high*; grew straight up on high, and so were different from the usual horns of a ram, which are crooked; denoting the great power, authority, wealth, and riches, these two kingdoms rose up unto:

*but one was higher than the other, and the higher came up last*; I think the words might be rendered better, “and the first was higher than the second, but it ascended, or grew up, higher at last”<sup>f350</sup>; the kingdom of the Medes was the first kingdom, and it was at first superior to the kingdom of Persia; but afterwards the kingdom of Persia became greater than that, under Cyrus and his successors: and Sir John Chardin says<sup>f351</sup>, that rams’ heads, with horns one higher than another, are still to be seen in the ruins of Persepolis.

**Ver. 4.** *I saw the ram pushing westward, and northward, and southward,* etc.] That is, with his horns, as rams do; these kingdoms using all their power and strength, wealth and riches, in fighting with and subduing nations, and pushing on their conquests in all parts here mentioned; to the

west, Babylon, Syria, Asia, and part of Greece; to the north, Iberia, Albania, Armenia, Scythia, Colchis, and the inhabitants of the Caspian sea; and to the south, Arabia, Ethiopia, Egypt, and India; all which places were conquered by Cyrus and his successors. No mention is made of the east, because this ram stood in the east, facing the west; and at the right and left were the north and south; and so Cyrus is said to come from the east, (~~2361~~ Isaiah 46:11).

*So that no beast might stand before him:* no, not the first beast, the Babylonian monarchy, which; fell into the hands of Cyrus; nor any other king or kingdom he and his successors fought against:

*neither was there any that could deliver out of his hand;* or power; Croesus, the rich king of Lydia, and other allies of the king of Babylon, assisted him against Cyrus, and endeavoured to prevent his falling into his hands, but all in vain:

*but he did according to his will, and became great;* none being able to oppose him, he carried his arms where he pleased, and imposed what tribute he thought fit, and obliged them to do whatever was his will; and so became great in power and dignity, in riches and wealth: this monarchy was very large and extensive, and very rich and wealthy, in the times of Cyrus and his successors; and especially in the times of Darius, the last monarch of it, conquered by Alexander, who is described as follows:

**Ver. 5.** *And as I was considering,* etc.] The ram, and the strange things done by him; wondering that a creature of so little strength, comparatively with other beasts, should be able to do such exploits: and thinking with himself what should be the meaning of all this, and what would be the issue of it,

*behold, an he goat came from the west;* which is interpreted of the king or kingdom of Grecia, which lay to the west of Persia; and a kingdom may be said to do what one of its kings did; particularly Alexander, king of Macedon, in Greece, who, with the Grecian army under him, marched from thence to fight the king of Persia; and which might be signified by a “he goat”, because of its strength, its comeliness in walking, and its being the guide and leader of the flock: and also it is remarkable, that the arms of Macedon, or the ensigns carried before their armies, were a goat, ever since the days of Caranus; who following a flock of goats, was directed to Edessa, a city of Macedon, and took it; and from this circumstance of the

goats called it Aegeas, and the people Aegeades, which signifies “goats”; and put the goat in his arms<sup>f352</sup>.

*On the face of the whole earth*; all that lay between Greece and Persia, all Asia; yea, all the whole world, at least as Alexander thought, who wept because there was not another world to conquer: hence Juvenal says<sup>f353</sup>, “unus Pelloeo juveni non sufficit orbis”; one world was not enough for this young man.

*And touched not the ground*; as he went; he seemed rather to fly in the air than to walk upon the earth; with such swiftness did Alexander run over the world, and make his conquests: in six or eight years time he conquered the kingdom of the Medes and Persians, Babylon, Egypt, and all the neighbouring nations; and afar off, Greece, Thrace, Illyricum, and even the greatest part of the then known world: hence the third or Grecian monarchy under him is said to be like a leopard, with four wings of a fowl on its back<sup>f354</sup>, (see Gill on “<sup>(2006)</sup>Daniel 7:6”) he conquered countries as soon almost as another could have travelled over them; in his marches he was swift and indefatigable. Aelianus<sup>f355</sup> reports, that he marched, clad in armour, thrice four hundred, that is, twelve hundred furlongs, upon a stretch; and, before his army could take any rest, fought his enemies, and conquered them. Some render the words, “whom no man touched in the earth”<sup>f356</sup>; that is, none could oppose, resist, and stop him; he bore down and carried all before him; there was no coming at him, so as to touch him, or hurt him; he was so swift in his motions, and so powerful in his army.

*And the goat had a notable horn between his eyes*; or, “a horn of vision”: which in (<sup>(2026)</sup>Daniel 8:21) is interpreted of the first king of Greece, that is, when it became a monarchy; who was Alexander the great; and very properly called a “horn”, being possessed of great power and authority; and a notable one, very remarkable and famous, as he has been in all ages since: “a horn of vision”<sup>f357</sup> as it may be rendered; a very visible and conspicuous one, to be seen afar off, and which attracted the eyes of all unto it: its situation was “between the eyes of the goat”, denoting his sagacity, wisdom, prudence, craft, and cunning; being attended and surrounded with his father Philip’s wise counsellors as Parmenio, Philotas, Clitus, and others. It is remarkable that by the Arabs Alexander is called Dulcarnaim, or Dhilcarnain; that is, one having two horns<sup>f358</sup>: the reason of which was, he affected to be the son of Jupiter Hammon, and therefore at feasts and public entertainments would put on the purple and horns of

Hammon: hence, as Clemens of Alexandria observes<sup>f359</sup>, he is by the statuaries represented as horned, or wearing horns; but then, as Arnobius<sup>f360</sup> and others take notice, Hammon is made by the painters and statuaries to have ram's horns; whereas it seems more likely that Alexander's were goat's horns, since the goat was in the arms of Macedon; and so Pyrrhus, king of Epirus, who mimicked Alexander in his armour, is said to have goat's horns on his helmet, upon the top of his crest<sup>f361</sup>; and to such ensigns is the allusion here.

**Ver. 6.** *And he came to the ram that had two horns*, etc.] Alexander being chosen and made by the states of Greece captain general of all Greece against the Persians, marched from thence with his army, passed the Hellespont, and entered into the kingdom of the Medes and Persians, signified by the ram with two horns, and came up to Darius Codomannus, possessed of this large monarchy, and at the head of a numerous army:

*which I had seen standing before the river*; the river Ulai, near to Shushan, the royal seat of the kings of Persia; here Darius stood in his royal majesty and dignity, as the defender of his empire, and unconcerned at the attempt of Alexander, having nothing to fear, as he thought, from such a puny adversary:

*and ran unto him in the fury of his power*; or, "heat of his power"<sup>f362</sup>; which denotes the haste Alexander made with his army into Asia; his eager desire, and the fervour of his mind to engage with the Persians: the historian says, that he passed the Hellespont into Asia, "incredibili ardore mentis accensus"; fired with an incredible ardour of mind: and a little after, having conquered the rebels of Pisidia, he marched against Darius, "summo mentis ardore"; with the greatest ardour of mind, and with no less alacrity<sup>f363</sup>; which exactly agrees with the sacred text. The running of the goat to the ram in a hostile way is described in allusion to the manner of those creatures when they fight with one another, or attack an enemy.

**Ver. 7.** *And I saw him come close unto the ram*, etc.] Though the distance between Greece and Persia was very great, and many rivers and mountains in the way, which seemed impassable; Alexander got over them all, and came up to Darius, and fought several battles with him, and entirely defeated him, though greatly inferior in number to him, as follows:

*and he was moved with choler against him*; exceedingly embittered against him; exasperated and provoked to the last degree, by the proud and



scornful message he sent him; calling himself king of kings, and akin to the gods, and Alexander his servant; ordering his nobles to take Philip's madding stripling, as he called him in contempt, and whip him with children's rods, and clothe him in purple, and deliver him bound to him; then sink his ships with the mariners, and transport all his soldiers to the further part of the Red sea<sup>f364</sup>:

*and smote the ram*; in three battles, in each of which the Persians were smitten and routed by the Grecians: first at the river Granicus, where Alexander with thirty thousand foot, and five thousand horse, met the Persians, though more than five times his number, being, as Justin<sup>f365</sup> says, six hundred thousand, and got the victory over them; here twenty thousand of the Persian footmen, and two hundred and fifty of their horse, were slain, and not more than thirty nine of the Macedonians killed<sup>f366</sup>: Plutarch<sup>f367</sup> says, it was reported that the Persians lost twenty thousand footmen, and two thousand five hundred horse; and from Aristobulus he says, that the Macedonians lost only thirty four men, of which twelve were footmen: and Diodorus Siculus<sup>f368</sup> relates that the Persians lost more than ten thousand footmen, and not less than two thousand horse, and more than twenty thousand were taken: according to Justin<sup>f369</sup>, of Alexander's army there only fell nine footmen, and a hundred and twenty horsemen: others say, that, of the Macedonians, twenty five men of Alexander's own troop fell in the first attack, about sixty other of the horsemen were killed, and thirty of the footmen<sup>f370</sup>; so different are the accounts of the slain in this battle; however, the victory appears to be very great, whereby Sardis, with all Darius's rich furniture, fell into the hands of Alexander, and all the provinces of the lesser Asia submitted to him. The next battle was fought at Issus its Cilicia, where Darius had an army, according to Plutarch<sup>f371</sup>, consisting of six hundred thousand men; according to Justin<sup>f372</sup>, four hundred thousand footmen, and a hundred thousand horsemen, which was routed by Alexander; when a hundred thousand of the Persian footmen, and ten thousand of their horsemen, were slain; and only, on Alexander's side, five hundred and four of the footmen wounded, thirty two wanting, and a hundred and fifty of the horsemen killed<sup>f373</sup>: here also the accounts vary; Plutarch<sup>f374</sup> says above a hundred and ten thousand of the Persians were slain: according to Diodorus Siculus<sup>f375</sup>, there fell of them a hundred and twenty thousand footmen, and not less than ten thousand horsemen; and of the Macedonians three hundred footmen, and about a hundred and fifty horsemen: according to Arrian<sup>f376</sup>, the Persians lost ten thousand



horsemen, and ninety thousand footmen: according to Justin<sup>f377</sup>, sixty one thousand footmen, and ten thousand horsemen, were slain, and forty thousand taken; and of the Macedonians there fell one hundred and thirty footmen, and one hundred and fifty horsemen; but, be it as it will, the victory was exceeding great, whereby the camp of Darius, his mother, wife, and children, and all his riches at Damascus, fell into the hands of Alexander, with all Syria. The third and last battle was fought near Arbela, or rather at Gaugamela in Assyria, when Alexander with fifty thousand men beat Darius with an army of eleven hundred thousand men; Plutarch<sup>f378</sup> says ten hundred thousand; forty thousand of which were slain, and of the Macedonians only three hundred or less were wanting<sup>f379</sup>; according to Arrian<sup>f380</sup> thirty thousand were slain; but Diodorus Siculus<sup>f381</sup> says ninety thousand: this was the decisive battle; after this Babylon and Persepolis were taken by Alexander, and he became master of the whole empire, which is intended in the next clause:

*and brake his two horns*; conquered the Medes and Persians, the two kingdoms united in one monarchy, but now destroyed; another monarchy, the Grecian, took its place:

*and there was no power in the ram to stand before him* there was no strength in the whole empire sufficient to resist, oppose, and stop him; though vast armies were collected together, these were soon broken and routed, and Darius at the head of them was forced to fly and make his escape in the best manner he could;

*but he cast him down to the ground, and stamped upon him*: not Darius personally, for he was slain by Bessus, one of his own captains; but the Persian empire, it ceased to be, and was no longer in the hands of the Persians, but was taken from them by Alexander; and all the glory and majesty of it were defaced and despised; the famous city and palace of Persepolis were burnt in a drunken fit, at the instigation of Thais the harlot:

*and there was none that could deliver the ram out of his hand*; not his armies, nor his generals, nor his allies, nor his offers to Alexander of his daughter in marriage, and part of his kingdom; all were in vain, and to no purpose; he and his whole empire fell into the conqueror's hands, and there was no remedy against it. Josephus<sup>f382</sup> says, that when Alexander was in his way to Jerusalem, Jaddus, the high priest, met and accompanied him into the city and temple, and showed him this prophecy of Daniel, that some one of the Grecians should abolish the empire of the Persians; and, thinking

himself to be intended, was greatly pleased. Gorionides<sup>f383</sup> says the high priest, whom he calls Ananias, said to Alexander, on showing him the prophecy, thou art this he goat, and Darius is the ram; and thou shall trample him to the ground, and take the kingdom out of his hand; and he greatly strengthened the heart of the king.

**Ver. 8.** *Therefore the he goat waxed very great*, etc.] The Grecian monarchy, under Alexander, became very powerful, and was very extensive; he not only conquered the Persian empire, but also the Indies, yea, the whole world, as he imagined; and indeed he did bring into subjection to him the greatest part of the then known world; and he was very great in his own esteem, at least reckoned himself lord of the world, called himself the son of Jupiter Ammon, and affected to be worshipped as a god:

*and when he was strong, the great horn was broken*; when the Grecian monarchy was established, and became very powerful, and reached to the greatest part of the earth, then Alexander the first king of it, a great horn, and powerful monarch, died, or was broken; not as the two horns of the ram, by the power of the enemy; not by violence, but by intemperance, in a drunken fit, or, as was suspected, by poison; and that when he was in the height of his glory, swelled with his victories; and that in the prime of his days, when in his full strength, being in the “thirty third” year of his age:

*and for it*, or in the room and stead of it<sup>f384</sup>,

*came up four notable ones*; or, “four horns of vision”<sup>f385</sup>; very famous and conspicuous, like that in (<sup>208B</sup>Daniel 8:5), which were the four kingdoms into which the empire was divided some time after Alexander’s death, and the four kings that were over them: the kingdoms were those of Egypt, Greece, Asia, and Syria. Ptolemy was king of Egypt, to which belonged Lybia, Palestine, Arabia, and Caelesyria. Cassander was king of Macedonia and Greece. Lysimachus was king of Asia, to which belonged Thrace, Bithynia, and other places; and Seleucus was king of Syria, and of the eastern countries: these are the four heads of the leopard, or third beast, which signifies the Grecian monarchy, (<sup>208B</sup>Daniel 7:6) and these were

*toward the four winds of heaven*; east, west, north, and south: Egypt, with its appendages, lay to the south; Asia, and what belonged to that, to the north; Macedonia and Greece to the west; and Syria to the east: and thus was the Grecian empire divided into four kingdoms, among the successors

of Alexander: there were some partitions of it before this into provinces among governors, under the brother and son of Alexander; but after the battle of Ipsus, in which Antigonus, one of Alexander's captains, and a very principal, active, and ambitious man, was slain, and his army routed; the four confederate princes against him, above named, divided by consent the empire between them into separate kingdoms, and became really, and not in title only, kings of them<sup>f386</sup>; which is what is here prophesied of.

**Ver. 9.** *And out of one of them came forth a little horn*, etc.] Meaning not the kingdom of Titus Vespasian, as Jarchi; nor the kingdom of the Turks, as Saadiah; but the kingdom of Antiochia, as Aben Ezra and Jacchiades; or rather Antiochus Epiphanes, who sprung from the kingdom of the Seleucidae in Syria, or from Seleucus king of Syria, one of the four horns before mentioned: this is that sinful root said to come out from thence, in the Apocrypha:

“And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.” (1 Maccabees 1:10)

called “a horn”, because he had some power and authority, and which he usurped and increased in; though but a “little” one in comparison of Alexander the great horn; or at his beginning, being an hostage at Rome; from whence he got away by stealth, and seized the kingdom of Syria, which belonged to his elder brother's son, whom he dispossessed of it; and by mean, artful, and deceitful methods, got it into his hands, who had no right unto it, nor any princely qualities for it:

*which waxed exceeding great toward the south*; towards Egypt, which lay south of Syria; into which Antiochus entered, and fought against Ptolemy Philometer, king of it, took many cities, and besieged Alexandria; and in all probability would have subdued the whole country, had not the Romans<sup>f387</sup> restrained him, by sending their ambassador Popilius to him, who obliged him to desist and depart;

“17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, 18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt and he took the spoils

thereof. 20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,” (1 Maccabees 1)

*and toward the east*; towards Armenia and Persia, the Atropatii in Media, and the countries beyond the Euphrates, whom he made tributary to him; in the Apocrypha:

“Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.” (1 Maccabees 3:31)

“1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold; 2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.” (1 Maccabees 6)

*and toward the pleasant land*; the land of Judea, so called because of its delightful situation, and great fruitfulness; and because God chose it above all others for his habitation; where his word, and worship, and ordinances, were observed and enjoyed; and where the Messiah should be born and dwell; into this Antiochus led his army, and greatly afflicted and distressed it; he made himself master of most places in Galilee and Judea. The Arabic version reads “toward the west”; no mention is made of the north, because there he himself reigned; Syria being north to Egypt, as that was south to Syria; hence afterwards the king of Egypt is called the king of the south, and the king of Syria the king of the north.

**Ver. 10.** *And it waxed great, even to the host of heaven*, etc.] The people of the Jews, the army of the living God, the church militant, among whom were many of the citizens of heaven, whose names are written there; such was the insolence of this king, as to molest and disturb them:

*and it cast down some of the host and of the stars to the ground, and stamped them*; some of the common people he persecuted and destroyed, or prevailed upon them, either by threats or flatteries, to relinquish their religion; and even some of the “stars”, the lights of the people, the priests and Levites, that ministered unto them; or the princes, and elders of the people, whom he slew, as Jacchiades interprets it; or removed from their

posts so that they could not do their office; or they turned apostates; and those that did not he barbarously put to death, and insulted over them, and used them in a very contemptuous manner, as old Eleazar, the mother and her seven sons; see 2 Maccabees chapter 7.

**Ver. 11.** *Yea, he magnified himself even to the prince host*, etc.] Either the high priest Onias, whom he disposed of his office, and put Jason a wicked man into it; or Judas Maccabeus, the prince of the Jewish nation; or rather, as Jacchiades, God himself, the Lord God of Israel, the King, Prince, Governor, and defender of them, whom Antiochus blasphemed; whose worship he puts stop to; and whose temple he profaned, and ill used his people; all which was against God himself, and is a proof of the pride and insolence of this king:

*and by him the daily sacrifice was taken away*; the lambs in the morning and evening were forbid to be sacrificed; or they could not be offered, because the altar was pulled down, or profaned; and so all other sacrifices were made to cease, as well as this, which is put for all: or, “from him”<sup>f388</sup>, the prince, “the daily sacrifice was taken away”; either from the priest, who used to offer it; or from God, to whom it was offered:

*and the place of his sanctuary was cast down*: not that the temple was destroyed by him, but it was profaned and rendered useless; the worship of God was not carried on in it, but the image of Jupiter was set up in it, and it was devoted to the service of an idol; yea, the altar was pulled down, and all the vessels and ornaments of the temple were taken away and destroyed; in the Apocrypha:

“And the table of the shewbread, and the pouring vessels, and the vials, and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.” (1 Maccabees 1:22)

“Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.” (1 Maccabees 3:45)

“And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.” (1 Maccabees 3:52)

**Ver 12.** *And an host was given him against the daily sacrifice by reason of transgression*, etc.] Which some interpret of a garrison of soldiers placed by Antiochus, through his sin and wickedness, to hinder the oblation of the daily sacrifice, as Grotius: others, of a host of apostates among the Jews, who advised Antiochus against the daily sacrifice, and to kill swine, and offer them on the altar, as Jacchiades; or rather it may be rendered, “and the host was given over”, or “delivered”, i.e. to the enemy, “because of the transgression against the daily sacrifice”<sup>f389</sup>; that is, because of the transgression of the priests or the people, in neglecting the daily sacrifice, the host or people of the Jews were delivered up into the hands of Antiochus; or they were delivered up, together with the daily sacrifice, for their sins<sup>f390</sup>. The word **abx** is by Jarchi and Ben Melech interpreted a set time, a fixed time which shall have an end; and Calvin inclines to this sense, that though the daily sacrifice would be taken away, because of the transgression of the people, yet it was only for a certain time, and would be restored again when that time was up; and so is spoken for the comfort of the Lord’s people:

*and it cast down the truth to the ground*: that is, the little horn Antiochus, or his host and army; he did all that in him lay to extirpate and abolish true religion and godliness; he cut in pieces the copies of the book of the law, and burnt them, called the law of truth in (<sup>306</sup>Malachi 2:6), as Jacchiades observes, and put to death the professors of the truth; and showed all the contempt of true doctrine and worship he was capable of; see the Apocrypha:

“57 And whosoever was found with any the book of the testament, or if any committed to the law, the king’s commandment was, that they should put him to death. 58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities. 59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. 60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.”  
(1 Maccabees 1)

*and it practised, and prospered*; he did what he pleased, and he succeeded in his attempts for a while, there being none to oppose him.

**Ver. 13.** *Then I heard one saint speaking*, etc.] An angel, either a created angel, pure and holy in his nature, as Gabriel; or the uncreated Angel Jesus Christ, the Word of God; what he was speaking of is not said; perhaps Daniel did not hear what he said, though he heard him speaking, or perceived that he spake; yet did not understand what he said, or what was the subject of his discourse; very probably it was something relative to the vision now seen:

*and another saint said unto that certain saint that spake*; another angel said to him that spake, whose name is unknown, only called such an one, or Palmoni, which some render “the wonderful numberer”; or, “the numberer of secrets”, or “that has all secrets numbered”<sup>f391</sup>; and apply it to Christ, whose name is “Pele”, wonderful; the eternal Word of God, that is in the bosom of the Father, and knows all secrets, and the number of times and seasons, how long they will last; what created angels know not, he does; and therefore they apply to him for instruction and knowledge in hidden things:

*how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?* that is, how long will this vision last? or when will this prophecy be at an end, and have its full and final accomplishment? how long will the sacrifice be taken away, or made to cease? how long will that transgression, that abomination, making the temple desolate, the image of Jupiter Olympius set up by Antiochus, continue in it? how long shall it be given to him, or he be permitted to tread under foot, and use in the most contemptuous manner, the temple of the Lord, and his people?

**Ver. 14.** *And he said unto me*, etc.] That is, “Palmoni”, the wonderful person, to whom the angel put the above question, gave the answer to it; not unto the angel that asked it, but unto Daniel that stood by; knowing that it was for his and his people’s sake the question was asked, and therefore gave the answer to him, as follows:

*unto two thousand and three hundred days*; or so many “mornings” and “evenings”<sup>f392</sup>; which shows that not so many years, as Jacchiades, and others, are meant; but natural days, consisting of twenty four hours, and which make six years, three months, and eighteen days; and reckoning from the fifteenth day of the month Cisleu, in the year 145 of the Selucidae, in which Antiochus set up the abomination of desolation upon the altar, in the Apocrypha:

“Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.” (1 Maccabees 1:59)

to the victory obtained over Nicanor by Judas, on the thirteenth day of the month Adar, Anno 151, are just 2300 days; which day the Jews kept as an annual feast, in commemoration of that victory; and from that time enjoyed peace and rest from war<sup>f393</sup>: this way goes L’Empereur after Capellus; but others begin from the defection of the people from the pure religion by Menelaus, Anno 141; though Antiochus did not enter on his impieties till the following year; and, reckoning from the sixth day of the sixth month in that year, to the twenty fifth day of Cisleu in the year 148, when the Jews offered the daily sacrifice on the new altar of burnt offerings, in the Apocrypha:

“Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning, 53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made. “ (1 Maccabees 4:52)

were just six years, three months, and eighteen days: and so it follows,

*and then shall the sanctuary be cleansed*; as it was by Judas Maccabeus at the time above mentioned; when he purified the holy places, sanctified the courts, rebuilt the altar, renewed the vessels of the sanctuary, and put all in their proper places; in the Apocrypha:

“41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary. 42 So he chose priests of blameless conversation, such as had pleasure in the law: 43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place. 44 And when as they consulted what to do with the altar of burnt offerings, which was profaned; 45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down, 46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them. 47 Then they took whole stones according to the law, and built a new altar according to the former; 48 And made up the sanctuary, and the things that were within the



temple, and hallowed the courts. 49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table. 50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple. 51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.” (1 Maccabees 4)

Indeed, as Antiochus was a type of antichrist, and his persecution of that desolation made by antichrist in the church; these 2300 days may be considered as so many years, which will bring it down to the end of the sixth Millennium, or thereabout; when it may be hoped there will be a new face of things upon the sanctuary and church of God, and a cleansing of it from all corruption in doctrine, discipline, worship, and conversation.

**Ver. 15.** *And it came to pass, when I, even I Daniel, had seen the vision,* etc.] The whole of the preceding vision, concerning the ram, he goat, and little horn, and what were done by them; the prophet not only affirms he saw this vision, but repeats the affirmation, expressing his own name, partly for the sake of emphasis, and partly for the greater confirmation of his words; wherefore it was a most impudent thing Porphyry to say, that the true Daniel never saw this vision; but what is here related was written after Antiochus’s reign, and falsely ascribed to him. It being so clear a prophecy concerning Alexander, and the destruction of the Persian empire by him, this acute spiteful Heathen had no other way of evading the evidence of it in favour of true religion but by this false and lying assertion:

*and I sought for the meaning;* that is, of the vision; for a more perfect, clear, and explicit meaning of it; something he had learnt concerning the latter part of it, relating to the desolation of the temple, and the continuance of it, from what passed between the two saints or angels; but he was desirous of knowing more; which he either signified by making application to the angel that stood near him; or rather by secret ejaculations in prayer to God; and he, who is afterwards described as a man, though the eternal God that knows all things, knew the secret desires of his soul, and immediately took care they should be answered:

*then, behold, there stood before me as the appearance of a man:* not really a man, but in form and appearance; not Gabriel, or any created angel in human form, in which angels sometimes appeared but the eternal Son of

God, who was to be incarnate, and was often seen in the form of a man before his incarnation; in like manner he was now seen by Daniel, right

*over against*<sup>f394</sup> whom he stood; this is the same with the speaking saint, or Paimoni the wonderful One, in (<sup>278B</sup>Daniel 8:13). Jacchiades says, this is the holy blessed God; as it is indeed the Immanuel, God that was to be manifested in the flesh.

**Ver. 16.** *And I heard a man's voice between the banks of Ulai*, etc.] Near to which Daniel was, (<sup>278B</sup>Daniel 8:2) and it seemed to him as if the appearance of the man was in the midst of the river, between the banks of it, from whence the voice came; or between the arms of it, it bending and winding about; or rather between Shushan and the river; or between the prophet and that: this voice was the voice of the person that appeared as a man in the preceding verse:

*which called, and said, Gabriel*; the voice was loud, audible, and commanding; even to an angel, one of great note, Gabriel, the man of God, the mighty one; and shows, that the person that made this appearance, and spoke in this authoritative way, was the Lord, and head of angels, even of all principalities and power, at whose beck and command they are:

*make this man to understand the vision*; the above vision of the ram, he goat, and little horn; give him a full explanation of it; tell him what the several figures mean, represented in it; that he may have a clear understanding of all things contained in it; the saints and people of God are sometimes instructed by angels, and particularly the prophets of old were; and which was more common in the times of the former dispensation than now; for God has not put in subjection to angels the world to come, or the Gospel dispensation, (<sup>811B</sup>Hebrews 2:5).

**Ver. 17.** *So he came near where I stood*, etc.] The angel immediately obeyed the divine Person in human form, and came near the prophet, in order to instruct him, and carry on a familiar conversation with him:

*and when he came, I was afraid, and fell upon my face*; not being able to bear the glory that attended him; and especially when he considered him as the messenger of a divine Person sent to instruct him, and being conscious of his own frailty and weakness:

*but he said unto me, understand, O son of man*: give attention in order to understand the vision, which the angel, by a divine command, was about to

give him the full meaning of; and which he could not so well attend unto in his present circumstance and posture; and therefore suggests he should shake off his fear, and stand on his feet, and listen to what he was about to say: he calls him “son of man”, a title only given to him and Ezekiel; and so may be considered as a mark of honour and respect, as being one greatly beloved and honoured by the Lord; or to express his tender regard to him, and accommodating himself to him, considering he was a frail mortal man; or to put him in mind that he should so consider himself, though now among angels, and favoured with revelations of secrets, that so he might not be exalted with them above measure:

*for at the time of the end shall be the vision*; or rather, “for a time is the end of the vision”<sup>f395</sup>; there is a set, fixed, and determined time, when the vision shall end, and have its full accomplishment; namely, when the 2300 days are expired.

**Ver. 18.** *Now as he was speaking with me*, etc.] Addressing him in the above manner:

*I was in a deep sleep on my face toward the ground*; through fear he fell prostrate to the ground, and swooned away, which issued in a deep sleep; and so was unfit to attend to the explanation of the vision the angel was sent to give him; and which was not through indifference to it, or neglect of it; but through human weakness, his nature not being able to bear up under such circumstances, which struck him with such fear and dread:

*but he touched me, and set me upright*; he jogged him out of his sleep, and took him, and raised him up, and set him on his feet; or, “on his standing”<sup>f396</sup>; which Ben Melech explains, as he “was standing at first”; and so in a better posture to attend to what was about to be revealed unto him.

**Ver. 19.** *And he said, behold, I will make thee know*, etc.] Or, “make known unto thee”<sup>f397</sup>; what he knew not, even things future: particularly

*what shall be in the last end of the indignation*; the indignation of God against the people of Israel, in the sore affliction and persecution of them by Antiochus, which he suffered to be; here the angel suggests that that should not remain always, but should have an end; and he would inform the prophet what should be at the close; or rather, as Noldius<sup>f398</sup> renders it, “what shall be unto the last end of the indignation”; all that should come to pass from the beginning of the Persian monarchy, signified by the “ram”, quite through the Grecian monarchy, designed by the “he goat”, unto the

end of the persecution by Antiochus; for, certain it is, the angel informed the prophet of more things than what concerned the last part and, closing scene of these sorrowful times; even of all the above said things, which intervened between the setting up of the Persian monarchy, and the sufferings of the Jews in the times of Antiochus; and so Aben Ezra interprets it, here

“is declared the wrath of God upon Israel in the days of wicked Greece, and in the days of Antiochus, until the Hasmonaeans cleansed the temple:”

for at the time appointed the end shall be; the end of that indignation or affliction, and so of this vision or prophecy: there was a time appointed by God for the fulfilment of the whole; and when that time was come all would be accomplished; the indignation would cease, and the persecution be at an end.

**Ver. 20.** *The ram which thou sawest having two horns*, etc.] Here begins the particular explanation of the above vision, and of the first thing which the prophet saw in it, a ram with two horns: which two horns, he says,

*are the kings of Media and Persia*; Darius the first king was a Mede, and Cyrus, that succeeded him, or rather reigned with him, was a Persian: or rather the ram with two horns signifies the two kingdoms of the Medes and Persians united in one monarchy, of which the ram was an emblem; (see Gill on “<sup>208B</sup>Daniel 8:3”) for Darius and Cyrus were dead many years before the time of Alexander; and therefore could not personally be the two horns of the ram broken by him; nor is it to be understood of the kings of two different families, as the one of Cyrus, and the other of Darius Hystaspes, in whose successors the Persian monarchy continued till destroyed by Alexander, as Theodoret.

**Ver. 21.** *And the rough goat is the king of Grecia*, etc.] Including all the kings of it, from Alexander to the end of the Grecian monarchy; or rather the kingdom of Greece, which began in him, and continued until it was destroyed by the Romans: this was signified by the rough or hairy goat, especially when Alexander was at the head of it, for his strength and prowess, his swiftness in his marches over rocks and mountains, his majesty and grandeur, and also his lust and uncleanness; (see Gill on “<sup>208B</sup>Daniel 8:5”):

*and the great host that is between his eyes is the first king*; this is Alexander, who, though he was not the first king of Macedon, his father Philip, and others, were kings before him; yet was the first king of the Grecian monarchy, which took place on the Persian monarchy being destroyed by him.

**Ver. 22.** *Now that being broken*, etc.] That is, the great horn Alexander, the first king of the Grecian monarchy; whose death, either by drunkenness, or by poison, is here expressed by being “broken”. The sense is, he being dead, or upon his death,

*whereas four stood up for it*; four horns rose up in the room and stead of the great one broken; (see <sup>2788</sup>Daniel 8:8) these signified that

*four kingdoms shall stand up out of the nation*; which were the kingdoms of Egypt, Asia, Macedonia, and Syria, into which the Grecian monarchy was divided after the death of Alexander; and the first kings of them were all of the Grecian or Macedonian nation, and not Egyptians, Armenians, Syrians, etc.:

*but not in his power*; they did not rise and stand up in the power and strength, in the grandeur and magnificence, of Alexander; they were not equal, but greatly inferior to him, though they were notable horns, or famous kingdoms, as in (<sup>2788</sup>Daniel 8:8). Saadiah interprets it, not of his seed or offspring; these were not his sons that were the heads of these kingdoms; but his captains or generals.

**Ver. 23.** *And in the latter time of their kingdom*, etc.] Toward the close of the kingdom of the four kings that divided Alexander’s kingdom; for though they were four distinct kings, and had four separate kingdoms, yet these all belonged to one kingdom or monarchy, the Grecian empire; and when that was decreasing, and coming into the hands of the Romans, there rose up, stood, and flourished awhile, King Antiochus, afterwards described, who began to reign in the hundred and thirty seventh year of the Seleucidae,

“And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.” (1 Maccabees 1:10)

and 166 B.C., and the same year that he set up the abomination of desolation in the temple at Jerusalem, as Mr. Mede<sup>f399</sup> has observed, Aemilius the Roman consul conquered Perseus king of Macedon, whereby all Greece came into the hands of the Romans; so that this king may be truly said to arise and stand in the latter part of the Grecian empire, when that was declining, and the Roman empire was taking place:

*when the transgressors are come to the full*; many among the Jews, who apostatized from their religion, turned Heathens, even some of the priests, when their number was completed, and they had filled up the measure of their iniquities; in the Apocrypha:

“In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us: for since we departed from them we have had much sorrow. etc.” (1 Maccabees 1:11)

*a king of fierce countenance, and understanding dark sentences, shall stand up*; meaning Antiochus; as is generally agreed, both by Jewish and Christian interpreters, and to whom these characters agree: he was “hard of face”<sup>f400</sup>, as it may be rendered; an impudent brasen faced man, who had no shame nor fear in him; regarded neither God nor man; committed the most atrocious crimes in the most public manner; and particularly was daring and impudent in his blasphemy against God and the true religion; and it may also signify that he was cruel, barbarous, and inhuman, especially to the Jews, as his persecution of them abundantly proves: and his “understanding dark sentences”, or “riddles”<sup>f401</sup>, which he could both propose and answer, shows him to be sagacious and cunning, well versed in wicked craft and policy; he had the art of inveigling and deceiving men; it was by deceit and cunning he got the kingdom from his nephew; and, by the wicked art of persuasion he was master of, he seduced many of the Jews to relinquish their religion, and embrace Heathenism; and so well skilled he was in wicked politics, that he could cover his own designs, and penetrate into the secrets of others; according to Jacchiades, he was skilful in the art of magic and astrology. This is the little horn that was to rise out of one of the four horns or kingdoms; as Antiochus did from that of Seleucus, and stood and reigned more than twelve years.

**Ver. 24.** *And his power shall be mighty, but not by his own power*, etc.]. He should possess a large kingdom, and that should be increased by conquests:

*but not in his power*<sup>f402</sup>, the power of Alexander; he should not arrive to that greatness he did, as in (<sup>2M2</sup>Daniel 8:22) so Jacchiades: or, “in his own power”<sup>f403</sup>; for it was not so much by his own courage and valour, by any heroic actions of Antiochus, he became so great, as by craft and deceit: through sedition he procured the death of his father and eider brother; and by fraud got the kingdom from his nephew; and through the perfidy of Menelaus and Jason, the high priests of the Jews, and other apostates, he obtained what dominion he had over the Jews; and it was by the assistance of Eumenes king of Pergamos, and his brother Attalus, that he kept the kingdom he had usurped, who stood by him, in order to check the growing power of the Romans; and more especially it was by a power given him from above, or by the permission and providence of God, who suffered him to be so great, and to prevail particularly over the Jews; because of their sins, as Aben Ezra and Saadiah observe, to chastise them for them: so his antitype, antichrist, became great and powerful, through craft and policy, and by the help of the ten kings that gave their kingdoms to him:

*and he shall destroy wonderfully*; or beyond all credit, countries, cities, towns, and their inhabitants; he slew fourscore thousand Jews in three days’ time, bound forty thousand, and sold as many,

“And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.” (2 Maccabees 5:14)

or, “he shall destroy wonderful things”<sup>f404</sup>; the temple, and the wonderful things of worth and value in it, so Saadiah and Jacchiades; he took away the vessels of the temple, the golden lamps, the ark, and table of gold, etc.:

*and shall prosper and practise*; for a while do what he pleased, none being able to oppose and hinder him; (see <sup>2M2</sup>Daniel 8:12)

*and shall destroy the mighty and the holy people*; by the “mighty” may be meant the Egyptians, Parthians, and other nations he made war with; and by the “holy people” the Jews, who were sanctified and separated from other people by the Lord, to be a peculiar people; among whom were his holy temple, his holy priests, his holy word, ordinances, and worship; multitudes of these he destroyed, as before observed. Jacchiades interprets this of the sons of Aaron, the holy priests of the Lord, whom he slew.

