

THE BOOK OF DANIEL

THE ARGUMENT

IN Daniel and his prophecy, observe these things for the better understanding of this book, and the mind of God in it:

1. As to the author; First, He was a prophet, as appears in the little stone cut out of the mountain without hands, meaning Christ the Messiah and his kingdom, what he should do, chapter 2; likewise chapter 7 to the end of the book: the first six chapters are historical, the last six prophetic. Secondly, As to his lineage, he was one of the royal seed. Thirdly, He was a captive. Fourthly, He was rarely qualified for piety, wisdom, beauty. Fifthly, As to his education, he was trained for three years in learning. Sixthly, His advancement for his parts and wisdom. Seventhly, He was faithful and blameless in the place of honour to which he was preferred. Eighthly, His care and kindness for his companions; he procured their promotion also. Ninthly, His singular holiness and power with God in prayer, **#Eze 14:14**. Tenthly, His faithfulness and constancy in the worship of God, maugre the envy and persecution of his enemies. Eleventhly, The strange providence of God in his preservation and deliverance. Twelfthly, His signal integrity and flourishing state under several kings' reigns, even in critical times and great changes, unto his old age, and beyond the seventy years of captivity.

2. AS to the book itself, both the historical and prophetic part of it, especially the latter, we find, First. Great variety in them. Secondly, Famous predictions; of the Messiah, of dreadful wars, of fearful desolations to countries, and the Jewish nation in particular, for putting Christ to death; great persecutions of the church, by the Grecians and Romans especially, in which Antiochus and antichrist are pointed at. These things are all of such weighty consideration, that our blessed Saviour calls for especial understanding in the reading even of one part of it, **#Mt 24:15**. His chronology and calculations may be called the key of time, relating to the church's sufferings and deliverances. Daniel was the greatest favourite we read of, namely, of the King of heaven, **#Da 9:23 10:11**, and of the greatest kings then on earth. He was the noblest pattern of a public heart for the church of God,

for whose affliction he was deeply afflicted in the midst of his court honours and employments.

Daniel 1:1 DANIEL CHAPTER 1

Jehoiakim's captivity, Dan_1:1,**2**. By the king of Babylon's order the master of the eunuchs taketh Daniel, Hananiah, Mishael, and Azariah, to instruct them, and changeth their names, Dan_1:3-7. They refusing to eat of the king' s meat thrive upon pulse and water, Dan_1:8-16. Their proficiency in wisdom, Dan_1:17-21.

Comparing this with 2Ki_24:1, and with 2Ch_36:6, the meaning is, after the Lord had taken away that good king Josiah for the sins of Judah and Manasseh, which were very great, by Pharaoh-necho king of Egypt, the people of the land took Jehoahaz the son of Josiah, and made him king; he reigned but three months, wherein he did so much evil in the sight of the Lord, that the said Pharaoh-necho put him in bands at Riblah, and afterwards carried him to Egypt, where he died, and made Eliakim his brother king in his stead, and turned his name to Jehoiakim; he became Nebuchadnezzar's servant three years, for that king of Babylon had overthrown Pharaoh's army at Carchemish by the river Euphrates. Jehoiakim rebelling against Nebuchadnezzar, made him come up from Babylon and take Jehoiakim, and bind him in fetters to carry him to Babylon; of whom, and his death and burial, you have a sad account, Jer_22:17-19.

Daniel 1:2

In this expedition Nebuchadnezzar carried away some of the vessels of the temple, and some captives, among whom was Daniel and his friends. These vessels he carried into the house of his god; which god was Baal or Bel, and Nebo, Isa_46:1; which words they put into the names of their kings and favourites, of which more afterward. These vessels as spoils he put in the house of his god, for his honour, because he thought he had gotten his victory by the help of his idol god, 1Sa_31:9,**10**, as the Philistines did, Jud_16:23,**24**; whereas the text saith the Lord gave all into his hand, Dan_1:2. The executioners of God's wrath upon God's sinful people have other thoughts than God hath about that, Isa_10:5-16.

Daniel 1:3

These here called eunuchs were chief among the king's servants, and they are called

eunuchs because many of them were such of old among all the princes of the East, and at this day, but they were not all such, Jer_52:25. The word translated

eunuch signifies also

chamberlain; such was

Hatach, Est_4:5; such were

Bigthana and

Teresh, Est_6:2, and

Harbonah, Est_7:9, and

Ashpenaz in the text, the master of the king's eunuchs, who had set

Melzar over Daniel and his companions, Dan_1:11.

Here was fulfilled what the prophet Isaiah had foretold king Hezekiah, Isa_39:7. Some think Daniel and his companions were made eunuchs in a strict sense, which doth not appear to be probable; but rather to be bred up in the court for officers, and thereby to alienate their minds from the religion of their country, and from seeking the welfare and return of their people; but God had otherwise appointed by this education of them, as appears in many signal testimonies of the presence and power of God with them, for the conviction of idolaters that God was above all gods.

Daniel 1:4

If the princes are so curious in their choice, no marvel that God was cautious in his, Lev_21:17-21 **22:20-25**. The reason why they were so delicately trained up was, that they being in the flower of their age should be allured with the delights of the court, and should: thereby be brought to forget their fathers' house and their religion; this hath been the artifice of the Turk in taking Christians' children, and making them Mamelukes and Janizaries, that thereby they may become, as renegades, the greatest champions for Mahomet, and enemies to the Christians.

To stand in the king's palace: this notes men fit by their parts to give advice in arduous matters, 2Ch_10:6: which shows that men only of promising abilities, and not incompetent, should be admitted to the presence of kings.

The learning and the tongue of the Chaldeans: for this cause *Moses was learned in all the wisdom of the Egyptians*, Act_7:22; yet it must be supposed that neither Moses nor Daniel learned any thing that was ungodly, but only to search nature, and that which was only moral; wherein both the Chaldeans and Egyptians were skilled above any other nations of the heathens. And although their magi or wise men did at last degenerate into curious and vain arts, yet Daniel had no further design to know their wisdom than to choose the good of it, and to shun and reject that which was unlawful. The Chaldean tongue differed from the Hebrew in dialect and in pronunciation, which they learned in the right tone and accent, that they might be the more acceptable to the king and court, by their conformity in garb, language, and manners; for which they had the space of three years allotted them.

Daniel 1:5

Of the king's meat; such as he had at his own table, wherein his bounty and humanity appeared towards them the more conspicuous, they being captives. By this preparation they were judged fit to stand before the king. Men of ingenuity and proficiency are fit to stand before kings, Pro_22:29.

Daniel 1:6

Doubtless most of them of the royal lineage of Judah, to which tribe God had a special respect, upon the account of David; and this tribe of Judah had the pre-eminence in many things.

Daniel 1:7

Names; that is, other names: this was done by the subtle instigation of Satan, that they might renounce their names received in circumcision, by assuming names imposed relating to the idol gods, being a profanation and a further degree of their apostacy; for Daniel had

the name of Belteshazzar, or Baltasar, from the great Babylonian idol Baal or Bel, &c. This was by the king's command, and herein

he put forth an act of his sovereignty. Thus Adam, Gen_2:19,**20**. Thus Pharaoh did, Gen_41:45; he gave

Joseph the name of Zaphnath-paaneah. And Pharaohnechoh changed the name of

Eliakim, Josiah's son, to Jehoiakim, 2Ki_23:34. And the king of Babylon turned the name of

Mattaniah to Zedekiah, 2Ki_24:17. The Lord changed the name of

Sarai to Sarah, of

Abram to Abraham, of

Jacob to Israel. Thus the Lord changed

Simon's name to Cephas or Peter, Mar_3:16.

Daniel 1:8

Ver. 8. There may be several weighty reasons assigned why Daniel did this.

1. Because many of those meats provided for the king's table were such as were forbidden by the Jews' law, whereof Daniel made conscience,

2. Daniel knew these delicacies would too much gratify and pamper the flesh, and therefore he would prevent the defilements which too often do arise from delicious fare, Deu_32:14,**15 Eze 16:49** Hos_13:6 Rom_13:13; so that those who fare deliciously would practise this.

3. Daniel knew he should by this bait be taken with the hook which lay hid under it, and insensibly be drawn from the true to a false religion, by eating and drinking things consecrated to idols.

4. Daniel saw his people lie under God's displeasure by their captivity, and therefore could not but be sensible how unsuitable a courtly life would be in him to the afflicted state of God's people, Heb_11:24-26. Therefore Daniel was herein a rare pattern of avoiding all the occasions of evil, which he did with purpose of heart, Act_11:23; saith the text, he

purposed in his heart to abstain.

Daniel 1:9

This is a special act of God's favour to his afflicted people, to give them any favour in the eyes of them that do afflict them; Psa_106:46,

He made them to be pitied of those that carried them captive.

This is the effect of sincere holiness and innocence, Pro_16:7. This is the effect of prayer, 1Ki_8:50. This is the effect of the special presence of God, Gen_39:3,4,21.

Daniel 1:10

He believed their countenances would betray them; and the king having appointed it, he dares not disobey, for his life lay at stake.

Daniel 1:11

No text from Poole on this verse.

Daniel 1:12

No text from Poole on this verse.

Daniel 1:13

By these words Daniel secures Melzar against fear and danger, only by ten days' trial; which was a fair and reasonable proffer. Thus the servants of God must carefully do, when they have good offices done them by the servants of princes, as Elijah was careful of good Obadiah, 1Ki_18:11,12, to secure him from death.

Daniel 1:14

No text from Poole on this verse.

Daniel 1:15

There be three things here to be observed.

1. The hand of God, in persuading Melzar to incline to Daniel's request.
2. The goodness of God, to make good Daniel's words.
3. That the blessing of God upon homely fare affords oftentimes more healthful nourishment and strength, than more costly fare to them that eat the fat and drink the sweet.

Daniel 1:16

Which he could not but take well, for hereby he gained the costly provision of four men for the space of three years to his own use

and profit. Hence observe that courtiers are no losers by the favours they procure for God's servants. They are most willing to serve God's servants when they can therein also serve themselves by it.

Daniel 1:17

We must own

knowledge, and skill, and wisdom to come from God, Jam_1:5. These are beams of light shining in us from the Father of lights, and a man can receive nothing of this unless it be given him from above, Joh_3:27.

Object. But was not this magic, and was not this learning forbidden as abomination to the Lord, Deu_18:9-14?

Ans. The Chaldeans used lawful arts and sciences, and unlawful; these four young men, Daniel and his companions, used only those that were lawful; rejecting all that wisdom which is sensual, carnal, and devilish, Jam_3:15. In all visions and dreams; not in idle, vain, and lying, but in such as were sent of God, and predictions of things to come, as Num_12:6, such as the prophets had. Such was that of Nebuchadnezzar.

Daniel 1:18

At the three years' end, according to the king's command, which Melzar punctually observed, and brought them in before the king.

Daniel 1:19

Communed with them, i.e. to try their proficiency: this argues the king's ability and judgment, how else could he discern their fitness and their excellency above others? He examined all candidates, he preferred those that outstripped others.

Daniel 1:20

This is a further confirmation of the king's noble endowments of mind, and of his great care whom he chose to be in offices of trust; namely, persons excellently qualified to serve him in the great affairs of the kingdom, not to serve his lusts by them for base jobs, for which men of no abilities or honour are usually chosen.

Daniel 1:21

i.e. In the court of Babylon until Cyrus, and then he was in the Persian court, and he lived in honour and high employment all that time, yea, after Cyrus began to reign; for, Dan_10:1, he had visions and revelations in the third year of Cyrus. He might live longer, for the word *until* doth not exclude things that follow after, Psa_110:1 **112:8**.