**Ver. 25.** *And through his policy also he shall cause craft to prosper in his hand*, etc.] His schemes were laid in such deep policy, and he managed so



artfully and craftily in the execution of them, that he commonly succeeded; as in getting the kingdom of Syria from his nephew; and, under a pretence of peace and friendship, and to defend Philometer king of Egypt, a minor, and by large promises to the nobles of the land, made himself master of it; and by deceitful methods he prevailed in Judea; (see <sup>2712b</sup>Daniel 11:21,22,24):

*and he shall magnify himself in his heart*; swell with pride, on account of success, through his policy, craft, and cunning, and think himself above all mortals, and equal to God himself; yea, as his antitype antichrist, exalt himself above all that is called God; fancy that he could command the seas, weigh the mountains in scales, and reach heaven itself, in the Apocrypha:

“And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.” (2 Maccabees 9:8)

*and by peace shall destroy many*; under a pretence of peace enter into countries and destroy the inhabitants of them, as in Egypt and Judea; or, by leagues and treaties of peace, outwitting those he made peace with; so some political princes do themselves more service, and their enemies more hurt, by treaties than by battles: or “in peace”<sup>f405</sup>; when at peace with them, or while they are in peace and tranquillity; coming upon them unexpectedly at an unawares, when they did not so much as dream of war:

*he shall also stand up against the Prince of princes*; not the high priest, as Grotius; nor Michael, as Aben Ezra; but God himself, as Saadiah and Jacchiades; who is King of kings, and Lord of lords, the only Pontentate, to whom all the princes above and below are subject; him Antiochus stood up against, when he profaned his temple at Jerusalem, forbid his worship, persecuted and destroyed his people, and set up the image of Jupiter in his house:

*but he shall be broken without hand*; alluding to his being a horn; it is expressive of his death, and the manner of it; that he should not die by the hand of an enemy in battle, nor be assassinated by the hand of a ruffian, but be cut off by the immediate hand of God. Jacchiades says, that by the providence of God he fell ill of a bad disease, and at the cry of one of his



elephants his chariot was overturned, and he fell on the ground, and his bones were broken. Of his death, and the manner of it, in the Apocrypha:

“Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.” (1 Maccabees 6:8)

“But the Lord Almighty, the God of Israel, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;” (2 Maccabees 9:5)

“So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.” (2 Maccabees 9:9)

which was much like that of Herod’s, (~~4123~~ Acts 12:23), being stricken with a violent disorder in his bowels: his body covered with worms; his flesh flaked off, and emitted such a stench, as was intolerable to his army. Aben Ezra says, he fell from the roof of a house, and was broken, and died.

**Ver. 26.** *And the vision of the evening and the morning which was told is true*, etc.] That is, of the 2300 evenings and mornings, or natural days; unto which time the daily sacrifice was to cease, and the sanctuary and host trodden under foot; and then the sanctuary would be cleansed. This account is “true”, and not only to be believed, but is clear and plain, and to be literally understood of so many days, of such a term of time exactly, having no obscurity in it:

*wherefore shut thou up the vision*; the whole vision of the ram and he goat, and the little horn: the meaning is, that he should keep it to himself, and conceal it from men; not from his own people, for whose sake it was given, but from the Chaldeans, whose destruction was near; and who would be succeeded by the Persians, who might be disgusted with this prophecy, should they see it, it foretelling the destruction of their empire: or this order was given to suggest to Daniel that the fulfilment of it would be deferred some time, during which it would not be so easy to be understood as when it was near accomplishing and accomplished; and then prophecy and facts might be compared together:

*for it shall be for many days*; it were three hundred years, or more, from the reign of Belshazzar to the death of Antiochus, in which this vision ends.

**Ver. 27.** *And I Daniel fainted and was sick certain days*, etc.] Or, “then I Daniel fainted”<sup>f406</sup>; after he had seen the vision, and had thought upon it, and considered the afflictions that were to come upon the people of God, and the condition the temple, and the worship of it, would be in; these so affected his mind, that he not only fainted away, and was struck with a kind of stupor and amazement, but had a fit of illness upon him, which continued some days; such a nearness and sympathy there are between the soul and body:

*afterwards I rose up*; from the bed in which he had laid some days ill:

*and did the king’s business*; by which it appears, that, upon the death of Nebuchadnezzar, Daniel was as yet continued in the service of the king of Babylon, though perhaps not in the same posts as before, and was not a favourite at court, and so much known as he had been; and also that he was not in reality at Shushan, when he had this vision, but at Babylon:

*and I was astonished at the vision*; at the things contained in it, which were of so much importance, respecting the kingdoms of the earth, especially the Persian and Grecian empires, and the state of his own people the Jews:

*but none understood it*: to whom he showed it; none but himself, who was made to understand it by the angel, (<sup>27186</sup>Daniel 8:16,17).

# CHAPTER 9

## INTRODUCTION TO DANIEL 9

This chapter contains a prayer of Daniel, and the answer to it. The time, occasion, and manner of his prayer, or circumstances of it, are observed, (~~2001~~ Daniel 9:1-3), the parts of it, an address unto God, under various suitable epithets and characters, (~~2004~~ Daniel 9:4) confession of sin, of his own, of the inhabitants of the land, kings, princes, and people, which are largely dwelt upon and exaggerated, (~~2005~~ Daniel 9:5-15) and petitions for mercy, (~~2006~~ Daniel 9:16-19), then the answer follows; the time when it was ordered and given, and the person by whom it was sent, are expressed, (~~2000~~ Daniel 9:20-23) who delivered to him the vision of the seventy weeks to be considered by him; in which both the work of the Messiah, and the time of his coming, are clearly pointed out, (~~2004~~ Daniel 9:24-27).

**Ver. 1.** *In the first year of Darius the son of Ahasuerus, of the seed of the Medes*, etc.] This is the same with Darius the Median, that took the kingdom after the death of Belshazzar; so called, to distinguish him from Darius the Persian; and yet Porphyry has the gall to assert that this was Darius the Persian, under whom the temple was built, that Daniel might appear to live later than he did: Ahasuerus, whose son he was, is not he that was the husband of Esther, and was many years later than this; but the same with Astyages king of the Medes, and who is called Ahasuerus, in the Apocrypha:

“But before he died he heard of the destruction of Nineve, which was taken by Nabuchodonosor and Assuerus: and before his death he rejoiced over Nineve.” (Tobit 14:15)

the father of Cyaxares, the same with this Darius, who was uncle to Cyrus that conquered Babylon, and made him king of it, and of the whole empire; for this was not the first year of his reign over Media, where he had reigned many years before, but over Chaldea, as follows:

*which was made king over the realm of the Chaldeans*; by Cyrus his nephew; who having taken Babylon, and settled his affairs, undertook a journey to Persia, and made Media in his way; where he met with his uncle

Cyaxares, the same with this Darius, and delivered the kingdom of Babylon to him, and married his daughter, with whom he had for her dowry the kingdom of Media, as Xenophon<sup>f407</sup> relates. Now it was in the first year of his reign over the Chaldeans that Daniel had the following vision of the seventy weeks; which, according to Bishop Usher<sup>f408</sup> and Mr. Whiston<sup>f409</sup>, was in the year of the world 3467 A.M. and 537 B.C. Dean Prideaux<sup>f410</sup> places it in the year 538; and Mr. Bedford<sup>f411</sup> in the year 536.

**Ver. 2.** *In the first year of his reign*, etc.] Which was also the first of Cyrus, who was partner with him in the kingdom; in which year ended the seventy years' captivity of the Jews, and proclamation was made to have their liberty to go up to Jerusalem, and build the temple, (~~4500~~Ezra 1:1,2), reckoning from the third, or the beginning of the fourth, of Jehoiakim king of Judah, when the desolation of the land began, and Daniel himself was carried captive; and which was the first year of Nebuchadnezzar king of Babylon, during whose reign, and that of his son, and son's son, the Jews were to be detained captives, (~~2000~~Daniel 1:1 ~~2450~~Jeremiah 25:1 27:1).

*I Daniel understood by books*; the sacred Scriptures, which, though a prophet, he was not above reading; and, though a prime minister of state, yet found time to look into these divine oracles; which he read, studied, thoroughly considered, and well weighed in his mind; whereby he came to have knowledge of

*the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem*; Daniel might possibly have heard this prophecy of Jeremiah from his own mouth, before he went to Babylon; since the first intimation of it was in the first year of Jehoiakim, (~~2450~~Jeremiah 27:1,7), and after this the prophecy might be sent to Babylon for the use of the captive Jews there; and indeed a copy of all his prophecies was no doubt brought thither at the last captivity of the people; so that it is easy to account for it how Daniel came by it; and it is plain it was now before him; for he uses the very word, **twbrj**, "desolations", which Jeremiah does, (~~2450~~Jeremiah 25:9,11), the prophecy of the seventy years' captivity, and of deliverance from it at the expiration of that term, stands in (~~2452~~Jeremiah 25:12 29:10), which Daniel carefully read over, thoroughly considered, and as he full well knew what was the epoch of them, or when they begun, he found that they were just ready to expire; and this set him to the work of prayer, as in the following verses. From hence it is manifest that the law was not burnt, nor

the Scriptures lost, in the Babylonish captivity; so that none knew what were or would be done by the Lord, as is falsely asserted in the Apocrypha:

“For thy law is burnt, therefore no man knoweth the things that are done of thee, or the work that shall begin. etc.” (2 Esdras 14:21)

**Ver. 3.** *And I set my face unto the Lord God, to seek by prayer and supplications*, etc.] He set apart some time on purpose for this service, distinct from his usual stated times of prayer, as well as from his civil business and employment; and he not only set his face toward Jerusalem, as he used to do, (<sup>2760</sup>Daniel 6:10), the more to affect his mind with the desolations the city and temple lay in; but towards the Lord God, the sovereign Lord of all, who does according to his will in heaven and in earth, the Governor of the universe, the one true God, Father, Son, and Spirit: and this denotes the intenseness of his spirit in prayer; the fixedness of his heart; the ardour of his mind; the fervency of his soul; his holy confidence in God; the freedom and boldness he used in prayer, and his constancy and continuance in it; which is a principal means, and a proper manner of seeking God. The Septuagint version, agreeably to the Hebrew text<sup>f412</sup>, renders it, “to seek prayer and supplications”; such as were suitable and pertinent to the present case; most beneficial and interesting to him and his people, and most acceptable to the Lord:

*with fasting, and sackcloth, and ashes*; as was usual on extraordinary occasions, in times of public mourning; and this he did, to show his sense of the divine Being, and of his own unworthiness to ask or receive anything of him; his great humiliation for the sins of the people; and to distinguish this prayer of his from ordinary ones, and to affect his own heart in it, with the sad condition his nation, city, and temple were in; and therefore abstained from food for a time, put sackcloth on his loins, and ashes on his head, or sat in them.

**Ver. 4.** *And I prayed unto the Lord my God*, etc.] Not to idols, nor to angels or saints departed; but to the Lord God of heaven and earth, who is omniscient, omnipotent, omnipresent, etc.: a God hearing and answering prayer; and to whom he directed his prayer, not only as the God of nature and providence, but as his own covenant God and Father; thereby encouraging his faith in him, and using his interest with him: and made my confession; of his own sins, and of the sins of his people; of the favours bestowed on him and them; of his justice in afflicting them, and his mercy

in appointing a time for their deliverance; of his own faith in him, love to him, and submission to his will:

*and said, O Lord, the great and dreadful God*; great in his being and perfections, and in all his works of nature, providence, and grace; “and dreadful” in his threatenings and judgments, in his wrath and vengeance: or, to be “feared”<sup>f413</sup>; and revered by all men, especially by his saints; and particularly when they draw near unto him, as Daniel now did; and that because of his greatness and goodness: this Daniel observes to raise in his mind a proper awe and reverence of God, whose presence he was now approaching:

*keeping the covenant and mercy to them that love him, and to them that keep his commandments*; faithful to his word of promise; large and liberal in the distribution of his grace and mercy to such that love him sincerely and heartily; and, as an evidence of it, observe his precepts from a principle of love, and with a view to his glory: respect seems to be had to (<sup>Exodus 20:6</sup>), this is observed, by the prophet, to encourage his own faith, and that of others, as to the fulfilment of the promise of their deliverance from captivity at the end of the seventy years; and to raise, in his mind and theirs, love to God, who was thus merciful; and to show the obligations they lay under, in gratitude, to keep his commandments.

**Ver. 5.** *We have sinned, and have committed iniquity, and have done wickedly, and have rebelled*, etc.] Some think there is a gradation in these words; that they had committed some sins through error and ignorance; others through infirmity and obliquity, or in the perverseness of their spirits, and the crookedness of their ways; and others wilfully and in malice, in the wickedness of their hearts; and others were open acts of hostility against God, casting off his yoke, and refusing obedience to him, and obstinately persisting therein. Jacchiades refers them to sins of actions, words, and thoughts, which they proudly and presumptuously committed. This heap of phrases seems to be used to take in all kind of sin committed by them, and rather to exaggerate than to extenuate them, and to confess them with all their aggravated circumstances; and Daniel puts in himself among the body of the people, as being a member of it, and as well knowing he was not without sin; and therefore willingly took his part in the blame of it, in confession of it, and confusion for it:

*even by departing from thy precepts, and from thy judgments*; both of a moral and positive nature, which were enjoined by the law of Moses, as the rule of their conduct; but from this they swerved.

**Ver. 6.** *Neither have we hearkened unto thy servants the prophets*, etc.] To their explanations of the laws and judgments of God; to their admonitions, reproofs, and counsels; these they did not attentively listen to, nor give credit to them, nor yield obedience to them; but despised and rejected them, though they were the true prophets and servants of the Lord; such as Hosea, Isaiah, Jeremiah, Ezekiel, and others:

*which spake in thy name*; they came by the authority of God, being sent by him; they delivered their message in his name, being his ambassadors; and which as it was an honour done to this people to have such men sent unto them, so it was an aggravation of their sin that they showed no respect to them; since their words were not their own, but the Lord's, which they spoke to all sorts of persons:

*to our kings*; one after another, as to Ahaz, Manasseh, Jehoiakim, Jeconiah, and Zedekiah; kings of the house of David, and over the land of Judah:

*our princes*; princes of the blood, nobles, and courtiers:

*and our fathers*; meaning not only their immediate ancestors, but their subordinate rulers, civil magistrates, judges or elders of the people, as Jacchiades interprets it:

*and to all the people of the land*: of Judea; the common people, as distinguished from persons of rank and figure before expressed. These several persons are named, partly to observe how faithful the prophets were in delivering their message to all sorts of persons, high and low, not fearing the faces of any; and partly to show that none could plead ignorance, or excuse themselves with that, since all had had sufficient warning and instruction: as also to observe, that the sin of rejecting the true prophets of the Lord was universal among them, all were guilty of it.

**Ver. 7.** *O Lord, righteousness belongeth unto thee*, etc.] It is essential to him, it is his nature, and appears in all his works; he is perfectly pure, holy, and righteous; he is just, and without iniquity; and there is no unrighteousness in him, nor any to be charged upon him, on account of anything done by him: punitive justice belongs to him; nor is he to be

complained of because of his judgments, which are righteous altogether; nor had the prophet, or any of his countrymen, just reason to complain of the evils brought on them; the desolations of their land, city, and temple, and their captivity in a strange land; by all which no injustice was done, nor could they charge the Lord with any: and with him also is righteousness wrought out by his Son, to justify sinners that believe in him; he has accepted of it, and imputes it without works.

*But unto us confusion of face, as at this day;* both on account of their sins, which stared them in the face, loaded their consciences with guilt, and filled them with shame; and on account of their punishment, the miserable condition in which their country was and they themselves were at that day; which declared to all the world what sinners they had been, and what sins they had committed, which had brought this ruin upon them, and them into such sad circumstances:

*to the men of Judah, and inhabitants of Jerusalem;* or, “man of Judah”<sup>f414</sup>; to every man of the tribes of Judah and Benjamin; who once dwelt in that land flowing with milk and honey, and now in a strange land for their sins; and to every inhabitant of that renowned city of Jerusalem, the metropolis of the nation, the seat, of the kings of Judah; yea, the city of the great King, where the temple stood, and divine worship was performed, but now lay in ruins, through the iniquity of its inhabitants, and therefore had just reason to be ashamed:

*and unto all Israel, that are near, and that are afar off, through all the countries whither thou hast driven them, because of the trespass that they have trespassed against thee;* shame and confusion of face also belonged to the ten tribes of Israel; to such of them as were mixed with the Jews in Babylon, or were in those parts of Assyria that lay nearest to it; and to those that were at a greater distance, in Media, Iberia, Colchis, and other places; yea, in all kingdoms and countries where they were dispersed for their trespass against the Lord; particularly in worshipping the calves at Daniel and Bethel, and other acts of idolatry and impiety.

**Ver. 8.** *O Lord, to us belongeth confusion of face,* etc.] Which is repeated, to show how much the mind of the prophet was affected with it, and to fix a sense of it in the minds of others; as well as to suggest that he wanted words fully to express that shame that everyone ought to take to themselves; and also in order to introduce what follows, and that to observe that all ranks and degrees of men were concerned in it:



*to our kings, to our princes, and to our fathers, because we have sinned against thee*; these had each of them sinned against the Lord, by not hearkening to his prophets, who reproved them for their sins, and warned them of their danger, (<sup>2006</sup>Daniel 9:6) and therefore had reason to be ashamed of them before him; as well as to observe the low estate in which the royal family, princes, elders, and people in Babylon, were, being exposed to shame and reproach before all the world.

**Ver. 9.** *To the Lord our God belong mercies and forgivenesses*, etc.]

Mercy is his nature, and what he delights in; it is abundant, and he is plenteous in it the fountain of mercy is with him, and numerous are the streams which flow from it, called “the multitude of his tender mercies”; all temporal favours spring from hence, and so do all spiritual blessings, the sure mercies of David; and particularly the forgiveness of sin, which is the Lord’s prerogative, and is according to the tender mercies of our God, and the riches of his grace; and is of all sins, and of all sorts of sinners; he doth abundantly pardon all that apply to him for it, and forgives all trespasses; (see <sup>4006</sup>Psalm 130:4,7):

*though we have rebelled against him*: there is mercy with the Lord, and forgiveness with him, even for rebellious ones; which is an exaggeration and illustration of his pardoning grace and mercy: or, “for we have sinned against him”<sup>f415</sup>; so that it is a plain case that he is merciful and has forgiven our iniquities, since he has spared us, and not destroyed us, and now is about to put an end to our captivity, according to his promise; and if he had not mercy on us, and did not forgive our sins, we must perish in them, and there would be no hope of salvation for us.

**Ver. 10.** *Neither have we obeyed the voice of the Lord our God*, etc.]

Speaking in the law, and by his prophets; for what was spoken there, and by them, should have been considered, not as the word of man, but as the word of God, and should have been attended to and obeyed; for despising that and them was interpreted as despising the Lord, and refusing to hearken to him, and obey his voice; which was a sin highly provoking to him, and resented by him:

*to walk in his laws, which he set before us by his servants the prophets*; by Moses and others; for it seems to include the system of laws which were delivered by Moses, and were many; and the doctrines of the prophets, which were explications and enforcements of them: and these the Lord set

before them by both, as a rule to walk by, and a path to walk in; and not to do this was very sinful in them, and greatly displeasing to him.

**Ver. 11.** *Yea, all Israel have transgressed thy law*, etc.] Even God's professing people, on whom he had bestowed distinguishing favours and blessings, and gave them such a law as no other people had, and yet they transgressed it; not a few, or the greatest part only, but the whole body of them: and indeed there is no man that lives without sin, or the transgression of the law, in thought, word, or deeds; no, not a just man; but these transgressed the law in a very heinous manner, both the first as well as the second table of it, committing idolatry, and all manner of impiety, in which they continued:

*even by departing, that they might not obey thy voice*; by departing from the law, and the precepts of it; from God and his worship; from the temple of God, and the service of it; and from the tribes of Judah and Benjamin: it seems to have some respect to the separation of the ten tribes under Jeroboam, who set up the calves at Daniel and Bethel, that the people might not obey the voice of the Lord, in going to worship at the solemn feasts in Jerusalem:

*therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God*: that is, the just punishment of their sins was inflicted on them; or the curse the law threatened the transgressors of it with was come upon them in its large extent, and overflowed them like a flood; which God swore he would bring upon them, if they transgressed his law; or which they by an oath imprecated and pronounced upon themselves, should they not hearken to it, but transgress and disobey it:

*because we have sinned against him*; and therefore this curse was not a causeless one; sin, the transgression of the law, was the cause of it.

**Ver. 12.** *And he hath confirmed his words which he spake against us*, etc.] That is, he hath made good his threatenings of wrath and vengeance, in case of disobedience to his law:

*and against our judges that judged us*; kings, and inferior governors, that ruled over them, who perverted justice, and did not execute righteous judgment; and against them the Lord performed what he threatened:

*by bringing upon us a great evil*; the desolation of the whole land, the destruction of Jerusalem; the death of many by the sword, famine, and

pestilence, and the captivity of the rest; all which was a great punishment considered in itself, but, when compared with their offences, was less than they deserved:

*for under the whole heaven hath not been done as hath been done upon Jerusalem;* its walls broken down, its houses burnt with fire, even the palaces of the king and nobles, and the temple of the Lord itself; and all its inhabitants destroyed, dispersed, or carried captive; (see <sup><2112></sup>Lamentations 1:12 <sup><4113></sup>Ezekiel 5:9,10).

**Ver. 13.** *As it is written in the law of Moses, all this evil is come upon us,* etc.] As it is there threatened it should, and as it is there foretold it would come upon them, so it has; even the selfsame things, in the same manner, and with the same circumstances, as there foretold; which is a proof of the omniscience, omnipotence, and faithfulness of God, and an evidence of the truth of divine revelation; (see <sup><1311></sup>Leviticus 26:1 <sup><1312></sup>Deuteronomy 28:1):

*yet made we not our prayer before the Lord our God;* during the seventy years captivity, they might have prayed, and doubtless did, in a lifeless, formal manner; but not sincerely and heartily, in faith and with fervency, under a sense of sin, with confession of it, and true repentance for it, and so as to forsake it, as follows:

*that we might turn from our iniquities;* for since they did not pray against sin, and entreat the Lord to enable them to turn from it, and forsake it, but continued in a course of disobedience, their prayer was not reckoned prayer:

*and understand thy truth;* either the truth and faithfulness of God, in fulfilling both his promises and his threatenings; or his law, which is truth, as Jacchiades interprets it; for, had they prayed aright, they would have had an understanding given them of divine truths, both with respect to doctrine and practice; of which they were ignorant, as prayerless persons usually are.

**Ver. 14.** *Therefore hath the Lord watched upon the evil, and brought it upon us,* etc.] The evil of punishment; he watched the fit and proper time to bring it upon them; indeed, he watches over the evil of sin, to bring upon men the evil of chastisement or punishment, (<sup><13146></sup>Job 14:16), but the latter is here meant; (see <sup><2613></sup>Jeremiah 31:28 44:27), the word used has the signification of hastening; and so Jarchi and Saadiah explain it, “he hath hastened”<sup>f416</sup>: the almond tree, as the latter observes, has its name from

hence, because it prevents other trees, and is quicker in putting out its blossom than they, (<sup><3011></sup>Jeremiah 1:11,19) and so this may denote the purity of the Lord; his displicency at sin; his strict justice in punishing it; and his diligence and activity in executing judgment for it, which slumbers not, as some imagine:

*for the Lord our God is righteous in all his works which he doeth*; the prophet is all along careful to clear God from any imputation of injustice in any of his works, even in his strange work, punitive justice; though he watches over the evil to bring it, yet he is righteous in so doing; no charge of unrighteousness is to be exhibited against him on this account:

*for we obeyed not his voice*; neither in his word, nor in his providences; neither by his prophets, nor by his judgments; and being guilty of the evil of fault, it was but just they should bear the evil of punishment.

**Ver. 15.** *And now, O Lord our God*, etc.] The Lord of the whole earth in general, the sovereign Ruler of the universe, and the God of Israel in a special and peculiar manner; which is used to encourage faith in prayer, and carries in it a tacit argument or plea with God to be heard, in what he was about to say in behalf of Israel; and to which purpose also is the following description of God, from an ancient benefit he had granted to that people:

*that hast brought thy people forth out of the land of Egypt with a mighty hand*; which though it may be considered as an aggravation of their sin, that after this they should behave so wickedly, as to be carried captive for their sins, out of the land they were brought into; yet it seems to be mentioned to put the Lord in mind of his former favours to them, and of his promise that he would bring them out of Babylon, as he had brought them out of Egypt, (<sup><2164></sup>Jeremiah 16:14,15 23:7,8):

*and hast gotten thee renown, as at this day*; by the many wonders wrought in Egypt, and at the Red sea, when Israel was brought from thence; as particularly by slaying the firstborn of Egypt, dividing the waters of the sea, and destroying the Egyptians in it, as Saadiah observes; the memory and fame of which continued to that day, and will continue throughout all ages; and the prophet suggests, that he would also get a name or renown in the world, and among his people, should he deliver them from their present captivity; but for this they had nothing to plead but his promise and mercy; for, as for them, they were obliged to confess themselves sinners, and unworthy of such a favour:

*we have sinned, we have done wickedly*; the prophet knows not how to leave off confessing sin; there had been so much committed, and there was so much need of confessing it.

**Ver. 16.** *O Lord, according to all thy righteousness*, etc.] Or “righteousnesses”<sup>f417</sup>; which he had been used to exercise in the world, in all ages of it; either punishing wicked men according to their deserts, to which respect may be had here; since turning away wrath from his people would issue in turning it upon their enemies, which would be in righteous judgment or in fulfilling his promises; and so it signifies his faithfulness, of which there had been so many instances in times past, and gave encouragement to believe the performance of those not yet accomplished: or this may be understood of his goodness, and kindness, which is sometimes meant by his righteousness (see ~~Psalm~~ Psalm 31:1 143:1) and so the Septuagint and Arabic versions render it, “in all thy mercy”; and Jacchiades paraphrases the words thus,

“O Lord, according to all the multitude of thy righteousness, and of thy kindness, which thou dost in the world:”

*I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem*; the city of the great King, which he chose for his residence, in which the temple, was, and where he was worshipped; and the prophet earnestly entreats, that the marks of divine displeasure, which were upon it, might be removed; that the punishments or judgments inflicted, as the effects of the anger and wrath of God, might cease, and the city be rebuilt, and restored to its former glory:

*thy holy mountain*; the temple, devoted to the worship and service of God; or Mount Moriah, on which it stood:

*because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us*; their neighbours, the Edomites, Moabites, Ammonites, Tyrians, and Philistines; who rejoiced at their destruction, and jeered at them and their religion, and scoffingly said, where were their temple of which they boasted, and their God in whom they trusted? the cause of all this is owned to be their own sins, and the sins of their ancestors, which they their posterity continued in; and therefore do not lay the fault wholly upon them, but take the blame to themselves.

**Ver. 17.** *Now therefore, O our God,* etc.] This being our miserable case, and the seventy years' captivity being at an end, and thou still our covenant God, whom we profess and worship:

*hear the prayer of thy servant, and his supplications;* which he had put up in an humble manner, consisting of various petitions for grace and mercy before expressed:

*and cause thy face to shine upon thy sanctuary that is desolate;* the temple; its walls demolished, its altars thrown down, and the whole in ruins; a melancholy scene! the Lord, suffering these things, seemed to frown upon it, and upon his people, that used to serve him there; wherefore it is entreated that he would smile upon it again, and upon them, and cause it to be rebuilt, and his worship restored in it: and this is asked

*for the Lord's sake:* that is, for Christ's sake, who is Lord of all, especially of his chosen people, by creation, redemption, and marriage, as well as by their own consent and profession; and for whose sake, and in whose name, all requests are to be made to God, he being the only Mediator between God and man; and for the sake of whose blood, righteousness, and mediation, all the blessings of goodness are given unto men; and who also was Lord and proprietor of the temple, and was to come into it, as well as was the antitype of it.

**Ver. 18.** *O my God, incline thine ear, and hear,* etc.] The petitions now put up, for Christ's sake:

*open thine eyes, and behold our desolations;* the city and temple a heap of rubbish, and the whole land forsaken of its inhabitants, and lying waste and uncultivated, or, however, at most possessed by enemies; and things being thus, it seemed as if the Lord shut his eyes to them, and therefore is desired to open them, and look with pity and compassion on the case of his people, and deliver them out of all their troubles:

*and the city which is called by thy name;* or, "on which thy name is called"<sup>f418</sup>; as Jerusalem was, being called the city of our God, the city of the great King, (~~PRO~~ Psalm 48:1,2) and in which also his name was called upon, both by the inhabitants of it in their private houses, and by the priests and Levites, and others, in the temple, which stood in it:

*for we do not present our supplications before thee;* or, "cause them to fall before thee"<sup>f419</sup>; expressing the humble and lowly manner in which they

presented their petitions to God, and respecting the gesture they used in prayer, bowing themselves to the ground, and falling prostrate upon it; and as was the custom of the eastern people when they supplicated their princes: and this Daniel, in the name of his people, did; not, says he,

*for our righteousnesses, but for thy great mercies*; not pleading their good works and righteous actions, and the merits of them, which had none in them, and were no other than as filthy rags, and could not recommend them to God, or be used as a plea and argument to obtain any good thing from him; but throwing themselves upon the abundant grace and mercy of God in Christ, mercy they pleaded, and not merit; and made mention of the righteousness of Christ, and not their own; as all good men, who are truly sensible of themselves, and of the grace of God, will do.

**Ver. 19.** *O Lord, hear; O Lord, forgive*, etc.] That is, hear the prayers and supplications that have been presented, and forgive the sins that have been confessed; show both, by removing present calamities, and restoring to former prosperity and privileges:

*O Lord, hearken, and do*; not only listen to what has been said, and give an answer by speaking, but work salvation and deliverance:

*defer not, for thine own sake, O my God*; these words seem to be directed to Christ the Son of God, and who is the true God, and the God of his people; who is three times in this verse before called Adonai, for whose sake prayer and supplication were made, (<sup>2007</sup>Daniel 9:17) and here again, for his own sake, he is entreated not to “defer” the fulfilment of the promise of delivering the Jews from their captivity in Babylon, the seventy years being now up, or just expiring; and also that he would not defer his own coming for the redemption of his people, which no doubt Daniel had in his mind, and was wishing and waiting for:

*for thy city and thy people are called by thy name*; Jerusalem, the city of the great King, Christ, and a type of his church and people, who are also called by his name, and call upon him.

**Ver. 20.** *And while I was speaking and praying*, etc.] Speaking to God in prayer; for it seems his prayer was vocal, and not mental only:

*and confessing my sin, and the sin of my people Israel*; Daniel, though so holy and good a man, was not without sin, and thought it his duty to confess it before the Lord; and which he did in the first place, and then the



sin of his people; which is the way to succeed with the Lord for the application of pardoning grace, and the enjoyment of other mercies and blessings:

*and presenting my supplication before the Lord my God for the holy mountain of my God;* for the temple, and the service of God in it; which was the first and principal thing that lay upon the heart of the prophet, and he was most importunate and solicitous for.

**Ver. 21.** *Yea, whiles I was speaking in prayer,* etc.] Which is repeated, that it might be observed, that while he was in prayer, before he had finished it, or got off of his knees, an answer was sent him; (see <sup><2764></sup>Isaiah 65:24):

*even the man Gabriel, whom I had seen in the vision at the beginning;* either at the beginning of Belshazzar's reign, in the third year of it, (<sup><2768></sup>Daniel 8:1), or rather "before", as the Syriac version renders it; before this time, in the vision of the ram and he goat, (<sup><2766></sup>Daniel 8:16), when he saw this angel Gabriel that appeared in a human form, and he knew this to be his name, by a man's voice calling him by it; and now he knew him to be the same angel by his appearance and voice; at the sight of whom he does not seem to be terrified, as before, having had free conversation with him, and being made acquainted by him with many secrets; and no doubt inwardly rejoiced to see him again, as hoping and believing he had something to communicate to him:

*being caused to fly swiftly;* having an order from the Lord, and being strengthened by him to make quick dispatch to Daniel, which is signified by flying swiftly; and for which reason angels are represented as having wings, to denote their celerity and quick dispatch of business: or "flying with weariness"<sup>f420</sup>, as some render it; he made such haste as to be weary with it; as he appeared in the form of a man, he looked like one out of breath, and panting for it, occasioned by his swift flight; and which expresses the haste he made, according to his orders, and his eagerness to bring to Daniel the welcome tidings of the coming of the Messiah, and the time of it, which angels desired to look into:

*touched me about the time of the evening oblation;* the time of offering the evening sacrifice; which, though not now offered, the altar being destroyed, and the Lord's people in a foreign land; yet the time was observed by them, and which was the time of prayer, being about the ninth hour of the day, or three o'clock in the afternoon, (see <sup><481></sup>Acts 3:1 10:3),



as the time of the morning sacrifice was another hour of prayer; at which time very likely Daniel began, and continued till now, since he was fasting, (<sup>200B</sup>Daniel 9:3) and this was the time when Christ, the antitype of the daily sacrifice, was offered up; of the time of whose coming, sufferings, and death, the angel here brings an account: and, in order to excite the attention of Daniel to it, “touched him”; for he, being on his knees, and intent in prayer, might not at first observe him; and therefore gives him a gentle touch, to let him know he was present, and had something to say to him; and to suggest to him to break off his prayer, to which he had brought an answer, as well as to lift him up, and encourage familiarity with him.

**Ver. 22.** *And he informed me, and talked with me,* etc.] He informed him, by talking with him, of the will of God, to restore the captivity of his people, to rebuild Jerusalem and the temple, and of the coming of the Messiah: or, “he caused me to attend”<sup>f421</sup>, “and talked with me”; he excited his attention to what he had to say, and caused him to advert to his discourse, in order to understand it:

*and said, O Daniel, I am now come forth;* just now come from heaven, from the presence of God, and by his order:

*to give thee skill and understanding;* or, “to instruct thee in understanding”<sup>f422</sup>; to teach thee the knowledge and give thee the understanding of secret things, which otherwise could not be known; such as particularly the time of the coming of Christ, which the angels themselves knew not till it was revealed; and being made acquainted with it, one of them is employed to make it known to Daniel; who is the only prophet that fixes the exact time of it, and was favoured with this divine and heavenly skill of knowing it, and of being the publisher of it to others.

**Ver. 23.** *At the beginning of thy supplications,* etc.] As soon as ever he began to pray. This circumstance shows how ready the Lord is to hear the prayers of his people; and yet it was not owing to the prayers of the prophet, and to any intrinsic virtue or merit in them that the Lord did what he afterwards declares should be done; and, besides, more is revealed and promised than Daniel asked for:

*the commandment came forth;* either the order from the Lord to the angel, dispatching him on this errand to the prophet, to acquaint him with his mind and will; or the proclamation of Cyrus, to let the people of the Jews go free, and go up to Jerusalem to build their city and temple, published

that morning, just about the time Daniel began to pray, the seventy years' captivity being completely finished; (see <sup><7025></sup>Daniel 9:25):

*and I am come to show thee; for thou art greatly beloved*; or, "art desires"<sup>f423</sup>; all desire, exceedingly desired; very lovely, amiable, and delightful, in the sight of God, and all good men: or, "that thou art greatly beloved"<sup>f424</sup>; thus the angel came from God, out of heaven, to show it to him, to make it appear that he was highly in the favour of God, in that he made known his secrets to him:

*therefore understand the matter*; or "word"<sup>f425</sup>; attend to the word; advert to the form of speaking used, and labour to get the knowledge of it:

*and consider the vision*; this vision, as Japhet; the following vision or prophecy of the seventy weeks; think of it well, as being a matter of great importance and consequence.