Daniel 2:1 DANIEL CHAPTER 2

In this chapter are four principal parts:

I. The king's, dream, Dan_2:1.

II. The wise men's ignorance and danger, Dan_2:2-13.

III. The revelation and interpretation of the dream by Daniel, Dan_2:14-45.

IV. The advancement of Daniel to great honour by that means, Dan_2:46-49.

In the second year of the reign of Nebuchadnezzar, Heb.

in the reign of Nebuchadnezzar, for this was properly in the fifth year of that king's reign and of Daniel's captivity, and the ninth year of Jehoiakim; but in the second year after Daniel had by his three years' preparation been brought before the king and approved, then the king dreamed.

Dreamed dreams; it was one dream, but of many parts, therefore called dreams; chiefly for what follows.

His spirit was troubled; by reason of the strangeness of it, he was terrified and in great consternation, and this made him awake.

Daniel 2:2

The magicians and the astrologers: these words signify astrologers, or those that cast nativities, that pretended great skill in natural and supernatural things; and the sorcerers, or necromancers, were those who used diabolical arts. **See Poole "Exo_7:11"; See Poole "Exo_22:18", See Poole "Deu_18:10"**. Though Pharaoh and Nebuchadnezzar made use of these as their great counsellors, yet God baffled them by Moses and Daniel; and forbade his people the use or toleration of them, because they are

an abomination to him. God will have his people ask counsel of him and his words, and not of the devil's oracles.

Chaldeans: this name the magicians assumed, as being national and most noble; and whatever these wise men or wizards said, it was as if Jupiter himself had spoken it, as the Roman satirist said of them, Juv. Sat. 6.

They came and stood before the king. Daniel was not called among them. Why? Because the king confided more in these his own old standers; but chiefly God had thus ordered by his wise providence that Daniel should not be in their number, for if he had, the interpretation would have been attributed to astrology and magic, and not to God, as now it was.

Daniel 2:3

He remembered the fact in general, but could not repeat it perfectly, much less know the meaning of it; yet it had left such an impression on him, as put him into great perplexity. The Lord hath ways to affright the greatest men in the world, in the midst of their security and jollity.

Daniel 2:4

In Syriac; that is, in the Chaldee tongue, for Syria or Aram is taken in a large sense sometimes, containing Assyria, Babylon, Mesopotamia, Phoenicia, Palestine, 2Ki_18:26, and from hence to the 8th chapter all is written in the Chaldee language, and not Hebrew, because it most concerned that people, and from thence in Hebrew again.

O king, live for ever: this was a salutation to princes of old, 1Sa_10:24 1Ki_1:25; their meaning was, Let him live a long happy life, for thus the word live is often taken, Psa_34:12, and this is agreeable to the desires of all worldly men in their prosperity.

We will show the interpretation: it is observed of old to this day, that there is not any sort of men who are such flatterers as impostors. So confident and arrogant are these fortune-tellers, that they promise to interpret a dream which they never knew: this was boldly said of them, seeing the Egyptian magicians could not interpret Pharaoh's dream though he told it them, Gen_41:8.

Daniel 2:5

The thing is gone from me: this was of God, that these impostors should be made infamous, by detecting their ignorance and their arrogance, and that this should be a step to Daniel's honour, for knowing the king's dream and interpreting it, neither of which the Chaldeans could do.

With the interpretation thereof: if they do not both, saith the king.

Cut in pieces, and your houses, & c, this was a usual punishment in those parts of the world; thus Samuel cut Agag in pieces, 1Sa_15:33 1Ch_20:3. Thus David dealt with the Ammonites. And the like was in making houses a dunghill. The like we have Dan_3:29; and thus they did to the house of Baal, *made it a draught-house to this day*, by Jehu's command, 2Ki_10:27. The like did Darius threaten to them that would alter his decree for building the house of God, Ezr_6:11. This commination argued the king's wrath to be excessive and furious, in punishing for not doing what was above their human strength, and which the Chaldeans never arrogated to themselves; yet was this a just reward to these men, that were so presumptuous.

Daniel 2:6

As I threatened you with death for not doing, I promise you rewards and honour if ye perform it. This is in the power of princes, as they think, but all this would not do; therefore they are still where they were, they answered the king again.

Daniel 2:7

But this the king could not do; they could not tell the dream, and the king could not, yet both require impossibilities.

Daniel 2:8

This ye do in policy, to escape punishment; when taken up with other affairs, I may forget to make further inquiry after this thing, but it shall not serve your turn.

Daniel 2:9

There is but one decree for you; that is, I will not retract my sentence, ye shall surely die: you are upon tricks, ye have prepared corrupt and lying words, for he that can interpret a dream

can tell the dream, both come from a Divine inspiration, which ye pretend to; but I say ye have it not.

Daniel 2:10

No text from Poole on this verse.

Daniel 2:11

The Chaldeans bring three arguments to convince the king.

1. There is not a man upon earth can show the king's matter.
2. There is no king requires such a thing of any magician.
3. None but the gods can do this. The Chaldeans with other Gentiles did believe more gods than one and the supreme deity or deities did not meddle with the affairs of men, but had the cognizance by inferior or intermediate demons. So Plato and many of them held. The meaning then is this, Seeing there are some things that God, who knoweth all things, will not communicate the knowledge of to men, and hath not done it to us, it is therefore a singular and unreasonable thing the king should require it of us, and that so suddenly, and upon such penalties.

Daniel 2:12

Tyrants are inexorable, and they rule according to their will, and being crossed they are furious, and that brings forth death; the wrath of such is the roaring of a lion.

Daniel 2:13

This was unjust, that Daniel and his fellows should have their share in the punishment, and yet be excluded from the other part which was the reward; the reason why they were not called was because of their youth, which the Chaldeans despised, wherein we have these three things observable.

1. The magicians confessed this, that knowledge and revelation must come from God, and therefore what Daniel did was not by any human strength, but Divine only.
2. That the Lord held the governor's hands, so that he did not slay Daniel presently with the first.
3. That Daniel, by his prudence and piety, saved all the magicians' lives.

Daniel 2:14

No text from Poole on this verse.

Daniel 2:15

So hasty; so precipitate, to slay the innocent who were never called, who knew nothing of it-this appears plainly from these words,

Then Arioch made the thing known to Daniel, Dan_2:15, which was this, that the king had dreamed a strange dream that troubled him, that he had forgotten it, that he called all his wise men to show both the dream and interpretation, but they could not; therefore the king decreed the death of all the wise men in Babylon, and Daniel with his fellows among them, without saving the life of one of them, and he, viz. Arioch, had received command to execute it presently. Thus there was but a step between him and death.

Daniel 2:16

There are four things here very strange and wonderful.

1. That Arioch, instead of executing the king's decree speedily, should make this stop.
 2. That he should dare to see the king's face when he was so wroth, instead of doing what his commission tied him to.
 3. That Daniel should have the boldness to go in to the king when he was in his fury.
 4. That he should desire time and obtain it of the king, who had denied the same thing to the wise men. To which we answer, The signal hand of God was in all this.
2. In particular, Daniel was in great esteem with the king above all the wise men, Dan_1:19,**20 3.**
3. He gave both Arioch and the king hopes he would show and interpret the king's dream.

Daniel 2:17

According to the good hand of his God upon him, who had shown him favour thus far, and obtained the king's leave, he went to his house near the palace, that he might seek God in secret for this great thing. For,

1. Their lives were at stake.

2. It was not a small thing, he was sure, that God was about, wherewith he had troubled the king's mind in such a manner. Therefore he reinforceth his strength, calling his friends to help him: as prayer in times of danger is the most seasonable and sovereign help so, in a common danger we must call in all the help we can to it.

Daniel 2:18

Observe here Daniel's humility, he sought not to engross this business, and the honour of it, wholly to himself, but would have his fellows share in it with him. Again, they would desire mercy, Heb. *the bowels of tender mercy* : the choicest saints desire to be saved by mercy, Psa_51:1.

That Daniel and his fellows should not perish: the Lord hath a distinguishing care and love for his people, 2Th_1:6 2Pe_2:9, especially in common calamities, Exo_14:19, &c.; Rev_18:4.

Daniel 2:19

It is not improbably conjectured that Daniel spent the night in watching and prayer, for night vision is distinguished from dreams, Num_12:6; whether sleeping or waking, Daniel had the same thing revealed unto him which king Nebuchadnezzar had, with this difference, the king remembered not his dream, nor knew what it meant, but Daniel was able to tell his dream and give the meaning of it also.

Daniel blessed the God of heaven; he gave thanks and praise to the Father of lights, from whom all wisdom comes, who heard his prayer, and revealed this secret to him. Note, this was revealed to Daniel, and not to his companions, for he was chief, and by this is signified by what steps he rose up to the degree of a famous prophet. Again, he calls the true God the

God of heaven, because he made heaven, his throne is there, and the magicians' and heathen gods come not there, but were cast out thence, being devils of hell; but the God of Israel is the *God of heaven* .

Daniel 2:20

He blesseth God for two things.

1. **Wisdom;** he means chiefly the wisdom God gave him in revealing this great secret to him, which the wise men could not attain to, because they knew not the true God, nor did seek to him for it, this is clear in Dan_2:21-23.

2. **Might is his;** that is, almighty, above all mighty potentates of the world, above Nebuchadnezzar and all the kings of the earth, for he sets them up and plucks them down at pleasure, Dan_2:21, as the interpretation of the dream and vision shows.

Daniel 2:21

God made time; God made the sun, moon, and stars, the measure of time; he made the day and the night, and seasons of the year, yea, the revolutions and change of times; he can make bad times better, and turn night into day. He can make the sun go backward or stand still, as in Ahaz's and Joshua's time; it is the great part of God's power and prerogative to change times. Daniel here attributes that to God which heathens attributed to nature, which they deified, or to chance; seeing that God only, that made all by his power, doth rule, and sometimes overrule all by his providence.

Daniel 2:22

The deep and secret things; both of nature, wherein are infinite depths and secrets: and of men's hearts and counsels, which are very close, deep, and secret, saying in themselves, Who can see us? and the deep and secret things of grace, and the mysteries of Christ's kingdom: all this is comfortable to the saints, and glorious to God.

He knoweth what is in the darkness, and it dwelleth with him, and he in it. He sees and foresees the most hidden things. Daniel points at the king's dream in the night, which he only gave the king, and then took it from him, and then gave it Daniel for him again.

Daniel 2:23

Here he gives his God another distinguishing title from all the gods of the heathen, he calls him the God of his fathers, meaning the covenant made with Abraham, &c., to whom and their seed God revealed his saving knowledge, which he did not to the

heathen. God is the God of all by the kingdom of his power, but the God of his church only according to the kingdom of his grace.

Thou hast now made known unto us the king's matter; in which words he intimates a twofold privilege; the one that, as the son of such fathers, he obtained the grace and favour of God in giving him safety and wisdom; the other, that he found him a God hearing prayer, and that in a thing of a high nature, he made known to him the king's matter.

Daniel 2:24

Being now prepared, he goes to Arioch to go in with him to the king; and bid him stay his hand, and not destroy the wise men of Babylon. Arioch might plead the king's command, Daniel tells him that was because they could not tell the king's dream: come, saith he, I will show that; by that I take away the ground of thy commission to destroy.

Quest. Did Daniel do well in desiring to have them spared, who deserved to die for their unlawful arts, diviners, necromancers, &c.?