**Ver. 24.** *Seventy weeks are determined upon thy people, and upon thy holy city*, etc.]. Or, "concerning thy people, and concerning thy holy city"<sup>f426</sup>; that is, such a space of time is fixed upon; "cut out"<sup>f427</sup>, as the word signifies; or appointed of God for the accomplishment of certain events, relative to the temporal good of the city and people of the Jews; as the rebuilding of their city and temple; the continuance of them as a people, and of their city; the coming of the Messiah to them, to obtain spiritual blessings for them, and for all the people of God; who also were Daniel's people and city in a spiritual sense, to which he belonged; and likewise what was relative to the utter ruin and destruction of the Jews as a people, and of their city: and this space of "seventy" weeks is not to be understood of weeks of days; which is too short a time for the fulfilment of so many events as are mentioned; nor were they fulfilled within such a space of time; but of weeks of years, and make up four hundred and ninety years; within which time, beginning from a date after mentioned, all the things prophesied of were accomplished; and this way of reckoning of years by days is not unusual in the sacred writings; (see <sup><1027></sup>Genesis 29:27 <sup><1328></sup>Leviticus 25:8 <sup><1304></sup>Ezekiel 4:4,5) (<sup><16216></sup>Revelation 12:6 13:5). The verb used is singular, and, joined with the noun plural, shows that every week was cut out and appointed for some event or another; and the word, as it signifies "to cut", aptly expresses the division, or section of these weeks into distinct periods, as seven, sixty two, and one. The first events mentioned are spiritual ones, and are not ascribed to any particular period; but are what should be done within this compass of time in general, and

were done toward the close of it; and are first observed because of the greatest importance, and are as follow:

*to finish the transgression*; not the transgression of Adam, or original sin, which, though took away by Christ from his people, yet not from all men; nor the actual transgression of man in general, which never more abounded than in the age in which Christ lived; but rather the transgressions of his people he undertook to satisfy for, and which were laid on him, and bore by him, and carried away, so as not to be seen more, or to have no damning power over them. The word used signifies “to restrain”<sup>f428</sup>; now, though sin greatly abounded, both among Jews and Gentiles, in the age of the Messiah; yet there never was an age in which greater restraints were laid on it than in this, by the ministry of John the Baptist, and of Christ in Judea and by the apostles in the Gentile world:

*and to make an end of sins*; so that they shall be no more, but put away and abolished by the sacrifice and satisfaction of Christ for them, as to guilt and punishment; so that those, for whose sins satisfaction is made, no charge can be brought against them, nor the curse of the law reach them, nor any sentence of it be executed, or any punishment inflicted on them; but are entirely and completely saved from all their sins, and the sad effects of them. Our version follows the marginal reading; but the textual writing is, “to seal up sins”<sup>f429</sup>; which is expressive of the pardon of them procured by Christ; for things sealed are hid and covered, and so are sins forgiven, (<sup>430</sup>Psalm 32:1),

*and to make reconciliation for iniquity*: to expiate it, and make atonement for it; which was made by the sacrifice of Christ, by his sufferings and death; whereby the law and justice of God were fully satisfied, full reparation being made for the injury done by sin; and this was made for all kind of sin, expressed here by several words; and for all the sins, iniquities, and transgressions of the Lord’s people; to do which was the grand end of Christ’s coming into the world; (see <sup>431</sup>Hebrews 2:17): and to bring in everlasting righteousness; which is true only of the righteousness of Christ, by which the law is magnified and made honourable, justice satisfied, and all that believe in him justified from all their sins: this Christ, by his obedience, sufferings, and death, has wrought out, and brought into the world; and which phase designs, not the manifestation of it in the Gospel; nor the act of imputation of it, which is Jehovah the Father’s act; nor the application of it, which is by the Spirit of God; but Christ’s actual working

of it out by obeying the precept and bearing the penalty of the law: and this may be truly called “everlasting”, or “the righteousness of ages”<sup>f430</sup>, of ages past; the righteousness by which the saints in all ages from the beginning of the world are justified; and which endures, and will endure, throughout all ages, to the justification of all that believe; it is a robe of righteousness that will never wear out; its virtue to justify will ever continue, being perfect; it will answer for the justified ones in a time to come, and has eternal life connected with it:

*and to seal up the vision and prophecy*; not to shut it up out of sight; rather to set a mark on it, by which it might be more clearly known; but to consummate and fulfil it: all prophecy is sealed up in Christ, and by him; he is the sum and substance of it; the visions and prophecies of the Old Testament relate to him, and have their accomplishment in him; some relate to his person and office; others to his coming into the world, the time, place, and manner of it; others to the great work of redemption and salvation he came about; and others to his miracles, sufferings, and death, and the glory that should follow; all which have been fulfilled: or, “to seal up the vision and prophet”<sup>f431</sup>; the prophets were until John, and then to cease, and have ceased ever since the times of Jesus; there has been no prophet among the Jews, they themselves do not deny it; Christ is come, the last and great Prophet of all, with a full revelation of the divine will, and no other is to be expected; all that pretend to set up a new scheme of things, either as to doctrine or worship, through pretended vision or prophecy, are to be disregarded:

*and to anoint the most Holy*; not literally the most holy place in the temple; figuratively, either heaven itself, anointed, and prepared for his people by the Messiah’s ascension thither, and entrance into it; or rather most holy persons, the church and people of God, typified by the sanctuary, the temple of God; and in a comparative sense are most holy, and absolutely so, as washed in the blood of Christ, clothed with his righteousness, and sanctified by his Spirit; and by whom they are anointed, some in an extraordinary and others in an ordinary way, and all by the grace of Christ: or it may be best of all to understand this of the Messiah, as Aben Ezra and others do; who is holy in his person, in both his natures, human and divine; sanctified and set apart to his office, and holy in the execution of it; equal in holiness to the Father and the Spirit; superior in it to angels and men, who have all their holiness from him, and by whom they are sanctified; and of whom the sanctuary or temple was a type; and who was anointed with

the Holy Ghost as man, at his incarnation, baptism, and ascension to heaven; and Abarbinel owns it may be interpreted of the Messiah, who may be called the Holy of holies, because he is holier than all other Israelites.

**Ver. 25.** *Know, therefore, and understand,* etc.] Take notice and observe, for the clearer understanding of these seventy weeks, and the events to be fulfilled in them, what will be further said concerning them, the beginning of them, their distinct periods, and what shall be accomplished in them:

*that from the time of the going forth of the commandment to restore and to build Jerusalem;* this commandment is the beginning of the seventy weeks or four hundred and ninety years, and from it they are to be reckoned; and which designs not the proclamation of Cyrus in the first year of his reign, which was only to rebuild the temple, and not the city of Jerusalem, (<sup><1500></sup>Ezra 1:1-3), nor the decree of Darius Hystaspes, which also only regards the temple, and is only a confirmation of the decree of Cyrus, (<sup><1500></sup>Ezra 6:1) and for the same reasons it cannot be the decree in the seventh year of the reign of Artaxerxes; which only confirmed what his predecessors had granted concerning the temple, and provision for sacrifices, and exemption of the priests from toll, tribute, or custom, (<sup><1500></sup>Ezra 7:7,13,24), but has not a word of building the wall and streets of Jerusalem, as that has, which was made in the twentieth year of his reign; and seems therefore to be the commandment or decree here referred to, (<sup><1600></sup>Nehemiah 2:1,6-8), and this is the general epoch of the seventy weeks, and where the first seven begin; though Gussetius<sup>f432</sup> thinks that the word **rbd** does not signify any edict or decree, but a “thing”; and designs the thing itself, restoring and rebuilding Jerusalem; and that the following date is to be reckoned, not from any order to rebuild that city, but from the thing itself, from the moment when it first began to be rebuilt: and as singular is the notion of Tirinus<sup>f433</sup>, who is of opinion that this is to be understood of the going out, or the end of the word; not whereby the holy city was ordered to be built, but when it was really built; and so begins the account from the dedication of the new city, in the twenty third year of Artaxerxes, (<sup><1600></sup>Nehemiah 12:27). There are others who suppose that not any human word, decree, commandment, or order, is here meant, but a divine one; either the word of the Lord to Jeremiah, foretelling the seventy years’ captivity of the Jews, and their deliverance from it; and reckon these four hundred and ninety years from the destruction of the first temple, to the destruction of the second temple, as Jarchi, Saadiah, Jacchiades, and others; but between these two destructions was a course of six hundred

and fifty six or six hundred and fifty seven years: others take the beginning of the seventy weeks to be from the going forth of the commandment to the angel, at the beginning of Daniel's prayers, as Aben Ezra; and to end at the destruction of the second temple; but, for a like reason, this must be rejected as the other; since this space of time will outrun the seventy weeks near one hundred and twenty years: it is best therefore to interpret this of a royal edict, the order or commandment of a king of Persia to rebuild Jerusalem; and it seems correct to reckon the number given, either from the seventh, or rather from the twentieth, of Artaxerxes Longimanus before mentioned; and either these reckonings, as Bishop Chandler<sup>f434</sup> observes, are sufficient for our purpose, to show the completion of the prophecy in Christ:

“the commencement of the weeks (as he remarks) must be either from the seventh of Artaxerxes, which falls on 457 B.C. or from the twentieth of Artaxerxes; (add to 457 B.C., twenty six years after Christ, which is the number that four hundred and eighty three years, or sixty nine weeks, exceeds four hundred and fifty seven years); and you are brought to the beginning of John the Baptist's preaching up the advent of the Messiah; add seven years or one week to the former, and you come to the thirty third year of A.D. which was the year of Jesus Christ's death or else compute four hundred and ninety years, the whole seventy weeks, from the seventh of Artaxerxes, by subtracting four hundred and fifty seven years (the space of time between that year and the beginning of A.D.) from four hundred and ninety, and there remains thirty three, the year of our Lord's death. Let the twentieth of Artaxerxes be the date of the seventy weeks, which is 455 B.C. and reckon sixty nine weeks of Chaldean years; seventy Chaldee years being equal to sixty nine Julian; and so four hundred and seventy eight Julian years making four hundred and eighty three Chaldee years, and they end in the thirty third year after Christ, or the passover following<sup>f435</sup>”;

the several particulars into which these seventy weeks are divided:

*unto the Messiah the Prince shall be seven weeks, and threescore and two weeks*; by whom is meant, not Cyrus, as Jarchi and Jacchiades; who, though called Messiah or anointed, (<sup>234B</sup>Isaiah 44:28 45:1), cannot be intended; for this prince was to be cut off after seven, and sixty two weeks, or four hundred and eighty three years; whereas Cyrus died ages before

this, and even died before the expiration of the seven weeks, or forty nine years; nor Joshua the high priest, or Zerubbabel, as Ben Gersom and others nor Nehemiah as Aben Ezra; nor Artaxerxes, which R. Azariah<sup>f436</sup> thinks probable; for to none of these will this character agree, which denotes some eminent person known by this name; nor the work ascribed to him, (<sup>2024</sup>Daniel 9:24), nor can it be said of either of them that they were cut off, and much less at such a period as is here fixed: it is right to interpret it of the promised and expected Saviour, whom the Psalmist David had frequently spoken of under the name of the Messiah, and as a King and Prince; (see <sup>411D</sup>Psalm 2:2,6,12 18:50 89:27,51 132:17) and who is David, the Prince Ezekiel before this had prophesied of, (<sup>252B</sup>Ezekiel 34:24 37:25), and is the same with the Prince of peace in the famous prophecy of him in (<sup>2306</sup>Isaiah 9:6). The Syriac version, though not a literal one, gives the true sense of the passage, rendering it,

“unto the coming of the King Messiah;”

unto which there were to be seven, and sixty two weeks, or sixty nine weeks, which make four hundred and eighty three years; and these being understood of eastern years, used by the Egyptians, Chaldeans, and Persians, consisting of three hundred and sixty days, reckoning thirty days to a month, and twelve months to a year, there were just four hundred and eighty three of these from the twentieth year of Artaxerxes to the thirty third of the vulgar era of Christ, and the nineteenth of Tiberius Caesar, in which he suffered. Sir Isaac Newton<sup>f437</sup> thinks the seven weeks unto Messiah, which he detaches from the sixty two, respects the second coming of Christ, when he shall come as a Prince, and destroy antichrist, and that it takes in the compass of a jubilee; but when it will begin and end he does not pretend to say; but the true reason of the sixty nine weeks being divided into seven, and sixty two, is on account of the particular and distinct events assigned to each period, as follows:

*the street shall be built again, and the wall, even in troublous times;* that is, within the space of seven weeks, or forty nine years, reckoning from the twentieth of Artaxerxes; when the Jews had a grant to rebuild their city and wall, and were furnished with materials for it; and which was done in very troublesome times; Nehemiah, and the Jews with him, met with much trouble from Sanballat, Tobiah, and Geshem the Arabian, while they were setting up the wall of the city, and filling the streets with ranges of houses, Nehemiah chapters four and five for which the space of seven weeks, or



forty nine years, were cut out and appointed; and that this event belongs solely to this period is clear from the Messiah's coming being appropriated to the period of the sixty two weeks; which leaves this entirely where it is fixed.

**Ver. 26.** *And after threescore and two weeks*, etc.] To be reckoned from the end of the seven weeks, or forty nine years, which, added to them, make four hundred and eighty three years:

*shall Messiah be cut off, but not for himself*; by whom is designed the same with Messiah the Prince in (<sup>2025</sup>Daniel 9:25), not Onias the high priest, as a late writer<sup>f438</sup> would have it, an upright person, and of great holiness, taken off by an unjust death; since he was dead many years before the expiration of these weeks; nor Hyrcanus the high priest, slain by Herod, as Eusebius<sup>f439</sup> thinks; in whom the succession of the ancient priests terminated, and with whom the priestly unction perished; which indeed bids fairer than the former; but he was not a person of so much note as to be pointed at in such a prophecy; besides, the priesthood continued much longer: nor is King Agrippa intended, as Jarchi and Abarbinel, who, they say, was the last king of the Jews, and was slain by Vespasian at the destruction of Jerusalem; which is not true; he was not properly king of the Jews, having only Galilee for his jurisdiction; was not slain by Vespasian; was a confederate of the Romans, lived some years after the destruction of the city, and at last died in peace; but Jesus the true Messiah is intended, with whom the character, dates, and death, and the manner of it, entirely agree: now to his death were to be four hundred and eighty three years; which years ended, as we have observed, in the thirty third year of the vulgar era of Christ, and the nineteenth of Tiberius; when Jesus the true Messiah was cut off in a judicial way; not for any sins of his own, but for the sins of his people, to make satisfaction for them, and to obtain their redemption and salvation; (see <sup>2518</sup>Isaiah 53:8): or “he is not”, as Jarchi, no more in the land of the living, is dead; (see <sup>2815</sup>Jeremiah 31:15), or “there is”, or “will be, none for him”, or “with him”,<sup>f440</sup> to help and assist him in his great work, (<sup>2615</sup>Isaiah 63:5). The Vulgate Latin version is, “they shall not be his people”; the Jews rejecting him shall have a “loammi” upon them, and be no more the people of God. Gussetius<sup>f441</sup> better renders it, “he hath not”; or he has nothing, so Cocceius; all things were wanted by him, that is, by Christ; he had neither riches, nor clothes, nor any to stand by him, or to accompany him:



*and the people of the prince that shall come shall destroy the city and the sanctuary*; that is, the people of the Romans, under Vespasian their prince, emperor, and general, should, in a little time after the cutting off of the Messiah, enter into the land of Judea, and destroy the city of Jerusalem, and the temple that stood in it; though some understand this of Messiah the Prince that should come in his power, and in a way of judgment upon the Jewish nation, and destroy them for their rejection of him; whose people the Romans would be, and under whose direction, and by whose orders, all these judgments should be brought upon the Jews; but many of the Jewish writers themselves interpret it of Vespasian, as Aben Ezra, Jarchi, Abarbinel, and Jacchiades:

*and the end thereof shall be with a flood*: the end of the city and temple, and of the whole nation, should be by the Roman army, which, like a flood, would overspread the land, and carry all before it. It denotes the number, power, and irresistible force of the enemy, and the sad devastation made by them:

*and unto the end of the war desolations are determined*; from the beginning of the war by the Romans with the Jews, to the end of it, there would be nothing but continual desolations; a dreadful havoc and ruin everywhere; and all this appointed and determined by the Lord, as a just punishment for their sins.

**Ver. 27.** *And he shall confirm the covenant with many for one week*, etc.] Sixty nine of the seventy weeks being accounted for, and the several events observed to be fulfilled in them; the angel proceeds to take notice of the remaining “one” week, or seven years, and what should be done within that space of time: a covenant should be confirmed with many; which is not to be understood of the Messiah’s confirming the covenant of grace with many, or on account of all his people, by fulfilling the conditions of it, and by his blood and sacrifice, through which all the blessings of it come to them; for this is not for one week only, but for ever; but this is to be interpreted of the Roman people, spoken of in the latter part of the preceding verse; who, in order to accomplish their design to destroy the city and temple of Jerusalem, made peace with many nations, entered into covenant and alliance with them, particularly the Medes, Parthians, and Armenians, for the space of one week, or seven years; as it appears they did at the beginning of this week<sup>f442</sup>:

*and in the midst of the week he shall cause the sacrifice and the oblation to cease*; the daily sacrifice of the Jews, and all their other offerings; and which was literally fulfilled “in the half part”<sup>f443</sup> of this week, as it may be rendered; towards the close of the latter half of it, when the city of Jerusalem, being closely besieged by Titus, what through the closeness of the siege, the divisions of the people, and the want both of time and men, and beasts to offer, the daily sacrifice ceased, as Josephus<sup>f444</sup> says, to the great grief of the people; nor have the Jews, ever since the destruction of their city and temple, offered any sacrifice, esteeming it unlawful so to do in a strange land:

*and* at the same time, in the same half part of the week,

*for the overspreading of abominations he shall make it desolate*; that is, the Roman people shall make the land of Judea desolate, for the overspreading of their abominations or idolatries in it. The words may be rendered, as by some, “upon the wing”, the battlements of the temple,

*shall be the abominations*, or “idols of the desolator”, or “of him that makes desolate”<sup>f445</sup>; so Bishop Lloyd; meaning either the ensigns of the Roman army, which had upon them the images of their gods or emperors; and being set up in the holy place, and sacrificed to, nothing could be a greater abomination to the Jews; or else the blood of the zealots slain on these battlements, by which the holy place was polluted; (see <sup><D15></sup>Matthew 24:15 <sup><D13></sup>Luke 21:20):

*even until the consummation, and that determined shall be poured upon the desolate*; that is, either these abominations shall continue in the place where they are set until the utter destruction of the city and temple; or the desolation made there should continue until the consummation of God’s wrath and vengeance upon them; until the whole he has determined is poured out on this desolate people; and which continues unto this day, and will till the times of the Gentiles be fulfilled, (<sup><D13></sup>Luke 21:24). Some, as Bishop Lloyd, render it, “upon the desolator”<sup>f446</sup>; meaning the Romans; and the sense they take to be is, that this vengeance shall continue upon the Jews until it is turned upon the head of those who have made them desolate: now this “one week”, according to the sense given, must begin in the sixty third year of the vulgar era of Christ, about thirty years after the expiration of the sixty nine weeks; since it ends in the seventieth year of the same era, in which was the destruction of Jerusalem, the grand event assigned to it in this famous prophecy; when it might have been expected it

should have begun at the end of the sixty nine weeks, and run on in a direct line from them. The true reason of its being thus separated from them is the longsuffering and forbearance of God to the people of the Jews, who gave them, as to the old world, space to repent; but his grace and goodness being slighted, things began to work at the beginning of this week towards their final ruin, which, in the close of it, was fully accomplished: from the whole of this prophecy it clearly appears that the Messiah must be come many hundred years ago. The Jews are sensible of the force of this reasoning; so that, to terrify persons from considering this prophecy, they denounce the following curse, “let them burst, or their bones rot, that compute the times”<sup>f447</sup>. R. Nehemiah, who lived about fifty years before the coming of Christ, declared the time of the Messiah, as signified by Daniel, could not be protracted longer than those fifty years<sup>f448</sup>. The Jews also say the world is divided into six parts, and the last part is from Daniel to the Messiah<sup>f449</sup>.

# CHAPTER 10

## INTRODUCTION TO DANIEL 10

This chapter is an introduction to the prophecies contained in the two following chapters; and begins with an account of Daniel's mourning and fasting, preparatory to the vision he had, (~~2700~~Daniel 10:1-3), and of the appearance of Christ to him, with the time and place of it; who is described by his clothing, and the several parts of his body, which were very glorious, he appearing in a human form, (~~2700~~Daniel 10:4-6), then follows an account of the effects it had upon him, (~~2700~~Daniel 10:7-9), and of what encouragement and strength he received from him, by words and touches, to listen to what he said; and to expect a discovery and an understanding of things of moment and importance, which should be in future times, (~~2700~~Daniel 10:10-21).

**Ver. 1.** *In the third year of Cyrus king of Persia*, etc.] Not of his being king of Persia only, but of the Medopersian empire, after he had subdued the Babylonian empire, and annexed it to his dominions; and this is not to be reckoned from the time of his taking Babylon, and putting the government of it into the hands of his uncle Darius, with whom he jointly reigned; but from the time of his uncle's death, when he was sole monarch of the whole empire: he reigned thirty years, as Cicero<sup>f450</sup>, from a Persian writer, relates; which is to be reckoned from the time of his being appointed by his uncle commander-in-chief of the Persian and Median armies; for from his taking of Babylon to his death were but nine years; and so many years the canon of Ptolemy assigns to his reign, taking in the two years he reigned with his uncle; for from his being sole monarch, after the death of Cyaxares, or Darius the Mede his uncle, were but seven years; which, according to Xenophon<sup>f451</sup>, is the whole of his reign, who reckons it from thence; and it was in the third of these that Daniel had the visions contained in this and the two following chapters; which, according to Bishop Usher<sup>f452</sup>, and Dean Prideaux<sup>f453</sup>, was in the year of the world 3470 A.M. and 534 B.C. Mr. Bedford<sup>f454</sup> places it in the year 533 B.C.: how long Daniel lived after this is not certain; very probably he died quickly after, since he must be in a very advanced age; for the third year of Cyrus

being the seventy third of his captivity, as Dean Prideaux<sup>f455</sup> observes; and if he was eighteen years of age, as that learned man thinks is the least that can be supposed at the time of his carrying into Babylon, he must have been in the ninety first year of his age at this time; or if he was but fifteen years of age at that time, which is the opinion of Aben Ezra on (<sup><2004></sup>Daniel 1:4), he must be in the third year of Cyrus eighty eight years of age. The Dutch annotators observe, that Daniel lived in the court of Babylon above seventy seven years, which will carry his age to a greater length still. Jarchi on (<sup><2021></sup>Daniel 1:21) asserts Daniel to be the same with Hatach in (<sup><1704></sup>Esther 4:5) and so the Targum on that place, who lived in the times of Ahasuerus, supposed to be Xerxes: now between the third of Cyrus, and the beginning of Xerxes's reign, is mentioned a space of seventy one years, which, added to the least number eighty eight before given, will make Daniel now to be one hundred and fifty nine years old, when Ahasuerus or Xerxes began his reign; which is not only an age unfit for such business Hatach was employed in; but agrees not with the period in which Daniel lived, when it was not usual for men to live so long, and must be exploded as fabulous:

*a thing was revealed unto Daniel*; a secret, which he otherwise could never have known; and which was a singular favour to him, and showed him to be a friend of God, a favourite of his; and this respected the Persian and Grecian monarchies; the various kings of Egypt and Syria, and what should befall them; and the times of Antiochus, and the troubles the Jews would have through him:

*(whose name was called Belteshazzar)*; a name given him by the prince of the eunuchs; (see <sup><2000></sup>Daniel 1:7):

*and the thing was true*; was not a false vision, a mere fancy of the brain, an empty conjecture, a delusion of the mind, like the divination and soothsaying of the Gentiles, but a real thing, that was sure and certain, and would be fulfilled, and might be depended upon: but the time appointed was long; ere the whole would be accomplished; for it reached to the times of Antiochus, three hundred years after this, yea, to the resurrection of the dead, and the end of all things: or, "a great host", or "army",<sup>f456</sup>; a vast appearance of things were represented to him; not a host of angels, as Saadiah; but a vast number of facts, like an army of them, and which respected armies and battles; or it may denote the force, power, and

efficacy of the word that was true, which should not fail, but be certainly fulfilled:

*and he understood the thing, and had understanding of the vision*; that is, Daniel understood “the word”<sup>f457</sup>, or words of the prophecy, in which it was expressed; they were clear and plain, and not obscure, dark, and doubtful; and he had a clear view of each of the parts of it, of the whole series of things, the connection of facts, and their dependence on one another, and their certain accomplishment; he saw them in their order, as they were presented to him in vision and prophecy; and was not at any loss about the meaning of any part of them, or the words by which they were signified.

**Ver. 2.** *In those days I Daniel was mourning*, etc.] Either on account of what had been revealed to him in the last vision or prophecy of the seventy weeks; by which it appeared what wickedness the people of the Jews would be guilty of in cutting off the Messiah; and what desolations would come upon their land, city, and temple, for such usage of him: as also because of the present case of his people; many of them continuing in the country of Babylon, when they had liberty to return to their land: or because of the hinderance the Jews met with in rebuilding their city and temple, who had returned thither; of which Daniel had an account, and which caused him to mourn in secret: and so he continued

*three full weeks*; or, “three weeks of days”<sup>f458</sup>; so called, to distinguish them from weeks of years, mentioned in the preceding chapter.

**Ver. 3.** *I ate no pleasant bread*, etc.] Or, “bread of desires”<sup>f459</sup>; such as was made of the finest of the wheat, and was eaten in the courts of princes where Daniel was: according to some Jewish Rabbins in Ben Melech, hot bread is meant; but in general it means the best of bread, such as had good qualities to make it desirable; and this Daniel refrained from, while he was humbling and afflicting himself on this sorrowful occasion, but ate coarse bread, black and grainy:

*neither came flesh nor wine in my mouth*; not delicate meat, as of fish, fowl, deer, and the like, as Saadiah observes; but contented himself with meaner fare; nor did he drink generous wine, as he had used to do, living in a king’s court, and which his old age made necessary for him, since he could come at it; but he abstained from it, and other lawful pleasures of nature, the more to give himself up to acts of devotion and contemplation:

*neither did I anoint myself at all, until three whole weeks were fulfilled;* which was wont to be frequently done by the Jews, especially at feasts; and by the Persians every day, among whom he now was; but this he refrained from, as was usual in times of fasting and humiliation; (see <sup><4067></sup>Matthew 6:17).

**Ver. 4.** *And in the four and twentieth day of the first month,* etc.] Of the third year of Cyrus, as Jacchiades; or rather of the Jewish year, the month Ab or Nisan, which answers to part of March and April; so that Daniel's fast began on the third day of the month, and lasted to the twenty fourth, in which time was the Jewish passover; and by this it seems it was not now kept; and perhaps in those times was not used to be observed by the Jews in a foreign land:

*as I was by the side of the great river, which is Hiddekel;* the same with the Tigris, called by both names from the swiftness and rapidity of its motion, "hiddekel" signifying both sharp and swift; and tigris, in the Persian language, a dart; (see <sup><4024></sup>Genesis 2:14). This is the same river the Targum of Jonathan on (<sup><4024></sup>Genesis 2:14) calls Diglath; and is by Pliny<sup>f460</sup> called Diglito, who observes that it has the name of Tigris from its swiftness; so he says the Medes call an arrow; likewise Curtius<sup>f461</sup> takes notice of the same, and says that it is named Tigris from the celerity with which it flows; for in the Persian language they call a dart "tigris": so **dj** signifies in the Hebrew language "sharp" or "polished", as an arrow is; and **l q**, "swift", as an arrow flies, and both make Hiddekel: now this river was near Shushan, where Daniel resided; nay, Benjamin of Tudela<sup>f462</sup> says, that the river Hiddekel divides the city of Shushan, over which is a bridge, on one side of which Jews dwelt, at the time he was there; unless he means that it cuts and divides the province of Elam in Persia, he had before been speaking of; and so Diodorus Siculus<sup>f463</sup> says, that both Euphrates and Tigris pass through Media into Mesopotamia; wherefore it is no wonder to hear of Daniel by the side of the river Hiddekel or Tigris: here Daniel was, not in vision, but in person, having others with him, as appears from a following verse; by it he was walking, contemplating, praying, or conversing.

**Ver. 5.** *Then I lifted up mine eyes, and looked,* etc.] Being excited to it, by an object presented, of an unusual appearance, which engaged his attention, and caused him to look wistly at it:

*and, behold a certain man clothed in linen*; not Gabriel, but the Son of God, the Messiah; who, though not as yet incarnate, yet was so in the counsel and purpose of God; had agreed in covenant to be man, was promised and prophesied of as such; and now appeared in a human form, as he frequently did before his incarnation, as a pledge of it, and showing his readiness to assume human nature: he appears here “clothed in linen”, in the habit of a priest; which office he sustains, and executes by the sacrifice of himself, and by his prevalent intercession; and may denote his purity and innocence, as well as direct us to his spotless righteousness he is the author of, which is like fine linen, clean and white, (<sup>698</sup>Revelation 19:8):

*whose loins were girded with fine gold of Uphaz*; or of Fez, which is the best gold. Some take it to be the same with the gold of Ophir, often spoken of in Scripture; so the Targum on (<sup>2109</sup>Jeremiah 10:9), renders Uphaz by Ophir. Ptolemy<sup>f464</sup> makes mention of a river called Phasis in the island of Taprobane or Zeilan, where Bochart<sup>f465</sup> seems to think Ophir was, from whence the gold of that name came; and the same geographer<sup>f466</sup> takes notice of a city and river of the same name in Colchis; perhaps the same with Pison, which encompassed Havilah, where was good gold, (<sup>0021</sup>Genesis 2:11,12), and both Strabo<sup>f467</sup> and Pliny<sup>f468</sup> say that much gold was found in that country, and taken out of rivers there; and was so plentiful, that even chambers were made of gold, Some think that this was an island in India called Paz or Topaz, and might with the Jews go by all three names, Paz, Topaz, and Uphaz<sup>f469</sup>; however, it is certain, that very fine gold, even the finest gold, is here designed: and the loins of this illustrious Person being girded with a girdle made of it, as it may be expressive of his royal dignity, so likewise of his readiness to do any service he was employed in, as man and Mediator; and especially the great work of man’s redemption and salvation, for the sake of which he would really become man, as he has, as well as now he appeared as one; (see <sup>6013</sup>Revelation 1:13) where Christ is said to be “girt with a golden girdle”; and such an one was this; and which is to be understood, not of his girdle as a King, which is a girdle of faithfulness and righteousness, (<sup>2115</sup>Isaiah 11:5), all his administrations of government being just and true; though such a girdle well suits him, and his character in the discharge of every office, as well as his kingly office; nor of his girdle as a Prophet, which is the girdle of truth, which all his faithful ministers are girt with, (<sup>4014</sup>Ephesians 6:14), and he in a more eminent manner, who is full of grace



and truth, and by whom both came, and who is truth itself; but of his girdle as a Priest; for as such is he here habited, and such a girdle the priests used to wear, even the girdle of the ephod, made of gold, blue, purple, and fine twined linen, (<sup>0288</sup>Exodus 28:8), and this is the girdle of love, which constrained Christ to become the surety and substitute of his people; to take upon him their nature, and their sins; to offer himself a sacrifice for them, and to be their advocate with the Father; and the form and matter of this girdle being round about him, and of gold, may denote the perfection, duration, and eternity of his love.

**Ver. 6.** *His body also was like the beryl*, etc.] That is, that part of it which was not covered with the linen garment, and was seen, was like such a precious stone, said to be of an azure and sky colour, signifying he was the Lord from heaven; though, according to its name, it should be of a sea colour, greenish; and so, according to some, the beryl is. Cocceius thinks the sardonyx is meant, which is of a flesh colour, and so more fit to express the comeliness of a human body; the beryl, being of a different colour, seems not so apt to set forth the agreeable colour of a man. Braunius<sup>f470</sup> is of opinion that the chrysolite is meant, a stone of a golden colour; and takes the sense to be, that such was the lustre of the golden girdle about his loins, that the rest of the parts of the body about it appeared as if all of gold:

*and his face the appearance of lightning*; exceeding bright, very dazzling to the eye, and striking terror to the mind; expressive of something very awful and majestic; and agrees well with Christ the sun of righteousness, whose face or countenance at his transfiguration on the mount, and when John saw him in a visionary way, was as the sun shineth in his strength, in the summer solstice, or at noonday, (<sup>0172</sup>Matthew 17:2 <sup>0116</sup>Revelation 1:16), from whom is all the light of knowledge and truth, of joy, peace, and comfort, of grace and glory; and which darts as swiftly and as powerfully from him as the rays of the sun, or as lightning from one end of the heaven to the other; and irradiates and illuminates as brightly and clearly:

*and his eyes as lamps of fire*; denoting his omniscience of all persons and things; and how piercing and penetrating his eyes are into the affairs of men and states, by whom they are clearly seen, and to whom they are exactly known; and how fierce and terrible his wrath is towards his enemies, and whose looks must inject dread and terror into them; (see <sup>0692</sup>Revelation 19:12):

*and his arms and his feet like in colour to polished brass*; denoting his great strength for action, his stability and firmness, and the glory of his power, in trampling upon his enemies, and subduing them; especially as displayed in the redemption of his people, when his own arm wrought salvation for them; when he came travelling in the greatness of his strength, and trod the winepress of his father's wrath alone; when he set his feet on the necks of his and his people's enemies, and got an entire victory over sin, Satan, and the world, under whose feet they are, and ever will be subject:

*and the voice of his words*; not of the law, which was a voice of words, which they that heard entreated they might hear no more, and were very sonorous and dreadful; but rather of the Gospel, of the words and doctrines of grace and truth, which proceeded out of the mouth of Christ, and were such as were wondered at; which is a voice of love, grace, and mercy, sweet, charming, and alluring, powerful and efficacious; and the words of it are the words of peace, pardon, righteousness, life, and salvation; yea, this voice of Christ may take in his voice and words of commands, his ordinances and institutions, which he requires an obedience unto; and even his threatenings of wrath and ruin to wicked men, as well as his gracious and precious promises to his people: and this voice of his is said to be

*like the voice of a multitude*; of a great many men together; whose voice is heard a long way off, and is very strong and powerful: or,

*as the voice of noise*<sup>f471</sup>; which may be understood either of the noise of a multitude of men, or of the sea, or of many waters; (see <sup><66015</sup>Revelation 1:15) and may intend the power and efficacy of his words, whether in his doctrines, or in his judgments, in a way of grace and comfort, or of wrath and vengeance.

**Ver. 7.** *And I Daniel alone saw the vision*, etc.] The object or person described; though he was not alone when he saw it, yet he alone saw it; the eyes of his body and mind being quicker than the rest, the Lord strengthening and enlightening both; for this was a peculiar and distinguishing favour granted to him:

*for the men that were with me saw not the vision*; at least not so clearly and distinctly as Daniel did; they might have some confused sight of an object that appeared very terrible; but, being struck with consternation, they had

not presence of mind to look at it; and so could neither form nor retain scarce any idea of it: or their eyes might be held, and their sight clouded; or be stricken with a kind of blindness, or want of sight for a time, as the men of Sodom were; or the object was of such a nature, that without special illumination it could not be seen: the like happened to Elisha's young man, who saw not the chariots and horses of fire the prophet did, and to the men that were with the Apostle Paul, (~~1367~~2 Kings 6:17 ~~4407~~Acts 9:7), who these men were, that were with Daniel, is not material to know; whether they were his three companions, who had been cast into the fiery furnace; or the Prophets Haggai, Zechariah, and Malachi, as Jarchi and Saadiah say from their Rabbins<sup>1472</sup>; neither of which are likely, since these, being good men and prophets, would doubtless have been favoured with the same vision: but rather they were the servants of Daniel, who waited upon him, he being now a great man in the Persian court; and these men being very likely Heathens, profane and unregenerate men, were not fit and prepared to see such a vision:

*but a great quaking fell upon them:* or “for”, so Noldius; giving a reason why they saw not, because of the great fear and trembling upon them; either at the glimmering sight of this strange appearance, which they knew not what to make of; or rather at the sound of his voice, which was so very loud and terrible:

*so that they fled to hide themselves;* among the trees that grew upon the banks of the Tigris, as Adam among the trees of the garden; or in some wood or forest hard by; or in some caves and dens, which might be near at hand: this not only shows the confusion and consternation they were in, as the Septuagint and Arabic versions render it,

*they fled with terror;* or

*through it,* as the Syriac version; but serves to confirm the truth of the vision, that it was not a mere fancy and imagination of Daniel.

**Ver. 8.** *Therefore I was left alone, and saw this great vision,* etc.] Which was great indeed, both with respect to the object now seen, and with respect to the subject matter, the things afterwards revealed, the nature, use, and importance of them; and it was so wisely ordered by the Lord, that the men with Daniel should be seized with a panic, and flee and leave him alone; that they being removed from him, he might have the secrets of

the Lord revealed to him as a peculiar favourite of his, and hear and see the things he did:

*and there remained no strength in me*: either through the intenseness of his mind upon the object before him, and to what he said; or through the awe he was struck with at the sight of him; his blood running back to the heart to secure that; his nerves loosened; his hands weak and hanging down; his knees feeble, and spirits faint, just ready to sink and swoon away:

*for my comeliness was turned in me into corruption*; the form of his countenance was marred; his forehead wrinkled; his eyes sunk; the sprightliness and vivacity of them gone; his cheeks turned pale; his lips quivering; his joints trembling; his vigour and health impaired; all nature convulsed; and he lifeless and spiritless, like a dead carcass:

*and I retained no strength*; or, “restrained”<sup>f473</sup> it not; his strength; could not keep it from going out of him, either of body or mind; he could not rally the powers of nature, so depressed was he with the vision: all which is observed, both to exaggerate the greatness of the vision, and the favour and goodness of God after shown him; as well as to observe the weakness of human nature, not being able to bear the sight of a divine Person, or such discoveries the Lord is sometimes pleased to make, without being strengthened and supported in an extraordinary manner.

**Ver. 9.** *Yet heard I the voice of his words*, etc.] Though he was struck with so much awe, and his spirits so greatly depressed, and his body reduced to so low a condition; yet he was capable of attending to the voice, and of hearing the articulate sounds pronounced, and of understanding what was said:

*and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground*; as soon as he heard his words, he fell upon his face to the ground, either in a way of worship and adoration, of prayer and supplication, as the Arabic version suggests; or through awe and reverence of the speaker, as well as through faintness of spirits; and these being quite exhausted, as it were, might be the reason of his falling into a deep sleep; unless it can be thought he was lulled into it, through the sweetness of the voice he had heard.

**Ver. 10.** *And, behold, an hand touched me*, etc.] Not the hand of the man clothed with linen, whose voice he heard, and whose hand was like polished brass, (<sup>2706</sup>Daniel 10:6), but the hand of one distinct from him, one

of his attendants, (<sup>27135</sup>Daniel 12:5,6) that had the similitude of the sons of men, (<sup>27106</sup>Daniel 10:16), and whose hand was softer, and nearer a human one; very probably the hand of the Angel Gabriel in human form, who had touched him before, when in the like circumstances, (<sup>27816</sup>Daniel 8:16,18):

*which set me upon my knees, and upon the palms of my hands*; or, “which caused him to move”<sup>f474</sup>; from the prostrate condition in which he was, and raised him up a little upon his hands; so that, with a little difficulty, he might be able to raise himself to stand upright.

**Ver. 11.** *And he said unto me, O Daniel, a man greatly beloved*, etc.] Or, “a man of desires”<sup>f475</sup>; a most desirable man, lovely to God and men; the same epithet Gabriel gives him, (<sup>27022</sup>Daniel 9:22,23), which confirms the sentiment, that it is he that touched Daniel, and is here speaking, distinct from the glorious Person before described:

*understand the words that I speak unto thee*; attend unto them, in order to understand them; and which he was sent to give him an understanding of, as in (<sup>27816</sup>Daniel 8:16), which is a further confirmation that this is Gabriel:

*and stand upright*; being upon his hands and knees, (<sup>27100</sup>Daniel 10:10), but now is bid to “stand on his standing”<sup>f476</sup>, or his station; upon his feet, in an erect posture, which was fittest for attention, and most decent and becoming a hearer and learner of the mind of God, from one of his messengers: and therefore, the more to excite him to such a posture, he adds,

*for unto thee am I now sent*: of God, and particularly to the prophet, and that after three weeks’ fasting and mourning: this is another proof that not the glorious Person before described, but an angel of his, is meant, since he is said to be “sent” to Daniel:

*and when he had spoken this word unto me, I stood trembling*: he got up and stood upon his feet, as the angel had bid him, but trembling and tottering, not yet recovered from his fainting fit; like a man that has been ill, and got upon his legs again, trembles and totters as he goes or stands: and also, though the angel was kind and serviceable to him, set him on his knees and hands, and spoke to him in a tender manner; yet the appearance of such a divine messenger had such an effect upon him, as we find such appearances used to have on good men.

**Ver. 12.** *Then said he unto me, fear not, Daniel*, etc.] Perceiving him to shake and tremble, and to be intimidated at his presence, he speaks comfortably to him, and encourages him to lay aside his fears, that he might be more capable of attending to what he was about to say to him; and which had a tendency of themselves to remove his fears, and increase his confidence in the Lord:

*for from the first day thou didst set thine heart to understand*; not so much the former visions which he had an understanding of, as the future state of his people; or rather, the reason of their present distressed condition, being hindered by their enemies in rebuilding their city and temple:

*and to chasten thyself before thy God*; to humble himself in prayer, and to afflict himself by fasting:

*thy words were heard*; his prayers were heard, and an answer ordered to be given, the very first day he began to pray, and fast, and mourn, though it was now full three weeks since; just as, at the beginning of his former supplications, Gabriel had a commandment to go and show him that they were heard, (<sup>2023</sup>Daniel 9:23):

*and I am come forth for thy words*; on account of his prayers, to bring an answer to them; the reason why he came no sooner, when it was three weeks since he received his order, is as follows:

**Ver. 13.** *But the prince of the kingdom of Persia withstood me one and twenty days*, etc.] Which was just the time Daniel had been mourning and fasting, (<sup>2702</sup>Daniel 10:2), and the angel had had his instructions to acquaint him with the Lord's answer to his prayers: by "the prince of the kingdom of Persia" is not to be understood the then reigning king of Persia, Cyrus, or his son Cambyses; who either of them would have been called rather king of Persia; nor were they able to withstand an angel, and such an one as Gabriel; nor is a good angel meant, the tutelar one of this kingdom; for it cannot be reasonably thought that good angels should militate against one another; but an evil angel, either Satan, the prince and god of this world, or one of his principal angels under him, employed by him to do what mischief he could in the court of Persia, against the people of God, the Jews; and with this sense agree the contests ascribed to Satan and the Angel of the Lord concerning Joshua, (<sup>3801</sup>Zechariah 3:1-3) and to Michael and the devil disputing about the body of Moses, (<sup>6000</sup>Jude 1:9) and to Michael and his angels, and the devil and his angels, warring in heaven,

(~~447~~ Revelation 12:7,8), now Gabriel's business in the court of Persia was to work upon the minds of the king of Persia and his nobles, and to influence their counsels, and put them on such measures as would be in favour of the Jews, and be encouraging to them to go on in the rebuilding of their city and temple: in this he was withstood and opposed by an evil spirit that counterworked him; by exasperating the spirit of Cambyses against them; by stirring up the Samaritans to corrupt the Persian courtiers with gifts, to take their part against the Jews; and by influencing them to accept of their gifts, and act in their favour; and this business on the angel's hands, to oppose these measures, detained him at the Persian court for the three weeks Daniel had been fasting and praying:

*but, lo, Michael one of the chief Princes, came to help me*; called in the New Testament an Archangel, the Prince of angels, the Head of all principality and power; and is no other than Christ the Son of God, an uncreated Angel; who is "one", or "the first of the chief Princes"<sup>f477</sup>, superior to angels, in nature, name, and office; he came to "help" Gabriel, not as a fellow creature, but as the Lord of hosts; not as a fellow soldier, but as General of the armies in heaven and earth, as superior to him in wisdom and strength; and he helped him by giving him fresh counsels, orders, and instructions, which he following succeeded:

*and I remained there with the kings of Persia*; with the king of Persia and his nobles, putting into execution the orders Michael had given him, and so baffled the designs of the evil spirit; and this retarded him from being with the prophet one and twenty days. The Septuagint and Arabic versions very wrongly render the words, "and I left him there with the kings of Persia"; as if Michael was left there by Gabriel, whereas it was just the reverse.

**Ver. 14.** *Now I am come to make thee to understand what shall befall thy people in the latter days*, etc.] The contest being over with the prince of Persia, and having got an advantage, and carried his point in favour of the Jews; he came directly to Daniel, to inform him of what should befall the people of the Jews in the succeeding monarchies, especially in the times of Antiochus; and even of all that should befall them until the Messiah came, as Aben Ezra rightly interprets it; for the last days generally design the days of the Messiah; (see ~~440~~ Genesis 49:1 ~~211~~ Isaiah 2:2):

*for yet the vision is for many days*; before it will be accomplished; reaching not only to the times of Antiochus, three hundred years after this, but even to the times of antichrist, of whom he was a type; and to the resurrection of

the dead, and the end of time, as the two next chapters show; (see <sup><311B></sup>Habakkuk 2:3).

**Ver. 15.** *And when he had spoken such words unto me*, etc.] As before related, concerning the contest between him and the prince of Persia; and especially concerning what would befall the people of the Jews in the latter day:

*I set my face toward the ground*; not being able to look up; his eyes were fixed upon the earth like one confounded and thunderstruck, filled with amazement and wonder:

*and I became dumb*; not able to speak a word, as is the case of persons sometimes in surprise, or through excess of any of the passions: this arose either from the majesty of the angel; or rather from the nature and importance of the things he said; or from a consciousness of his own impurity, and so of his unworthiness to converse with so exalted a creature, and to be favoured with such secrets. The Arabic version is, “and I supplicated”; very wrongly.

**Ver. 16.** *And, behold, one like the similitude of the sons of men*, etc.] Not the man clothed with linen, or Christ; but either the same angel, Gabriel, who appeared more manifestly to him in a human form; or another of the attendants of Christ, who also had the similitude of a man:

*touched my lips*; with his hand, as the Prophet Isaiah’s were, by a seraph, with a live coal from the altar, (<sup><216B></sup>Isaiah 6:7), thereby restoring him to his speech, and giving him freedom and boldness to make use of it; and removing from him his impurity, and a sense of it, which occasioned his silence:

*then I opened my mouth, and spake* freely, and yet with all becoming modesty:

*and said unto him that stood before me, O lord*; the angel that appeared in the likeness of a man, and stood before the prophet, and touched his lips, whom he calls “lord”; not because of sovereignty and dominion over him, which belong to Christ, as the Creator of all things, and Head of the church; but for honour’s sake, being a noble and exalted creature:

*by the vision my sorrows are turned upon me*; on sight of the glorious object represented to him in the vision, pains seized his body in all parts of



it, sharp and pungent, like those of a woman in travail. Gussetius<sup>f478</sup> interprets it of the knuckle bones, which turned in the pan of them, like the hinges of a door, of which the word is used, (<sup>2034</sup>Proverbs 26:14), and this through the tendons being loosed by the dissipation of the spirits; and this sense the Vulgate Latin version gives countenance to,

*my joints are dissolved*; the Septuagint, Syriac, and Arabic versions, are, “my inward parts or bowels are turned in me: and I have retained no strength”; (see Gill on “<sup>2708</sup>Daniel 10:8”).

**Ver. 17.** *For how can the servant of this my lord talk with this my lord?* etc.] Or, “talk with that my lord?”<sup>f479</sup> pointing to the man clothed in linen, who appeared so glorious, and whom Daniel knew to be more than a man; and therefore he, who was a mere mortal sinful man, and reckoned himself a servant of the angel of the Lord that was now before him, and had touched him, and was conversing with him, and to whom he was greatly inferior, must be very unfit and unworthy to have conversation with one that was infinitely above him; “with such an one”, his Lord, as Noldius<sup>f480</sup> renders it, as Christ the Son of God, the Head of angels, King of kings, and Lord of lords; what was he, dust and ashes, that he should speak unto him, or be admitted to any discourse with him? so sensible was he of the greatness of Christ, and of his own frailty, sinfulness, and nothingness;

*for as for me, straightway there remained no strength in me*; as soon as ever he saw this great and glorious person; (see Gill on “<sup>2708</sup>Daniel 10:8”):

*neither is there breath left in me*: when he fainted away, and became like a dead man; and though he was raised up again, and set upon his feet, and had a little recovered his speech, yet it was with great difficulty that he breathed and spoke; as it is with men when their spirits are greatly oppressed, it is as if their life and soul were gone out of them, and they move more like dead than living men.

**Ver. 18.** *Then there came again and touched me one like the appearance of a man*, etc.] Or one like a man again touched him; the same that touched him before, (<sup>2706</sup>Daniel 10:16), perhaps Gabriel, since he uses the same language in the following verse as he does (<sup>2701</sup>Daniel 10:11):

*and he strengthened me*; both in body and mind, by his free and familiar conversation with him, and the comfortable words he spoke to him, a divine power accompanying them for that purpose.

**Ver. 19.** *And said, O man, greatly beloved*, etc.]. Or, “man of desires”, as before, (<sup>2700b</sup>Daniel 10:11), which shows it to be the same here speaking as there, and probably Gabriel:

*fear not*; for a man has nothing to fear, from men or devils, that is beloved of the Lord; and especially from good angels, how glorious and majestic soever they are:

*peace be unto thee*; all prosperity of body and soul; inward peace of mind, a freedom from all hurry of thought, and commotion of the passions, and eternal peace and joy in the world to come:

*be strong, yea, be strong*; take heart, pull up the spirits, be of good courage, play the man; be strong in the Lord, and in his grace, and fear nothing: the word is repeated for the greater encouragement:

*and when he had spoken unto me, I was strengthened*: divine power going along with his word; the prophet found his bodily strength renewed, his spirits revived, his heart cheerful, and his soul comforted, and all fear and dread removed from him; which was owing to the energy of divine grace; for otherwise not only men, but angels too, would speak in vain:

*and said, let my lord speak, for thou hast strengthened me*; and so was able to bear the sight of him, support in his presence, and hear his words, and take in what he said, which before he was unfit for; so an angel may be an instrument of strengthening a saint, yea, a prophet, and even our Lord Jesus Christ himself as man, (<sup>2724b</sup>Luke 22:43).

**Ver. 20.** *Then said he, knowest thou wherefore I come unto thee?* etc.] He had told him before, (<sup>2702</sup>Daniel 10:12,14), that it was on account of his prayers, and to bring an answer to them; and particularly to inform him what would befall his people in the latter day; and now, lest, through the hurry of his spirits, he had not observed it, or had forgot it, he reminds him of it, to stir up his desire the more after the knowledge of particulars, which he was now about to relate unto him: and now will I return to fight with the prince of Persia; the evil spirit, in the court of Persia, he had been contesting with before, and had got the better of by the help of Michael; but since this good angel had been with Daniel, the evil one had been working upon the king and counsellors of Persia, and had wrought them up to an indifference unto, or carelessness about, the affairs of the people of the Jews, and to listen to their adversaries, whereby the building of the city and temple went on heavily and slowly; and so things were, through the

evil influence of Satan, more or less, until the twentieth year of Artaxerxes Longimanus: and, indeed, Satan was continually soliciting mischief against the Jews, and stirring up enemies to them in the court of Persia, as long as that monarchy lasted, though he had not always the wished for success; the times of Esther and Mordecai are a proof of this:

*and when I am gone forth, lo, the prince of Grecia shall come;* meaning, when he was gone forth from the court of Persia, having done his business he was sent about; confounded the schemes and baffled the designs of the evil spirit, conquered him, and obliged him to give way, and cease from being troublesome any more, and obtained peace and rest for the Jews, and settled their affairs: the Persian monarchy being translated to the Grecians, the evil spirit began to work among them, to put them on doing mischief to the people of God; as in Alexander himself, who set out against them, but was pacified by the meeting of the high priest; and more especially in his successors; and above all in Antiochus, who was a violent persecutor of them; which this clause, as well as the following prophecy, has a respect unto.

**Ver. 21.** *But I will show that which is noted in the Scripture of truth,* etc.]

Not in the written word, though there are many things relating to what should befall the Jews in the latter day, especially in (~~Exo~~ Deuteronomy 28:1) but in the decrees and purposes of God, which are sometimes signified by a book, and things written in it; because so particular and distinct, and so sure and certain, and which will be most truly, infallibly, and punctually performed: these are “noted”, marked, engraven, in the eternal mind of God; they are “in writing”, and they are “truth”<sup>f481</sup>, as it may be rendered, since there is a distinguishing accent between “Scripture” and “truth”: they are written in the book of God’s decrees, and are his true and faithful words and sayings, and will most surely be accomplished: now these are the deep things of God, which angels themselves know nothing of, till they are revealed unto them: the angel here having a revelation of such of them as concerned the future monarchies of the earth, and the case of the Jews under them, promises to show them to Daniel; which was the work he was appointed to do:

*and there is none that holdeth with me in these things, but Michael your Prince;* Christ the Prince of the kings of the earth, he was the Prince, Protector, and Guardian of the people of the Jews; he is the Angel that went before them in the wilderness, and guarded them in it, and guided

them into the land of Canaan; he is the Angel of God's presence, that bore, carried, and saved them all the days of old, and was their King and their God, their Defender and Deliverer, still; he took their part, and was on their side; yea, he was on the side of, and took part with, them that were for them, the holy angels; and there was none but him that exerted his power, and strengthened Gabriel to act for them in "these things" relating to their peace and prosperity: or, "against these",<sup>f482</sup> as it may be rendered; against the princes of Persia and Greece, the evil spirits that worked in these kingdoms, in the children of disobedience there; and had it not been for him, and the exertion of his mighty power, it would have been soon all over with the people of the Jews; as it would be now with the church of Christ, of which they were typical, but the Lord is on their side; Michael the Archangel, and his angels under him, fight for it, protect and defend it; and since he is for his people, who shall be against them? or to what purpose will an opposition be? the gates of hell cannot prevail against the church of God, the saints of the most High.

# CHAPTER 11

## INTRODUCTION TO DANIEL 11

In this chapter the angel makes good his promise to Daniel, that he would show him what was written in the Scripture of truth, concerning the monarchies of the earth, and what would befall his people the Jews in the latter days; and after he had observed that he had strengthened and confirmed Darius the Mede, who was the first king of the then present flourishing monarchy, (<sup>(27100)</sup>Daniel 11:1), he foretells the number of the kings of Persia, and particularly describes the fourth, (<sup>(27102)</sup>Daniel 11:2) predicts the rise of the Grecian monarchy under Alexander the great, and the disposition of it after his death, (<sup>(27103)</sup>Daniel 11:3,4) and then proceeds to give an account of the two principal kingdoms of that monarchy, into which it was divided, the Seleucidae and Lagidae; and of their kings, the king of Egypt, and the king of Syria, under the names of the king of the south, and the king of the north, and of their power and agreement, (<sup>(27105)</sup>Daniel 11:5,6) and then of their various wars between themselves and others, and the success of them, (<sup>(27107)</sup>Daniel 11:7-20), and particularly of Antiochus, his character and manner of coming to the kingdom, and of his wars with the king of Egypt, and the issue of them, (<sup>(27121)</sup>Daniel 11:21-29) and of his persecution of the Jews, and the distress he should bring on them, and the use it should be of to the godly among them, (<sup>(27133)</sup>Daniel 11:30-35), and then his antitype, antichrist, is described; the western antichrist, his character and actions, (<sup>(27136)</sup>Daniel 11:36-39) then the eastern, his power, wealth and riches, hail and rain, (<sup>(27140)</sup>Daniel 11:40-45).

**Ver. 1.** *Also I, in the first year of Darius the Mede,* etc.] These words more properly belong to the preceding chapter, and should have concluded that, and the “eleventh” chapter should have begun in the next verse; and they are not the words of Daniel, as Jerom and others; but of the angel telling Daniel, not only what he had been lately doing, and would do in the court of Persia for his people; but what he had done in the beginning of that monarchy, the very first year that Darius the Mede became king of Babylon, and head of the whole monarchy; see (<sup>(27131)</sup>Daniel 5:30,31), the

Septuagint and Arabic versions render it, “in the first year of Cyrus”; which was the same time; for Darius and Cyrus reigned together.

*Even I, stood to confirm and to strengthen him;* not Michael your Prince, as Jarchi; for he being no other than the Son of God, an uncreated Angel, needed not the help and assistance of a created one, nor could receive any strength and confirmation from such an one; unless this is to be understood, not with respect to Michael himself abstractly considered, but as in relation to the people of the Jews, on whose side Michael was; and so this angel took part with him and them, and as his minister served them both, in defending them, and taking care of their affairs at this time; so Jacchiades paraphrases it, to confirm and strengthen Israel: but it seems rather to design Darius, and the sense to be, that this angel strengthened Darius and Cyrus in their good intentions to let the people of Israel go free and give them full liberty and encouragement to go into their own land, and rebuild their city and temple; about which some doubts and hesitations might arise in their minds, and objections be made by some of their nobles and courtiers to it, being moved and influenced by an evil spirit, the adversary of this good angel; but he attended them so closely, and so strongly suggested to them what they should do in this case, that he carried his point on behalf of the Jews; for this respects not so much the destruction of the Chaldean monarchy, and the establishing the Persian monarchy on the ruins of it, and settling Darius on the throne, and strengthening his kingdom and interest, as the confirmation of him and Cyrus in their designs in favour of the Jews. The Syriac version is, “from the first year of Darius the Mede, he rose up to help me, and assist me”; as if the angel was still speaking of Michael, who came to his help against the prince of Persia, and was the only one that held with him, and had done so from the beginning of the Persian empire; but the Hebrew text will not admit of such a translation.

**Ver. 2.** *And now will I show thee the truth,* etc.] And nothing but the truth; what will most certainly come to pass, and may be depended on, even what is written in the book of God’s decrees, “the Scripture of truth”, and which would appear in Providence in later times; and this he proposed to deliver to him, not in figurative, dark, and obscure expressions, but clearly and plainly, in language easy to be understood:

*behold, there shall stand up yet three kings in Persia;* which were Cyrus, who reigned alone after the death of Darius the Mede, his uncle;

Cambyses, the son of Cyrus; and Darius Hystaspes. There was another between Cambyses and Darius, called Smerdis the magician, who reigned but seven months, and being an impostor is left out, as he is in Ptolemy's canon; not that these were all the kings of Persia after Darius the Mede; for, according to the above canon, there reigned six more after them; but because these kings had a connection with the Jews, and under them their affairs had different turns and changes, respecting their restoration and settlement, and the building of their city and temple; as also because these kings "stood", and the monarchy under them was strong and flourishing, whereas afterwards it began to decline; and chiefly it is for the sake of the fourth king that these are observed, who laid the foundation of the destruction of the Persian monarchy by the Grecians.

*And the fourth shall be far richer than they all:* this is Xerxes, who exceeded his predecessors in wealth and riches; enjoying what they by their conquests, or otherwise, had amassed together, to which he greatly added; Cyrus had collected a vast deal of riches from various nations, especially from Babylon: God gave him "the treasures of darkness, and hidden riches of secret places", (<sup>294B</sup>Isaiah 14:3), Cambyses increased the store by his victories, and the plunder of temples wherever he came; out of the flames of which were saved three hundred talents of gold, and 2300 talents of silver, which he carried away, together with the famous circle of gold that encompassed the tomb of King Ozymandias<sup>f483</sup>; and Darius, the father of Xerxes, laid heavy taxes upon the people, and hoarded up his money; hence he was called by the Persians *καπηλός*<sup>f484</sup>, the huckster or hoarder: and Xerxes came into it all, and so became richer than them all; of whom Justin says<sup>f485</sup>

"si regem species; divitias, non duces laudes: quarum tanta copia in regno ejus fuit, ut cum flumina multitudine consumerentur, opes tamen regiae superessent."

*And by his strength through his riches he shall stir up all against the realm of Grecia;* through his vast riches, which are the sinews of war, he collected a prodigious army out of all provinces, which he raised to make war against the Grecians; being moved to it by Mardonius, a relation of his, who was very ambitious of being at the head of a large army<sup>f486</sup>; three years were spent in preparing for this expedition, and forces were gathered out of all parts of the then known habitable world; out of all the west, under Hamilcar, general of the Carthaginians, with whom he made a league; and

out of all the east, under his own command: his army, according to Justin<sup>f487</sup>, consisted of 700,000 of his own, and 300,000 auxiliaries; Diodorus Siculus<sup>f488</sup> makes it much less, to be about 300,000 men; but Dr. Prideaux<sup>f489</sup>, from Herodotus and others, computes, that putting all his forces together by sea and land, by the time he came to the straits of Thermopylae the number of them were 2,641,610 men; and Grotius, from the same writer reckons them 5,283,000, to which others add two hundred and twenty<sup>f490</sup> with these he marched into Greece, where, after having done much mischief, he was shamefully defeated and obliged to retire, and was murdered by Artabanus the captain of his guards. The words may be rendered<sup>f491</sup>, “he shall stir up all, even the realm of Grecia”; by the preparation he made, and the vast army he brought into the field, he raised all the cities and states of Greece to combine together to withstand him; and this step of his is what irritated the Grecians, and put them upon later attempts to avenge themselves on the Persians for this attack upon them; and which they never desisted from, till they had ruined the Persian empire, which they did under Alexander; and so he, in his letter to Darius, says<sup>f492</sup>,

“your ancestors entered into Macedonia, and the other parts of Greece, and did us damage, when they had received no affront from us as the cause of it; and now I, created general of the Grecians, provoked by you, and desirous of avenging the injury done by the Persians, have passed over into Asia.”

And it is for the sake of this, the destruction of the Persian empire by Alexander, that this expedition of Xerxes is here hinted at; and to pave the way for the account of Alexander and his successors, in the following part of this prophecy.

**Ver. 3.** *And a mighty king shall stand up*, etc.] Not in Persia, but in Greece; Alexander the great, who rose up a hundred years after the above expedition of Xerxes, and “stood” and flourished, and conquered all he attacked, none being able to resist him; and is rightly called a “mighty king”, a very powerful one: this is the notable horn in the he goat, which being exasperated by the ram, the Persians, and their invasion of Greece, pushed at them, and destroyed them, (~~2~~<sup>2</sup> Daniel 8:5-7): that shall rule with great dominion; not in Greece only but in the whole world, at least as he thought, and really did over a very great part of it; for, as Jerome says, having conquered the Illyrians, Thracians, Greece, and Thebes, he passed



into Asia; and, having put to flight the generals of Darius, he took the city of Sardis, and afterwards India.

*And do according to his will*; not only in his own army, sacrificing his best friends at his pleasure; but with his enemies, conquering whom he would, none being able to withstand him; all things succeeded to his wish; whatever he attempted he performed. His historian<sup>f493</sup> says of him,

“that it must be owned he owed much to virtue, but more to fortune, which alone of all mortals he had in his power;”

since, by the benefit of it, he seemed to do with nations whatever he pleased; he was sovereign in all things, and set himself to be worshipped as a deity.

**Ver. 4.** *And when he shall stand up, his kingdom shall be broken*, etc.] When Alexander was risen up to his highest pitch of grandeur, was sole monarch of the world, in the height of his ambition, in the prime of his days, he was cut off by death; his kingdom remained no more one, but became many, was seized by different persons, his generals, and so broke to pieces:

*and shall be divided toward the four winds of heaven*; which seem to have respect to the four horns or kings, which came up in his place, (<sup>2188</sup>Daniel 8:8), and among whom his kingdom was parted; Ptolemy reigned in Egypt to the south; Antigonus in Asia to the north; Seleucus in Babylon and Syria to the east; and Cassander in Macedonia to the west:

*and not to his posterity*; for though he had two sons, one by Barsine, whose name was Hercules, who was living at his death; and another by Roxane, born after his death, whose name was Alexander; yet they were both destroyed by Cassander, or his means, that he might enjoy Macedonia<sup>f494</sup>:

*nor according to his dominion which he ruled*; their dominion was not so large and powerful as Alexander's was, being divided into several parts; (see <sup>2182</sup>Daniel 8:22): for his kingdom shall be plucked up, even for others besides those; either besides his posterity, who had no share in it, and so, with respect to his family, was like a tree plucked up by the roots, and, as to their concern in it, withered away at once; or, besides the four governors before mentioned, there were others that had, at least for a while, some lesser shares in the kingdom, as Eumenes, Philotas, Leonnatus, and others;

but, at length, all were reduced to the kings of Egypt and Syria, the Lagidae and Seleucidae, which the following part of the prophecy chiefly concerns; and, besides these, for the Romans also, to whom this kingdom came.

**Ver. 5.** *And the king of the south shall be strong*, etc.] That is, the king of Egypt, which lay south to Syria, as Syria lay north to Egypt; and therefore the king of the one is called the king of the south, and the other the king of the north, throughout this prophecy; and by the king of the south, or Egypt, is here meant Ptolemy Lagus, one of Alexander's generals, who had Egypt for his share; and a very powerful king he was; for he reigned over Egypt, Lybia, Cyrene, Ethiopia, Arabia, Phoenicia, Coelesyria, Cyprus, and several isles in the Aegean sea, and many cities in Greece:

*and one of his princes*; not of Ptolemy king of Egypt, but of Alexander the great; and this is Seleucus Nicator, afterwards called king of the north, having Syria for his part, which lay to the north of Egypt, as before observed:

*and he shall be strong above him, and have dominion*; that is, be a greater and more powerful prince than Ptolemy king of Egypt:

*his dominion shall be a great dominion*; even greater than the others; for he reigned over Macedonia, Greece, Thrace, Asia, Syria, Babylonia, Media, and all the eastern countries as far as India; even from Taurus to the river Indus, and so likewise from Taurus to the Aegean sea: these two are only mentioned, who shared the Persian monarchy, because the Jews were only affected by them, for the sake of whom this prophecy is delivered.

**Ver. 6.** *And in the end of years they shall join themselves together*, etc.] The two kings of Egypt and Syria; not the two former kings, but their successors: the king of Egypt was Ptolemy Philadelphus, the second king of Egypt, the son of Ptolemy Lagus; this is the king of Egypt who collected such a vast number of books into his library at Alexandria, and got the law of Moses translated into Greek: the king of Syria was Antiochus, surnamed Theos; this name was first given him by the Milesians, upon his delivering them from the tyranny of Timarchus governor of Caria; he was the third king of Syria; Seleucus Nicator the first, Antiochus Soter the second, and this the third: there had been very great wars between these kings for many years; and now, being weary of them, they entered into confederacies and

alliances with each other, and which were designed to be strengthened by a marriage next mentioned; this is thought to be about seventy years after the death of Alexander.<sup>f495</sup>

*for the king's daughter of the south shall come to the king of the north to make an agreement*; this was Bernice, daughter of Ptolemy Philadelphus king of Egypt, who carried her to Pelusium, and from thence sailed with her to Seleucia in Syria; where he met with Antiochus king of Syria, to whom he gave her in marriage, with a vast dowry of gold and silver; hence she was called *φερνοφορος*; and the marriage was celebrated with great solemnity<sup>f496</sup>: and this was “to make agreement”, or “to make things right or straight”<sup>f497</sup>; that were wrong and crooked before; to put an end to wars and discords; to make peace and cultivate friendship; to strengthen alliances, and confirm each other in their kingdoms:

*but she shall not retain the power of the arm*; unite the two kingdoms, and secure the peace of them, which was the thing in view; nor retain her interest in her husband, nor her power at court; for, as soon as her father was dead, Antiochus dismissed Bernice from his bed, and took Laodice his former wife again, by whom he had had two sons, Seleucus Callinicus, and Antiochus Hierax<sup>f498</sup>:

*neither shall he stand, nor his arm*; neither Antiochus; for Laodice, knowing that by the late treaty the crown was settled upon the children of Bernice, who already had a son by him, and sensible of his fickleness, and fearing he might divorce her again, and take to Bernice, got him poisoned by his servants: nor Bernice his queen, called “his arm”; who fleeing to Daphne for shelter, on hearing what was done, was there slain; or it may be his son he had by her, so it follows:

*but she shall be given up*; into the hands of Seleucus Callinicus, the son of Laodice; whom she placed on the throne after the death of his father; and who sent to Daphne to slay Bernice, which was accordingly done<sup>f499</sup>:

*and they that brought her*; into Syria; that attended her from Egypt at her marriage, and continued with her in the court of Syria, and fled with her to Daphne:

*and he that begat her*: or, “whom she brought forth”; as in the margin; her little son, who was murdered at the same time with her; for her father died before:

*and he that strengthened her in these times*; either her husband, or her father, who were both dead before, and so stood not, and could not help her; unless this is to be understood of her brother, and the cities of the lesser Asia, who, hearing of her distress at Daphne, set out for her relief, but came too late; she and her son were both slain first<sup>f500</sup>.

**Ver. 7.** *But out of a branch of her roots shall one stand up in his estate*, etc.] Or, “out of a branch of her roots a shoot thereof shall stand or rise up”<sup>f501</sup>; by “her roots” are meant her ancestors, particularly Ptolemy Lagus; by “a branch” from thence, Ptolemy Philadelphus her father; and by the “shoot” out of that, or its plantation, as the Vulgate Latin version, is designed her brother, Ptolemy Euergetes; who succeeded her father in the kingdom, and stood firm in it; “upon his basis”<sup>f502</sup>, as some render it:

*which shall come with an army*; or, “to an army”<sup>f503</sup> as soon as he heard of his sister’s case, he put himself at the head of an army, and marched to her relief; but coming too late, he, and the forces of the lesser Asia, which came for the same purpose, joining him, resolved to revenge the death of his sister and her son, went with his army into Syria, as next foretold:

*and shall enter into the fortress of the king of the north*; the king of Syria, Seleucus Callinicus: Ptolemy entered into Syria itself, as Polybius<sup>f504</sup> says, into the fortified cities of it, and took them, the singular being put for the plural; unless Seleucia itself is particularly designed, which Ptolemy seized, and put a garrison of Egyptians in it, which held it twenty seven years<sup>f505</sup>:

*and shall deal against them*; besiege and take them at his pleasure; the king of Syria not being able to stand against him and defend them:

*and shall prevail*; over the king of Syria, and conquer great part of his dominions, as he did: he took Syria and Cilicia, and the superior parts beyond Euphrates, and almost all Asia, as Jerome relates; and had it not been for a sedition in his own kingdom, which called him home, he had made himself master of the whole kingdom of Seleucus, as Justin<sup>f506</sup> says.

**Ver. 8.** *And shall also carry captive into Egypt their gods, with their princes*, etc.] Jerom relates, from the historians he conversed with, that Ptolemy carried captive with him into Egypt two thousand five hundred images; among which were many of the idols which Cambyses, when he conquered Egypt, carried from thence; and Ptolemy replacing them in their proper temples, gained him the affection of his people the Egyptians, who

were much addicted to idolatry; hence they gave him the name of Euergetes, that is, “the benefactor”:

*and with their precious vessels of silver and of gold*; the same writer reports, that he brought with him out of Syria, and the places he conquered, forty thousand talents of silver, and precious vessels; vessels of gold and silver, a prodigious number:

*and he shall continue more years than the king of the north*; according to the canon of Ptolemy, this king of Egypt reigned twenty five years; and, as Dr. Prideaux<sup>f507</sup> observes, outlived Seleucus king of Syria four years.

**Ver. 9.** *So the king of the south shall come into his kingdom*, etc.] Into his own kingdom, the kingdom of Egypt; or into the kingdom of Syria, the kingdom of Seleucus, and conquer great part of it, and ravage and spoil it:

*and shall return into his own land*; the land of Egypt; he shall go and come with ease, and as he pleases, none to hinder him; and come back with a great spoil, as before related: Cocceius renders it, and something “shall come in the kingdom of the king of the south, and he shall return to his own land”; and thinks this refers to the sedition raised there, before mentioned, which obliged him to return sooner than he intended. The Septuagint and Arabic versions render it, “and he shall enter into the kingdom of the king of the south, and he shall return to his own land”: that is, Seleucus should attempt to enter into the kingdom of Ptolemy king of Egypt, in revenge of his having entered into his country and spoiled it; but shall be obliged to return to his own land without any success: and so Justin<sup>f508</sup> says, that he fitted out a great fleet, which was destroyed by a violent storm; and after this he raised a great army to recover his dominion, but was defeated by Ptolemy, and fled in great terror and trembling to Antioch; and this suits well with what follows.

**Ver. 10.** *But his sons shall be stirred up*, etc.] Not of the king of the south, or Egypt, but of the king of the north, or Syria; the sons of Seleucus Callinicus, who died, as Justin<sup>f509</sup> says, by a fall from his horse; these were Seleucus Ceraunus and Antiochus, who was afterwards called the great: these being irritated and provoked by what Ptolemy Euergetes had done in revenge of his sister, taking part of their father’s kingdom from him, and carrying off so rich a booty, joined together, and exerted themselves to recover their dominions from him:

*and shall assemble a multitude of great forces:* or, “a multitude of men, even large armies”<sup>f510</sup>; which they put themselves at the head of, in order to make war with the king of Egypt:

*and one shall certainly come, and overflow, and pass through;* this is to be understood of Antiochus; for Seleucus dying in the third year of his reign, being slain in Phrygia, through the treachery of Nicator and Apaturius, as Jerom relates; or, as others, poisoned; Antiochus succeeded him, and alone headed the armies they had collected; and with which, like an inundation of water, to which armies are sometimes compared, he attacked Seleucia, and took it; and entered into Coelesyria, and overran it, being delivered into his hands by the treachery of Theodotus, who governed there for Ptolemy, whom he had offended: after this he came to Berytus, entered the province by a place which the countrymen called “the face of God”; and which Grotius, not improbably, takes to be Phanuel: took the town of Botris, and set fire to Trieres and Calamus, or Calene: he next invaded Palestine, and took several places in it; went as far as Rabata Massane, or Rabatamana, a city in Arabia, the same with Rabbathammon, which surrendered to him<sup>f511</sup>:

*then shall he return, and be stirred up even to his fortress:* the spring following he returned with a numerous army, and came to Raphia, a fortified city in Egypt, which lay between that and Palestine; where, as Strabo<sup>f512</sup> says, Ptolemy the fourth (i.e. Philopator) fought with Antiochus the great.

**Ver. 11.** *And the king of the south shall be moved with choler,* etc.] This is Ptolemy Philopator, who succeeded Ptolemy Euergetes in the kingdom of Egypt; so called ironically, because of his murder of his father and mother, as Justin<sup>f513</sup> relates; the same, though naturally sluggish and slothful, was provoked and exasperated at the proceedings of Antiochus, retaking Coelesyria, invading Palestine, and coming up to the borders of his kingdom:

*and shall come forth and fight with him, even with the king of the north:* he assembled an army, and marched with them, from the interior part of his kingdom, to the border of it, to Raphia, a city between Rhinocorura and Gaza; where he met with Antiochus, and a battle was fought, as before observed:

*and he shall set forth a great multitude;* this is true of both kings, their armies were very large; that of Ptolemy king of Egypt consisted, according

to Polybius<sup>f514</sup>, of seventy thousand foot, five thousand horse, and seventy three elephants and that of Antiochus king of Syria consisted of sixty two (some say seventy two) thousand foot, six thousand horse, and a hundred and two elephants: the former army, that of the king of Egypt, seems rather designed, if the preceding clause is consulted; though the latter, that of Antiochus, best agrees with what follows:

*but the multitude shall be given into his hand*: that is, the multitude of the army of Antiochus should be delivered into the hands of Ptolemy Philopator, and so it was; for Antiochus lost ten thousand footmen, and three hundred horsemen; four thousand footmen were taken, three elephants slain, and two wounded, which afterwards died, and most of the rest were taken<sup>f515</sup>: this victory is ascribed to Arsinoe, the sister and wife of Ptolemy, who ran about the army with her hair dishevelled, and by entreaties and promises greatly encouraged the soldiers to fight; of which see third Maccabees chapter one and with which Polybius<sup>f516</sup> agrees.