Ans. Two things are usually answered to this:

1. They were not all such, some were innocent, studied arts and sciences lawful and laudable.
2. Those that were otherwise, he pleaded not for them as such, but for justice, that they ought not to die unjustly; and that was their case and cause.

Daniel 2:25

How comes Arioch to boast of what he had found; as if he got him by great search, or by great chance, and as if Daniel had been some obscure, unknown person, when Daniel had asked time of the king just before? It is the manner of courtiers to be very officious, and to commend their own little deeds, that thereby they may signify something with their prince, and make themselves necessary to him, possibly Arioch might not know that Daniel had been with the king, and therefore comes with this Eurhka, I have found your man, here he is, behold him, he will give the king full satisfaction in all concerning the dream.

Daniel 2:26

By this name of

Belteshazzar he had given Daniel, he took courage as if he might expect some great thing from him; for the word signifies the keeper of secret treasure, i.e. to lay up and bring forth.

Art thou able, & c.? as if he had said, I question if thou canst, seeing all my wise men cannot do it; canst thou presume to do more than all they?

Daniel 2:27

He reckons up here all sorts of divination, to show that divine things, and the secrets of God, cannot be comprehended by man without special revelation; and that those who presume to do it arrogate too much to themselves, and that it is too tyrannical to require it of any, and that upon pain of death; for, saith Daniel, they cannot do it.

Daniel 2:28

Here the prophet gives God entirely all the glory, proving all the powers on earth to come short in it, it being one of God's peculiar prerogatives to reveal secrets. Yea, in great humility he denies himself to have any share in it, as also Dan_2:29.

What shall be in the latter days: observe here the prophet's wisdom in this discovery, he doth not fall abruptly upon the dream, but first prepares this lofty king for it in general, and by degrees he doth labour to win him to the knowledge of the true God.

1. By this his power; and,

2. By his gracious favour to the king, in revealing to him the greatest secret in the world about the change of kingdoms and governments, and touching the power of Christ's kingdom over all in the latter days. See Dan_2:44.

Daniel 2:29

No text from Poole on this verse.

Daniel 2:30

For their sakes that shall make known the interpretation to the king: some will have this relate to the Jews and the church of

God, by whose prayers this was obtained; but the more plain sense is this, But that the interpretation may be manifest to the king, and that thou mayst know the thoughts of thy heart, that thou mayst be better instructed and satisfied in thy mind in this great secret, when thou seest the mind of God in it, and what it points at, and what thy duty is, and how to steer thy counsel and actions in this vast monarchy, and towards the afflicted church of God in it.

Daniel 2:31

A great image; not a painted, superficial image, but a massy one, a statue in man's shape, great, splendid, majestic: thus they were wont of old to represent great emperors and empires, and worshipped them as gods: called here an image, and in a dream, all which is in show and shadow rather than in substance, and therefore vanishing.

Stood before thee, and that upright, of a prodigious height, noting the grandeur of those monarchies.

The form thereof was terrible: government is to be feared, fear to whom fear, and honour to whom honour; also some had rather be feared than loved. Some say the image was so placed that the face looked toward the king, and thus it might trouble and terrify him.

Daniel 2:32

No text from Poole on this verse.

Daniel 2:33

By this we see the world is much worse and far declined, every age degenerating from what it was of old; as the poets, which borrowed their fancy from this image, have described the ages of the world from metals; the first was golden, and so, coming on coarser, it ended at last, as this image in the text, in dirt.

Daniel 2:34

i.e. All of it to pieces, all vanished, and the stone became a great mountain, and filled the whole earth: this is the dream, and the interpretation of all follows.

Daniel 2:35

No text from Poole on this verse.

Daniel 2:36

By this word we appears Daniel's piety and modesty, for he declares by it that he and his companions had begged this skill from God, and therefore he did not and could not arrogate it to himself, excluding them, without injury and dishonour to God that heard prayer. Now begins the interpretation.

Daniel 2:37

A king of kings; he means Nebuchadnezzar in person, together with his successors, Evil-merodach and Belshazzar. The prophet would not mind the king of any thing past, nor of any other governments but those with whom his church were then and to be concerned for the future, till the coming of the Messiah, by whose coming they should support and comfort themselves against all their sufferings by oppressors; and also God would have the prophet mind Nebuchadnezzar of the stone cut out of the mountain without hands, growing and breaking in pieces all earthly power.

The God of heaven hath given thee a kingdom; it came not to thee by thy ancestors, or by fortune, or by thy valour, but the great God of heaven hath the bestowing of those, and giveth them to whomsoever he will.

Power, and strength, and glory; authority; victorious armies, with great prosperity.

Daniel 2:38

Hath made thee ruler over them all, i.e. hath given thee absolute dominion of all creatures, men and beasts, within the bounds of thy vast kingdom, to hunt, catch, or kill far thy use and pleasure. God as Lord paramount allows thee, his vassal and tenant at will, all this. This was not universal over all the world, but only within his large territories, which yet were bounded.

Thou art this head of gold.

1. Why head? Because he was first in order, as the head is before the other parts, and the vision began in him, and descended downwards to the other three monarchies.

2. Why head of gold? Because of the vast riches wherein it abounded, and which the Chaldeans most coveted, and scraped

from the spoils and tributes of all countries, Isa_10:13,14 Jer 51:41,44. Also this is called the golden head, because it stood longest, five hundred years, and was fortunate and flourishing to the last.

Daniel 2:39

Another kingdom inferior to thee; this was that of the Medes and Persians, inferior in time and succession; in duration, it lasted not half so long as the Assyrian; and in prosperity and tranquillity, for the Persian was fuller of trouble; yet was this wonderfully rich and large for a time, Est_1:1: this was the breast and arms of silver.

Another third kingdom of brass; this was the Grecian monarchy, under Alexander the Great, who conquered the former, called "the city," because given so much to luxury; brass, because coarser than the other, and their armour was chiefly brass, calkocitonev.

Which shall bear rule over all the earth; therefore this is also called a universal monarchy; for Alexander marched into the Indies, and conquered much of that, (by which he was said to conquer the world,) and wept that he had not another world to conquer: yet; his lasted not long, for he was soon overcome and killed by his worldly lusts.

Daniel 2:40

The fourth kingdom is the kingdom of the Romans; and was to last not only to Christ's first coming, but under antichrist to his second coming, but still going down as to pagan worship, and at last to antichristian and papal power; for in Dan_2:28 Daniel tells the king that God made known to him that should be in the latter days; therefore he intended a general history to the end of the world, Dan_2:44 **Da 7**, latter end; and **Da 11, Da 12**.

It shall break in pieces and bruise: this did break in pieces all other kingdoms, being too strong for them, and was never in subjection to any, but brought all in subjection to it, till the stone fell upon it, of which afterward.

Daniel 2:41

The kingdom shall be divided; partly strong and partly weak. The Roman kingdom was divided, partly, because tyranny

followed aristocracy, and the government made up of both; partly, in their civil wars, when two competitors strove each for dominion, the common people against the senate, Sylla against Marius, Caesar against Pompey; also, partly, when conquered provinces and kingdoms cast off the Roman yoke, and set up kings of their own, and so the empire was divided into ten kingdoms or toes. The vision attributes two legs to the image, and to the fourth monarchy, because the Romans had sometimes duumvirs, two consuls, two emperors, one in the east, the other in the west.

Daniel 2:42

This was plain in the civil wars of the Romans, the falling off of some countries, especially in and towards the end of it.

Daniel 2:43

With the seed of men, i.e. by marriage; but they shall never solder well together, because ambition is of stronger force than affinity and consanguinity in rulers.

Daniel 2:44

In the days of these kings, i.e. while the iron kingdom stood, (for Christ was born in the reign of Augustus Caesar, Luk_2:1)

shall the God of heaven set up a kingdom. Now see the difference of Christ's kingdom from all other kingdoms in the world.

1. In the rise of it, it was not by earthly succession, or arms, or policy.
2. It is spiritual and heavenly in the laws and administration of it.
3. Jesus Christ was not a mere man, but God-man, he is the King, the Son of God.
4. It is stronger than all others, because it breaks them in pieces.
5. It is not bounded by any limits as worldly empires are, but truly universal.
6. It shall be for ever, and never destroyed and given to others, as the rest were.

Daniel 2:45

This verse notes,

1. The small beginning of Christ's kingdom visibly.
2. The different rise of Christ from all other; his conception by the Holy Ghost, like as Melchizedek, without father and mother, respectively as to his two natures.

Who shall declare his generation? His name shall be called Wonderful, Isa_9:6.

3. This stone, as a heavy rock, tumbling down from the mountain, brake the image in pieces, which it could not be said any other did.
4. Christ is a stone that grinds to powder those it falls on. He is the precious foundation and chief corner-stone of his church for ever.
5. He is a growing stone, even to a mountain, mid therefore will fill the earth, 1Co_15:24. God hath made known to the king what shall come to pass hereafter, i.e. the great God hath shown all this, who is above all the kings of the earth, and only knows, and decrees, and effects future things, who only doth great and wondrous things.

The dream is certain, i.e. this dream is no ordinary dream, but an oracle of God; it is sent from heaven, and gives a perfect scheme and prophetic history of things to come, about the special providence of God in changing governors and governments, with particular regard to his church under them; and above all, about the kingdom of Christ, and the growth of it, maugre all the enterprises of pagan and antichristian Rome.

The interpretation thereof sure; it is not a conjectural guess of the magicians and wise men of Babylon, who use to prepare lying words, because they have no knowledge of the true God, and therefore are; wholly unacquainted with his secrets, which he revealeth to his prophets by the Spirit of prophecy; which he hath now signally imparted to me; this I have faithfully made known unto thee, O King.

Daniel 2:46

This was strange, that so great a monarch should thus worship his vassal: thus was it sometimes done to men, as to Elias the prophet, 2Ki_1:13: this was done in consternation and admiration, because he saw so much of God in the prophet, and in the revelation of the dream; but why did Daniel suffer it to be done to him?

1. Though he could not hinder the king in his prostration, and in his word of command, yet doubtless he showed his averseness with much zeal and abhorrence, as the apostles did in the like case, Act_14:13-15, because it was high sacrilege and idolatry.

2. It is not said they offered sacrifice to Daniel, but only the king commanded it, which doubtless Daniel refused, because he was so careful in not defiling himself with the king's dainties, Dan_1:8; also when he would not omit the worship of God, though with the hazard of his life, Dan_6:10; therefore the king, being instructed of Daniel, gives God all the glory, in the next words.

Daniel 2:47

A God of gods; the greatest and supreme God of all the world, above Baal, or Bel, and above all other gods.

A Lord of kings; the word is *Maron* or *Maran* , which in the Syriac signifies *Lord* , or *high Lord* , seeing he is the highest King of all the earth. He makes, overrules, and pulls down whom he will, 1Ti_6:15 Rev_17:14 **19:16:** by this he gathers that God is a

revealer of secrets, Isa_48:3,**5-8.** A revealer of secrets; is supreme God, because he knows, and foreknows, and decrees all things future.

Seeing thou couldst reveal this secret; therefore Daniel had it from God, who revealed it to him, which here the king confesseth.

Daniel 2:48

Made Daniel a great man, Chald. *rabbi* , magnified him.

Many great gifts; an estate suitable to his honour.

Ruler over the whole province of Babylon; gnal col medina over the chief province of Babylon, which was head, because of the metropolis; the word is also Arabic, and therefore used in Spain at this day.