**Ver. 12** *And when he hath taken away the multitude*, etc.] That is, when Ptolemy king of Egypt had defeated the large army of Antiochus, killed great numbers of them, and taken many:

*his heart shall be lifted up*; with pride, through the victory he obtained; and so he gave himself up to sensuality and luxury, judging himself now safe and secure in the possession of his kingdom: or, this may refer to his insolence, when he entered into Judea, went to Jerusalem, and forced his way into the holiest of all to offer sacrifice upon his victory; of which see third Maccabees chapter one:

*and he shall cast down many ten thousands*; or “many thousands”, as the Vulgate Latin version; or rather “ten thousand”<sup>f517</sup>, either of the Jews, when he went into their country; or of the army of Antiochus the king of the north, as Jacchiades: and it may be rendered, “though he shall cast down many thousands”<sup>f518</sup>; that is, cast them down to the earth, slay them, as he did, even ten thousand of them, the number here mentioned:

*yet he shall not be strengthened by it*; for Antiochus escaped out of his hands, nor did he pursue his victory, and take all the advantages of it, as he might have done; for, as the historian<sup>f519</sup> says, had he added valour to his fortune, he might have spoiled Antiochus of his kingdom; but, content with the recovery of the cities he lost, made peace, and greedily took the



advantage of ease, and rolled himself in luxury, uncleanness, and intemperance.

**Ver. 13.** *For the king of the north shall return*, etc.] As Antiochus king of Syria did, upon the death of Ptolemy Philopator, who was succeeded by his son Ptolemy Epiphanes, a minor of five years of age: Antiochus took the advantage of this minority, and entered into a league with Philip king of Macedon, to divide the kingdom of Egypt between them; and marched an army into Coelesyria and Palestine, and made himself master of those countries:

*and shall set forth a multitude greater than the former*; bring a larger army into the field than he had done before, which Jerom says he brought out of the upper parts of Babylon; some say it consisted of three hundred thousand footmen, besides horsemen and elephants:

*and shall certainly come (after certain years) with a great army, and with much riches*; with all manner of provisions to supply his numerous army, and all proper accommodations for it; money to pay his soldiers, and beasts of burden to carry their baggage from place to place: this was about fourteen years after the former battle, as Dr. Prideaux<sup>f520</sup> observes; and, according to Bishop Usher's annals, thirteen years.

**Ver. 14.** *And in those times there shall many stand up against the king of the south*, etc.] The king of Egypt, Ptolemy Epiphanes being a minor; and while he was such, Antiochus king of Syria, and Philip king of Macedon, joined in alliance together, as before observed, to seize upon his kingdom, and divide it between them; and accordingly Antiochus began the war in Coelesyria and Phoenicia, and Philip went against Egypt and Samos, or Caria, according to Polybius<sup>f521</sup>. Agathocles and Agathoclea, favourites of the former king of Egypt, laid a scheme of taking the regency into their hands during the minority of the young king; and these, being persons of dissolute lives, were hated by the Egyptians, which caused insurrections and seditions among themselves; and Scopas, a principal general in the army of the king of Egypt, formed a design of taking the government to himself:

*also the robbers of thy people shall exalt themselves to establish the vision: this is directed to the Prophet Daniel*, and respects the Jews his countrymen, at least some of them, refractory persons that broke through all laws of God and men; seditious men, disturbers of the public peace, and



who lived upon the spoil and plunder of others; these either took the advantage of the disturbances in Egypt, and went thither, and plundered what they could, in a bold and audacious manner, and so helped to fulfil this prophecy; or during the troubles in their own land, through the kings of Egypt and Syria, took the opportunity of committing thefts and robberies in a very daring manner, whereby they brought upon them those evils threatened in the law to such persons; and particularly when the Egyptians prevailed, they sided with them against Antiochus, especially such who apostatized from their religion to please the king of Egypt; but were afterwards punished by Antiochus, as it follows:

*but they shall fall*: be cut off and destroyed, as those apostates that were of Ptolemy's party were by Antiochus, when he invaded Judea, and became master of Jerusalem; see third Maccabees chapter one. Some understand this of the apostate Jews, who fled with Onias the high priest to Egypt, and were there honourably received by Ptolemy, and obtained leave to build a temple there, under pretence of fulfilling the vision or prophecy in (<sup>-23199</sup>Isaiah 19:19), which continued many years to the times of the Romans, by whom it was destroyed; but this does not agree with the reign of this king of Egypt; for it was in the times of Ptolemy Philometor that this affair happened, as Josephus<sup>f522</sup> relates. Sir Isaac Newton interprets it of the Samaritans<sup>f523</sup>.

**Ver. 15.** *So the king of the north shall come, and cast up a mount, and take the most fenced cities*, etc.] That is, Antiochus the great, king of Syria, should come into Coelesyria and Phoenicia, which was the part of the kingdom of Egypt he was to have by the league with Philip king of Macedon; and this is a prophecy of his expedition into those parts, and the success of it. Scopas, a general of Ptolemy, being sent by him into Coelesyria, had took many of the cities of it, and the land of Judea; but Antiochus, coming into those parts with his army, beat Scopas at the fountains of Jordan, and destroyed great part of his forces, and retook the cities of Coelesyria that Scopas had made himself master of, and subdued Samaria; upon which the Jews voluntarily submitted to him, and received him into their city, as Josephus<sup>f524</sup> relates; and Polybius<sup>f525</sup>, as quoted by him, says, that Scopas being conquered by Antiochus, he took Batanea, Samaria, Abila, and Godara, and that the Jews in a little time surrendered to him; and so Livy says<sup>f526</sup>, that Antiochus reduced all the cities that Ptolemy had in Coelesyria into subjection to him; and these are the most fenced cities pointed at in this prophecy, against which the king of Syria

cast up mounts, in order to take them; or placed battering engines before them, as the word also signifies, as Kimchi observes<sup>f527</sup>, by which stones were cast into the besieged cities:

*and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand;* all the forces of the king of Egypt mustered together would not be able to withstand the power of Antiochus, who would, as he did, carry all before him; not their most powerful armies, nor most courageous generals, nor valiant soldiers, the choicest of them, nor any auxiliaries called in to their assistance; for when Scopas was beaten by Antiochus at Jordan, he fled to Sidon with ten thousand soldiers, where he was shut up in a close siege; and though Ptolemy sent his famous and choicest commanders to his relief, Eropus, Menocles, and Damoxenus, as Jerome relates; yet they were not able to raise the siege, but by famine were forced to surrender; and he and his men were dismissed naked.

**Ver. 16.** *But he that cometh against him shall do according to his own will, and none shall stand before him,* etc.] Antiochus the great, who came against Ptolemy king of Egypt, would do in those parts where he came as he pleased; take cities, and dispose of them at his pleasure; the army of the king of Egypt not being able to oppose him, and stop his conquests in Coelesyria and Phoenicia; nor should they hinder his entrance into Judea:

*and he shall stand in the glorious land;* Judea, so called, not only because of its fertility, but chiefly because of the worship of God in it; here Antiochus stood as a victorious conqueror; the Jews readily submitting to him, and received him into their city, and assisted him in reducing the castle where Scopas had placed a garrison of soldiers:

*which by his hand shall be consumed;* by his numerous army, and the foraging of his soldiers, eating up and destroying the fruits of the earth wherever they came; otherwise the land of Judea, and the inhabitants of it, were not consumed and destroyed by him at this time; but rather brought into more flourishing circumstances, having many favours and privileges bestowed on them by him, on account of the respect they showed him; for, on his coming to Jerusalem, the priests and elders went out to meet him, and gladly received him and his army, and furnished him with horses and elephants, and helped him in reducing the garrison Scopas had left<sup>f528</sup>, as before observed: hence some render the words, “which by his hand was perfected”<sup>f529</sup>; restored to perfect peace and prosperity, which had been for

some years harassed and distressed by the Egyptians and Syrians, in their turns being masters of it; the elders, priests, and Levites, he freed from tribute, gave them leave to live according to their own laws, granted them cattle and other things for sacrifice, and wood for the repairing and perfecting of their temple. The letters he wrote on this account are to be seen in Josephus<sup>f530</sup>.

**Ver. 17.** *He shall also set his face to enter with the strength of his whole kingdom*, etc.] Antiochus, having conquered Coelesyria, Phoenicia, and Judea, should set his face towards the land of Egypt, having a greedy desire after it, and bend his mind and forces that way; form a design of invading it, and for that purpose determine to bring all the forces he could master together throughout his dominions. So Justin<sup>f531</sup> says, that upon the death of Ptolemy Philopator, Antiochus king of Syria determined to seize on Egypt. The Vulgate Latin version is, “that he might come to lay hold on his whole kingdom”; to seize the whole kingdom of the king of Egypt:

*and upright ones with him*: meaning, as many think, the Jews, so called to distinguish them from the Heathens, and even from those Jews who had took on the side of Ptolemy, and had changed their religion; but these persevered in it, which Antiochus approved of; and had now a great opinion of them, and had bestowed many favours upon them, as before observed; wherefore he might take some of them, and they might choose to go with him on this expedition, and especially to assist in his intended agreement with the king of Egypt, and the marriage of his daughter to him; in bringing about which they were to have a concern, as being reckoned men of probity and uprightness: or rather the sense is, according to the Vulgate Latin version,

*and he shall do right things*; in show and appearance: or “he shall make agreement”, or peace, as Aben Ezra; enter into covenants of alliance and marriage, upon seeming just conditions, with a great show of sincerity and uprightness:

*thus shall he do*; in the following manner: or, “and he shall do”<sup>f532</sup>; that is, succeed in his proposals:

*and he shall give him the daughter of women, corrupting her*; this was the stratagem he used; finding he could not obtain the kingdom of Egypt by force of arms, for fear of the Romans, who were the guardians of the king of Egypt, he proposed to give his daughter Cleopatra to him in marriage, a

beautiful virgin; and therefore called the “daughter of women”; or rather because she was as yet under the care of the women she was first committed to, as Gussetius<sup>f533</sup> observes; and so he did marry her, and gave for her dowry Coelesyria, Samaria, Judea, and Phoenicia<sup>f534</sup>: this was done at Raphia<sup>f535</sup>, a fortified city of Egypt, where the famous battle had been fought between him and Ptolemy Philopator; (see <sup><27110></sup>Daniel 11:10) and if the former clause is rendered, as I think it may, “he shall also set his face to enter into the fortress of the whole kingdom”; this is the place intended, where he was desirous of going to meet the king of Egypt, and execute this scheme of his; which, though done under a plausible pretence of peace, and of putting ahead to their quarrels, was with a view to get his kingdom into his hands; “corrupting” his daughter to betray the counsels of her husband; or to put him to death by poison, or otherwise, that he might seize the kingdom on her behalf; or it may be rendered, to “corrupt” or “destroy it”<sup>f536</sup>, the kingdom; he married his daughter to the king of Egypt with this view, to obtain the kingdom from him:

*but she shall not stand on his side, neither be for him*; being married, she forgot her own people, and her father’s house, and cleaved to her husband; took his part, and not her father’s, yea, took part with her husband against her father; for ambassadors were sent out of Egypt by both her husband and herself, congratulating the Romans on the victory Acilius gained over Antiochus her father, and that he had drove him out of Greece, exhorting them to carry their army into Asia<sup>f537</sup>; and thus he was disappointed of his design in this marriage: and this may be the meaning of the expression here; for it may be rendered, “it shall not stand”<sup>f538</sup>; his counsel shall not stand, his scheme shall not take place, but fall to the ground, and come to nothing:

*and it shall not be for him*; the kingdom shall not be his, he shall never possess it, as he did not.

**Ver. 18.** *After this he shall turn his face unto the isles, and shall take many*, etc.] Finding himself disappointed in his design on the kingdom of Egypt, he turned his face, and steered his course another way, and with a large fleet sailed into the Aegean sea; and, as Jerom relates, took Rhodes, Samos, Colophon, and Phocaea, and many other islands; and also several cities of Greece and Asia, which lay on the sea coasts; it being usual with the Jews to call such maritime places islands:

*but a prince for his own behalf shall cause the reproach offered by him to cease*; the reproach that Antiochus cast upon the Romans, by seizing on their provinces, taking their cities, doing injuries to their allies, and treating their ambassadors with contempt: this the Romans wiped off by taking up arms against him, and gaining victories over him both by sea and land. The “prince” here may design the Romans in general, who, on their own behalf, or for their own honour, sent out armies and fleets against him, to put a stop to his insults over them; or some particular leader and commander of theirs, not a king, but a general or admiral, as Marcus Acilius, who beat him at the straits of Thermopylae; also Livius Salinator, who got the victory over his fleet about Phoea, where he sunk ten of his ships, and took thirteen; likewise Aemilius Regillus, who got the better of his fleet at Myonnesus, near Ephesus; and especially Lucius Scipio, who, in a land fight, beat him at Mount Siphylus, with an army of thirty thousand against seventy thousand, killed fifty thousand footmen of Antiochus’s army, and four thousand horsemen, and took fourteen hundred prisoners, with fifteen elephants and their commanders<sup>f539</sup>, and so drove him out of lesser Asia:

*without his own reproach he shall cause it to turn upon him*; without any reproach to the Roman general; the reproach which Antiochus cast upon the Roman nation was turned upon his own head, by the many victories obtained over him by sea and land, and especially by the last and total defeat of him; for no other terms of peace could he obtain, but to pay all the expenses of the war, quit all Asia on that side Taurus, and give hostages, and his own son was one, in the Apocrypha:

“10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.” (1 Maccabees 1:10)

**Ver. 19.** *Then he shall turn his face towards the fort of his own land*, etc.] After his defeat he fled with a few to Sardis, and from thence to Apamea, so Livy; and to Susa, and to the further parts of his dominions, as Jerom; or rather he betook himself to Antioch his capital city, called here “the fort of his own land”, where he was obliged to continue:

*but he shall stumble and fall, and not be found*; the expenses of the war which Antiochus agreed to pay being reckoned at fifteen thousand Euboean talents, five hundred talents were to be paid down; two thousand five hundred at the ratification of the treaty by the senate of Rome; and the

other twelve thousand to be paid yearly, at a thousand talents each year: now, being either in want of money, or through covetousness, he attempted to rob the temple of Jupiter Elymaeus, and went by night thither with his army for that purpose; but the thing being betrayed, the inhabitants got together, and slew him, with all his soldiers, as Justin<sup>f540</sup> relates. Strabo<sup>f541</sup> says, that Antiochus the great endeavouring to rob the temple of Bel, the barbarians near to (Elymais) rose of themselves, and slew him; and so never returned to Syria any more, but died in the province of Elymais, being slain by the Persians there, as related, and was never found more, or was buried; and this was the end of this great man, of whom so many things are said in this prophecy, and others follow concerning his successors. He died in the thirty seventh year of his reign, and the fifty second of his age<sup>f542</sup>.

**Ver. 20.** *Then shall stand up in his estate a raiser of taxes in the glory of the kingdom*, etc.] This was not Antiochus Epiphanes, as Theodoret, he is designed in the next verse; nor Ptolemy Epiphanes; as Porphyry, for he did not succeed Antiochus the great; nor Tryphon, tutor to Antiochus, as some Jewish writers; but Seleucus Philopator, the eldest son of Antiochus the great; who succeeded him, and was settled in his kingdom in his father's room, and stood upon his basis; and might well be called a raiser of taxes, being not only a covetous man, and a lover of money above all things; and therefore laid heavy taxes on his subjects, to gratify his avarice; but was indeed obliged to it, to raise the thousand talents yearly to pay the Romans, which his father had laid himself under obligation to do; and this took up the whole life of this his successor; for as there were twelve thousand talents to pay, a thousand each year, and Seleucus reigned in all but twelve years at most, he did nothing but raise taxes yearly to pay this tribute. It may be rendered, "then shall stand upon his basis": or, "in his room", as the Vulgate Latin version, in the room of Antiochus the great, "one that causes the exactors to pass through the glory of the kingdom"<sup>f543</sup>; that causes tax gatherers to go through the kingdom, and collect the tax of the people, who are the glory of the kingdom, especially the rich, the nobility, and gentry; or money, which is the glory of a nation: or, "shall cause the exactors to pass over to the glory of the kingdom"; that is, cause a tax gatherer to go over from Syria to the glorious land, or the glorious part of his dominion, the land of Judea; and so may have respect particularly to Heliodorus his treasurer, whom he sent to Jerusalem to demand the

treasure of money he heard was laid up in the temple there; in the Apocrypha:

“Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.” (2 Maccabees 3:7)

*but within few days he shall be destroyed, neither in anger, nor in battle;* or, within a few years, as Grotius and Prideaux render it; “days” being often put for years. Seleucus reigned but twelve years at most, which were but few in comparison of the long reign of his father, which was a reign of thirty seven years; and he died not through the rage of the populace, or through the sedition and rebellion of his subjects, nor in war, with a foreign enemy; but through the treachery of Heliodorus his treasurer, by whom he was poisoned, as is supposed; either for the sake of Antiochus Epiphanes, who was at that very time returning from Rome, where he had been an hostage ever since the defeat of his father, the money being now paid, which was stipulated; or rather on his own account, having a design to seize the kingdom for himself.

**Ver. 21.** *And in his estate shall stand up a vile person,* etc.] Upon his basis or stand, in the same place where Seleucus Philopator stood, succeeded Antiochus Epiphanes his brother, called “vile”, being a very immoral man, given to drunkenness, lasciviousness, uncleanness, and unnatural lusts, and a violent persecutor of the church of God. The word signifies “despicable”<sup>f544</sup>; he was a vile person, and justly condemned for his vices, and also for that mean and ignoble life he had lived at Rome, having been an hostage there for eleven or twelve years; and though the other hostages were changed at three years’ end, yet he remained; which shows what little account he was of even with his father; and was in no esteem with the people, among whom, by his freaks and frolics, he made himself very ridiculous; by rambling about streets with a servant or two; conversing with tradesmen about their trades; drinking with strangers, and people of low life; revelling at merry bouts with young people; putting on strange habits; throwing away his money among the rabble, and stones at those that followed him; washing at public baths among the common people; all which, and many others, are reported<sup>f545</sup> of him by historians; hence he was called by some Epimanes the madman; though he took to himself the title of Epiphanes the “illustrious”, the reverse of his character. This is the little



horn in (<sup>2789</sup>Daniel 8:9) and who was an eminent type of antichrist, with whom his character agrees, as well as other things:

*to whom they shall not give the honour of the kingdom*; neither his father, nor his brother, nor the peers and people of the land of the kingdom of Syria; they never once thought of making him king; they neither chose him, nor called him, nor crowned him:

*but he shall come in peaceably, and obtain the kingdom by flatteries*; pretending to take it, not for himself, but for his nephew Demetrius, the son of his brother Seleucus, now an hostage at Rome, in his stead; so that the states opposed him not, but quietly admitted him, thinking all was safe for the rightful heir and successor; and when he had got possession for his nephew, he obtained it for himself by his flattering speeches to the nobles, and his gifts among the citizens, and his great pretensions to clemency and humanity; or these “flatteries” may refer to the artifices he used to gain Eumenes king of Pergamus, and Attalus his brother, to assist him against Heliodorus the usurper; and the promises of friendship and assistance against the Romans he made to them, and by whose help he came peaceably to the kingdom.

**Ver. 22.** *And with the arms of a flood shall they be overflowed from before him, and shall be broken*, etc.] That is, by the help of the forces of Eumenes and Attalus, which were like an inundation of water, the party that were on the side of Heliodorus the usurper were bore down, crushed, and destroyed; and thereby Antiochus had a peaceable settlement in the kingdom: or, “the arms of a flood shall be overflowed from before him, and be broken”<sup>f546</sup>; either the arms of Heliodorus, the forces he had got together; or the armies of the Egyptians, which, like an overflowing flood, had used to run over Judea, Coelesyria, Phoenicia, and other places, and carry all before them, now should be overflowed, and bore down themselves; of which see more on (<sup>27125</sup>Daniel 11:25):

*yea, also the prince of the covenant*; which some understand of Judas Maccabaeus, as Jerome and Jacchiades; others more probably of Onias the high priest, whom Antiochus deposed in the first year of his reign, and sold the priesthood to Jason his younger brother for four hundred and forty talents of silver; and who also promised to give him one hundred and fifty more for a license to erect a place of exercise for the training up of youth, according to the fashion of the Greeks; which Antiochus greedily



embraced, the public treasury being empty through the large tribute paid to the Romans the last twelve years; in the Apocrypha:

“7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest, 8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents: 9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians. 34 Wherefore Menelaus, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice. 35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.” (2 Maccabees 4)

Others think Seleucus Philopator his brother is meant, which is not probable, his death being before described; rather Demetrius his nephew, with whom he covenanted to hold the kingdom for him, or through whom the covenant and peace with the Romans was continued so long, he being an hostage at Rome; though others are of opinion that Trypho, a peer of the realm of Egypt, is designed, who was the principal person concerned in a covenant made between Antiochus and Ptolemy Philometor king of Egypt; though it is more likely that Ptolemy himself is the person intended.

**Ver. 23.** *And after the league made with him,* etc.] The prince of the covenant; either Demetrius his nephew, or Ptolemy Philometor king of Egypt, with whom a league was made in the lifetime of Cleopatra, the sister of Antiochus, and mother of Ptolemy:

*he shall work deceitfully;* either with the princes and people of Syria, by good words and fair speeches, and by gifts and presents, to get the kingdom for himself, though he had covenanted with his nephew to hold it for him, and resign it to him at his return; and with the Romans, and among his friends in the senate, he artfully worked to detain him at Rome: or else with the king of Egypt, pretending great friendship to him, and to take the care and tuition of him during his minority; and at his coronation he sent

one Apollonius to be present at it, and to congratulate him upon it; in the Apocrypha:

“Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:” (2 Maccabees 4:21)

*for he shall come up, and shall become strong with a small people*; either he went into the heart of Syria with a small number of men at first, and gathered together a large army; or into Phoenicia with a handful of men, where he ingratiated himself into the affections of the people by words and gifts, and became strong; or he went up into Egypt accompanied only with a few, lest, the Egyptians should be suspicious of him; but these it is said were valiant men, whom he placed in the forts of Egypt, and so became master of it, which is an instance of his deceitful working; and Sutorius, an ancient historian, as quoted by Jerom, says that he subdued Egypt to himself with a very small number of people.

**Ver. 24.** *He shall enter peaceably even upon the fattest places of the province*, etc.] Or, “into tranquillity, and the fattest places of the province”<sup>f547</sup>; that is, into such places as were in great tranquillity, and men thought themselves safe and secure, and had no suspicion of his designs upon them, and which abounded in wealth and riches: these were either the principal cities in the kingdom of Syria, which he visited in order to establish himself in their good opinion of him; or the chief places of the province of Phoenicia, where he endeavoured to make himself acceptable by his munificence; or it may be the best parts of the kingdom of Egypt are meant, the richest of them, such as Memphis, and the places about it; where, as Sutorius in Jerome says, he went; and which places being fat, producing a large increase, and abounding in wealth, invited him thither; and which wealth he took, and scattered among his friends and soldiers, as in a following clause:

*and he shall do that which his fathers have not done, nor his fathers' fathers*; none of his ancestors, more near or more remote; not Antiochus the great, nor Seleucus Ceraunus, nor Seleucus Callinicus, nor Antiochus Theos, nor Antiochus Soter, nor Seleucus Nicator, the founder of the Syrian empire; for, however greater these might be in power or riches, they were inferior to him in success; though they all, or most of them, however,

had their eye upon Egypt, and would gladly have been masters of it; yet none of the kings of Syria prevailed over it, as Antiochus did; and this may also refer to what follows:

*he shall scatter among them the prey, and spoil, and riches;* which he took from the places or rich cities he entered into; and these he plentifully and liberally dispersed among his followers, his soldiers, “the small people” he became strong with, (<sup>27123</sup>Daniel 11:23), whereby he gained their affections, and attached them to his interest; and in this his liberality and munificence he is said to abound above all the kings that were before him, in the Apocrypha:

“He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.” (1 Maccabees 3:30)

and the character Josephus<sup>f548</sup> gives of him is, that he was a man of a large and liberal heart:

*yea, and he shall forecast his devices against the strong holds;* the fortresses of Egypt; as he got into the fat and richest parts of it, and distributed the wealth of them among his favourites and followers, which answered a good purpose; so he had his eye upon the fortified places of the kingdom, and contrived ways and means to get them into his possession, as Pelusium, and other places; and how to keep them when he had got them, which he did:

*even for a time;* till Ptolemy Philometor was at age, and freed himself from him; or till the Romans<sup>f549</sup> put a stop to his power.

**Ver. 25.** *And he shall stir up his power and his courage against the king of the south with a great army,* etc.] That is, Antiochus shall arouse himself, and exert his courage, and gather a large and powerful army, and set out with them to fight with Ptolemy Philometor, king of Egypt; this is his second expedition into Egypt, as is observed in the Apocrypha:

“About the same time Antiochus prepared his second voyage into Egypt:” (2 Maccabees 5:1)

before he went into Egypt more privately, with a few men, under a pretence of friendship; but now more openly as an enemy, with a large army; so it is said in the Apocrypha:

“17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, 18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.” (1 Maccabees 1)

*and he entered into Egypt with a great multitude, with chariots, and with elephants, and with horses, and with a great fleet;* which account exactly agrees with this prophecy, and serves to illustrate it:

*and the king of the south shall be stirred up to battle with a very great and mighty army;* this is Ptolemy Philometor, king of Egypt, who, hearing of the preparations of Antiochus, and of his design to enter his kingdom, gathered a large army together to give him battle:

*but he shall not stand;* the king of Egypt could not stand against Antiochus; the two armies met between Mount Casius and Pelusium, where they came, to a battle, and Antiochus got the victory: upon his second victory over the forces of Ptolemy, he took Pelusium, and led his army into the very heart of the kingdom, and had it in his power to have cut off all the Egyptians, to a man; he made himself master of Memphis, and all the rest of Egypt, except Alexandria, which held out against him<sup>f550</sup>:

*for they shall forecast devices against him;* Antiochus, and those that assisted him with their counsels, formed schemes against Ptolemy, which succeeded: the loss of the battle was not owing to want of the necessary preparations for it; or to an insufficient number of men; or to a defect of military skill and courage; but to the treachery of his own courtiers and commanders, particularly Eulaeus and Lennaeus to whom the blame was laid, and to the desertion of Ptolemy Macron; which is more clearly expressed in the following verse.

**Ver. 26.** *Yea, they that feed of the portion of his meat shall destroy him,* etc.] Those of his own household, his familiar friends, his courtiers and counsellors, and the generals of his army; his destruction, or the loss of the battle, was owing either to the bad counsels they gave him, or to their desertion of him, being corrupted by Antiochus:

*and his army shall overflow*: that is, the army of Antiochus, like a mighty inundation of water, which carries all before it, should overflow, or bear down and destroy, the army of Ptolemy, and overrun all Egypt, as it did, as before related; no more resistance being to be made to it than to a rapid flood of water:

*and many shall fall down slain*: of the army of the king of Egypt. The account given of this affair in the Apocrypha:

“18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. 19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.” (1 Maccabees 1)

Josephus says<sup>f551</sup>, that Antiochus,

“being with a great army at Pelusium, and circumventing Ptolemy Philometor by fraud, seized on Egypt; and being in the parts near to Memphis, and taking it, he hastened to Alexandria to besiege it, and got Ptolemy, reigning there, into his hands.”

**Ver. 27.** *And both these kings' hearts shall be to do mischief*, etc.]

Antiochus Epiphanes, king of Syria, and Ptolemy Philometor, king of Egypt, the latter being now in the hands of the former; whether he was taken by him, or voluntarily came to him, is not certain; but though they seemed to carry it very friendly to one another, yet at the same time they were contriving in their minds to do as much mischief to each other as they could:

*and they shall speak lies at one table*: at an entertainment at Memphis, where they met to eat food together, which shows great familiarity; or at the council table, where they pretended to consult each other's good, and to secure the peace of both kingdoms, but imposed on each other with lies. Antiochus pretended a great respect for Ptolemy, and that he had nothing more at heart than to take care of his affairs, and defend him against his brother Euergetes, whom the Alexandrians had set up for king; when his design was no other than to seize the kingdom of Egypt for himself: on the other hand, Ptolemy seemed greatly satisfied with his uncle's protection, and to place great confidence in him; when his view was to disappoint his scheme, and come to an agreement with his brother; neither of them meant what they said:

*but it shall not prosper*; the consultations they held, the schemes they laid, succeeded not; the peace made between them did not last:

*for yet the end shall be at the time appointed*; by the Lord, by whom all events are predetermined; whose counsel shall stand, notwithstanding all the devices in the hearts of men, and of kings themselves: the end of this peace between these two kings, and the end of the wars between them, yea, the end of the two kingdoms, when they should cease, and come into other hands; all was fixed to a time appointed of God, and should surely come to pass, as he had decreed.

**Ver. 28.** *Then shall he return into his land with great riches*, etc.] That is, Antiochus, with the spoils of Egypt, and the gifts and presents he had received there; so the author of the first book of Maccabees says,

“20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, 21 And entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof,” (1 Maccabees 1)

that is, of the era of the Selucidae, and the fifth or sixth year of his reign:

*and his heart shall be against the holy covenant*; not the covenant he had made with Ptolemy, which was a fraudulent one; but the covenant between God and the Jews; whereby they became a distinct and peculiar people, having a religion, laws, and ordinances, different from all others; for which reason they were hated by other nations, and particularly by Antiochus; and his heart was the more enraged against them at this time, for the following reason; a false rumour being spread in Judea that Antiochus was dead, Jason took the opportunity to recover the office of high priest from his brother Menelaus; and, with a thousand men, took the city of Jerusalem, drove his brother into the castle, and slew many he took for his enemies. Antiochus, hearing of this, concluded the whole nation of the Jews had revolted from him; and therefore took Judea in his way from Egypt, in order to suppress this rebellion; in the Apocrypha:

“5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelaus fled into the castle: 6 But Jason slew his own citizens

without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered. 11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms," (2 Maccabees 5)

*and he shall do exploits*; in Jerusalem, very wicked ones indeed! he ordered his soldiers to slay all they met, without mercy, old and young, women and children, virgins and young men; and in three days' time eighty thousand were slain, forty thousand bound, and no less sold: he went into the temple, and took all the vessels in it, and all the gold and silver, and hidden treasures of it, to the value of a thousand and eight hundred talents, in the Apocrypha:

"12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. 13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. 14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain. 15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: 16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away. 21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind." (2 Maccabees 5)

"23 He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. 24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly. 25 Therefore there was a great mourning in Israel, in every place where they were;" (1 Maccabees 1)

*and return to his own land*; having done these exploits, he made what haste he could to Antioch, with the spoils of Egypt, and the plunder of the temple at Jerusalem, in the Apocrypha:

“And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.” (1 Maccabees 1:24)

“So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.” (2 Maccabees 5:21)

**Ver. 29.** *At the time appointed he shall return, and come toward the south*, etc.] At the time appointed of God, he should return from Syria again to Egypt; which was his third expedition thither, and was occasioned by the Alexandrians setting up the brother of Ptolemy Philometor for king; wherefore he hastened to Egypt with a large army, under a pretence of restoring the deposed king; but in reality to seize the kingdom for himself<sup>f552</sup>:

*but it shall not be as the former, or as the latter*; this expedition should not succeed so well as the two former, as it did not; he could not carry his point, neither subdue Egypt, nor get any of the two brothers into his hands, as he had done before; the reason of which follows:

**Ver. 30.** *For the ships of Chittim shall come against him*, etc.] Ptolemy king of Egypt, and his brother, being come to an agreement, sent an embassy to the senate of Rome, to implore their help and assistance against Antiochus, who was preparing to besiege them in Alexandria; upon which they sent their ambassadors Caius Popilius Laenas, Caius Decimus, and Caius Hostilius, in ships from Macedonia<sup>f553</sup>, or Greece, to Antiochus, to require him to desist from making war upon Ptolemy, and that he quit the land of Egypt; (see ~~10224~~ Numbers 24:24). Macedonia is called the land of Cittim, in the Apocrypha: “And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece,” (1 Maccabees 1:1)



“Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:” (1 Maccabees 8:5)

Jarchi, Aben Ezra, Saadiah, and Jacchiades, interpret it of the Romans; and, according to Gorionides<sup>f554</sup>, Cittim are the Romans; and Jerom here interprets them of them; and Bochart has proved at large<sup>f555</sup> that they are meant. The word seems to be used both of Grecians and Romans, and here of Romans in Grecian ships:

*therefore he shall be grieved, and return*; being obliged to it, sore against his will: as soon as he saw Popilius, with whom he had contracted a friendship while he was an hostage at Rome, he offered his hand to kiss; but Popilius refused it, and observed that private friendship should give way to public interest; and then produced the decree of the senate, and delivered it to him, and required his answer; but Antiochus delaying, telling him he would consult his friends, Popilius, with a rod in his hand, drew a circle round him, and bid him consult his friends directly; adding that he should not stir from that circle till he had given a positive answer; which roughness struck him, and, hesitating a little, he replied he would obey the senate, as Justin<sup>f556</sup>, Livy<sup>f557</sup>, Velleius Paterculus<sup>f558</sup>, and other historians, relate; and upon which he at once departed with his army, though fretted and vexed to the last degree:

*and have indignation against the holy covenant*; the Jews, God’s covenant people; on whom he gratified his revenge, sending Apollonius, with an army of twenty two thousand men, to whom he gave orders to slay the men, and sell the women and children; and who committed many outrages in the city and temple: now it was the daily sacrifice was made to cease, and the abomination of desolation set up, as in the following verse, and all that done predicted in (<sup>2780</sup>Daniel 8:10-12), this was two years after his former expedition into Egypt, and the havoc he made upon his return from thence, and in the eighth year of his reign, and one hundred and forty fifth of the Seleucidae; in the Apocrypha:

“And spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.” (1 Maccabees 1:30)

“He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:” (2 Maccabees 5:24)

*so shall he do*; such wicked deeds as before declared, in his wrath and fury against the Jews, being provoked at his disappointment in Egypt:

*he shall even return, and have intelligence with them that forsake the holy covenant*: apostate Jews, who had renounced their religion, forsook the law of God, and the ordinances of his worship, and turned Heathens; of whom it is said, agreeably to the language of this prophecy, and seemingly with a view to it,

*that they made themselves uncircumcised, and departed from the holy covenant*, in the Apocrypha:

“And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.” (1 Maccabees 1:15)

with these Antiochus kept an intelligence, and held a correspondence, in order not only to know the affairs of the Jews from time to time, but to draw them off from their religion, and propagate Heathenism among them; such as Jason, Menelaus, and others; in the Apocrypha:

“12 So this device pleased them well. 13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen: 14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen: 15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief. 43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath. 44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land, 45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:” (1 Maccabees 1)

**Ver. 31.** *And arms shall stand on his part*, etc.] Powerful armies sent by him into Judea; garrisons of soldiers placed in Jerusalem; mighty generals

and commanders who fought for him, as Lysias, Philip the Phrygian, Andronicus, Apollonius, Bacchides, and others:

*and they shall pollute the sanctuary of strength*; the temple, which stood in Jerusalem, a fortified city, and was itself a building strong and stable; and especially it was so called, because here the mighty God had his residence, the symbol of which was the ark of his strength, and here he gave strength unto his people: this holy place, sacred to his worship and service, the commanders and soldiers of Antiochus defiled by entering into it, who were men unholy and unclean; by making it a place of luxury and rioting, of whoredom, and all manner of uncleanness; by bringing things into it which were not lawful, and filling the altar with what was abominable, in the Apocrypha: ``4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. 5 The altar also was filled with profane things, which the law forbiddeth.” (2 Maccabees 6)

particularly by erecting a high place upon the altar, and sacrificing swine upon it, as Josephus<sup>f559</sup> relates; with which agrees what is said of Antiochus, in the Apocrypha in is written that he ordered:

“46 And pollute the sanctuary and holy people: 47 Set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts:” (1 Maccabees 1)

*and shall take away the daily sacrifice*; the sacrifice of the lamb in the morning, and in the evening, which the priests were hindered from offering, by the crowds of Heathens in the temple; or prohibited by the order of Antiochus; for he forbad burnt offerings, sacrifice, and libation, to be made in the temple, in the Apocrypha:

“Set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts:” (1 Maccabees 1:47)

and Josephus<sup>f560</sup> expressly says, that he forbad the daily sacrifices to be offered, which were used to be offered to God, according to the law: and they shall place the abomination that maketh desolate; either a garrison of Heathen soldiers in the temple, which drove the priests and people from it, and made it desolate; or rather an idol in it, it being usual in Scripture to call idols abominations, as they are to God and all good men; the image of Jupiter Olympius, as is thought, which was placed upon the altar of God by

Antiochus, on the fifteenth day of the month Cisieu, in the hundred and forty fifth year of the Seleucidae, and is called the abomination of desolations, in the Apocrypha:

“And whosoever was found with any the book of the testament, or if any committed to the law, the king’s commandment was, that they should put him to death.” (1 Maccabees 1:57)

and the temple itself was ordered to be called the temple of Jupiter Olympius, in the Apocrypha:

“And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.” (2 Maccabees 6:2)

and what with this and other things that were done, the temple and city were left desolate; for it is said in the Apocrypha:

“Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.” (1 Maccabees 3:45)

It may be rendered, “the abomination that maketh astonished”<sup>f561</sup>; for it struck the people of the Jews with astonishment; it amazed and stupefied them, when they saw such an idol placed in their temple. The Karaite Jews, who by the others are called Sadducees, give a very foreign interpretation of this passage, which Aben Ezra observes:

“it is marvellous (says he) that the wise men of the Sadducees should explain this of future time, and say that this sanctuary is Mecca, where the Ishmaelites or Turks keep a feast; “the daily sacrifice”, to be removed, their five prayers; and the “abomination” set up is their idolatrous worship.”