Chief of the governors over all the wise men of Babylon: see Dan_4:9. Daniel was chief of them in wisdom, for he could unfold what none of the wise men could. Again, he was chief in place and power, he had the rule and inspection of them which were students and professors of wisdom and learning, into their studies and manners, like a perpetual lord chancellor. Not that this holy prophet gave any encouragement to them in their unlawful arts and divinations, but rather discouraged and corrected them, leaching them the knowledge of the true God: thus doth the true religion top all the world, and make the grandeur thereof stoop to it, for it is the wisdom of God and the power of God.

Daniel 2:49

He substituted them as lieutenants for the king's service, under Daniel, which, as the curious observe, was chiefly about agriculture, and gathering revenues and provisions for the court; but Daniel was as privy counsellor and lord chamberlain, about arduous affairs of the king and kingdom, sitting sometimes in judgment, and also admitting and conducting persons and causes to the king, as there was need, to whom there was difficult access, according to the magnificence and majesty of the kings of the East. Thus Daniel sat in the king's gate, to be near and ready for the king's chiefest business; and it notes honour, also high favour; but especially we must look upon Daniel's promotion to be for the service and protection of his brethren in their present state of captivity, as Mordecai was, which shows that God doth remember his people in their low estate, and doth not leave himself without witness to them, in raising up nursing-fathers for them.

Daniel 3:1 DANIEL CHAPTER 3

Nebuchadnezzar setting up an image commandeth all persons to worship it, Dan_3:1-7. Shadrach, Meshach, and Abednego are accused of disobeying the command, Dan_3:8-12. The king threateneth them; their resolute answer, Dan_3:13-18. They are cast into the fiery furnace, Dan_3:19-23. God delivereth them unhurt out of it, which Nebuchadnezzar seeing blesseth God, and acknowledgeth his power, Dan_3:24-29. Their advancement, Dan_3:30.

This daring sin of Nebuchadnezzar was aggravated many ways, by the greatness of the kingdom and majesty God had given him, by the late discovery made to him when Daniel interpreted his dream, by his conviction and confession upon it of that great God and his sovereign power: this is the height of ingratitude, arguing his carriage before to be only a fit of astonishment, without the least change upon his heart.

The vast proportion of the statue, or idol, was to show his greatness by the height and bulk of it, and his pride and magnificence in the richness of it, seeing it was of gold, and to be a monument to posterity of his famous exploits. Some give this reason, that he might seem hereby to avert the fate of his empire, foretold by Daniel, and declare himself sole monarch of the world, or head of gold, because he made it of gold, whether massy, or plated, or gilded, matters not. Likewise that he might seem no ways to be inclined to the Jews, or their religion, whereof the Chaldeans might be jealous, seeing he had owned their God to be greatest, and had preferred Daniel and his friends to great honours. Nebuchadnezzar assured his wise men and nobles that he would still maintain the old established religion, without innovation or mixture: so Mald, Menochius, Geierus: that they had a spite against the Jews is clear, Dan_3:8,12.

Daniel 3:2

This great statue, whether Nebuchadnezzar's own, or Bel, or any other of his gods, see Dan_3:14, must be solemnly dedicated, and therefore all the peers of the realm are called to it; but whether these ranks of men and officers are truly rendered from the Chaldee words is hard to determine, and not worth disputing; etymologists differ in it: this only is material, that the heads of all that vast empire were summoned, of several nations and languages, to testify their conformity to the emperor's will, and thereby give assurance of obliging the people under them to the same obedience, i.e. to the same idolatrous worship.

It was the manner of the heathen to consecrate their idol before they worshipped it, and herein, as in many other, Satan imitated the Jews, and their temple dedication, Joh_10:22: they held a feast. The popish church do the like, when they dedicate material

temples to particular saints, with solemnity and jollity, from whence come the feasts of wakes and revels to this day.

Daniel 3:3

i. e. In the plains of Dura, where great multitudes might easily be gathered, and behold it lifted up on high, conspicuous to all; they beheld it with admiration, ready to adore it, in obedience to the king's will and pleasure, for whatsoever pleased him pleased them, walking willingly after the commandment, as Jeroboam by his calves made Israel to sin. Heathenish and profane men are unstable as water, and blown any way by every wind of doctrine, suitable to their princes and to their own lusts. If the king had commanded idols to be broken and burnt, and the worship of the true God to be set up, this people would not have been so forward in their conformity, because men are generally more inclined to false worship than true.

Daniel 3:4

An herald: it is likely there were many heralds at the head of that great concourse, else they could not all hear.

People, nations, and languages: proclamation was made therefore in several languages, to some of several nations assembled there, and to the representatives of all.

Daniel 3:5

All kinds of music, i.e. wind and stringed instruments of various sorts and fashions, for we have here Syrian and Greek ones, as appears by the words, though in Chaldee letters, for this mighty monarch was lord over them all.

Ye fall down and worship: mark, all that is required of them is only a gesture of worship, without oral profession. The pomp and equipage, the solemn sound of the music, and the strict command, was enough to induce them to stoop and fall down to it. This is one of Satan's great engines to draw the world from God's pure worship, and the simplicity that is in Christ, dazzling men's eyes, and bewitching them with a gaudy, whorish dress of idolatrous service, as ye see in this example, and Rev_17:4,5; all which ariseth merely from hence, because men do not or will not see that God's worship is wholly spiritual, and most beautiful and glorious as such, 2Co_3:7 to the end; by this it excels all pagan, Jewish,

and antichristian worship, all which is human, bodily, uncommanded of God, therefore displeasing and provoking, unprofitable, insnaring, and destructive. Now idolatrous gestures are sinful, because forbidden of God, Exo_20:5, because this satisfies and hardens idolater's in their way, also because by this snare and critical mark their proselytes are known and distinguished, as here, they that stood up, when others fell down; thus antichrist and new Babylon hath her mark in the forehead and hands of her followers, Rev_13:15-17. Primitive Christians would not offer a grain of frankincense to a pagan idol for fear or favour, nor true protestants kneel to the host, which the popish priest holds up to insnare them.

Daniel 3:6

This was a punishment usual among the Chaldeans, to scorch, roast, and burn offenders with fire, Jer_29:22: see /APC 1Ma_7:3. And this the king of Moab imitated, 2Ki_3:27 Amo_2:1. This shows the hellish malice and cruelty of wicked men, especially against those that cross their pride and superstition, which was visible in the tortures Christians were put to in the ten persecutions, and in the fires which antichrist hath kindled in all his reign against the witnesses of Jesus; witness the book of "Acts and Monuments" whom they cannot allure with their gaudery, they fright with their fires and massacres, as ye see the effects of both in the verse following.

Daniel 3:7

The same methods hath new Babylon followed, in the long slavery of their false catholic church, for the whole world wondered after the beast, and none could make war with him, Rev_13:3,4,7,8.

Daniel 3:8

No text from Poole on this verse.

Daniel 3:9

No text from Poole on this verse.

Daniel 3:10

No text from Poole on this verse.

Daniel 3:11

No text from Poole on this verse.

Daniel 3:12

Now the devil's cloven foot appears, now ye have the bottom of the plot; one of these two is clear: these Chaldeans finding the Jews made courtiers, and preferred to places of trust and honour, they either put the king upon this work, or else made use of it, both to satisfy their ambition and wreak their malice against those three worthies; as they dealt with Daniel, Dan_6:4,5.

They accused the Jews; which word signifies to calumniate, and also to eat up and devour, which is the design of envy and malice. See how they go to work:

1. They strike while the iron is hot, they take the king in his huff.
2. They read a law established.
3. Then they say the Jews do not observe the king's laws, a people already obnoxious.
4. Yea, several of them despise the king's laws and authority.
5. They abuse the king's great favour and indulgence to them.
6. They should give good example, being in places of trust and dignity.
7. Yet, behold, they declare their contumacy and rebellion in not conforming to the king's laws.

This set the king all in a flame of rage and fury, and he commanded to bring these three men before him.

Daniel 3:13

Why not Daniel too, because he was chief of all in honour?

Answ. Because the king had a greater favour for him, and he was popular, and beloved for his great wisdom and unblamable carriage; they would not meddle with him now, lest by his knowledge and interest in the king he might chance to spoil their plot.

Daniel 3:14

Now when these men were brought before the king, though in rage, yet he doth not presently throw them into the fire, but makes inquiry by interrogatories, that he might see first if they were guilty, by hearing them speak for themselves, and telling them he

expected obedience and conformity to his laws from them, and it was in vain to look for any indulgence from him, he would bate them nothing, they should be burned. What! do ye make a jest of my gods, and my religion, and my commands? so the word

tseda in the Syriac doth signify, to scoff or deride, as if he had said, Is it true indeed that ye refuse to worship my gods? do ye do it in earnest, or in jest? it seems by your carriage, if it be true what I hear of you, that ye slight my gods, and make a mock of my authority, but ye shall know there is no jesting with these edge-tools.

Daniel 3:15

Prodigious pride and blasphemy! for he doth not only insult over all gods in general, but particularly against the only true God, whom he lately confessed, Dan_2:47, to be

a God of gods, and a Lord of kings. So the king of Assyria, 2Ki_18:30,33. Thus all the tyrants of the East, Turk, Mogul, Kham, whose very titles are blasphemy. It is a wonder why these men worship any god, seeing they set up themselves above all. Reason of state makes them set up somewhat to keep the people in awe; they themselves are exempt, and care for none. The root of Nebuchadnezzar's arrogance lay chiefly here, he had burnt the temple of the Jews' God, and made slaves of his people, and he did not deliver either, and therefore thought he could not; and so presumes the same now; but God will make him quickly of another mind.

Daniel 3:16

Heb. **We care not**, we may not, there is no need of any answer in this case, for it is in vain for us to deliberate and debate the matter; the king is resolved to have his will of us, and we are resolved on the contrary; for to obey him in this horrid thing will be disobedience against our God to the highest.

Daniel 3:17

They were endued with a strong faith in their God, not only as to his power, which was omnipotent and unlimited, but also as to his will, which readily inclined him to succour his servants in their distress, for his name's sake, according to his promise and the saints' experience in the like cases of extremity.

Daniel 3:18

They add this,

But if not, to show they did not presume to tie God to this deliverance absolutely, for God is arbitrary, and knows how to deliver, and sometimes to suffer his saints to glorify him by suffering. It was therefore all one to them, which way of the two God would honour himself, they were resolved to venture suffering rather than sinning, and leave the cause to God.

Daniel 3:19

The king's fury appeared in his face, and in his words; taking this answer for the highest affront and provocation, which as the case stood he could not bear, the pride of his heart made his indignation boil over, and therefore he made the

furnace seven times hotter. Tyrants would burn the people of God in hell if they could.

Daniel 3:20

Did he think these three men would have resisted, or that their God would defend them from his power, or that, if he had, the king and his mighty men could have prevailed? None of all this was in the case, for God purposed to show his power when the king did his worst, and to quench the violence of the fire, both of the furnace and of the king's fury, at once; and in the thing wherein he dealt proudly, to be above him.

Daniel 3:21

This is observable and wonderful, that the fire should not catch their garments, being the most obnoxious to it.

Daniel 3:22

The king's commandment was urgent; which made them the more hasty and precipitate in their execution, and took less care for themselves against the violence of the flame.

The fire slew those men; a signal hand of God upon such as execute wicked commands, who, though mighty men, had no might to escape the flame at the mouth of the furnace, when the other escaped in the midst of it.

Daniel 3:23

All this is expressed with emphasis, to make the power of God more glorious in their preservation; for that flame that slew the executioners might much more easily have suffocated the three children before they fell down.