Sir Isaac Newton understands all this of the Romans, and their building a temple to Jupiter Capitolinus, where the temple in Jerusalem had stood.

**Ver. 32.** *And such as do wickedly against the covenant shall be corrupted by flatteries*, etc.] That forsook the law of God, the book of the covenant, and did things contrary to it; and particularly violated the covenant of

circumcision, drawing on the foreskin, and becoming uncircumcised; as well as rejected other ordinances of religious worship the Jews by covenant were obliged to observe: these apostates Antiochus corrupted by good words and fair speeches, by gifts and presents; and they became his tools, to do his pleasure, and were his instruments to seduce the Jews to renounce their religion, and give in to his idolatry; such as Jason, Menelaus, and others; in the Apocrypha:

“Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.” (1 Maccabees 1:16)

“Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;” (2 Maccabees 4:13)

“Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide:” (2 Maccabees 5:15)

“But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;” (2 Maccabees 6:21)

*but the people that do know their God shall be strong and do exploits;* such who knew the Lord God of Israel to be the true God, and owned and acknowledged him as such; and not only professed him, but served and worshipped him, having a spiritual knowledge of him, and communion with him; and therefore could not be drawn off from him and his worship by flatteries or frowns, by promises or menaces: these were strong in the Lord, and in the power of his might; they held fast their religion, and the profession of it, and were proof against all allurements or threatenings, and endured racks and tortures, all sorts of punishment, and death in every shape, with the greatest constancy and courage; such as Eleazar, the mother and her seven sons, and others; as well as others did many valiant actions in the defence of themselves and country, as Mattathias, Judas Maccabaeus, and his brethren; to which heroic actions the apostle refers in (<sup>3813</sup> Hebrews 11:34-37), so Josephus<sup>f562</sup> says,

“that many of the Jews indeed, some willingly, and others through fear of punishment, obeyed the king’s commands; but the more approved, and those of generous minds, had a greater regard to the customs of their country than to the punishment threatened to the disobedient; and for this being continually harassed, and enduring grievous punishments, died; some were scourged, and their bodies mutilated, and being yet alive and breathing, were crucified; women and their children, whom they crucified, were by the king’s orders strangled, and hanged about the necks of their parents that were crucified;”

In the Apocrypha:

“60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. 61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. 62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. 63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. 64 And there was very great wrath upon Israel.” (1 Maccabees 1)

**Ver. 33.** *And they that understand among the people shall instruct many,* etc.] Such as had a better understanding of divine things than others, had more light and knowledge in the sacred Scriptures, in the law of God, and in his mind and will, and were capable of teaching others; and such as these the Lord raises up among his people in the worst of times, in the times of the greatest apostasy and declension; and these are enabled to perform their duty, to instruct the people in theirs, teach them what they should do, and how they should behave; exhort them to retain the doctrines and ordinances of their holy religion, and not embrace the doctrines and inventions of men, will worship, superstition, and idolatry; and so they instructed the ignorant, strengthened the weak, and established the wavering; such were Mattathias the priest of Modin, and Eleazar, one of the chief scribes, in the Apocrypha:

“In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.”  
(1 Maccabees 2:1)

“Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine’s flesh.” (2 Maccabees 6:18)

Auk applies this to the times of the apostles, who he thinks are here meant; so Sir Isaac Newton:

*yet they shall fall by the sword*; by the sword of Antiochus and his soldiers; as multitudes of the Jews did, even both the instructors and the instructed, who would not comply with his orders:

*and by flame*; some were burnt alive in caves, where they fled for shelter; and others as the mother and her seven sons, were cast into heated caldrons of brass; in the Apocrypha:

“And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.” (2 Maccabees 6:11)

“3 Then the king, being in a rage, commanded pans and caldrons to be made hot: 4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on. 5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,” (2 Maccabees 7)

*by captivity*; so it is expressly said of Antiochus, that he carried captive women and children and at another time ordered the women and children to be sold for slaves, in the Apocrypha: “Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.” (1 Maccabees 1:38) “He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort.” (2 Maccabees 5:24)

*and by spoil many days*; being plundered of their substance, their houses rifled, and their goods carried away; and this distress lasted “days”, a short

time only; Josephus<sup>f563</sup> reckons it at three years and a half. All this Cocceius interprets of the persecutions of the Christians by the Romans; and likewise Sir Isaac Newton.

**Ver. 34.** *Now when they shall fall, they shall be holpen with a little help,* etc.] When the Jews shall be thus harassed and distressed by Antiochus and his armies, to the ruin of many, by the several sorts of punishments inflicted on them; they should be helped and eased a little by Mattathias, a priest of Modin, and his five sons, commonly called the Maccabees; Porphyry himself interprets this of Mattathias: the help and assistance which he and his sons gave to the Jews was but “little”; if we consider they were persons of a small figure, began with a handful of men, and could do but little, especially at first; and though great exploits were done by them, considering their number and strength, yet they were not able to restore the land to its former glory and liberty; nor did this help of theirs last long, but the enemy returned with great fierceness and cruelty, and sadly afflicted the people of the Jews. Cocceius understands this of the help the Christians had under Constantius Chlorus, and Constantine the great; and so does Sir Isaac Newton, who agrees with him in interpreting this and the preceding verse: he interprets “arms”, in (<sup>2713B</sup>Daniel 11:31), of the Romans, and so Jacchiades; and makes this to be the beginning of the fourth kingdom that should “stand”, *wnmm*, “after him”; that is, after Antiochus; so the particle, he observes, is used in (<sup>2710B</sup>Daniel 11:8), and it must be owned this is the sense in which it is sometimes used, of which Noldius<sup>f564</sup> has given instances: and this seems to agree with the thread of history, and introduces the Romans, who must have a place in this prophecy, in a very proper manner; and carries on the account of things, through the times of Christ, his apostles, the first ages of Christianity under persecution, until the rise of antichrist, (<sup>2713C</sup>Daniel 11:36) and throws light upon the text in (<sup>4245</sup>Matthew 24:15), the language of which seems best to agree with (<sup>2713B</sup>Daniel 11:31), and, if so, must respect something to be done, not in the times of Antiochus, but after the times of Christ.

*But many shall cleave to them with flatteries;* seeing Mattathias and his sons succeed, some of those, who had been apostates from their religion, or not heartily friends to it, joined them, but not sincerely; pretended to be on their side, and commended their bravery and courage; and being ambitious of honour and fame, took with them, in order to share the glory of their actions; such were Joseph the son of Zachariah, and Azarias, in the Apocrypha:



“56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done. 57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.” (1 Maccabees 5)

and those under whose clothes were found idols, or what belonged to them, at Jamnia, when they were slain, in the Apocrypha:

“Now under the coats of everyone that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain.” (2 Maccabees 12:40)

and Rhodocus, a soldier of the Jewish army, who betrayed their secrets, in the Apocrypha:

“But Rhodocus, who was in the Jews’ host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.” (2 Maccabees 13:21)

Cocceius applies this to antichrist and his followers pretending to be for Christ and his church, but were not.

**Ver. 35.** *And some of them of understanding shall fall*, etc.] Not into sin, or from the religion they profess; and the doctrines they have an understanding of, and have instructed others in; but into distresses and calamities for their steadfast adherence to the word, worship, and ordinances of God:

*to try them, and purge and make them white*; to try their faith, patience, and other graces, and whether they would hold fast their profession, and persevere in the good ways of God; and to purge and separate them from others, that were like chaff, hypocrites, that so they might be manifest, both the one and the other; and these good men appear to be sincere and upright: moreover, the best of men have their dross, and chaff, and spots, to be removed from them; and this is one way of doing it, even by afflictions: the allusion, in the first word, is to the melting, purifying, and refining of metals, gold and silver; the second to the winnowing of a grain floor, and separating the chaff from the wheat; and the third to the cleansing and whitening of cloths, and taking the spots out of them by the fuller. Afflictions are the furnace in which the Lord refines and purifies his

people; the fan with which he purges his floor; and the fuller's soap with which he makes his people white; by all this the iniquity of Jacob is purged, and the fruit of it is to take away sin, (<sup>2709</sup>Isaiah 27:9), so that afflictions are not hurtful, but beneficial to the saints, even those more violent ones, severe persecutions.

*Even to the time of the end*; because it is yet for a time appointed; these distresses, calamities, and persecutions, would have an end, and the time for it was appointed of God; as yet it was not come, but quickly would, and then an end would be put to the third or Grecian monarchy; a hint of the Roman power over that being given, (<sup>2713</sup>Daniel 11:30), hence we have no further account of Antiochus or his sons. Very remarkable are the words of Aemilius Sara<sup>f565</sup>,

“the Assyrians first were possessors of monarchy; then the Medes; afterwards the Persians; then the Macedonians; from that time the kings, Philip and Antiochus, who sprung from the Macedonians, being conquered, not long after Carthage was subdued, the supreme power of empire came to the Roman people;”

of whom, under one character or another, the following part of the prophecy is chiefly to be understood. So another historian says<sup>f566</sup>, Antiochus being drove out of Asia, the Romans first set footing there; and another<sup>f567</sup> observes, that Antiochus being defeated by L. Cornelius Scipio, he took the name of Asiaticus, because he had conquered Asia; as his brother was called Africanus, from his subduing Africa: wherefore Asia and Africa being now in the hands of the Romans, the supreme power might well be said to be with them; and therefore, henceforward, are only spoken of, and particularly the Roman antichrist.

**Ver. 36.** *And the king shall do according to his will*, etc.] Not Antiochus, for he could not do as he would, being curbed by the Romans, as has been observed; and there are many things which follow that cannot be applied to him; rather the Roman people, under the name of a king or kingdom, rising up to universal monarchy, upon the decline of the Grecian empire, are meant; and who did what they would, subdued kingdoms at pleasure, and gave laws to the whole world; and particularly in the little horn, or Rome Papal, antichrist, (<sup>2708</sup>Daniel 7:8,20,24,25), of which Antiochus was a type, and is called by the same name, (<sup>2709</sup>Daniel 8:9) and the transition is easy from the type to the antitype, with whom everything said agrees: for the pope of Rome, claiming infallibility, does, or has done, whatsoever he

pleases; regarding neither the laws of God nor man, but dispensing with both at his pleasure; coining new doctrines; appointing new ordinances; setting himself up above councils and princes; taking upon him a power to depose kings and set them up as he pleases; with many other things done by him in an arbitrary and despotic way, both civil and religious; and with none does the character agree as with him, as well as what follows:

*and magnify himself above every god*; that is so called, whether angels whom he commands, or the kings of the earth he claims an authority over, those gods in heaven, and gods on earth; which is the exact description of antichrist, as given by the apostle, who has manifestly a reference to this passage, (see Gill on “~~2~~2 Thessalonians 2:4”),

*and shall speak marvellous things against the God of gods*; the true God, to whom angels and civil magistrates are subject, being his creatures, and acting under him; but such is the arrogance of the man of sin, that he takes upon him to speak against God, and such things as are astonishing; and it may be extremely wondered at that he should dare to speak them, as to call himself God on earth; to take such things to himself, which only belong to God, as by claiming all power in heaven, earth, and hell; power to bind the consciences of men, and impose what he pleases on them; to make new articles of faith; to pardon the sins of men; to open and shut the gates of heaven when he pleases; with other blasphemies against God, his mouth, given him to speak, utters; (see ~~6~~Revelation 13:5,6):

*and shall prosper until the indignation be accomplished*; the wrath of God upon the Jewish nation for their rejection of the Messiah; until the time of their conversion is come; and then antichrist shall be destroyed, to make way for it; till that time he shall prosper and flourish, more or less, until the 1260 days or years are ended, the date of his reign, (~~6~~Revelation 11:2,3 13:5):

*for that that is determined shall be done*; all the decrees and purposes of God shall be accomplished; all respecting the state and condition of the people of God under antichrist, particularly the people of the Jews, and concerning the reign and ruin of antichrist.

**Ver. 37.** *Neither shall he regard the God of his fathers*, etc.] Of the apostles of Christ, from whom he pretends to descend, and whose successor he would be thought to be: now their God was the Lord Jesus Christ, whom they worshipped and adored, believed in, embraced,

professed, and preached; but whom antichrist disregards, though he would be thought to be his vicar on earth; yet slights him, yea, opposes and acts contrary to him, in his offices of Prophet, Priest, and King, and therefore is rightly called antichrist:

*nor the desire of women*; or “wives”<sup>f568</sup>; not desirous of having wives, or enjoying women in lawful marriage; but forbidding his priests to marry, as is notoriously a tenet of antichrist, and foretold by the apostle, in agreement to this prophecy, (<sup><50B></sup>1 Timothy 4:3), otherwise, none more lustful or desirous of women in an unlawful way than the Romish priests:

*nor regard any god*; either the true God, and his laws, or any god in a metaphorical sense, any king or potentate on earth; showing no respect to any authority, or to any laws, divine or human:

*for he shall magnify himself above all*; above all gods, real or nominal, as in (<sup><51B></sup>2 Thessalonians 2:4).

**Ver. 38.** *But in his estate shall he honour the god of forces*, etc.] Or god Mahuzzim<sup>f569</sup>; departed saints and their images, whom the Papists make their protectors, defenders, and guardians: the word signifies towers, strong holds, fortresses; and by these titles the martyrs, saints departed, are called by the ancient fathers, who first introduced the worship of them: So Basil<sup>f570</sup>, speaking of the forty martyrs, says,

“these are they, who obtaining our country, like certain towers, afford us a refuge against the incursion of enemies:”

and a little after thus addresses them,

“O ye common keepers of mankind, the best companions of our cares, the suffragans of our prayers and wishes, “most powerful” ambassadors with God, etc.:”

and elsewhere<sup>f571</sup> he prays,

“that God would keep the church unmoved, and fortified with the great towers of the martyrs;”

so Chrysostom<sup>f572</sup> calls them patrons and protectors. Or, “with God he shall honour”<sup>f573</sup>; these along with him, or besides him; these shall be the objects of religious worship and honour, as they are: and that “in his estate”; or in his room and stead, that is, of the true God, our Lord Jesus

Christ, the only Mediator between God and man; and yet angels and departed saints are set up as mediators in his stead:

*and a god whom his fathers knew not shall he honour*; the host, the wafer, the breaden god, made a god by the words of a muttering priest; this is such a god as the apostles, and Peter particularly, from whom the popes of Rome pretend to, derive their succession, never knew, nor once dreamed of; and yet this is received as a god, bowed unto, and worshipped, and honoured:

*with gold, silver, and with precious stones, and pleasant things*; with rich and costly ornaments, with which the pyxis or box, in which it is carried in procession, is adorned.

**Ver. 39.** *Thus shall he do in the most strong holds with a strange god*, etc.] Or, “in the strong holds of Mahuzzim”<sup>f574</sup> that is, in the temples, churches, and chapels, dedicated to angels and departed saints; deck and adorn their images with gold, silver, precious stones, and with desirable things, which is notorious; as well as commit the grossest idolatries with this strange breaden god; which they hold up in such places, cringe and bow to, and pay all religious worship and adoration to it:

*whom he shall acknowledge, and increase with glory*; as really God; the wafer being transubstantiated into the very body and blood of Christ, as is said; and own it as such, as very God, and heap religious honour and glory upon it, which is due to Christ:

*he shall cause them to rule over many*; that is, the Mahuzzim, the departed saints; one shall rule over England, and be the patron and defender of it, as St. George; another over Scotland, as St. Andrew; another over Ireland, as St. Patrick; another over France, as St. Dennis; another over Spain, as St. James:

*and shall divide the land for gain*; or “price”<sup>f575</sup>; the whole Romish jurisdiction, all antichristian states, which are divided among those tutelar saints; each of them have their proper country assigned them they are to defend; but this is not done without gain arising to the pope of Rome from those countries, as by firstfruits, annates, Peter’s pence, etc.

**Ver. 40.** *And at the time of the end*, etc.] At the end of the time appointed of God, when antichrist is arrived to the height of his power and authority:

*shall the king of the south push at him*; not Philometor king of Egypt; nor is Antiochus meant in the next clause by the king of the north; for, after he was required by the Romans to quit the land of Egypt, there was no more war between him and the king of Egypt; rather therefore the Saracens are meant by the king of the south, as Mr. Mede<sup>f576</sup> and Cocceius think, who came from the south, from Arabia Felix: and so Gravius interprets it of the king or caliph of the Saracens, and his successors; who, extending their empire through Asia and Africa, repressed the attempts of the Roman antichrist affecting primacy in the east; and this way goes Mr. Mede, who takes them to be the same with the locusts in (~~Rev~~ Revelation 9:3), that distressed antichrist:

*and the king of the north shall come against him like a whirlwind*; not Antiochus, as before observed; but either emperors, kings, and Christian princes, the chief of which was Godfrey of Bullain, who was crowned king of Jerusalem, as Cocceius: or the Turks, as Jacchiades, so Mr. Brightman on the place, and Mr. Mede; who were originally Tartars or Scythians, and came from the north, the same with the horsemen at Euphrates, (~~Rev~~ Revelation 9:15,16), who also came against antichrist; for he seems to be the “him” they both came against; both the king of the south, and the king of the north, the two woes that came upon Christendom the Saracens are the first woe, and the Turks the second; and who chiefly afflicted the antichristian states, and came like a whirlwind upon them, suddenly, swiftly, and with great rapidity and force:

*with chariots, and with horsemen, and with many ships*; which well agrees with the Turks, whose armies chiefly consist of horse:

*and he shall enter into the countries, and shall overflow, and pass over*; into the countries belonging to antichrist; particularly the Greek or eastern empire; which they overran like a flood, seized it for themselves, and set up an empire for themselves, which still continues; as well as entered into some parts of Europe, and did much damage.

**Ver. 41.** *He shall enter also into the glorious land*, etc.] The land of Israel, as the Syriac version expresses it; or the land of Judea, which the Turk entered into, and got possession of, and still retains, notwithstanding all the attempts made by the European princes to get it out of his hand:

*and many countries shall be overthrown*; of which the eastern empire listed as Bithynia, Mysia, Lycaonia, Phrygia, and Carlo, and to the Hellesport and

the Euxine sea, conquered by Ottoman and his son Urchenes; Callipolis, Hadrianople, by Amurath; Thessalia, Macedonia, Phocis, Mysia, and Bulgaria, by Bajazet; and at last Constantinople itself by Mahomet the second, which put an end to the eastern empire: though perhaps those countries and places may be here more especially meant which lay near Judea, and fell into the hands of the Turk when that did; as Comagene of Syria, Antioch, Damascus, Tripolis, Berytus, Sidon, and all Palestine, and all the sea coast to Egypt:

*but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon*; by which according to Jerom is meant Arabia, left untouched by him; so Mr. Mede interprets them of Arabia and Petraea, which some of the above people formerly inhabited, as Jacchiades observes; and which Arabians were never subdued by the Turks, but are independent of them to this day; yea, the Turks pay a yearly tribute to them for the passage of their pilgrims to Mecca, as well as pay for the canyons that pass through their country, as is affirmed<sup>f577</sup> by modern travellers; and yet it may be observed that these countries did not escape Antiochus, who particularly took Rabbath, the metropolis of Ammon.

**Ver. 42.** *He shall stretch forth his hand also upon the countries*, etc.] Before mentioned, and take possession of them and rule over them, as the Turk does to this day:

*and the land of Egypt shall not escape*; the hands of the Turk by whom it was taken from the Mamalucs; and is now a province of the Turkish empire, and governed by a Turkish basha, with twenty four princes under him<sup>f578</sup>. This was not true of Antiochus, who, after he had been checked by the Romans, never entered into Egypt, and much less became master of it, as the Turk now is.

**Ver. 43.** *But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt*, etc.] The land of Egypt, as it is a very large, so a very rich country, abounding with gold, silver, and precious things; all which came into the hands of the Turk along with it; for when Selim, the ninth emperor of the Turks, conquered the Mamalucs he caused five hundred of the chiefest Egyptian families to be transported to Constantinople; as likewise a great number of Mamalucs' wives and children, besides the sultan's treasure, and other immense riches<sup>f579</sup>.

*And the Lybians and the Ethiopians shall be at his steps*; at his command and pleasure; shall follow him, being taken captive, or go where he orders them; that is, in all things shall be obedient to him. So we find that these very people will be in the army of Gog or the Turk, when he shall march against the land of Judea, to recover it from the Jews, when possessed of it, (<sup>38:5</sup>Ezekiel 38:5). These people, the Africans and Ethiopians, are near to Egypt, and therefore mentioned with it, and never were under the power of Antiochus, as Jerome observes; but are now subject to the Ottoman empire, and make a part of it; which is a very strong evidence of the Turk being the king of the north here spoken of.

**Ver. 44.** *But tidings out of the east and out of the north shall trouble him,* etc.] This and the following verse respect times and things yet to come, and the interpretation of them is not so certain: perhaps this clause may have a regard to the news brought to the Turk, of the Jews, upon their conversion, being about to return to their own land, from the eastern and northern parts of the world, where they chiefly are at this day; which will greatly alarm him, since their land is part of his dominions: or it may be, out of the east may come tidings of some commotions and disturbances in the eastern part of the world, as Tartary, etc. which he may fear would be of bad consequence to the Ottoman empire; and news out of the north, of the northern Christian princes preparing to assist the Jews in the repossession of their country; all which may give him great uneasiness.

*Therefore he shall go forth with great fury to destroy, and utterly to make away many*; hearing the Jews are preparing to return to their own country, or that they have got possession of it, he will be provoked to the last degree, and raise a prodigious army, and march out of his own land with them to Judea;

*and will come like a storm*, with the utmost rage and fury, and like a cloud for number, and threaten utter ruin and destruction to the nation of the Jews; this will be his end in view in coming out, but he will not be able to accomplish it; of all which (see <sup>38:2-12</sup>Ezekiel 38:2-12), where the Turk, and this expedition of his, are prophesied of, and where he goes by the name of Gog.

**Ver. 45.** *And he shall plant the tabernacles of his palace,* etc.] Or “pavilion”<sup>f580</sup>; the tents for his princes and generals that come with him; which shall be placed about his own, and where he will think himself safe and secure, and sure of victory. Symmachus renders the words, “the tents



of his cavalry”<sup>f581</sup>; or the stables of his horses; which agrees well enough with the Turks, whole cavalry is usually very large, their armies chiefly consisting of horsemen; such he shall bring into the land of Judea, and place them as after mentioned, as if he had got the day, and had obtained a settlement. The word used has the signification of covering and clothing; hence some translate it, “the tents of his curtain”<sup>f582</sup>; tents covered with curtains or veils, such as the tents of kings, generals, and principal officers, were covered with, distinguished from others by the splendour and magnificence of them. It seems to be derived from the same root as the ephod, a curious garment wore by the high priest among the Jews; hence Saadiah interprets it here a covering figured and wrought very artificially; and it is by some rendered “the tents or tabernacles of his tunic or clothing”<sup>f583</sup>. And it is an ingenious conjecture of a learned man of our own country<sup>f584</sup>, that it may refer to an ancient custom of the Roman emperors, who used before a battle to have a scarlet coat spread over their tents, or hung up upon a spear, to give notice of it, as appears from Plutarch, Isidore, and others; and so this furious enemy of the church of God is here represented as setting up his bloody flag or ensign, and preparing for battle, threatening with utter desolation and destruction. And this will be

*between the seas, in the glorious holy mountain*; in the mountain or mountains of the land of Israel, upon which it is certain Gog or the Turk shall come, and there he shall fall, (<sup><384D></sup>Ezekiel 39:2-5), particularly the mountains about Jerusalem, and more especially Mount Zion, or Moriah, as Jacchiades; on which the temple was built formerly, and was glorious and holy on that account, and for which reason the epithets may be retained; though it will now be glorious and holy, through a glorious and holy people, the Jews, become Christian, residing and worshipping in Jerusalem; whose situation is between two seas, the Mediterranean sea to the west, and the sea of Sodom, or the Syrian or Persian sea, to the east, called the hinder and the former seas in (<sup><384B></sup>Zechariah 14:8). Some take the word **wndpa**, “Apadno”, translated “palace”, for the proper name of a place, Theodoret takes it to be a place near Jerusalem; and Jerom says it was near Nicopolis, which was formerly called Emmaus; where the mountainous parts of Judea begin to rise, and lay between the Dead sea on the east, and the great sea on the west, where he supposes antichrist will pitch his tent: and Porphyry, as he relates, who interprets the whole of Antiochus, places it between the two rivers Tigris and Euphrates; he says that Antiochus went on an expedition against Artaxis, king of Armenia,

and, having slain many of his army, pitched his tent in the place Apadno, which is situated between two large rivers, Tigris and Euphrates; and that he afterwards went to the top of a mountain, in the province of Elymais, the further part of Persia to the east, with a design to rob the temple of Diana; but being discovered by the people was obliged to flee, and that he died with grief in Tabes, a town in Persia: and Father Calmet is of opinion that a place between those two rivers before mentioned is meant, and translates the words thus,

“he shall pitch his tents in Apadno of the two seas;”

or in Padan of two rivers, Mesopotamia, situated between the Euphrates and the Tigris, two large rivers, and justly compared with the sea, particularly for their inundations. Dr. Goodwin<sup>f585</sup> expresses his fears that our British isles are here invaded, which so eminently stand between the seas, and which God has made the eminent seat of the church in these latter days; and his fears would seem to be too well grounded, were the Romish or western antichrist here designed; but the Turk, or the eastern antichrist, is manifestly spoken of, as appears by the context: and the reason why he is so much observed, and so many things said of him, is, because the Jews have, and will have, the greatest concern with him, their country being in his hands; and it is for their sakes chiefly that the whole of this prophecy is delivered out; however, both antichrists, the one and the other, shall come to utter destruction, as follows: “yet he shall come to his end, and none shall help him”; he shall fall upon the mountains of Israel, he and his princes, his generals, and captains, and mighty men; the whole Ottoman empire shall be destroyed, signified by the drying up of the river Euphrates, which is in his dominions, (<sup>f612</sup>Revelation 16:12), and of the vast multitudes that shall come with him, Persia, Ethiopia, Lybia, Gomer, and Togarmah, (<sup>f585</sup>Ezekiel 38:5,6) and the numerous provinces he is master of; none shall be able to help him, or save him from ruin: of the destruction of the Turk, under the name of Gog, (see <sup>f591</sup>Ezekiel 39:1-40:1).

# CHAPTER 12

## INTRODUCTION TO DANIEL 12

This chapter begins with an account of a time of exceeding great trouble to the people of God, who are comforted with the consideration of Michael the great Prince being on their side, and with a promise of deliverance, with the resurrection of the dead, and the glorious state of wise and good men upon that, (<sup>27121</sup>Daniel 12:1-3), and Daniel is ordered to shut up and seal the book of the prophecy, until a time when it should be better understood, (<sup>27124</sup>Daniel 12:4), next follows a question put by an angel to Christ, and his answer to it, with respect to the time of the fulfilment of those wonderful events, (<sup>27125</sup>Daniel 12:5-7). Daniel, not understanding what he heard, asks what would be the end of those things, (<sup>27128</sup>Daniel 12:8) in answer to which he is bid to be content with what he knew; no alteration would be among men; things would be neither better nor worse with them, (<sup>27129</sup>Daniel 12:9,10), a time is fixed for the accomplishment of all, (<sup>271212</sup>Daniel 12:11,12), and it is promised him that he should have rest after death, and rise again, and have his lot and share with the blessed, (<sup>27123</sup>Daniel 12:13).

**Ver. 1.** *And at that time shall Michael stand up*, etc.] The Archangel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jesus Christ; who is as God, as the name signifies, truly and really God, and equal in nature, power, and glory, to his divine Father: “he shall stand up”; which is not to be understood of his incarnation, or manifestation in the flesh, for this refers to times long after that; yet neither of his personal appearance in the clouds of heaven, and standing upon the earth in the latter day; but of his spiritual presence among his people, and protection of them, and continuance with them: this respects the spiritual reigns of Christ, the Lamb’s standing upon Mount Zion, and the 144,000 with him, (<sup>6641</sup>Revelation 14:1), and this will be at that time, when the eastern antichrist, the Turk, will be destroyed; for the words are closely connected with the last verse of the preceding chapter; and when also the western antichrist, the pope of Rome, will come to his end; for, as they rose, so they will fall, much about the same time; and then Christ will rise

and stand up, as the glorious Head of the church, and as a triumphant Conqueror over all his enemies, and take to himself his great power, and reign, and that kingdom which of right belongs to him.

*The great Prince which standeth for the children of thy people*; the King of kings, and Lord of lords, the Prince of the kings of the earth; great in his person, and in his office; great in dignity, power, and authority; who always did, and ever will, stand on the side of the true Israel of God: he espoused their cause very early; he wrought out salvation for them in time; he intercedes for them now in heaven, and will appear to be their patron and defender against all their enemies in the latter day: here it seems to have special regard to the people of the Jews, Daniel's people; whom Christ shall appear unto, and for, in an eminent manner, to convert and save them, help and assist them, protect and defend them.

*And there shall be a time of trouble, such as never was since there was a nation even to that same time*; that is, ever since the world was, from the beginning of it, from the creation of the world; not only from the time that the Jews became a people, which was at their coming out of Egypt, as some understand it, but from the beginning of time; and so our Lord interprets it, who seems to have this passage in view (~~402~~ Matthew 24:21), there have been many great and sore troubles in the world, great confusions in it, and convulsions of it, strange and amazing changes in it; very afflictive and distressing times have been to each of the kingdoms, nations, and cities, which have been entirely overthrown; but never was any like to this; which respects not the distresses of the Jews in the times of Antiochus, or at the destruction of Jerusalem by the Romans; nor does it seem to respect them at all, at least they will have no further share and concern in it, than as they will be in connection with other people, among whom they will be at this time; and it will be to them rather a time of deliverance and salvation than of distress; but it is that time of trial, and hour of temptation, that shall come upon all the world, (~~403~~ Revelation 3:10) as it may concern the church and people of God, it is the last struggle of the beast, of antichrist, at the time of his downfall and ruin, when he will make his last effort; this will be the last persecution of the saints, which will be short and sharp; the slaying of the witnesses, which will affect the whole interest of Christ everywhere; and as this concerns others, it designs the pouring out of the vials of God's wrath upon all the antichristian states, and all those judgments and calamities which will come upon the nations of the world, signified by the harvest and vintage; (see ~~404~~ Revelation 14:14-

20 15:1 16:1), etc.: and this time of trouble, for the nature, quality, and extent of it, will exceed any and all that ever were in the world.

*And at that time thy people shall be delivered;* the Jews, the people of Daniel; these shall be delivered not only from the then present outward troubles, not only from their present captivity and afflictions, but from their spiritual evils; from the bondage of sin, and the captivity of Satan; their disbelief of the Messiah; their confidence in their own righteousness, and attachment to the traditions of their fathers; they shall be turned from their transgressions, and return to the Lord their God, and David their King, and shall be truly converted, and spiritually and eternally saved, (<sup><6125></sup>Romans 11:25,26).

*Every one that shall be found written in the book;* in the book of life, as Jacchiades; in the book of God's eternal purposes and decrees, concerning the salvation of his people by Christ; for it is according to these that God saves and calls men, whether Jews or Gentiles, (<sup><5009></sup>2 Timothy 1:9 <sup><5048></sup>Philippians 4:3 <sup><5823></sup>Hebrews 12:23 <sup><6012></sup>Revelation 20:12,15 21:27).

**Ver. 2.** *And many of them that sleep in the dust of the earth shall awake,* etc.] Which is not to be understood in a figurative and metaphorical, sense, as by R. Jeshuah the Jew, Porphyry the Heathen, and by some Christian writers; neither of the deliverance of the Jews from the troubles of Antiochus, or their present captivity; nor of the spiritual resurrection of them, or others, from their state of infidelity to a profession of the Gospel, which in some is real, in others only hypocritical; but, in a literal sense, of the resurrection of the dead at the last day, which, with respect to the righteous, will take place upon the personal appearance of Christ at first, (<sup><5046></sup>1 Thessalonians 4:16), for, as death is oftentimes compared to “sleep”, in which the senses are bound up, and the body is in a state of inactivity; (see <sup><6111></sup>John 11:11 <sup><6150></sup>1 Corinthians 15:20 <sup><5044></sup>1 Thessalonians 4:14), so the resurrection from the dead is expressed by awaking out of sleep, when the body shall rise fresh and vigorous, in full health and strength, as a man out of a comfortable sleep; (see <sup><4975></sup>Psalms 17:15 <sup><2359></sup>Isaiah 26:19). The word “many” is used, either because, as all will not sleep, so all will not be awaked; there will be some that will be alive and awake at Christ's coming, (<sup><6156></sup>1 Corinthians 15:51 <sup><5047></sup>1 Thessalonians 4:17), or, as it signifies, a multitude, (<sup><4970></sup>Psalms 97:1) and so here the innumerable multitude of the dead, who are afterwards distributively considered; and indeed the word is sometimes used for “all”; (see <sup><6155></sup>Romans 5:15,19):

*some to everlasting life*; to the enjoyment of everlasting life and happiness with Christ in the world to come; a phrase often used in the New Testament, though never before in the Old; expressive of that felicity and bliss which the saints enjoy in heaven after this life is over, first in the separate state of the soul, and then, at the resurrection, in soul and body, and of the everlasting continuance of it; they that shall enjoy this are those that are written in the Lamb's book of life, or are ordained unto eternal life; who are redeemed by the blood of Christ, regenerated by his Spirit and grace, justified by his righteousness, adopted into the family of God, are heirs of God, and joint heirs with Christ; these are the dead in Christ, which rise first:

*and some to shame and everlasting contempt*; wicked men, who lived in a course of sin in this world, without any remorse or shame; but, when they shall rise from the dead, they will rise with all their sins upon them, and with a full conviction of them in their consciences; and will be ashamed of them, and to appear before God the Judge of all; and will be had in contempt by the Lord, by elect angels, and all good men; and this reproach shall never be wiped off; (see <sup>2764</sup>Isaiah 66:24). Our Lord seems manifestly to have respect to this passage, when he speaks of men coming out of their graves at the last day, "some unto the resurrection of life, and others unto the resurrection of damnation", (~~413~~John 5:28,29) and upon these words it may well be thought the Apostle Paul grounded his faith of the resurrection of the dead, both just and unjust, (~~4015~~Acts 24:15), and though the resurrection of both is spoken of here and elsewhere together, yet it will be at distinct periods of time; the resurrection of the just at the beginning of the thousand years, and that of the wicked at the end of them, (~~6015~~Revelation 20:5,6), between which will be the intermediate state of the saints dwelling with Christ on earth; where they will be favoured with his presence, and the rewards of his grace, to which the following verse has respect.

**Ver. 3.** *And they that be wise shall shine as the brightness of the firmament*, etc.] That are wise, not in things natural and civil, but in things spiritual; who are wise unto salvation; that are wise to know themselves, their state and condition by nature; their impurity and impotence; the insufficiency of their own righteousness; the exceeding sinfulness of sin, and the dangerous circumstances they are in; that are wise to know Christ, and him crucified; to believe in him, and trust in him for everlasting life and salvation: these at the resurrection shall shine, both in body and soul; their

bodies shall be fashioned like to the glorious body of Christ; their souls shall be filled with perfect light and knowledge, and be completely holy, without any sin upon them; and this light and glory that will be upon both soul and body will be like the brightness of the heavens when the sun is risen; yea, it will be like the brightness and glory of the sun itself, as our Lord affirms; having, as it seems, respect to this passage, (<sup><013></sup>Matthew 13:43). Some render it, “they that instruct”<sup>f586</sup>; or make others wise, and so restrain it to ministers of the word; but the more general sense is best; and, besides, they are more particularly described in the next clause:

*and they that turn many to righteousness as the stars forever and ever*; or, “that justify many”<sup>f587</sup>; that teach the doctrine of a sinner’s free justification by the righteousness of Christ; that lead and direct souls sensible of sin, and of the weakness of their own righteousness, to the righteousness of Christ, as being that only which justifies before God; otherwise it is God alone that justifies men, by imputing the righteousness of his Son unto them: but these show men the way of justification, or that which God takes to justify sinners; and this being the principal doctrine of the Gospel, they are denominated from it; and no man deserves the name of a Gospel minister that does not preach it, though this is not all that they preach; they preach all other doctrines of the Gospel in connection with it, and also instruct men thus justified to live soberly, righteously, and godly: now, as these are stars in the church of Christ below, who receive their light from Christ the sun of righteousness, and communicate it to his people; so they will continue stars in the Millennium state, and appear exceeding glorious, having the glory of God and Christ upon them, and not only then, but to all eternity. These words are applied to the days of the Messiah by the Jews<sup>f588</sup>.