Daniel 3:24

Rose up in haste: this fear, perturbation, and amazement as the word signifies, surprised the king, being surprised with the strangeness of it, beholding something supernatural in it, together with the disappointment of his design and cruel commands.

True, O king: the Lord extorted this confession from them, though enemies.

Daniel 3:25

I see; the fire gave light to see them, though it had no power of heat to burn them.

Like the Son of God; a Divine, most beautiful, and glorious countenance; either of a mere angel, or rather of Jesus Christ, the Angel of the covenant, who did sometimes appear in the Old Testament before his incarnation, Gen_12:7 **18:10,13,17,20 Exo 23:23 33:2** Jos_5:13-15 Pro_8:31; in all which places it is Jehovah; Gen_19:24 Exo_3:2 Act_7:30,**32,33,38**.

Daniel 3:26

Came near; as near as he durst come, within hearing. *And spake* with a milder tone than before, God having abated the fire of his fury. Now he could at once confess and acknowledge the true God to be the Most High above all gods, and the three worthies to be his faithful servants.

Came forth of the midst of the fire; they went out upon the king's call, without which they would not have stirred.

Daniel 3:27

Saw these men, with great admiration, for the satisfaction of all by their sight of them, and by their smell. All the works of God are perfect, and there was nothing here wanting to make this wonderful deliverance complete. Here was a pure act of God's omnipotence, to divide between the fire and its most intense heat, and to master any creature in the world in its height, by working

against and above nature, whose utmost sphere of activity is limited by God.

Daniel 3:28

Thus out of the mouths of blasphemers and contemners of God can the Lord ordain praise: yet all this did not draw off this king from his idolatry, for he saith,

the God of Shadrach, & c., not his God. Wonders will not work conversion till God work upon the heart, Deu_29:24. He blesseth God for four things.

1. For sending his angel to deliver his servants that trusted in him.
2. That they changed the king's commandment, i.e. frustrated it, and make it void, and convinced the king, and brought him to a better mind.
3. Therefore yielded their bodies to the fire, and to his fury, by passive obedience, rather than not obey God actively, by worshipping any false god,
4. But only the true, whom they chose to be their own God. Observe also here the power of faith, it quencheth the violence of fire, Heb_11:34; and the presence of God with his people, even in the fire, and in fiery trials, Isa_43:2 1Pe_1:7 **4:12**.

Daniel 3:29

Observe here, that though he doth not resolve to worship the true God, nor command others to do it, yet he would not allow the God of the Jews to be evil spoken of; this was all that he came up to. He was resolved to hold fast to the religion established, his own idols; nay, the great golden idol, which had been slurred and slighted by these three worthies, he would not take down and relinquish: this was the best quarter the true God could get among them, not to be spoken amiss of under great penalty; though he confessed no god else could deliver after that strange sort. Bel could not preserve his men out of the furnace, God preserves his servants in the furnace. All was one for that, Bel should be his god still.

Daniel 3:30

They that honour God, them will God honour. To suffer, and suffer shame and pains, for God, is to honour God. Joh_21:19

1Pe_4:14. It is probable that the Chaldeans used to reproach the God of the Jews, and more upon this account, because for his sake these his servants refused conformity to Babylonish idolatry; and their common quarrel with the people of God was upon the account of their religion; thus here in this instance, and thus in Daniel's case, Dan_6:4,5; thus Haman, Est_3:8. Also for that very thing they make them disloyal, and breakers of the king's laws. Now God would vindicate his people herein, and make this great king to do it too, knowing it was a grief of heart for these men, Shadrach, &c., to hear the name of God abused by idolaters and profane wretches, and doubtless they complained to the king of it, who did them right by this severe decree, as long as it lasted, seeing the king moreover thought fit to promote them to honour, i.e. he did restore them to their places, as the word signifies, and made an addition to their former dignities.

Daniel 4:1 DANIEL CHAPTER 4

Nebuchadnezzar acknowledgeth God's eternal dominion, Dan_4:1-3. He relateth a dream which the magicians could not interpret, Dan_4:4-7. Daniel hearing the dream, Dan_4:3-18, interpreteth it, Dan_4:19-27. The dream fulfilled in Nebuchadnezzar's loss of dignity and reason for a time; which being restored to him, he glorifieth God, Dan_4:28-37.

The prophet Daniel here sets down another strange story, after he had finished that of the three young men: this the prophet sets forth not in his own words, but in the words of the king's own proclamation, that it might pass with undoubted credit, and without all dispute; being sent to all his vast kingdoms, and questionless put into the king's archives and court rolls, as the manner was. These three first verses of this fourth chapter are improperly annexed to the end of the foregoing third chapter, by some; seeing they are the preface of the following history.

Peace be multiplied unto you, i.e. all health and happiness: this was always the form of greeting and salutation among the Eastern nations, comprehending peace, plenty, with uninterrupted joy and felicity in all comfortable enjoyments: and from them it came derived down to the penmen of the New Testament, and notes more, even peace with God in Jesus Christ, spiritual and

everlasting. Now the reason hereof was, that war being the root of all misery, especially where all government was tyrannical, and when once it brake forth, it made all desolate; therefore peace was as heaven in comparison of the hell of war, which made the heathens paint Plutus the god of riches in the bosom of peace.

Daniel 4:2

I did upon mature thoughts judge it very becoming me, yea, it was my pleasure to let all the world know,

1. The signs and wonders,
2. Wrought by the high God,
3. Toward me, wherein I was personally concerned: these were his reasons why he made it known to the world.

Daniel 4:3

How great are his signs! and how mighty are his wonders! these two words signify in their roots, admiration and astonishment; it seems these works of God had that impression upon this king; a great cause whereof was his ignorance of the true God, together with his own excessive pride and epicurism. God by this following dream, and Daniel's instruction, had told him his fate, and that no kingdom but God's kingdom was everlasting, which he had told him once before this, Dan_2:44.

This confession of the king was upon conviction, and it looks somewhat like repentance, but the sequel proves him to be no changeling, though God made prodigious mutations in his kingdom, and in the form of his person, as ye see, Dan_4:31,32 of this chapter; he was metamorphosed to a monstrous beast, and then to a man again, and yet no convert.

Daniel 4:4

At rest when his wars were over, which were great, and he victorious. Then I sat down quiet, enjoying the spoils of my enemies.

In my palace; which was most magnificent, there I lived in all delights and grandeur.

Daniel 4:5

There is no felicity in this world lasting; a black cloud, big with storm and tempest, spoils the fairest sun-shine day. They that fear not God shall be frightened by him. God doth justly make epicures and tyrants uneasy in the midst of their fool's paradise, where if the fool saith in his heart, There is no God, he shall soon find in his heart to think otherwise.

Daniel 4:6

Though he had experienced before that these wise men were fooled, and could do nothing either in telling or interpreting his dream, **Da 2**, yet he will try them once again, possibly because they might gain fresh credit with the king; or he would hear what they could do, and if they failed him, he would then make use of Daniel whom he had in reserve. Perhaps these Chaldean doctors and wizards shunned and scorned Daniel's company, and he was as much shy of theirs; therefore they came not together; but God had disposed of this whole scene, and, for the honour of his name, suffered Daniel not to be sent for till the last.

Daniel 4:7

And yet this was it they stood upon before, that the king should tell the dream, and they would interpret it, which now they could not do: this shows them to be mere impostors, and that neither their natural skill nor diabolical help could unfold God's secrets.

Daniel 4:8

Daniel came in before me; whether sent for by the king, or brought in by another, appears not, but he was last, that it might appear he had the true understanding of these secrets; for if he had come first, before the rest had done their best in trying all their skill in vain, they would have said they knew as well as he, and so God would not have had the glory; but now it is plain the Spirit of God in the prophet did all.

The holy gods; he speaks in the plural, like an idolater, and because he calls him

Belteshazzar, according to the name of his god, i.e. Bel or Baal. By the

spirit of the gods he means the spirit of divination, or prophecy of future contingent things, which God only knows, and reveals by

his Spirit as he pleaseth, which none of the magicians were endued with.

Daniel 4:9

This argued he was convinced of Daniel's great abilities, and that he truly deserved the title and dignity the king had honoured him with; and by this persuasion and confidence he had of him, Daniel would show he answered both the opinion and expectation the king had of him.

Daniel 4:10

The visions of mine head; because the fancy and imagination is in the head; and he calls them

visions or

seeings, because eyes and sight are attributed to the understanding, and the thing seemed visible to him, as if he beheld it with his eyes.

A tree: those that write of the language of the East tell us that a tree denote some excellent man. Thus the prophet Ezekiel, **Eze 31** throughout, describes the king of Assyria, and Pharaoh king of Egypt, in their flourish, height, and great fall, comparing them to huge cedars.

Daniel 4:11

No text from Poole on this verse.

Daniel 4:12

The fruit thereof much: this notes the public good and benefit of magistracy; so that it is better living under tyranny than anarchy, as Calvin saith.

Daniel 4:13

By

a watcher is meant an angel, a holy or good angel, the instruments of God, and his messengers to execute God's judgments, which they watch constantly to perform, Psa_103:20,21.

Daniel 4:14

He cried aloud, and said; whereby is shown the consent of the angels, when one stirs up another to cut down, i.e. to cast out and take away.

Daniel 4:15

Here he mitigates and corrects the former rigour of his sentence, that the kingdom should remain, with hope of return and readmission: God cuts off many flourishing kingdoms to the stumps, by spoiling their riches, beauty, and majesty.

In the tender grass of the field: let the body of Nebuchadnezzar be preserved, and the king doth remain firm, though he be turned out to grass for a while among the beasts.

Daniel 4:16

Let him live seven years as a beast in man's shape, among beasts of the field, let him become brutish, without human sense and understanding: and this appeared much also in his outward shape; nails like claws, and hair like feathers. Some think that he was truly changed into a beast, but this cannot be, for then the Chaldeans would never more have owned or restored him. Others judge that he was not changed at all but in appearance only to the beholders and in their fancies; but this is a false construction of God's works, when the Scripture saith it was truly done. It is probable he was mute, and bellowed only, that he went naked, and bowed, and ate grass among the beasts, with whom his converse was: a dreadful example upon the greatest man on earth, for his brutish and raging tyranny, and inhuman carriage, abasing himself, and abusing his honours and great prerogatives to wickedness and savage cruelty, to be thus forsaken of God and men, and to be made a prodigy and spectacle to the world, and that upon record to all generations.

Daniel 4:17

The decree was God's, and the demand was of the holy angels; if God would enact and ratify it, the angels as commissioners had the dispensation of it put into their hands, and they all consent to it as a just judgment of God, to be executed by them according to the will and pleasure of God; and they desire of God it may be done, alluding to the customs of some nations, and speaking after

the manner, for the holy angels are zealous for God's honour, and pray him to assert his own sovereignty against the bold encroachments of mortal men, especially rampant and savage tyrants, to make them know themselves.

Most High ruleth in the kingdom of men: this Nebuchadnezzar and his flatterers conceited he was god in earth, independent and unaccountable to any; and though he had notions of a supreme God, yet he confined his government to heaven. Jupiter in heaven, Caesar in earth, rules all, said the heathen poet. But the great God will make all men know he rules all in earth too, and sets up at his pleasure whom he will, and plucks them down again. All power is of God, Rom_13:1, who doth often make use of his power in this case, thereby declaring he only is arbitrary and absolute; for instance, he gives this dignity sometimes to the basest of men, as he took it from Saul and gave it David, a poor shepherd's boy, Psa_78:70,**71**, and made him a name among the great men of the earth, 1Sa_2:7,**8** 1Ch_17:7,**8**.