**Ver. 4.** *But thou, O Daniel, shut up the words*, etc.] Of the book, in which he had wrote the visions and prophecies delivered to him: this he is bid to “shut up”, to keep it from the common and profane people, who would only burlesque it; and to keep it to himself, as a peculiar treasure committed to his care; and though it was not kept from the saints and people of God, from their reading it, yet he was not to interpret and explain it to them; it was to remain a secret until the time of its accomplishment was come, or, however, near at hand; so that this denotes the obscurity of the prophecy, and the great difficulty of understanding it; it being like a book that is shut and sealed, as follows, (see <sup><013></sup>Revelation 5:1-5):



*and seal the book, even to the time of the end;* till the time comes appointed for the fulfilment of it, which shows that it reached to times at a great distance; that till these times were come, or near, it would be as a sealed book, and yet the accomplishment of it would be sure and certain, as what is sealed is:

*many shall run to and fro, and knowledge shall be increased;* that is, towards the end of the time appointed, many persons will be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another; spiritual things with spiritual, in order to obtain the mind of Christ; will peruse carefully the writings of such who have gone before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things: and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased; and things will appear plainer the nearer the accomplishment of them is; and especially when accomplished, when prophecy and facts can be compared together: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelic truths and doctrines, will be abundantly enlarged at this time; and the earth will be filled and covered with it, as the sea with its waters; (see <sup><2310></sup>Isaiah 11:9 <sup><3124></sup>Habakkuk 2:14).

**Ver. 5.** *Then I Daniel looked, and, behold, there stood other two,* etc.] Other two angels, besides the man clothed with linen, (<sup><2713></sup>Daniel 12:6) or rather besides the angel who had given Daniel the long account of things that were to come to pass, in the preceding chapter, and the beginning of this; whom Daniel, being attentive to that account, had not observed before; but now, that being finished, he looks about him, and takes notice of those other two who were standing, being ministering spirits to Christ, and ready to execute his orders:

*the one on this side of the bank of the river, and the other on that side of the bank of the river;* Hiddekel or Tigris, as appears from (<sup><2708></sup>Daniel 10:4). The reason of this position was chiefly on account of Christ, the man clothed with linen, who stood upon or above the water of the river, in the midst of it; and to show that they were waiting upon him, and ready to go every way he should send them to do his will; and also on account of Daniel, that he might hear what was said, whether to Christ, or to one another; since, being at such a distance, their voice must be loud; and



indeed the design of all that follows to the end of the chapter is to inform him, and by him the church and people of God in all future ages, of the time and end of all these things before delivered in the prophecy.

**Ver. 6.** *And one said to the man clothed with linen,* etc.] One of the angels on one side of the bank of the river spoke to Christ, who appeared in a human form, as a presage of his future incarnation; and as clothed in linen, expressive of his priestly office, and of his purity and holiness, which qualified him for it; (see Gill on “<sup>27016</sup>Daniel 10:6”). Which of the angels it was that spake is not said, or on which side of the river he stood; very probably each of them spake in their turn, and joined: in the same request to Christ:

*which was upon the waters of the river:* or above<sup>f589</sup> them; denoting his power and dominion over men, kingdoms, and nations, sometimes signified by waters, and even over those the most tumultuous and raging:

*how long shall it be to the end of these wonders,* these wonderful things before predicted, concerning the state and condition of the people of God, their troubles and afflictions, the fall and ruin of antichrist, and the glorious things that shall follow upon that: angels, as they are inquisitive creatures, and pry into the mysteries of grace, so into those of Providence; especially such as concern the church of God, for whom they have a great regard; of the secrets of which they have no knowledge until revealed unto them; though this question seems to be put not so much for their own sakes as for the sake of Daniel, who was present, but had not that courage and presence of mind as they had; nor could use that freedom with Christ as they did, at least at first, till encouraged by their example.

**Ver. 7.** *And I heard the man clothed in linen, which was upon the waters of the river,* etc.] Christ, as he appeared in a human form, and as the High Priest our profession, and as the Mediator that has power over all flesh; so he pronounced articulate sounds with a human voice, and so loud, clear, and distinct, that Daniel could hear every word he said, and for whose sake it was said:

*when he held up his right hand and his left hand unto heaven;* the lifting up of the right hand is a gesture used in swearing, and the lifting up of both hands is either for the greater solemnity of the action, or with respect to the two angels that stood one on one side of him, and the other on the other, that both might be eyewitnesses of this solemn affair; though lifting

up both hands is often a prayer gesture, and there may be a mixture of both in this action, of both praying and swearing; Christ, as the High Priest, intercedes for his church and people, that their faith fail not till the end of their troubles comes:

*and sware by him that liveth for ever*; by the living God, the immortal One, who only hath immortality. Maimonides<sup>f590</sup> interprets it, “by the Life of the world”; that is, by God, who is the Life of the world, that gives life and being to all creatures; all live, and move, and have their being in him, and so is greater than all, and by whom an oath is only to be taken. Christ, as man, swears by his divine Father, who, as such, was greater than he; though, if we understand it of God, Father, Son, and Spirit, the one, only, true, and living God, there is no impropriety in Christ’s swearing by himself the living God, which is a character he sometimes bears; (see ~~scrib~~ Hebrews 3:12 6:13), what he here swears to is,

*that it shall be for a time, times, and an half*; that it would be so long to the end of these wonderful things; or that the troubles of the church would last so long, and, at the end of that date here fixed, a glorious scene would open, and amazing things appear, to the great joy and comfort of the saints. “Time” signifies a prophetic year, or 360 years; and “times” two prophetic years, or 720 years; and half a time half a prophetic year, or 180 years, in all 1260 years; which is the exact date and duration of the reign of antichrist, of the church’s being in the wilderness, and of the witnesses prophesying in sackcloth, and of the treading under foot the holy city, expressed both by 1260 days, and by forty two months, which are the same; see (~~scrib~~ Revelation 11:2,3 12:8,14 13:5):

*and when he shall have accomplished to scatter the power of the holy people*: that is, either, “when he (God) shall have finished the scattering the power of the holy people”, the Jews; when the dispersion of them, who were formerly a holy people to the Lord, and shall be so again, will be over; and they shall be gathered out of all nations where they have been dispersed, and, being converted, shall return to their own land: or, “when he” (antichrist) “shall have done scattering”, the church and people of God in general; when his wars with the saints, and victories over them, will be ended; and particularly when the slaying of the witnesses will be over, at which time there will be a great scattering of the saints; they will be as sheep without a shepherd, their pastors being smitten, slain, or removed

into corners; all which things will be fulfilled about the end of the date before mentioned:

*and then all these things shall be finished*; or, as the same glorious Person explains it, “time will be no longer, and the mystery of God will be finished”, (<sup>6016</sup>Revelation 10:6,7), the time of antichrist’s reign, and of the troubles of the church, and the witnesses’ prophesying in sackcloth, will be protracted no longer than the time, and times, and half a time, or the 1260 days, or forty months, that is, 1260 years; then all the afflictions of the church will be at an end, and glorious times will succeed, as before spoken of; the spiritual reign of Christ, the first resurrection, and the Millennium, in their order.

**Ver. 8.** *And I heard, but understood not*, etc.] Daniel heard what Christ said, in answer to the angel, but he did not understand the meaning of it, which he ingenuously confesses; he did not understand what was meant by “time”, and “times”, and “half a time”; what kind of time this was, and when and how it would end, and which he was very desirous of knowing:

*then said I, O my Lord, what shall be the end of these things?* he applied not to the angel that put the above question, but to the man clothed with linen; to Christ, whom he perceived to be a divine Person, a Person of dominion, power, and authority, superior to angels, and his Lord and God; and who only could resolve the question he puts, which is somewhat different from that of the angel’s, (<sup>27136</sup>Daniel 12:6), that respects the length of time, to the accomplishment of these things; this the quality at the end of them, what kind of end they should have; or what the signs, symptoms, and evidences of the end of them, by which the true end of them might be known. Mr. Mede renders it, “what are these latter times?” perhaps it might be rendered better, “what is the last of these things?”<sup>f591</sup> what is the last thing that will be done, that so it may be known when all is over?

**Ver. 9.** *And he said, go thy way, Daniel*, etc.] About thy business; attend to civil affairs, the affairs in which he was concerned in the king’s court, and ask no more questions concerning this matter; but be content with the prophecies that have been delivered to thee, and with what knowledge thou hast of them: or he is bid to go and write in a book the several visions he had seen, and the predictions related to him; that he might read them, and meditate on them at his leisure, and transmit them to future posterity, for their use: or go the way of all flesh, prepare for death and eternity; for in the present state he was not to expect a full revelation of these things; but

should rest satisfied with what he knew, and assure himself with the full performance of them, and that he should have his share of the blessed times in the Millennium, and of the ultimate glory, as in (<sup>2713</sup>Daniel 12:13).

*For the words are closed up, and sealed till the time of the end;* that is, till the time comes, or draws near, that they shall be accomplished; till then they would not be clearly understood, but remain in a great measure dark and obscure, though sure and certain: it is suggested they would not always remain so; time is the best interpreter of prophecy, and, the nearer the time of the accomplishment of it is, the clearer it appears, things leading the way to it being gradually fulfilled; but clearest of all when it is accomplished; then it is no more shut and sealed, but open and manifest; (see Gill on <sup>2714</sup>Daniel 12:4”).

**Ver. 10.** *Many shall be purged, and made white, and tried,* etc.] Though Christ does not give, in plain, clear, and explicit terms, an answer to the above question, when, and how, and what would be the end of the church’s troubles and afflictions; yet he here points out the use of them, which for the present should be chiefly attended to; and, when duly considered, would be a means of causing the saints to endure them with more patience and cheerfulness: many should be hereby made more pure and holy, and more free from their spots, their chaff, and their dross; their corruptions, and the power of them, weakened; their graces tried, and become more bright and shining; and they themselves a greater ornament to the religion they profess: hereby they should be “purified”, or cleansed from the chaff of their sins; or be separated, as the chaff is by the fan, from hypocrites and ungodly men, who would not be able to endure persecution for the sake of the Gospel: and “be made white”; as cloth is by the fuller; freed both from their own spots in their garments, being led to the blood of Christ to wash their garments, and make them white therein; which afflictions may be the means of guiding them to, under the direction of the blessed Spirit; and from such persons who were spots in their feasts of love: and “be tried”, as gold and silver in the furnace, and so be rid of their own dross, and of the wicked of the earth, who are like unto it; see the note on (<sup>2715</sup>Daniel 11:35).

*But the wicked shall do wickedly;* go on in a course of sin, and be never the better for the afflictive dispensations of Providence; these either mean formal professors, that turn apostates from the faith, and become openly wicked livers; or the profane world in common; and particularly furious

persecutors of the saints: such as each of these there will be till the end of things come; (see <sup><621></sup>Revelation 22:11):

*and none of the wicked shall understand*; neither the doctrines of the Gospel spiritually and experimentally; nor the providences of God, and what he is doing in the world; and particularly not the prophecy of this book, and especially what has been just delivered:

*but the wise shall understand*; more or less of each of these things, such as are wise unto salvation; that search the Scriptures, seek to God by prayer, and are much in meditation, and make use of every help for the understanding of divine things, and even of these prophecies; and especially towards the close of time, as the accomplishment of them draws near.

**Ver. 11.** *And from the time that the daily sacrifice shall be taken away*, etc.] This is in part an answer to the above questions, as they relate to the end of things: some dates are given, by which it might in general be known when and how these things would end: and these dates begin with the removal of the daily sacrifice; that is, the doctrine of atonement and satisfaction for sin by the sacrifice of Christ, the antitype of the daily sacrifice under the law; this was taken away by antichrist, when he got to his height; when he established the doctrine of works, and opposed the merits of men to the merits of Christ, and his own pardons, indulgences, penances, etc. to the satisfaction of Christ:

*and the abomination that maketh desolate*; image worship; the abomination of the Mass, and other acts of idolatry and superstition:

*there shall be a thousand two hundred and ninety days*; from the beginning of the reign of antichrist to the end of it are one thousand two hundred and sixty days or years, or forty two months, which is the same, according to (<sup><635></sup>Revelation 13:5), here thirty days or years are added, which begin where the other end, and is the time allotted for the conversion of the Jews, and other things, making way for the kingdom of Christ; and which the reign of antichrist was an hinderance of, but should now immediately take place.

**Ver. 12.** *Blessed is he that waiteth, and cometh to the one thousand three hundred five and thirty days.*] Which is an addition of forty five days or years more, beginning at the end of one thousand two hundred and ninety, and make up this sum; during which time the vials will be poured out upon all the antichristian states, and the Turkish empire be destroyed, and all the

enemies of Christ and his church removed, and clear way made for the setting up of his kingdom in the world in a more visible and glorious manner; and therefore happy is the man that will be found waiting for these times, and live to enjoy them. There are various ways taken in the computation and application of these one thousand three hundred and thirty five days by Jews and Christians. Lipman<sup>f592</sup> the Jew makes them to be the same with “time”, and “times”, and “half a time”, (<sup>דניאל</sup>Daniel 12:7), “time” he supposes, designs the space of four hundred and eighty years, from the Israelites going out of Egypt to the building of the first temple; times the space of four hundred and ten years which is as long as that temple stood; and “half a time” half of these two spaces, that is, four hundred and forty five years; all which make up one thousand three hundred and thirty five; but strange it is that time should signify a larger space than “times”. Much more ingenious is the computation of Jacchiades on the text, who makes the account to describe the space of time from the days of Daniel to the end of the world. He supposes there were three thousand three hundred and ninety one years, from the beginning of the world to Daniel; he then takes and joins the one thousand two hundred and ninety days in the preceding verse, which he understands of years with the one thousand three hundred and thirty five days or years in this, which make together two thousand six hundred and twenty five; and, added to the above, the whole is six thousand and sixteen years; which agrees with the opinion of Elias, in the Talmud<sup>f593</sup>, that the world shall stand six thousand years. Many Christian interpreters<sup>f594</sup> apply it to the times of Antiochus; and reckon them thus, understanding them of days; and not years; from the time of his taking away the daily sacrifice, to the restoration of it by Judas Maccabaeus, were three years and a half and some days, in all one thousand two hundred and ninety, as in the preceding verse; during which time the temple was profaned by idolatrous worship, the altar demolished, and the daily sacrifice ceased, and was a time of great distress with the Jews; and which, though greatly alleviated by the success of Judas, yet their calamities were not over until the death of Antiochus, which happened forty five days after; and these, added to the above number, make one thousand three hundred and thirty five days; at the close of which it was happy times with them, being delivered from so cruel and powerful an enemy; and therefore blessed were they that waited and came to this time. This passage Mr. Brightman applies to the Turkish empire; and thinks that time, and times, and half a time; (<sup>דניאל</sup>Daniel 12:7), measure the space of the power of that empire; “time” signifying one hundred years;

“times” two hundred years; “half a time”, fifty years; in all three hundred and fifty years; which added to one thousand three hundred, when that empire began, the date ends in one thousand six hundred and fifty, when he supposes, it would begin to decline; to which, if you add forty five days or years, as here, it will bring it down to one thousand six hundred and ninety five, when he thought it would be utterly extinct; but time has shown this to be a mistake. Mr. Mede<sup>f595</sup> thinks these numbers are to be reckoned from the profanation of the temple by Antiochus; and that the first number, one thousand two hundred and ninety, ended in the year of Christ one thousand one hundred and twenty three, when antichrist was come to his height, and was discerned by many to be the person that was prophesied of as such; and the latter number, one thousand three hundred and thirty five ended in the year of Christ one thousand one hundred and sixty eight, when the Waldenses, Albigenses, and others separated from the church of Rome as antichristian, upon which violent persecutions were raised upon them: but then not happy, but miserable times, followed on these; unless this blessedness spoken of is to be applied to the martyrs that died for the sake of Christ, as in (~~f643~~ Revelation 14:13). Another learned man<sup>f596</sup> was of opinion that these numbers are to be counted from the destruction of Jerusalem by Titus Vespasian, A.D. 71, from whence the first number fell on the year 1361, at which time the school at Prague was founded by Charles king of Bohemia, and the errors and tyranny of antichrist began to be openly opposed by the same; and the second number ended in the year 1406, when the light of the Gospel broke out more clearly; so that the angel here pronounces those blessed who overlived these first seeds of the Gospel being brought to light; but something of great importance and cause of more joy, is here intended. Wherefore, upon the whole, it seems best to interpret these numbers as at first, of the date of the reign of antichrist, and as showing the full and certain end of it; when there will be blessed times, halcyon days indeed!

**Ver. 13.** *But go thou thy way till the end be*, etc.] Prepare for death and expect to be under the power of it, to lie in the grave, till the end of the world, until the resurrection morn:

*for thou shalt rest*; from all toil and labour, from all sin and sorrow; his body in the grave, his soul in the bosom of Christ: and stand in thy lot at the end of the days; signifying that he should rise again from the dead, have his part in the first resurrection, his share of the glory of the Millennium state, and his portion in the heavenly inheritance of the saints; the antitype

of Canaan, which was divided by lot to the children of Israel: and, in the faith and hope of this, it became him to be contented and satisfied; believing the accomplishment of all that had been shown him, and looking for the blessedness which was promised him. Agreeable to which is the paraphrase of Jacchiades;

“but thou, O Daniel, go to the end of thy life in this world; and, after thou art dead, rest in the rest of paradise; and at the end of days thou shall stand and live in the resurrection of the dead, and shall enjoy thy good lot in the world to come”



# FOOTNOTES

- ft1 -- Antiqu. l. 10. c. 10. sect. 1.
- ft2 -- Comment. in Dan. i. 5.
- ft3 -- Pseudo-Epiphani, de Vit. Prophet. c. 10.
- ft4 -- Contra Haeres. haeres. 55.
- ft5 -- T. Bab. Bava Bathra, fol. 15. 1.
- ft6 -- Antiqu. l. 10. c. 10. sect. 7.
- ft7 -- Moreh Nevochim, par. 2. c. 45.
- ft8 -- T. Bab. Megillah, fol. 3. 1.
- ft9 -- Bereshit Rabba, sect. 98. fol. 84. 4.
- ft10 -- R. Nehumiah apud Grotium, de Ver. Relig. Christ. I. 5. sect. 14.
- ft11 -- Ibid. ( Antiqu. l. 10. c. 10. sect. 7.) ut supra.
- ft12 -- Calmet's Dictionary, in the word "Daniel".
- ft13 -- Apud Schickard. Not. in Purim.
- ft14 -- Itinerar. p. 86.
- ft15 -- Seder Olam Rabba, c. 25. in principio.
- ft16 -- Annales Vet. Test. A. M. 3398.
- ft17 -- Scripture Chronology, p. 676.
- ft18 -- Nat. Hist. l. 5. c. 24.
- ft19 -- Geograph. l. 5. c. 18.
- ft20 -- Apud Joseph. Antiqu. l. 1. c. 4. sect. 3.
- ft21 -- **wyhl a tyb** "domum deorum suorum", Cocceius, Michaelis.
- ft22 -- Clio, sive l. 1. c. 199.
- ft23 -- Ibid. c. 181.
- ft24 -- Biblioth. l. 2. p. 98. Ed. Rhodoman.
- ft25 -- Clio, sive l. 1. c. 183.
- ft26 -- Biblioth. I. 2. p. 98.

- ft27 -- Apud Joseph. Antiqu. l. 10. c. 11. sect. 1.
- ft28 -- Vid. Rollin's Ancient History, vol. 2. p. 70. and Universal History, vol. 4. p. 409.
- ft29 -- Onomast. Sacr. p. 752, 753.
- ft30 -- **hkwl mh [ rzmw**, so **w** is sometimes rendered; see Noldius. p. 276.
- ft31 -- **µymtrp** "ex Graeca voce" **πρωτος**, Grotius, Junius.
- ft32 -- **µwam** "quidquam quod obstet", Gussetius.
- ft33 -- Histor. l. 6. c. 5.
- ft34 -- Politic. l. 4. c. 4. tom. 2. p. 224.
- ft35 -- Present State of the Ottoman Empire, B. 1. c. 5. p. 13.
- ft36 -- **t [ d y [ dyw** "et scientes scientiam, Pagninus, Montanus, intelligentes scientiam", Calvin.
- ft37 -- **ˆwçl w rps** "librum et linguam", Jo. Henr. Michaelis.
- ft38 -- Smegma Oriental. l. 1. c. 3. p. 35.
- ft39 -- Bereshit Rabba, sect. 74. fol. 65. 4.
- ft40 -- Xenophon. Cyropaedia, l. 7. c. 23.
- ft41 -- Polymnia, sive l. 7. c. 63.
- ft42 -- Geograph. I. 2. p. 58.
- ft43 -- Ibid. l. 16. p. 507.
- ft44 -- Vid Euseb. Praepar. Evangel. l. 1. p 38. & l. 9. c. 41. p. 456.
- ft45 -- Onomast. Sacr. p. 924.
- ft46 -- **µkl ygk** "secundum captivitatem vesture", Gejerus; "in captivitate vestra; sic quidam legunt cum" **b**, Vatablus.
- ft47 -- The word is only used in this place; but in the Arabic language <Arabic> "gil" is an age or generation, as in the Arabic version of Gen. vi. 9. Matt. i. 17. and xxiii. 36. Luke xi. 50, 51. So, in the Talmudic language, **wl yg ˆb** is one that is born in the same hour, and under the same planet, as the gloss explains it in T. Bab. Bava Metzia, fol. 27. 2.

- ft48 -- So Hottinger, who says the word in the Arabic language signifies a nation or country; and renders the words, “qui secundum nationem et gentem vestram”, Smegma Orientals, l. 1. c. 7. p. 134.
- ft49 -- **μυρ**[z see Gen. xl. 6. 2 Chron. xxvi. 19. 1 Kings xx. 43. and xxi. 4. Prov. xix. 3. 12. so Ben Melech.
- ft50 -- Onomast. Sacr. p. 600.
- ft51 -- Antiqu. l. 10. c. 10. sect. 2.
- ft52 -- **μυ**[rzh **ἠμ** **απο** **των** **σπερματων**, Sept.; “de seminibus”, Montanus; “de sativis”, Cocceius.
- ft53 -- **μῆλ** [mçyw “auscultans eis”, Junius & Tremellius, Broughtonus; “auscultavit eis”, Pisator, Cocceius.
- ft54 -- **αϞη** “fuit ferens”, Montanus; “auferens”, Piscator, Gejerus; “perseveravit auferre cibum”; Cocceius; “erat capiens”, Michaelis.
- ft55 -- **twdy** **רϞ**[ “decem manibus”, Montanus.
- ft56 -- Herodoti Clio, sive l. 1. c. 107, 108. Justin. e Trogo, l. 1.
- ft57 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 456, 437.
- ft58 -- Herodotus, Clio. sive l. 1. c. 55.
- ft59 -- In Vita Artaxerxis.
- ft60 -- De. Divinatione, I. 1.
- ft61 -- Cyropaedia, l. 8. c. 45.
- ft62 -- Seder Olam Rabba, c. 28. p. 80.
- ft63 -- Antiqu. l. 10. c. 10. sect. 3.
- ft64 -- Apud Joseph. contr. Apion. l. 1. c. 19.
- ft65 -- Concord. Ebr. Part. p. 452. No. 1405.
- ft66 -- Annales Vet. Test. A. M. 3401.
- ft67 -- Chronological Tables, cent. 9.
- ft68 -- Scripture Chronology, p. 677.
- ft69 -- Vid. Juvenal. Satyr. 6. A. Gellii Noet. Attic, l. 1. c. 9. Cicero de Divinatione, I. 1.
- ft70 -- Aelian. Var. Hist. l. 1. c. 32.

- ft71 -- Curtius, l. 6. c. 5.
- ft72 -- **adza ynm atl m** “verbum a me firmum, [vel] firmatum”, Michaelis; “a me decretum et statutum”, L’Empereur.
- ft73 -- Vid. Curtium, l. 7. c. 5. p. 206.
- ft74 -- Vid. Alex. ab Alex. Genial. Dier. l. 3. c. 23.
- ft75 -- Eliac. 2. sive l. 6. p. 366.
- ft76 -- Erato, sive l. 6. p. 72.
- ft77 -- **twnynt δευτερον**, Sept.; “secundo”, Pagninus, Montanus, Junius & Tremellius, Piscator; so Ar.
- ft78 -- **^ynbz ^wtna and[ yd** “quod tempus vos emitis”, Pagninus, Munster; “ementes”, Montanus; “vos tempus redimere”, Junius & Tremellius, Piscator.
- ft79 -- **atçby l [** “super aridam”, Pagninus, Montanus; “super arida”, Cocceius; “super arido”, Michaelis.
- ft80 -- **^yl j qtm aymkj w** “et sapientes interficiebantur”, Pagninus, Montanus, Munster, Piscator, Michaelis.
- ft81 -- **μ[j w aj [ byth** “interrogavit de lege et decreto”, V. L.; “super consilio”, Munster, Calvin; “de eo consilio”, Castalio.
- ft82 -- “Redire fecit consilium et statutum”, Pagninus, Montanus; “reverti fecit”, Michaelis.
- ft83 -- **ayj bj br** “principem carnificum”, Montanus, Grotius.
- ft84 -- **aj yl ç** “dominatori”, Junius &, Tremellius, Piscator, Broughton,
- ft85 -- **l [** “ascendit”, Gejerus.
- ft86 -- Itinerarium, p. 76.
- ft87 -- In Bereshit Rabba, sect. 1. fol. 1, 3.
- ft88 -- Auctor. Yade Moseh in ib.
- ft89 -- Echa Rabbati, fol. 50. 2.
- ft90 -- **atrwbq** “fortitudinem”, V. L. Pagninus, Montanus; “robur”, Piscator.

- ft91 -- **tl m** “verbum”, Junius & Tremellius, Broughtonus, Michaelis; “sermonen”, Pagninus, Montanus; “quod dicit rex”, Cocceius.
- ft92 -- **yrzq** sectores, Cocceius, Gejerus.
- ft93 -- “Fatidici”, Munster, Tigurine version; “qui de homine determinant hoc, vel illo modo ipsi eventurum esse”, Jacchiades.
- ft94 -- **w[ dwhy-hl** “sed ut notificarent”, Pagninus, Montanus; “indicent”, Vatablus.
- ft95 -- “Sed ut interpretatio regi manifesta fieret”, V. L. “eo fine ut indicetur”, De. Dieu.
- ft96 -- **tywh hzh** “videns fuisti”, Montanus, Michaelis; “videns eras”, Vatablus.
- ft97 -- **aygç dj µl x** “imago una grandis”, Pagninus, Montanus; “imago una magna”, Junius & Tremellius, Cocceius; “simulachrum unum magnum”, Michaelis.
- ft98 -- **Psj yd whnmw l zrp yd whnm** “ex illis quidam ex ferro, et excillis quidam ex luto”, Gejerus.
- ft99 -- Opera, tom. 1. in Epitaph. Nepotian. fol. 9. I. ad Gerontiam, fol 32. E. & in Epitaph. Fabiolae, fol. 68. H.
- ft100 -- Prooem. in Comment. in Esaïam. I. 11. fol. 65.
- ft101 -- **tywh hzj** “videns eras”, Montanus, Michaelis.
- ft102 -- Zohar in Gen. fol. 86. 2.
- ft103 -- Pirke Eliezer, c. 11. fol. 12. 2.
- ft104 -- Bemidbar Rabba, sect. 13. fol. 209. 4.
- ft105 -- Tzeror Hammor, fol. 63. 2.
- ft106 -- T. Bab. Shebuot, fol. 35. 2.
- ft107 -- Apud Euseb. Prepar. Evangel. l. 9. c. 41. p. 456.
- ft108 -- Geograp. I. 15. p. 472.
- ft109 -- Exodus Trogo, l. 12. c. 13.
- ft110 -- Nat. Hist. l. 4. c. 10.
- ft111 -- Zohar in Gen. fol. lxxxv. 4.

- ft112 -- Pirke Eliezer, c. 30. fol. 31. 2.
- ft113 -- R. Isaac, Chizzuk Emunah, par. 1. p. 45.
- ft114 -- Adv. Haeres. l. 5. c. 26.
- ft115 -- **akl m [rtb]** “in aula regis”, Grotius.
- ft116 -- Chronological Tables, cent. 10.
- ft117 -- Connexion, etc. par 1. B. 2. p. 87.
- ft118 -- Scripture Chronology, p. 709.
- ft119 -- Clio, sive l. 1. c. 178.
- ft120 -- Bibliothec. Hist. I. 2. p. 98. Ed. Rhod.
- ft121 -- Connexion, etc. par. 1. B. 2. p. 103.
- ft122 -- Geograph. l. 6. c. 3.
- ft123 -- Ibid. l. 5. c. 20.
- ft124 -- T. Bab. Sanhedrin, fol. 92. 2.
- ft125 -- Kabala Denudata, par. 1. p. 671.
- ft126 -- De. Vita Apollonii, l. 1. c. 19.
- ft127 -- Deipnosoph. I. 4.
- ft128 -- Geograph. l. 10. p. 324.
- ft129 -- Hilchot Celim, c. 10. sect. 14.
- ft130 -- In Virgil. Aeneid. I. 11.
- ft131 -- Originum, l. 3. c. 21.
- ft132 -- Euterpe, sive l. 2. c. 109.
- ft133 -- T. Bab. Sanhedrin, fol. 93. 1.
- ft134 -- **adxh** “nunquid desolatio?” Montanus. So Jacchiades, and some in Ben Melech.
- ft135 -- “An certo consilio?” Junius & Tremellius; “sive ex proposito?” Piscator; so Rabbenu Hai in Ben Melech; “an de industria?” Cocceius; “num revera, [vel] studiose?” Michaelis.
- ft136 -- **^ydyt [ ^wkytya ^h** “si futuri estis”, Gejerus.

- ft137 -- **whyl brsb** “cum femoralibus”, Pagninus; so Syr. Ar.; “cum braccis suis”, V. L.
- ft138 -- Expos. Dict. Chald. col. 1022. rad **cyj p**.
- ft139 -- De. Calceis Hebr. l. 2. c. 10. sect 4, 5, 6, 7.
- ft140 -- **hwt** “expavit”, Munster, Piscator, Michaelis; “trepidavit”, Gejerus; so Ben Melech from the Targum on Gen. xxvii. 33; “trepidus”, Junius & Tremellius.
- ft141 -- **μ[j μyç ynm** “a me proponitur edictum”, Junius & Tremellius, Piscator, Broughtonus; “a me positum decretum”, Montanus, Cocceius, Michaelis.
- ft142 -- **j l xh** “prosperare fecit”, Munster; “prosperari jussit”, Junius & Tremellius, Piscator; “prosperos felicesque fecit”, Gejerus.
- ft143 -- **rpç** “pulchrum”, Montanus, Grotius, Gejerus, Michaelis; “deceat me”, Junius & Tremellius.
- ft144 -- **rdw rd μ[** “cum generatione et generatione”, Pagninus, Montanus, Michaelis; “cum omni aetate”, Piscator.
- ft145 -- Joseph. Antiqu. l. 10. c. 10. sect. 6.
- ft146 -- Annales Vet. Test. A. M. 3434.
- ft147 -- Chronological Tables, cent. 10.
- ft148 -- Connexion, p. 92.
- ft149 -- Scripture Chronology, p. 710.
- ft150 -- Connexion, etc. par. 1, B. 2. p. 102.
- ft151 -- **hrçpw** “id est, interpretationem ejus”, Junius & Tremellius, Broughtonus, Michaelis.
- ft152 -- **hyp[** “ramus ejus”, Pagninus, Montanus, Munster, Vatablus; “ramos ejus”, Junius & Tremellius; “rami ejus”, Piscator.
- ft153 -- Lex. Kabalist. in voce **bwya** p. 54, 55.
- ft154 -- **l yj b** “in virtute”, Montanus; “cum robore”, Gejerus; “fortier”, Cocceius, Michaelis; “strenue”, Junius & Tremellius, Broughtonus.

- ft155 -- [bj xy “tingatur”, Pagninus, Montanus, Munster; “intingatur”, Junius & Tremellius; “tingetur”, Piscator, Michaelis.
- ft156 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.
- ft157 -- atI aç “petitio”, Pagninus, Montanus; “postulatio”, Munster; “hoc postulatum”, Junius & Tremellius; “petitio haec”, Piscator.
- ft158 -- μυçna I pç “humliem hominum”. Montanus, Grotius; “humilem inter homines”, Pagninus; “humilem virorum”, Michaelis; “humillimum hominum”, Cocceius.
- ft159 -- Geograph. l. 15. p. 472.
- ft160 -- ÿrrj ÆI “truderis”, Michaelis.
- ft161 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.
- ft162 -- Annales Vet. Test. A. M. 3435.
- ft163 -- Connexion, etc. part. 1. p. 105.
- ft164 -- Chronological Tables, cent. 10.
- ft165 -- I kyh I [ “super palatium”, Vatablus; “super palatio”, Cocceius, Michaelis.
- ft166 -- Apud Euseb. ut supra. (Praepar. Evangel. l. 9. c. 41. p. 457.)
- ft167 -- Connexion, etc. part 1. B. 2. p. 102.
- ft168 -- Biliothec. I. 2. p. 98.
- ft169 -- Ibid.
- ft170 -- Vol. 4. B. 1. ch. 9. p. 409, 410.
- ft171 -- Politic. l. 3. c. 3.
- ft172 -- Nat. Hist. l. 6. c. 26.
- ft173 -- Clio, sive l. 1. c. 178.
- ft174 -- Apud Joseph. Antiqu. l. 10. c. 11. sect. 1. & contr. Allion, 1. 1. sect. 19.
- ft175 -- Apud Euseb. ut supra. (Praepar. Evangel. l. 9. c. 41. p. 457.)
- ft176 -- De. Prophet. Vit. & Inter. C. 10.
- ft177 -- Cateches. 2. sect. 11.



- ft178 -- Apud Bucheim Dissertat. de **μεταμορφώσει** Reg. Nebuchad. in Thesaur. Philol. Dissert. tom. 1. p. 890.
- ft179 -- Melpomene, sive l. 4. c. 105.
- ft180 -- De. Situ Orbis, l. 2. c. 1.
- ft181 -- Annales Vet. Test. A. M. 3442.
- ft182 -- Connexium, etc. part. 1. p. 106.
- ft183 -- Chronological Tables, cent. 10.
- ft184 -- **y[ dnm** “intellectus meus”, Cocceius, Michaelis.
- ft185 -- **ywyz, η μορφη μου**, Sept.; “forma mea”, Tigurine version, “figura mea”, Munster.
- ft186 -- **aryty wbr** “magnificentia amplior”, Pagninus, Montanus; “amplitudo major”, Junius & Tremellius; “magnificentia major”, Piscator; “majestas amplior seu major”, Michaelis.
- ft187 -- Apud Joseph. contr. Apion. l. 1.
- ft188 -- Apud Euseb. Evangel. l. 9. c. 41. p. 457.
- ft189 -- Clio, sive l. 1. c. 188.
- ft190 -- Antiqu. l. 10. c. 11. sect. 2.
- ft191 -- **μ j l** “panem”, Montanus, Piscator. All food is called bread, Jarchi in Lev. xxi. 17.
- ft192 -- Hist. Hebr. l. 1. c. 5. p. 24.
- ft193 -- Athenaei Deipnosophist. l. 14. c. 10. ex Beroso & Ctesia.
- ft194 -- Xenophon. Cyropaedia, l. 7. c. 23. Herodot. Clio, sive l. 1. c. 191.
- ft195 -- Geograph. l. 11. p. 352, 353.
- ft196 -- Nat. Hist. l. 33. c. 10.
- ft197 -- Plutarch. in Vit. Alexand.
- ft198 -- Ut supra. (Nat. Hist. l. 33. c. 10.)
- ft199 -- Antiqu. l. 10. c. 11. sect. 2.
- ft200 -- **armj μ[j b** “vino dictante”, Tigurine version.
- ft201 -- Hist. l. 1. c. 5. p. 24.