Daniel 4:18

No text from Poole on this verse.

Daniel 4:19

His thoughts troubled him, because he foresaw such tragical things coming upon the king, for whom he had such reverence for the high favours and honours he had conferred on him, and he was afraid to declare them; these things coming upon him while he was acted by a Spirit of prophecy, doubled his consternation, and troubled his thoughts, Dan_10:16,**17**.

Let not the dream, or the interpretation thereof, trouble thee; speak out freely, let the event be what it will.

Though this king were a tyrant, and an enemy of God and his people, yet the prophet is grieved for him, and prayed for him that God would avert his judgments from him, and lay them rather upon his enemies, Jer_29:7.

Daniel 4:20

No text from Poole on this verse.

Daniel 4:21

No text from Poole on this verse.

Daniel 4:22

It is thou, O king; thou art he that is meant by it. The king is the tree, the branches are his princes, children, and nephews, the leaves are his nobles and captains, the fruits are his riches and revenues, the shadow is the protection which his people had under him. See Aehmetes of the Language of the East. Now in that he speaks plainly and roundly the whole truth, this prophet is herein a pattern to every faithful minister of Christ; first to preach the truth of God and to apply it without respect of persons, and yet with that wisdom and moderation that men may see they have a compassionate care for their souls.

Thy greatness is grown, and reacheth unto heaven; thou art high and mighty in the majesty and splendour which God hath given thee.

To the end of the earth; say some, to the Caspian Sea north, to the Euxine and @gean west, to the Mediterranean south, for it is not clear that it reached further, and this alone was great.

Daniel 4:23

No text from Poole on this verse.

Daniel 4:24

By saying these words,

my lord the king, he endeavours to sweeten the bitterness of this cup of God's displeasure as much as he can.

Daniel 4:25

Because thou hast lived a brutish, epicurean life, and wert lifted up above the common race of mankind in thy heart, therefore thy fate shall be, not to be cast out to live among the basest and meanest sort of men, which were hard enough; no, not among herdsmen, as if that were too good for him; but among the beasts, to herd with them. This was such a thundering peal, that it was wonderful the king could endure to hear without wrath and fury boiling in his heart, yet the Lord withheld him.

How hard is it for lofty princes to learn this lesson, that God is the giver of all they have, and will call them to account severely for all they do, and make the kings and kingdoms of the world to know they are his, and not theirs, and that their tenure is but at the

will of the Lord solely, who can alter and alienate the property of all their enjoyments, being the high Lord paramount above all!

Daniel 4:26

There shall be no other king chosen in thy room all the time thou livest as a stump of a tree. Thou shalt recover all again, young branches shall sprout out of thee, Job_14:7-9.

After that thou shalt have known that the heavens do rule: see Dan_4:34,35, &c. If princes will not learn and know this, God will beat it into them. This is the end of all God's rods upon them, if they would hear the voice of them, and him that hath appointed them, 2Ch_33:12,13 Psa 119:67,71 Mic 6:9. Though Nebuchadnezzar never proved a convert, yet God made him acknowledge this truth upon his restoration.

Daniel 4:27

Let my counsel be acceptable unto thee: these words Daniel adds out of his good will to the king, if perhaps it might turn away this dreadful stroke from him, and give the king some hopes of mitigation at least, as it was with Nineveh and others.

Break off: the word is well translated *break off*, for so it properly signifies, and not redeem, as the papists would wrest it, to establish their works of satisfaction and merit; and is no more than this, cease to do evil and learn to do well, change thy course, instead of oppressing the poor show them mercy.

If it may be a lengthening of thy tranquillity: Daniel was not certain of pardon for him, nor did he altogether despair of it, as Peter dealt with Simon Magus, Act_8:22 Joe_2:14,

Who knoweth if he will return and repent? Jon_3:9 Zep_2:1-3. Though Daniel save not this counsel to elude or nullify the decree of God, which was immutable, yet it might turn to the king's good many ways, if he followed this counsel.

1. Hereby this judgment was shorter in the time, and easier in the rigour.

2. That he might acknowledge God to be gracious to him in this chastisement. And,

3. That he might become by his reformation more capable of pardon, and prepared for it.

Daniel 4:28

No text from Poole on this verse.

Daniel 4:29

Here we see God did forbear the execution of his judgment decreed the space of one whole year, which may be upon Daniel's words, and he did reform somewhat, as Ahab was spared a good while upon his humiliation, 1Ki_21:27; and God would try him by giving him space of repentance, as he did to them before the flood, Gen_6:3; and to Jezebel, Rev_2:21; but it is most probable, though he may be a little astonished at the first, when he heard God's decree against him, yet having this respite, he grew hardened, and thought it was over, and therefore spreads his plumes and strutted in his pride as high as ever.

Daniel 4:30

Great Babylon: as to the greatness of this place, it might be well called great, for most historians and geographers make it forty-five miles about the walls, some sixty; for the height of the walls, they affirm them to be a hundred cubits, and for their thickness, such as six chariots might go abreast upon the top of them. See Bochart in his Phaleg.

That I have built; which words of his are not true, as to the first foundation of Babylon; for that was done by Nimrod, or Bel, which is the same, Gen_10:10; but if ye speak touching the repairing and enlarging of it after Nineveh was destroyed, so Nebuchadnezzar might be said to build it, i.e. to make it so great and glorious as at last.

For the honour of my majesty: the manner of proud tyrants is to engross all honour to themselves; moreover, he attributes nothing to the signal goodness of God to him, but takes all to himself. Now God, that resists the proud, presently falls upon him, and down he comes while he stood crowing and pruning his gay feathers.

Daniel 4:31

There fell a voice from heaven: this made the judgment more remarkable, and argued the sin more provoking, and the anger of

God more just against him. Sudden judgments are most dreadful; whereof we have many instances, as in Herod, Elymas, Ananias and Sapphira, &c.: this voice was from God; it also was loud, and clearly perceived by the king and them about him, which the dream intimated more obscurely. Not the kingdom, but the administration of the government, was transferred to others.

Daniel 4:32

From men; from the society and conversation of men.

Daniel 4:33

He was driven from men; being bereft of his understanding, as a man distracted, he fled, and betook himself to the woods; or was thrust and driven out, either by popular tumults, or conspiracy of his nobles, or by his son Evil-merodach. Some think, when he raved, he was bound with chains, and after turned off loose into the woods among beasts.

And his nails like birds claws, which might easily grow in seven years to a prodigious length and deformity.

Daniel 4:34

Mine understanding returned unto me; God shined upon his soul, and gave him understanding to reflect upon his condition, to consider his sad state, and the causes of it.

I blessed the Most High; by prayer and praise adoring the justice and mercy of God towards him, giving God the glory of his sovereignty and unchangeableness, Dan_4:35.

Daniel 4:35

A due consideration of God's infinite greatness makes the creature appear as nothing in comparison of God. Creatures are nothing to help, nothing to hurt, nothing absolutely, nothing in duration, nothing solid and substantial, nothing without dependence, and influence, and support from God. God is

I am, and there is none else.

Verily every man at his best estate is altogether vanity. Selah, Psa_39:5.

Yea, less than vanity, and nothing, Psa_62:9 Isa_40:17.

He doeth according to his will, Psa_115:3. God only is arbitrary. *In the army of heaven, and among the inhabitants of the earth ;* being the Lord of hosts, and the only absolute and universal Monarch of the world.

None can stay his hand; he is irresistible and uncontrollable, Job_9:12 Isa_45:9 Rom_11:33-36.

Daniel 4:36

My reason returned unto me: what is a magistrate, yea, or a man, without reason? A brute; as a ship without a pilot, as an army without a commander, as a flock or herd without a shepherd.

Mine honour and brightness returned unto me; instead of the shape of a savage beast, I got the majesty of a king in my countenance.

My counsellors and my lords sought unto me; they who before despised and rejected me now were glad to creep to me, and to know their place and distance.

I was established in my kingdom; in my wonted power and place, owned and obeyed without competitors by all, without question or complaint: see Dan_5:18,19.

Excellent majesty was added unto me; he was the most august and magnificent prince on earth, therefore was his kingdom called the lady of kingdoms, Isa_47:7,8.

Daniel 4:37

Thus can the Lord make the stoutest hearts to stoop, and do him homage. This doxology proceeds from his heart. God is

truth essentially; he is the rule and standard of truth, his words are truth, his ways are truth: and they are

judgment; he is wise, and hath dealt justly with me for my pride, and in very faithfulness hath afflicted me, and in very tenderness hath restored me: I do and ever shall adore him for it.

Those that walk in pride he is able to abase; as he hath declared upon me, in stupendous changes, which I proclaim to all the world for his glory. He had a just controversy with me, and I have no ground to quarrel with him, but to give him glory by this confession.

Daniel 5:1 DANIEL CHAPTER 5

Belshazzar's impious feast, Dan_5:1-4. The hand-writing on the wall, which the magicians could not explain, troubleth him, Dan_5:5-9. At the recommendation of the queen Daniel is brought in, Dan_5:10-16. He reproveth the king of pride, profaneness, and idolatry, Dan_5:17-24. He readeth and interpreteth the writing, Dan_5:25-29. Belshazzar slain; the kingdom translated to the Medes, Dan_5:30,**31**.

Belshazzar's name is from riches and power. They were wont, when they were promoted, to take new names, which also were significant, as this is, Belshazzar; Bel hath or gives power and riches; this they attributed to the honour of their idol, which belongs only to the God of heaven. There is much contest among the learned who this Belshazzar was; let us mind the Scripture, and not trust to heathen historians. In the second verse here he is called the son of Nebuchadnezzar, his father, so Dan_5:11 twice, and Dan_5:13,**18,22**; if he were his son, then was he called also Merodach, or Evil-merodach. Yet he might be called his son though his grandson; under these three was the captivity, Jer_27:7, Nebuchadnezzar, Evil-merodach, and Belshazzar.

Made a great feast, after the manner of the East, who showed their magnificence this way, and pleased the epicurean palates of his nobles herein, it being no small piece of policy with some princes to oblige their grantees by balls and comptions; this I believe: yet I conceive also, this feast was anniversary for the honour of their idol Bel, as Herodotus testifieth. But this is prodigious, that he should carouse when the city was besieged and ready to be taken by Darius the Mede, for, saith the text, *he drank wine before the thousand*. These Bacchanalian feasts have often proved fatal and tragical, **Es 1**.

Daniel 5:2

This king having the wine, liked it so well, that he resolved to make a merry day of it, and in order to it, sent for the vessels of God's temple, which he did in scorn and contempt, triumphing thereby over God and his people; but this sport lasted not long: they had more honour for the vessels of their own idols, which they kept sacred and untouched; therefore the prophet upbraids

them with this insolent profaneness, for the concubines also drank of them.

Daniel 5:3

No text from Poole on this verse.

Daniel 5:4

At the same time insulting the great God of heaven and earth. The name of God is never more profaned than among drunkards and epicures.

Daniel 5:5

In the same hour: by this it did appear what was the cause of the king's punishment and ruin, namely, his reproaching of God and profaning the holy vessels.

Fingers of a man's hand; the likeness of a man's hand, which Rabbi Solomon saith was managed by the angel Gabriel; it is clear it was immediately from God. This was a plainer testimony then that of his father's dream, for hereof were above a thousand witnesses, besides his conscience that shook him, a thousand more.

Over against the candlestick by this it appears how the feast continued far in the night in which Babylon was taken and Belshazzar slain, Dan_5:30.