- ft202 -- Ebr. Comment. p. 424.
- ft203 -- **yhwyz** “splendores ejus”, Montanus, Vatablus, Michaelis.
- ft204 -- **hxrj yrj q** “cingula lumborum ejus”, Pagninus, Junius & Tremellius, Cocceius.
- ft205 -- **l yj b** “cum virtute”, Vatablus; “in virtute”, Montanus; “fortiter”, Cocceius; “cum robore”, Michaelis.
- ft206 -- **anwgra** “purpura”, Vatablus, Pagninus; Montanus; Grotius, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft207 -- Vid. Jac. de Clerice Dissertat. de Epulo Belshazzar, in Thesaur. Theolog. Philol. vol. 1. p. 885.
- ft208 -- Clio, sive l. 1. c. 185, 188.
- ft209 -- Antiqu. l. 10. c. 11. sect. 2.
- ft210 -- **bh ^rj al Ætybzbw** “tua tibi dona et munera habeto: aut in alios conferto”: Castalio.
- ft211 -- So Pagninus, Munster.
- ft212 -- **hdzhl** “ad superbe agendum”, Junius & Tremellius; “ad superbiendum”, Piscator, Michaelis; “ut superbe ageret”, Cocceius.
- ft213 -- **hnm wyd[h hyrqyw** “et gloria ejus ablata est”, V. L.; “honor ejus translatus fuit”, Michaelis.
- ft214 -- **ywç atwyj μ[ hbbl w** “cor ejus cum bestiis posuit”, Vatablus, Calvin; “animum suum cum bestis posuit”, Cocceius.
- ft215 -- **aymç yrm l [** “super Dominum coeli”, Montanus; “super Dominum scelorum”, Michaelis.
- ft216 -- Sanchoniatho apud Euseb. Praepar. Evangel. l. 1. c. 9. p. 34.
- ft217 -- **atl m** “sermonis”, V. L. Pagninus, Montanus; “verborum”, Junius & Tremellius, Piscator, Broughtonus; “verbi”, Cocceius; “illius verbi”, Michaelis.
- ft218 -- **wçybl hw** “ut induerent”, Gejerus.
- ft219 -- Hist. Heb. l. 1. c. 6. p. 26.
- ft220 -- Cyropaedia, l. 7. sect. 22, 23.

- ft221 -- Antiqu. l. 10. c. 11. sect. 4.
- ft222 -- Seder Olam Rabba, c. 28. p. 81.
- ft223 -- Annales Vet. Test. A. M. 3466.
- ft224 -- Chronological Tables, cent. 10.
- ft225 -- Scripture Chronology, p. 711.
- ft226 -- Connexion, etc. par. 1. p. 120.
- ft227 -- Cyropaedia, l. 8. c. 36.
- ft228 -- Ibid. l. 6. c. 2.
- ft229 -- Ibid. l. 4. c. 21.
- ft230 -- De. Divinatione, l. 1.
- ft231 -- See the Universal History, vol. 5. p. 181. and vol. 21. p. 64, 65.
- ft232 -- Xenophon, Cyropaedia, l. 8. c. 45.
- ft233 -- Nicol. Abrami Pharus Vet. Test. l. 12. c. 24. p. 338. Pererius in ib, Graeci Patres apud Theodoret. Orat. 6. in Daniel.
- ft234 -- Thalia, sive l. 3. c. 89.
- ft235 -- Antiqu. l. 10. c. 11. sect. 4.
- ft236 -- **atwkl m l kb** “in toto regno”, Pagninus, Montanus, Piscator, Cocceius; “toti regno”, Junius & Tremellius.
- ft237 -- **dj εἷς**, Sept.; “unus”, V. L. Syr. Ar. Pagninus, Montanus, Piscator, Cocceius, Michaelis.
- ft238 -- Antiqu. l. 10. c. 11. sect. 4.
- ft239 -- **qzn awhl al οπως μη ενοχληται**, Sept.; “ne rex molestia afficeretur”, Pagninus; “ut rex illo levaretur gravamine”, Munster.
- ft240 -- **j xntm** “victorem se gerebat”, Piscator, Michaelis.
- ft241 -- **akl mw** “ideo rex”, Gejerus, Michaelis.
- ft242 -- **htyj ç** “corruptela”, Pagninus, Montanus, Cocceius, Michaelis; “corruptionem”, Gejerus.
- ft243 -- **wçgrh** “tumultuarie convenerunt”, Montanus; “cum tumultu accurrerent”, De. Dieu; “convenerunt gregatim et cum strepitu”, Gejerus.

- ft244 -- **adwm** “confitebatur”, V. L. Junius & Tremellius, Piscator, Calvin, Cocceius.
- ft245 -- **yhwl** [ “super eo”, Montanus; “super ipsum”, De. Dieu.
- ft246 -- Bibliothec. Hist. l. 17. p. 510.
- ft247 -- Hist. Heb. l. 1. c. 10. p. 34.
- ft248 -- **Ænbzçy** “liberet te”, Junius & Tremellius, Piscator, Grotius, Cocceius, Michaelis.
- ft249 -- **ahgnbarprpçb** “summa aurora cum luce”, Junius & Tremellius; “in tempore aurorae cum luce”, Piscator.
- ft250 -- **abgl hbrqmb** “cum appropinquasset ad foveam”, Pagninus; “quumque appropinquaret ad foveam”, Piscator.
- ft251 -- **yhwl** [ “apud se”, Piscator; “apud illum”, Michaelis.
- ft252 -- Antiqu. l. 10. c. 11. sect. 6.
- ft253 -- Annales Vet. Test. A. M. 3466.
- ft254 -- Connexion, etc. part 1. p. 125, 128.
- ft255 -- Chronological Tables, cent. 10.
- ft256 -- Scripture Chronology, p. 711.
- ft257 -- **dy ãm** “de manu”, Montanus, Cocceius.
- ft258 -- Cyropaedia, l. 8. c 45.
- ft259 -- Vid Nicolai Abram. Pharus Vet. Test. l. 12. c. 24. p. 338.
- ft260 -- Antiqu. Jud. l. 10. c. 11. sect. 4.
- ft261 -- Annales Vet. Test. A. M. 3449.
- ft262 -- Connexion, etc. part. 1. p. 114.
- ft263 -- Chronological Tables, cent. 10.
- ft264 -- **hzj ml j** “somnia vidit”. V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- ft265 -- **a[ra ãm tlyj nw** “quibus efferebatur e terra”, Junius & Tremellius, Piscator; “per quas efferebatur supra terram”, Grotius.
- ft266 -- Cyropaedia, l. 5. c. 10.

- ft267 -- Cyropaedia, l. 7. c. 24.
- ft268 -- **tmyqh rj rj çl w** “quae dominatum unum erexit”, Junius & Tremellius, Polanus; “et dominatum quendana erexit”, Piscator.
- ft269 -- Cyropaedia l. 1. c. 22. l. 4. c. 4, 24.
- ft270 -- Curt. Hist. l. 7. c. 11.
- ft271 -- (Curt. Hist.) l. 3. c. 15. p. 221.
- ft272 -- Raptores Orbis, etc. Taciti Vita Agricola, c. 30.
- ft273 -- Adv. Jovinian. l. 2. fol. 32. L.
- ft274 -- Advers. Haeress, l. 5. c. 25.
- ft275 -- Ibid. c. 26.
- ft276 -- Works, B. 4. p. 779.
- ft277 -- Observations on Daniel, p. 75-78, 80, 88.
- ft278 -- Inquiry into the Time of the Messiah’s coming, p. 28.
- ft279 -- Vid. Schott. Phycia Curiosa, l. 5. c. 25. p. 711, 712.
- ft280 -- **wymr ^wsrk** “subsellia posita sunt”, Tigurine version; “solia posita sunt”, Piscator, Cocceius; “throni elati sunt”, Pagninus, Montanus.
- ft281 -- T. Bab. Chagiga, fol. 14. 1. & Gloss in ib.
- ft282 -- **rwnyd rhn** “fluvius ignis”, Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft283 -- **l q ^m** “a voce”, Montanus, Cocceius; “ex quo coepit vox”, Vatablus, Junius & Tremellius; “ex quo audita fuit vox”, Piscator.
- ft284 -- In Gen. fol. 85. 4. Ed. Sultzbac.
- ft285 -- T. Bab. Sanhedrin, fol. 98. 1.
- ft286 -- Bemidbar Rabba, sect. 13. fol. 209. 4. Midrash Tillium apud Galatin. de Arcan. Cathol. ver. l. 10. c. 1.
- ft287 -- Apud Yalkut Simeoni, par. 2. fol. 85. 2.
- ft288 -- **l bj tt** “corrumpetur”, Pagninus, Montanus; “corrumpitur”, Junius & Tremellius, Piscator, Cocceus.
- ft289 -- **hndn wgb** “in medio vaginae”, Montanus; “intra vaginam”, Munster, Vatablus.

- ft290 -- **tyrkta** “transfixus est”, Junius & Tremellius, Polanus; “succisus, [vel] excisus est”, Munster.
- ft291 -- “Quod attinet”, Michaelis.
- ft292 -- **ˆynwyl [ yçydyq** “sanctorum altissimorum”, Pagninus, Montanus; “sanctorum excelsorum”, Junius & Tremellius.
- ft293 -- “Sancti exceisoram, sel locorum”, Piscator.
- ft294 -- **ˆwl bqy** “accipient”, Munster, Piscator, Tigurine version.
- ft295 -- “Suscipient regnum sanctorum”, Pagninus, Montanus; “sortientur, [vel] obtienebunt regnum”, Calvin; so Polanus, Sanctius.
- ft296 -- **ˆyhl k ˆm** “a cunctis ipse”, Pagninus, Montanus; “ab omnibus illis”, Junius & Tremellius, Piscator.
- ft297 -- **htrbj ˆm br hwzj w** “cujus aspectus”, Munster; “et aspectus ejus major sociis suis”, Pagninus.
- ft298 -- Works, B. 3. c. 14. p. 661.
- ft299 -- Apud Lowth in loc.
- ft300 -- Observations on Daniel, c. 6. p. 47.
- ft301 -- Ibid. p. 73.
- ft302 -- Works, B. 4. ep. 24. p. 778.
- ft303 -- **ayl [ dxl** “ad regionem, [sive] latus Altissimi”, Calvin; “juxta Altissimum”. Cocceius; “ex parte Altissimi”, Munster.
- ft304 -- **al by παλαίωσει** Sept.; “deteret”, Junius & Trmellius, Piscator; “abolebit”, Montanus; “absumet” Munster; “consumet”, Vatablus.
- ft305 -- <Arabic> “ingrato et duriore modo tractavit, affixit”, Giggeius apud Golium, col. 325. Erpenius apud Castel. col. 363. So Michaelis on the place observes.
- ft306 -- And R. Isaac in Chizzuk Emunah, par. 1. p. 44. applies it to the Messiah.
- ft307 -- Seder Olam Rabba, c. 28. p. 81.
- ft308 -- Antiqu. l. 10. c. 11. sect. 4.
- ft309 -- Annales Vet. Test. A. M. 3451.
- ft310 -- Connexion, &c part 1. p. 117.

- ft311 -- Scripture Chronology, p. 710.
- ft312 -- Chronological Tables, cent. 10.
- ft313 -- Geograph. l. 15. p. 500.
- ft314 -- Herodoti Terpsichore, sive l. 5. c. 48.
- ft315 -- Strabo. ib. p. 502.
- ft316 -- Curtius, l. 5. c. 2. Plutarch. in Vita Alexandri, Diador. Sicul. Bibliothec. l. 17. p. 540.
- ft317 -- Terpsichore, sive l. 5. sect. 48.
- ft318 -- Bibliothec. l. 17. p. 539.
- ft319 -- Laconice, sive l. 3. p. 175.
- ft320 -- Nat. Hist. l. 6. c. 27.
- ft321 -- Geograph. l. 15. p. 500.
- ft322 -- In Vita Alexandri.
- ft323 -- Ut supra. (Nat. Hist. l. 6. c. 27.)
- ft324 -- Bibliothec. l. 17. p. 540.
- ft325 -- Hist. l. 5. p. 249.
- ft326 -- Ut supra. (Nat. Hist. l. 6. c. 27.)
- ft327 -- Geograph. l. 15. p. 500.
- ft328 -- Polymnia, sive l. 7. c. 151.
- ft329 -- Hiller. Onomastic. Sacr. p. 658, 935.
- ft330 -- Jarchi & Bartenora in Misn. Celim, c. 17. sect. 9.
- ft331 -- Maimon & Bartenora in Misn. Kelim, c. 17. sect. 9. & Middot, c. 1. sect. 3.
- ft332 -- R. Nathan, Sepher Aruch in voce <sup>^</sup>ִצְּ, fol. 160. 3.
- ft333 -- R. Abraham Zacuth, Sepher Juchasin, fol. 65. 2.
- ft334 -- Antiqu. l. 1. c. 6. sect. 4.
- ft335 -- Nat. Hist. l. 6. c. 27.
- ft336 -- Geograph. l. 15. p. 500.
- ft337 -- Geograph. l. 6. c. 3.

- ft338 -- Geograph. p. 501, 505.
- ft339 -- Ut supra, (Nat. Hist.) l. 6. c. 23, 27.
- ft340 -- Geograph. l. 6. c. 3.
- ft341 -- Ut supra, (Geograph.) p. 505. Plin. Nat. Hist. l. 6. c. 27.
- ft342 -- Clio, sive l. 1. c. 188. Terpsichore, sive l. 5. c. 49, 52.
- ft343 -- Ut supra. (Curtius, l. 5. c. 2.)
- ft344 -- Geograph. l. 15. p. 501.
- ft345 -- Travels, part 2. B. 3. c. 9. p. 153.
- ft346 -- See the Universal History, vol. 5. p. 124.
- ft347 -- Antiqu. l. 10. c. 11. sect. 7.
- ft348 -- **dj a l ya** “aries unus”, V. L. Pagninus, Montanus, etc.
- ft349 -- Hist. l. 19.
- ft350 -- **hnwrj ab hl [ hhbghw tynçh ^m hj bg tj ahw.**
- ft351 -- Travels, vol. 3.
- ft352 -- Justin ex Trogo, l. 7. c. 1.
- ft353 -- Satyr. 10.
- ft354 -- Alexander was remarkable for the agility of his body, as appeared by his mounting his horse Bucephalus (Plutarch in Vita Alexandri), to the admiration of his father, and all that beheld him; as well as famous for the quick marches of his army, and his very swift and expeditious execution of his signs. “Plurimum pedum celeritate pollebat”; he greatly excelled in swiftness of foot, says the historian: and again, “armatusque de navi, tripudianti similis prosiluit”; he leaped armed out of the ship like one that danced (Suppl. in Curt. l. 1. p. 16. l. 2. p. 26) And he himself, speaking of the countries he had conquered, says, “quas tanta velocitate domuimus”: and elsewhere, “cujus velocitatem nemo valuisset effugere”. And of Bessus it is said, that “Alexandri celeritate perterritus”. And Cobares, the magician calls him “velocissimus rex” (Curt. Hist. l. 6. c. 3. & l. 7. c. 4. 7.). And another historian says (Justin ex Trogo, l. 11. c. 2. & l. 12. c. 9.) that having observed the enemy’s city forsook by them, “sine ullo satellite desiliit in planitiem urbis”: and again, “tanta celeritate instructo paraloque exercitu Graeciam oppressi; ut quem venire non senserant, videre se vix crederant”.



- ft355 -- Var. Hist. l. 10. c. 4.
- ft356 -- **Ḥab** [gwn `yaw quem neme attingebat in terra, Junius & Tremellius.
- ft357 -- **twzh** **ˆrq** “cornu visionis”, Montanus; “visibile sive visendum”, Vatablus; “conspicuum”, Junius & Tremellius, Piscator.
- ft358 -- See Gregory, de Aeris & Epochis, c. 11. p. 158, 159.
- ft359 -- Protreptic. ad Gentes, p. 36.
- ft360 -- Adv. Gentes, l. 6. p. 233.
- ft361 -- Plutarch. in Vita Pyrrhi.
- ft362 -- **wj k tmj b** “fervore virtutis suae”, Munster; “cum ardore virium suarum”, Cocceius; “in aestu robaris sui”, Michaelis.
- ft363 -- Supplem. in Curt. l. 2. p. 26, 28.
- ft364 -- Supplem. in Curt. l. 2. p. 27.
- ft365 -- Trogo, l. 11. c. 6.
- ft366 -- Supplem. in Curt. l. 2. p. 28.
- ft367 -- In Vit. Alexandri.
- ft368 -- Bibliothec. l. 17. p. 503.
- ft369 -- E Trogo, l. 11. c. 6.
- ft370 -- Universal History, vol. 5. p. 297.
- ft371 -- In Vit. Alexandri.
- ft372 -- E Trogo, l. 11. c. 9.
- ft373 -- Curtius, l. 3. c. 11.
- ft374 -- In Vita Alexandri.
- ft375 -- Bibliothec l. 17. p. 515.
- ft376 -- Exped. Alex. l. 2.
- ft377 -- E. Trogo, l. 11. c. 9.
- ft378 -- Vit. Alexandri.
- ft379 -- Curtius, l. 4. c. 16.
- ft380 -- Ut supra, ( Exped. Alex.) l. 3.
- ft381 -- Biblioth. l. 17. p. 536.

- ft382 -- Antiqu. 1. 11. c. 8. sect. 5.
- ft383 -- Heb. Hist. 1. 2. c. 7. p. 88.
- ft384 -- **hytj t** “loco ejus, [vel] illius”, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft385 -- **[bra twj]** “quatuor [cornua] conspicua”, Junius & Tremellius, Piscator; “cornua aspectus quatuor”, Michaelis.
- ft386 -- See Prideaux’s Connexion, part 1. B. 8. p. 558, 559.
- ft387 -- See Joseph. Antiqu. 1. 12. c. 5. sect. 2.
- ft388 -- **wmm** “ab eo”, Pagninus, Montanus, Cocceius, “ab ipso”, Junius & Tremellius, Piscator, Michaelis.
- ft389 -- **[çpb dymth l [ ^tnt abxw]** “exercitusque traditus est propter transgressionem contra res circa illud juge sacrificium”, Vatablus.
- ft390 -- “Et exercitus tradetur una cum sacrificio jugi ob praevaricationem”, Michaelis.
- ft391 -- **ynwml pl** “illi qui occulta in numerato habet”, Junius & Tremellius.
- ft392 -- **rqwb br [** “vespero matutina”, Castalio; “vespertina matutinaque tempora”, Junius & Tremellius, Piscator.
- ft393 -- Joseph. Antiqu. 1. 12. c. 10. sect. 5.
- ft394 -- **ydgnl** “ex adverso mei”, Michaelis.
- ft395 -- **^wzj h b t [l** “ad tempus, finis visionis”, Munster, Montanus, Calvin.
- ft396 -- **ydm [ l [** “super stare meum”, Montanus, Gejerus; “super stationem meam”, Michaelis.
- ft397 -- **Æ[ydwm** “ego notum faciam tibi”, Piscator; “indicaturus tibi sum”, Michaelis.
- ft398 -- Concord. Ebr. Partic. p. 180. No. 809.
- ft399 -- Works, B. 3. c. 11. p. 654.
- ft400 -- **μynp z [** “durus facie”, Calvin, Piscator; “validus facie”, Michaelis.
- ft401 -- **twdyj** “aenigmata”, Pagninus, Montanus, Munster, Calvin, Piscator, Polanus.

- ft402 -- wj wkb “robore ipsius”, Junius & Tremellius, Piscator.
- ft403 -- “In fortitudine sua”, Pagninus, Montanus; “per virtutem suam”, Munster.
- ft404 -- twal pn “mirabilia”, Montanus, Polanus.
- ft405 -- hwl çb “in pace”, Calvin, Vatablus; “in tranquillitate”, Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft406 -- So Noldius, Concord. Ebr. Part. p. 309.
- ft407 -- Cyropaedia, l. 8. c. 36.
- ft408 -- Annales Vet. Test. A. M. 3467.
- ft409 -- Chronological Tables, cent. 10.
- ft410 -- Connexion, etc. part 1. p. 125, 128.
- ft411 -- Scripture Chronology, p. 711.
- ft412 -- μυνωνj tw hl pt çqbl του εκζητησαι προσευχην και δεησεις, Sept; “ad quaerendum orationem et deprecationes”, Montanus; “ad quaerendam orationem et supplicationem”, Cocceius.
- ft413 -- arwnh “reverendus”, Vatablus; “summe reverende”, Junius & Tremellius; “metuende”, Cocceius.
- ft414 -- hdwhy çyal “vire Judae”, Cocceius.
- ft415 -- wndrm yk “quia rebellavimus”, Junius & Tremellius, Piscator, Polanus, Cocceius, Michaelis.
- ft416 -- dwqçy “festinavit”, Paguinus, Vatablus.
- ft417 -- Æytwqdx “justitias tuas”, Vatablus, Calvin, Gejerus, Cocceius, Michaelis.
- ft418 -- hyl [ Æmç arqn rça “super quam invocatum est nomen tuum”, Vatablus, Pagninus, Calvin; “super qua nomen tuum nuncupatum est”, Cocceius.
- ft419 -- μyl ypm “nos cadere facientes”, Montanus; “nos cadere facimus”, Gejerus, Michaelis.

- ft420 -- P[**y**b P[**m** “volans in lassitudine”, Montanus; “cum lassitudine, [vel] fatigatione”, so some in Vatablus; “cum, lassitudine”, as others in Michaelis.
- ft421 -- **byw** “attendere fecit”, Michaelis.
- ft422 -- **hnyb** **ÆI** **ykçhl** “ad imbuendum te intelligentia”, Piscator; “ad docendum te intelligentiam”, Micaelis.
- ft423 -- **twdwmj** “desideria”, Michaelis; “vir desideriorum”, Pagninus, Munster, Piscator; so Ben Melech.
- ft424 -- **yk** “quod dilectus tu sis”, Cocceius; “quod desideria tu sis”, Michaelis.
- ft425 -- **rdbb** “in verbo”, Montanus; “verbum”, Pagninus; “ipsum verbum”, Junius & Tremellius; “sermonem”, Cocceius.
- ft426 -- **Æm[ I [** “de populo tuo”, Helvicus.
- ft427 -- **Æthn** “decisae”, Pagninus: Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft428 -- **al kl** “cohibendo”, Junius & Tremellius; “ad cohibendum”, Piscator, Gejerus, Michaelis; “ad coercendum”, Cocceius.
- ft429 -- **µtj l** “obsignando”, Junius & Tremellius; “ad sigilandum”, Montanus; “ut obsignet”, Piscator.
- ft430 -- **µyml w[ qdx** “justitiam seculorum”, Pagninus, Montanus, Vatablus, Michaelis.
- ft431 -- **aybnw** “et prophetam”, Pagninus, Montanus, Munster, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft432 -- Ebr. Comment. p. 177, 329.
- ft433 -- Chronolog. Sacr. p. 44.
- ft434 -- Answer to the Grounds and Reasons, etc. p. 139.
- ft435 -- See these seventy weeks more largely considered, in a Treatise of mine, concerning the prophecies of the Old Testament respecting the Messiah, etc. p. 64-78.
- ft436 -- Meor Enayim, c. 41. fol. 134. 2.
- ft437 -- Observations on Daniel, p. 132, 133, 134.

- ft438 -- Scheme of literal Prophecy, etc. p. 183.
- ft439 -- Demonstrat. Evangel. l. 8. p. 396, 397.
- ft440 -- **wl`yaw** “et non [erit] ei”, Pagninus; “et nullus [erit] pro eo”, Vatablus.
- ft441 -- Comment. Ebr. p. 33.
- ft442 -- See Marshall’s Chron. Treat. p. 271.
- ft443 -- **[wbçh yxj w** “et in dimidio hebdomadis”, Montanus, Michaelis; “dimidio septimanae”, Cocceius.
- ft444 -- De. Bello, Jud. l. 6. c. 2.
- ft445 -- **µmwçm µyxqç Pnk I [w** “desolator”, Piscator, Gejerus; “desolans”, Covveius; “stupefaciens”, Montanus.
- ft446 -- **µmwç I [** “super obstupescentem”, Montanus; “in stupendem”, Cocceius,
- ft447 -- T. Bab. Sanhedrin. fol. 97. 2.
- ft448 -- Apud Grotium de Ver. Rel. Christ l. 5. sect. 14.
- ft449 -- Capitor Uperah, fol 17. 2.
- ft450 -- De. Divinatione, l. 1.
- ft451 -- Cyropaedia, l. 8. c. 45.
- ft452 -- Annales Vet. Test. A. M. 3470.
- ft453 -- Connexion, etc. par. 1. p. 161, 162.
- ft454 -- Scripture Chronology, p. 718.
- ft455 -- Ut supra. (Connexion, etc. par. 1. p. 161, 162)
- ft456 -- **I wdg abxw** “et militia magna”, Pagninus, Montanus, Gejerus; “militia seu belligeratio ingens”, Michaelis.
- ft457 -- **rbdh ta** “verbum”, Pagninus, Montanus, Munster.
- ft458 -- **µµmy µy[bç hçl ç** “tribus hebdomadibus dierum”, Munster, Calvin, Tigurine version; “trium hebdomadarum diebus”, V. L. Pagninus, Montanus, so Junius & Tremellius, Medus.

- ft459 -- **twdmj ׀ j l** “panem desideriorum”, Pagninus, Montanus; “desiderabilium”, Junius & Tremellius; “desiderabilem”, V. L. Vatablus, Piscator.
- ft460 -- Nat. Hist. 1. 6. c. 27.
- ft461 -- Hist. 1. 4. c. 9.
- ft462 -- Itinerarium, p. 86.
- ft463 -- Bibliothec. 1. 2. p. 99.
- ft464 -- Geograph. 1. 7. c. 4.
- ft465 -- Phaleg. 1. 2. c. 27. col. 141.
- ft466 -- Ptolem. Geograph. 1. 5. c. 10.
- ft467 -- Geograph. 1. 11. p. 343.
- ft468 -- Nat. Hist. 1. 33. c. 3.
- ft469 -- Hiller. Onomastic. Sacr. c. 8. p. 141.
- ft470 -- De. Vestitu Sacerdot. Hebr. 1. 2. c. 17. sect 10, 11, 12. p. 721, 722.
- ft471 -- **^wmh l wqk** “ut vox tumultus”, Montanus, “[vel] strepitus”, Piscator, Michaelis.
- ft472 -- T. Bab. Sanhedrin, fol. 93. 2.
- ft473 -- **ytrx[ al** “non cohibui”, Gejerus.
- ft474 -- **yn[ynt** “movere fecit me”, Pagninus, Montanus; “commovit me”, Junius & Tremellius, Cocceius; “movit me”, Tigurine version, Michaelis.
- ft475 -- **twdmj çya** “vir desideriorum”, V. L.
- ft476 -- **Ædm[† [ dm[** “sta super stare tuum”, Montanus, Calvin; “sta in statione tua”, Piscator; “super statione tua”, Michaelis.
- ft477 -- **dj a** “primus”, Junius & Tremellius.
- ft478 -- Comment. Ebr. p. 713.
- ft479 -- **hz ynda ׀ [** “cum domino meo illo”, Pagninus, Montanus, Munster, Junius & Tremellius.
- ft480 -- Concord. Ebr. Part. p. 353.

- ft481 -- tma btkk μwçrh ta “quod exaratum est in Scripto, [in Scripto] verace”, Piscator.
- ft482 -- hl a l [ “contra illos”, Piscator, Gejerus.
- ft483 -- See the Universal History, vol. 5. p. 194.
- ft484 -- Herodot. l. 3. sive Thalia, c. 89.
- ft485 -- E Trogo, l. 2. c. 10.
- ft486 -- Diodor. Sicul. Bibliothec. l. 11. par. 2. p. 3. Ed. Rhodoman.
- ft487 -- E Trogo, l. 2. c. 10.
- ft488 -- Ut supra, ( Diodor. Sicul. Bibliothec. l. 11.) par. 2. p. 2.
- ft489 -- Connexion, etc. part 1. B. 4. p. 233, 234.
- ft490 -- See the Universal History, vol. 5. p. 233.
- ft491 -- ^wy twkl m ta l kh ry[y “excitabit universos, nempe regnum”  
Graciae, Michaelis.
- ft492 -- Apud Arrian. Exped. Alexand. l. 2.
- ft493 -- Curtius, l. 10. c. 5.
- ft494 -- Diodor. Sicul. Bibliothec. l. 19. p. 739. & l. 20. p. 761.
- ft495 -- See the Universal History, vol. 9. p. 384.
- ft496 -- Ibid. p. 196. & Jerom. in loc.
- ft497 -- μyrcym twç[l “ad faciendum reetitudines”, Pagninus, Michaelis;  
“ut faciat reetitudines”, Montanus; “recta”, Calvin.
- ft498 -- Universal History, vol. 9, p. 196, 197.
- ft499 -- Ibid.
- ft500 -- Justin, l. 27. c. 1.
- ft501 -- wnk “plantatio ejus”, V. L.
- ft502 -- “Super basi sua”, Pagninus, Gejerus.
- ft503 -- l yj h l a “ad exercitum”, Pagninus, Montanus, Cocceius,  
Michaelis.
- ft504 -- Hist. l. 5.
- ft505 -- See Prideaux, Connexion, part 2. B. 2. p. 100.

- ft506 -- Ut supra. (Justin, l. 27. c. 1.)
- ft507 -- Connexion, part 2. B. 2. p. 81.
- ft508 -- Ut supra, (Justin, l. 27.) c. 2.
- ft509 -- Ibid. (Justin, l. 27.) c. 3.
- ft510 -- **μybr μyl yj ḥwmh** “multitudinem, copias amplas”, Junius & Tremellius.
- ft511 -- Vid. Polybium, l. 5. p. 256, 260, 261, 262. and Universal History, vol. 9. p. 216, 218, 219.
- ft512 -- Geograph. l. 16. p. 522.
- ft513 -- E Trogo, l. 29. c. 1.
- ft514 -- L. 5. p. 266.
- ft515 -- Polybius, l. 5. p. 269.
- ft516 -- Ibid. p. 268.
- ft517 -- **twabr** “decem millia”, Pagninus, Montanus, so Ben Melech.
- ft518 -- **l yphw** “etiamsi dejiciet”, Gejerus; “quamvis prostraverit”, Michaelis.
- ft519 -- Justin, l. 30. c. 1.
- ft520 -- Connexion, par. 2. B. 2. p. 140.
- ft521 -- Hist. l. 3. in initio.
- ft522 -- Antiqu. l. 13. c. 3. sect. 1.
- ft523 -- Vid. Joseph. Antiqu. l. 12. c. 4. sect. 1.
- ft524 -- Antiqu. l. 12. c. 3. sect. 3.
- ft525 -- Histor. l. 16. apud Joseph. ib.
- ft526 -- Hist. l. 33.
- ft527 -- Sepher Shorash. rad. **l l s**.
- ft528 -- Josephus, ut supra. (Antiqu. l. 12. c. 3. sect. 3.)
- ft529 -- **wdyb hl kw** “et perficietur per eum”, Grotius.
- ft530 -- Josephus, ut supra. (Antiqu. l. 12. c. 3. sect. 3.)
- ft531 -- E Trogo, I. 31. c. 1.



- ft532 -- **hç[w** “et faciet”, Pagninus, Montanus, Munster, Gejerus; “efficietque”, Junius & Tremellius.
- ft533 -- Ebr. Comment. p. 540.
- ft534 -- Joseph. Antiqu. l. 12. c. 4. sect. 1.
- ft535 -- Liv. Hist. l. 35. c. 13. p. 597.
- ft536 -- **htyj çhl** “ad corrumpendum illam”, Montanus, Gejerus.
- ft537 -- Liv. *ibid.* l. 37. c. 3. p. 633.
- ft538 -- **dwm[t al** “et non succedet hoc”, Grotius
- ft539 -- See Liv. Hist. l. 36. & 37.
- ft540 -- E Trogo, l. 32. c. 2.
- ft541 -- Geograph. l. 16. p. 512.
- ft542 -- See the Universal History, vol. 9. p. 270.
- ft543 -- **twkl m rdh çgwn ryb[m wnk l [ dm[w** “stabit autem super basillius, qui transire faciet exactorem per decus regni”, Michaelis.
- ft544 -- **hzbñ** “despectus”, Pagninus, Montanus; “contemptus”, Vatablus, Piscator, Tigurine version.
- ft545 -- See Prideaux’s Connexion, par. 2. B. 3. p. 153, 154, Out of Athenaeus, Diodorus, etc. and the Universal History, vol. 9. p. 276, 277, 289, 290.
- ft546 -- **wpj çy Pj çh tw[rzw** “et brachia inundationis inundabantur”, Cocceius, Michaelis “brachia inundantia”, Piscator.
- ft547 -- **ynmçmbw hwl çb** “in quietem et in pingua”, Montanus; “in tranquillitatem et opima”, Cocceius; “in tranquillitatem et in pinguissima”, Michaelis.
- ft548 -- Antiqu. l. 12. c. 7. sect. 2.
- ft549 -- Vid. Joseph. Antiqu. l. 19. c. 5. sect. 2.
- ft550 -- See the Universal History, vol. 9. p. 280, 281.
- ft551 -- Antiqu. l. 12. c. 5, sect. 2.
- ft552 -- See the Universal History, vol. 9. p. 282, 409.
- ft553 -- Vid. Liv. Hist. l. 45. c. 10.

- ft554 -- Heb. Hist. l. 1. c. 1. p. 7.
- ft555 -- Phaleg. l. 3. c. 5.
- ft556 -- E Trogo, l. 34. c. 2, 3.
- ft557 -- Hist. l. 45. c. 12.
- ft558 -- Roman. Histor. l. 1.
- ft559 -- Antiqu. l. 12. c. 5. sect. 4.
- ft560 -- Ibid.
- ft561 --  $\mu\omega\omega\mu$   $\omega\gamma\chi$  “abominationem obstupefacientem”, Montanus;  
“quae obstupefaciet”, Calvin.
- ft562 -- Antiqu. l. 12. c. 5. sect. 4.
- ft563 -- De. Bello Jud. l. 1. c. 1. sect. 7.
- ft564 -- Concord. Part. Ebr. p. 557.
- ft565 -- De. annis populi Romani apud Velleii Paterculi Hist. Roman. l. 1. c. 6.
- ft566 -- “Festi Breviarium, prope initium”.
- ft567 -- Eutropii Hist. Rom. l. 4. So Plutarch. in Vita Scipionis Africani.
- ft568 --  $\mu\gamma\chi\eta$  “conjuges”, Gejerus.
- ft569 --  $\mu\gamma\chi$  [ m hwhl al w “deum Mahuzim”, V. L. Pagninus, Montanus.
- ft570 -- Homil. in 40. Martyr. p. 151.
- ft571 -- Homil. de Martyr. Mamant. p. 167.
- ft572 -- Sermo in Berenice, Homil. l. in 1 Thess. See Mede’s Works, B. 3. p. 673, 674.
- ft573 -- “Ad, [vel] juxta deum Mahuzzimos in sede ejus honorabit”, Medus, p. 667, 671.
- ft574 --  $\mu\gamma\chi$  [ m yrxbml “munitionibus Mahuzim”, Pagninus, Montanus.
- ft575 --  $ryj$  mb “pro pretio”, Vatablus, Junius & Tremellius, Piscator.
- ft576 -- Works, B. 3. p. 674.
- ft577 -- See Dr. Newton’s Dissertations on the Prophecies. p. 53, 54, etc.
- ft578 -- Ibid. (See Dr. Newton’s Dissertations on the Prophecies) p. 394.

- ft579 -- See Dr. Newton's Dissertations on the Prophecies, p. 393.
- ft580 -- **wndpa** "praetorii sui", Vatablus. So Aquila in Drusius.
- ft581 -- **τας σκηνας του ιπποστασιου αυτου**, Symm.; "papiliones equitatus sui", interpr. Hieronymo; "[vel potius] tentoria equilis sui, [seu] stabuli equorum suorum", Fuller.
- ft582 -- "Tentoria aulaei sui", Schindler, col. 108.
- ft583 -- "Tentoria tunicae suae", Fuller; "tentoria hujus amietus", Cocceius, Lex. col. 57.
- ft584 -- Fuller. Miscell. Sacr. 1. 5. c. 18. So Lydius, De. Revelation Miliari, 1. 4. c. 2. p. 155, 156.
- ft585 -- Exposition of the Revelation, part 2. p. 166.
- ft586 -- **μυλ ykçm** "erudiant", Munster; "erudientes", Junius & Tremellius; "qui alios instituerint", Grotius.
- ft587 -- **yqydxm** "justificantes", Pagninus, Montanus, Junius & Tremellius; "qui justificaverint", Calvin, Piscator.
- ft588 -- Shemot Rabba sect. 15. fol. 102. 4.
- ft589 -- **ymyml l [mm** "super aquas", Pagninus; "desuper aquas", Montanus; "supra aquas", Calvin, Cocceius, Michaelis.
- ft590 -- Moreh Nevochim, par. 1. c. 72. p. 146. So R. Joseph Albo, Sepher Ikkarim, l. 1. c. 69. **μl w[h yj b** "per vitam aeternitatis", so some in Gejerus.
- ft591 -- **hl a tyrj a hm** "quid erit novissimum horum?" Munster; "postremum horum?" Calvin.
- ft592 -- Nizzachon, No. 332.
- ft593 -- T. Bab. Sanhedrin, fol. 97. 1.
- ft594 -- Broughton in loc. L'Empereur, Not. in Jacchiad. in loc. Huls. Theolog. Jud. par. 1. p. 77, 78.
- ft595 -- Works, B. 3. p. 720.
- ft596 -- Henr. Wolphius lib. de tempore apud Brightman in loc.