The king saw the part of the hand that wrote: God intended it for him, and that he should see it with his own eyes, and it should not be brought him by report, which affords ground of doubting; but here was undeniable proof and conviction, the visible hand of God was here; and it was also for terror to him, and spoiled his draughts of wine, and was a cooler to their jollities.

Daniel 5:6

His cheerful countenance was turned to paleness, fear and horror had quite blasted the majesty of his face, like an eclipse of the sun. So soon can the terrors of God shake the loftiest cedars; it is like an earthquake in the bowels. Thus can God terrify the tyrants of the earth, that he who hath the heart of a lion shall utterly melt away. Thus can the Lord spoil the mad mirth of drunken atheists in a moment; when they are in their cups, oh how valiant are they! as the king of Syria, 1Ki_20:16,19, &c.

Daniel 5:7

To bring in the astrologers, the Chaldeans, and the soothsayers, to read the hand-writing, with promise of scarlet clothing, gold chains, and honours. This is the old trade, and the last refuge this poor heathen prince had, which yet failed him; for how can the devil help when God is against him? 1Sa_28:16, &c. Moreover, he had his father's experience, Dan_2:27 **4:7**. Twice he tried them, and they could do nothing, and yet he will go to the devil's oracle. Men naturally leave God and go to refuges of lies, and God gives them up to strong delusions to believe their lies.

Daniel 5:8

The rabbies say it was not in the Chaldee character, though the words were Chaldee, but the old Hebrew, Canaanitish, Phoenician, and Samaritan letters; or else because only the initial letters, M. T. P., were written. But God reserved this honour for Daniel, and to him that He might have all the glory. Besides, this interpretation was figurative, about weighing in a balance.

Daniel 5:9

The second time, because his hopes in his wise men made him ashamed, and God would give him so much grief as he had pleasure in his luxury.

His lords were astonished: these were associates in sinning, and therefore must share in his consternation: so far were they from comforting him.

Daniel 5:10

The women in those courts had always an apartment by themselves, and this being queen mother, and aged, did not mingle herself with the king's wives and concubines, but withdrew herself from those pleasures in banqueting, yet brake rule in coming in now upon this solemn occasion and fright.

Daniel 5:11

A man in whom is the spirit of the holy gods: this man was Daniel; but how came the king not to think of him? Daniel possibly was out of his place, by his own resignation, or his enemies' malicious contrivance, and was willing to withdraw himself from the court, and from the company of the soothsayers, and would not be reckoned one of them.

Daniel 5:12

No text from Poole on this verse.

Daniel 5:13

Though he was in high esteem for his skill in the days of Nebuchadnezzar, who had him in high honour, for the Spirit of God in him; yet he being dead, and other kings coming on that had never tried his abilities nor known his merits, (as it was in Joseph's case, Exo_1:8) hereby he came to be neglected and despised, as those words seem to import, Dan_5:13,

Art thou that Daniel of the captivity of the children of Judah, & c.?

Daniel 5:14

No text from Poole on this verse.

Daniel 5:15

No text from Poole on this verse.

Daniel 5:16

These things were spoken to before, Dan_5:7,8.

Daniel 5:17

Did not Daniel receive gifts and honour, from Nebuchadnezzar, on the like occasion?

Answ. He was then young, and the captivity was to be long, and he by his place could be helpful to his poor brethren; but now the time of the captivity was near expired, and Babylon in distress by invasion and siege, and that night king, city, and kingdom lost; and there the time was different, and the case also. Moreover Daniel would not receive a reward for so sad a message.

Daniel 5:18

This the prophet repeats, to put Belshazzar in mind how God dealt with his father; for it is good for kings to read over the story of their ancestors, and take warning, and take example. In the first they are seamarks, in the second landmarks.

Daniel 5:19

He ruled arbitrarily, and had power of life and death, he did what he would, his will was a law. And this lifted up his heart in pride, and hardened it as Pharaoh's, for which, being incorrigible,

he was deposed from his kingly throne, as in the next verse.

Daniel 5:20

Which was explained before: all this Daniel minds him of to rub up his memory, that he might have the fuller blow in the application, Dan_5:22, for the aggravation of his crime.

Daniel 5:21

No text from Poole on this verse.

Daniel 5:22

Sins against knowledge, experience, and example have the highest aggravation. Thy father was punished for his pride most dreadfully, and thou knewest it, and behold thou art worse than he. God punisheth others for example and warning to us, that we *may hear and fear, and do no more wickedly* ; but thou, O king Belshazzar, art more wicked than thy father; he was restored, but thou art utterly destroyed. And now he goes on to tell for what.

Daniel 5:23

He instanceth in three or four things.

1. They have brought the vessels of his house before thee to drink wine in them, to profane them in your idolatrous feast, and ye have all polluted them with your filthy, blasphemous mouths, concubines and all.
2. Ye have praised the idol gods of metal, wood, and stone, which cannot hear, nor see, nor know.
3. And hast not glorified the true God, in whose hands thy breath is, and all thy ways. Yea, thou hast highly dishonoured, and affronted, and reproached him.

Daniel 5:24

It is called

part of the hand, because the hand appeared parted from the rest of the body.

Daniel 5:25

No text from Poole on this verse.

Daniel 5:26

Mene, Mene; He hath numbered, or, It is numbered, it is numbered. These words are doubled for the greater confirmation, to note that the number of his sins and of his days, both of life and reign, are full. It relates to the number of the seventy years' captivity now completed, or to the seventy years for the overthrow of the Babylonish empire, or the translation of it to the Medes and Persians, foretold **Isa 13** \$ Isa 14\$ **Jer 1**\$, and in the dream, Dan_2:32.

Daniel 5:27

Thou art weighed in a hanging balance, alluding to the weighing of goods exactly in scales; and God is said to weigh the mountains in scales: it shows his just proceeding; God is not hasty in punishing, but will give just allowance in weighing, he will hold the scales, he will do it fairly before all the world.

Art found wanting; thou dost not hold weight, but comest short vastly. There is no weight nor worth in thee. Thou hast made light of God in his honour, people, vessels; and the Lord makes light of thee, thou art reprobate silver, false coin; thou art of no value.

Daniel 5:28

Separated, divided, broken.

Peres signifies two things,

broken off, and

Persian; noting, first, That this kingdom was broken from Belshazzar, and his line and family. Secondly, That it was given from the Chaldeans to the Persians. Then it was divided between the Medes and Persians; for Cyrus took Babylon, he was a Persian; after that he gave part of it to Darius his son-in-law, and he was a Mede; and so they were as it were partners. So this vast empire, that was one sole, entire thing under Belshazzar, becomes now as it were two, divided betwixt the Medes and Persians, which thing is curious to observe, from this word

Phars, Pharsin, Peres, which signifies not only dividing, but

Persian, as Pliny testifies. With the Chaldeans, the Persians, in Scripture, are called Elamites.

Daniel 5:29

Though it were a sad unwelcome message to him, yet he would be as good as his word, and performed his promise; for his princes were witnesses to it, and the word of those kings was counted sacred; besides, it was a great thing that Daniel had unfolded, all were convinced of it as well as the king.

Quest. But how comes Daniel to accept that now, which he seemed to refuse before, Dan_5:17?

Answ. He refused before lest he should seem to prophesy for reward, which was dishonourable; now it is as it were forced upon him, for the king commanded it, and there is as much danger and crime with some in refusing a favour as boldness in begging.

Daniel 5:30

Which the heathen histories do also confirm. This shows the severity of God's judgment against the highest offenders, **Psa 2\$ Psa 90\$ Psa 149\$ Hos_10:7**. It also confirms the truth of God's threatenings, and of the hand-writing, as Daniel interpreted. Some are sad instances of God's veracity.

Daniel 5:31

There were two of this name, one called the Mede, another Darius called Persian. This in the text was he that with Cyrus besieged and took Babylon; he gave himself the name Darius, being before called Nabonnedus. He was chief in the siege, and first in the quarrel against the Chaldees.

Daniel 6:1 DANIEL CHAPTER 6

Daniel is made chief of the presidents and princes of the realm, Dan_6:1-3. They conspire against him, and obtain an insnaring decree, Dan_6:4-9. Daniel, excused of the breach thereof, against the king's will is east into the lions' den, Dan_6:10-17. The king findeth him miraculously saved, Dan_6:18-23. His adversaries are cast in and devoured, Dan_6:24. Darius by a decree magnifieth God, Dan_6:25-28.

No text from Poole on this verse.

Daniel 6:2

Of whom Daniel was first: this was Belshazzar's promise to Daniel, he should be the third ruler in the kingdom, Dan_5:7,16,29; the first was general of the army, the second president of the palace, the third of the land and provinces.

Daniel 6:3

There were three things that made Darius greatly favour Daniel.

1. Because he prophesied the destruction of Belshazzar and his reign, for which cause the king of Babylon favoured Jeremiah the prophet, Jer_39:11, &c.

2. Because he saw so noble a spirit in him, the spirit of the holy gods.

3. Because Darius himself was old and unfit for government, and therefore took Daniel with him into Media, Joseph. Antiq. 10. 12, whereby the Lord by advancing Daniel made careful provision for his church. This was an act of great wisdom in Darius, to prefer men for their parts and merit, and to make them that have most of God in them to be their chief favourites; a thing rarely minded by the princes of the world, who usually favour them most that do most gratify their lusts.

Daniel 6:4

Sought to find occasion against Daniel; made diligent inquiry, and set their wits to work about it: who can stand before envy? This disease always reigns in princes' courts, every one would be uppermost and chief favourite, and quarrel with all them that stand in their light; their eye is evil because their prince's eye is good.

Concerning the kingdom; and so to have made him guilty of treason, or other high misdemeanours, unfaithfulness, and falseness in the king's business; but all their wit and malice could find none, forasmuch as he was conscientiously faithful.

Daniel 6:5

Pliny said of old, it is the custom of courtiers to study how to make innocent men faulty, and Scripture and experience tell us that the most religious are accounted most dangerous to the government, and that debauchery is loyalty; and that flatterers ought to be the best favourites. Ezr_4:12-14 Neh_6:5-7 Est_3:8

Dan_3:12, and this text, are plain proofs of it, besides the experience of every age to this day. This was for the honour of Daniel's integrity, and for a brand of infamy upon his malicious enemies.

Daniel 6:6

No text from Poole on this verse.

Daniel 6:7

No text from Poole on this verse.

Daniel 6:8

No text from Poole on this verse.

Daniel 6:9

The sum of all was this; they had a plot against Daniel and his people, to throw him out of place and favour; to effect that, they fall upon him in the point of religion, which they would make to be treason. How so? They contrived an act of uniformity, by an unalterable law, to ask no petition of any god or man, but of the king, for one month, upon pain of death. They wheedled the king into it, and passed it into a law. The king sees the plot to be against Daniel, and would have saved him, but they held the king to it; they were zealous for executing laws of their own procuring; it was a net they had privily laid for this holy man, and had got him fast.

1. We see the horridness of this decree against God, for it was to ungod him for a time, that Darius might be deified.

2. It is marvellous that Darius should suffer himself to be persuaded to this idolatry, blasphemy, and sacrilege, but that we know it was common to the kings of the East to show themselves willing to be accounted gods. Some give three reasons why Darius was persuaded to it.

(1.) Because he was old, and had not much authority, and by this means he would gain it highly.

(2.) Because by this the superstitious Chaldeans, newly conquered, would be the better kept under.

(3.) Hereby he would seem not at all to be beholden to Cyrus for the share of his government.

3. The wickedness of this decree appeared also in this, that it brake all the bonds of nature's laws, between superiors and inferiors, for one month.

4. The craft of this cursed cabal is seen in this, that they mind Darius that it was his honour, interest, and duty to see this law executed, seeing it was the custom and constitution of the Medes and Persians, and he himself was a Mede. The Babylonians had no such law and custom, but the others had of old, Est_1:15, **19 8:8**

5. The courage, zeal, and sincerity of Daniel in not baulking the course of his devotion for fear of the king's edict; but as if he had not been concerned at all in it, being overawed by the fear of God, who was superior to all the gods and princes of the world, he made the command and institution of God alone the rule of his worship.

Daniel 6:10

His windows being open in his chamber toward Jerusalem: this was, 1Ki_8:47-49, according to Solomon's prayer, which doubtless all the devout Jews in their captivity did observe.

Toward Jerusalem; not towards the east, which was the manner of the Gentiles; nor towards the king's palace, lest that, in compliance with the king's edict, he should seem to worship him; but towards the west and the temple in Jerusalem, where the holy of holies stood in the west end, and because the temple was the place where the Lord placed his name and worship, and promised to appear, and accept his people and their sacrifices, all being a type of Christ, through whom only the saints are accepted; which doubtless Daniel by faith had an eye to; believing also that God in his own time would deliver them out of this captivity, and bring them back again, and that he faithfully minded these things in the midst of his honours, and riches, and employments.

Kneeled upon his knees: this posture was always used in times of mourning and danger; not that we are tied to this gesture, but it is a comely posture before the great God; noting of guilt at the bar of God's tribunal, and begging for our lives, by humble confession and humiliation, and craving pardon, and blessing God for his mercies.

Three times a day: thus David, Psa_55:17. These three times were, one at nine in the morning, which was their third hour of the day, Act_2:15; the sixth hour was at twelve o'clock, then Peter prayed, Act_10:9; the ninth hour was our three in the afternoon, which was the time of the evening sacrifice, 1Ki_18:36 Act_3:1; it is called

the hour of prayer, and at that our Saviour Christ offered up himself a sacrifice for us, Mat_27:46,50. Now Daniel ordered his affairs so, that, though great, they should not hinder his solemn devotions to God.

As he did aforetime; by which we see he was a holy man, also that he did not abate his prayers for the king's command, nor did he rashly break the law, by doing it purposely, because he did no more than he was wont to do in serving his God. Daniel did not imprudently, much less sinfully, in this action.

1. Because he would have declared by it that he preferred man before God.
2. It was against the law of nature, which commands God to be worshipped.
3. Against the dictates and peace of his own conscience.
4. Against the people of God, whom he would grieve and stumble by this forbearance.
5. Against his enemies, by hardening them in their evil way, and giving them occasion of triumphing and blaspheming.

Daniel 6:11

This design being laid by them, they watched narrowly, and it took; they came and found all open. He feared not to be found praying, he prevented their breaking open doors, and rushing in, or making proof; he owned all, and freely offered himself.

Daniel 6:12

They had enough now, they came with open mouth, they pleaded the breach of the king's laws, they tell the king he had signed it, and it could not be disannulled; the king's authority and the honour of the nation lay at stake. The king owned such a law, and it was unalterable.

Daniel 6:13

Here they call him

that Daniel, as, Dan_6:5,

this Daniel; both by way of contempt, when they had laid him low in their thoughts and words, intending the king should have the same thoughts of him too; hereby they should have the fairer blow at him.

Of the children of the captivity of Judah; a prisoner at mercy, and yet rebelliously slights the king and his laws. What! because he chose to obey God rather than men, and an ungodly law, as this was in the height? Well, that is his great crime, that he prays to his God three times a day.

Regardeth not thee, O king; which we account dishonourable to thy greatness, and unsufferable from such a mushroom as he is. What, do all the native subjects of the king keep his laws, and must this Daniel presume to break them and be indemnified? Wilt thou tolerate this, O king?

Daniel 6:14

He was not wroth with Daniel, as Nebuchadnezzar upon the accusation against the three young men, Dan_3:19, but he was angry with himself, that he should be so moved by his courtiers, against an innocent person of so much honour and honesty. This made him labour to save Daniel till sun-set. Sometimes blaming his own inadvertency and levity in so rash and sinful a decree. Sometimes considering the great reverence of so holy a man. Then the cruelty and craft in laying snares by laws made on purpose, against the best people in his court and kingdom. Then withal how hard it was to break or elude a law that was by custom unalterable, and how unsafe to reject his princes when they pleaded for the king and his laws.

Daniel 6:15

These were bold men, they were resolved to follow their blows, and would have their will rather than the king should have his in this case; which on the king's part was honourable and royal, to retrieve an evil act, and to retract, or at least to mitigate, a rigid and, rash decree.

No decree nor statute which the king establisheth may be changed: thus Haman contrived and pleaded, yet there was a way found to prevent execution, **Es 8**. Again, this law, which they plead was fundamental to make all laws and decrees immutable, was absurd and impolitic; for laws should be essentially changeable by the law-makers, because they often see greater cause to change a law when it grows obsolete and burdensome, though before thought necessary, than to make it at first; whereof we have sufficient instances in all nations in all ages. Will any legislative power in the world so bind their own hands, as to entail a yoke upon themselves and nation which they and posterity could not remedy? The intent of the lawgiver is the law, the equity of it is the obligation of it, which also is the true measure of its duration.

Daniel 6:16

The king commanded: he had a good mind to do Daniel a kindness, but he could not stem the tide of his flatterers, who being crossed might machinate some mischief against him; having this plausible pretence for it, that they stood for the fundamental laws of the land, which the king endeavoured to null by his prerogative for the sake of one person, his pure vassal, being an alien, and of another religion, which was contrary to that which was by law established. *Cast him into the den of lions* : thus the best man in the kingdom becomes a sacrifice to the malice of the vilest men; the king consenting and commanding it against his conscience, but for reasons of state; being inexcusable for assuming the honour and worship of a god, exclusive to all other gods and worship; and, for all that he was convinced of the true God, would not worship him, nor suffer others to do it, under pain of death.

Thy God will deliver thee. No thanks to him. Why, then, did he cast the servant of God to the lions to try experiments upon him? No, to excuse himself, and to comfort Daniel; but to little purpose either.

Daniel 6:17

They are resolved to make all fast and sure. So did the enemies of the three young men, by the hellish heat of the fiery furnace. So did the enemies of Christ, Mat_27:66. So did Herod serve Peter,

Act_12:4, &c. Thus Paul and Silas were made sure, Act_16:23,24. Thus the heathen persecutors, that thought by variety, cruelty, and universality of persecutions and torments to drive the Christian religion out of the world. And thus antichrist by crusades, massacres, and burnings. In this *sealing of the den* they took away all power from the king of delivering Daniel, because they knew he favoured him; by which the power and providence of God for his preservation and deliverance was the more signalized, Act_4:26-28. Thus the Lord gratifies the enemies of his people oftentimes, as if they had a commission from him to do their worst; and they go a great way in it, as far as they have rope, Isa_10:6,7 Lu 22:53.

Daniel 6:18

Passed the night fasting; yea, and without instruments of music and sleep. The king was in perplexity, he was under great conviction that he had done very dishonourably and cruelly, by hearkening to the counsel of his wicked courtiers; he should have rescinded his rash decree, and rated them for their barbarity against Daniel, and have overruled them, and let him out; he is convinced of all this, and grieves for it, but to little purpose. Many are displeased with themselves for their vices, yet are drawn away with them; and, upon a point of honour, or other carnal ground, never come to true repentance, which consists in a change of heart and life. Herod was like troubled for John Baptist, but for all that, for his oath's sake to a wanton wretch, and for the company's sake, he sent and beheaded him, Mat_14:9.

Daniel 6:19

Watching, and grieving, and being between fear and hope, longing to be satisfied.

Daniel 6:20

Servant of the living God: this was a commendation both of Daniel and his God, though he served both very coarsely.

Is thy God able to deliver thee? is he omnipotent? surely if ever he will put forth his power, it will be in thy case, for thou servest him continually, thou wilt not be frightened from his service by savage beasts, by ramping and roaring lions; now it will appear

what thy God will do for his servant. Ah, poor king, God is a better Master to his servants than thou art, even to Daniel.

Daniel 6:21

He prays for the king's prosperity, though he suffered under his hand.

Daniel 6:22

My God hath sent his angel; he had his eye specially to Him whose cause and honour was concerned in this matter. The Lord either took the lions' hunger away from them, or made Daniel appeared terrible to them; or, literally, shut their mouths.

Before him innocency was found in me; because by faith he trusted in the Lord, Heb_11:33; therefore the papists from hence falsely conclude justification by works and merits, assigning fallaciously a false cause instead of a principal, formal, and meritorious cause; for the word *forasmuch* or *because* in Scripture doth often signify an occasion rather than a cause; Psa_25:11,

Pardon my sin, for it is great. Daniel did not use to argue thus, but the contrary, Dan_9:7,18. Daniel pleads the innocence of his cause to the king in suffering, not the righteousness of his person; and that the Lord delivered him to assert his honour in his unjust sufferings.

Before thee, O king have I done no hurt; nor have I sinned against, thee, O king: the fear of God is set before honouring of kings, 1Pe_2:17.

Daniel 6:23

He trusted in God's power and faithfulness, not to work a miracle, but committed himself to him as a righteous Judge, who would deliver here, or save him hereafter.

Daniel 6:24

They cast them into the den of lions; thus they digged a pit for another, and fell into it themselves, which the heathens say was a very just law, the law of retaliation, which the Lord doth often observe, as in the case of Adonibezek, and Ahab, and many more.

Them, their children, and their wives: Darius was yet cruel in this execution, because he cast in with them to the lions their wives and children. This is not without precedent in Scripture, as

in Korah and his company, Achan, and Haman, for the greater terror. For the king's justice in this fact, we need not trouble ourselves, it being the custom of the arbitrary tyrants of the East.

Daniel 6:25

In all the earth, i.e. of the known earth then, being chiefly that great empire; for what had he to do in all the world besides? It is usual with the Turk, Tartar, Chinese, to arrogate the same universality with the like pride.

Daniel 6:26

Tremble and fear before the God of Daniel; take heed how they speak evil of this great God, but own and honour him as such; whereof he gives the reason following.

He is the living God, & c. You would take Darius by these words to be a convert: how far this went with him, and how long it lasted, who knoweth? Surely if he were in earnest, he would forsake his idolatry, and set up the worship of the true God in his kingdom, that his subjects might turn from dumb idols, as inconsistent with the living God and his worship. Howbeit, it is clear that Darius had learnt this doctrine from Daniel, whom he heard and honoured, and was the more convinced of it by this miraculous deliverance of Daniel from the lions.

Daniel 6:27

No text from Poole on this verse.

Daniel 6:28

See Dan_1:21. Who was after Darius's death, who was called, say some, Nabonnedus. Daniel continued all this time in great honour.

Daniel 7:1 DANIEL CHAPTER 7

Daniel's vision of the four beasts, Dan_7:1-8, and of God's kingdom, Dan_7:9-14. The interpretation thereof, Dan_7:15-28.

This prophecy is written in Chaldee, to be a monument and document to him of the reverence his father and grandfather showed towards God, who had done such mighty works for them, and against them, to humble their pride, and make them know that the high God ruled, and they reigned at his mercy. Howbeit

Belshazzar made no use of it, but lifted himself up in profaneness and pride till the wrath of God plucked him down.

In the first year of Belshazzar: now Daniel begins to declare the visions God showed him at sundry times, therefore he goes back to the first year of Belshazzar. It is observed by the curious, that the word Belshazzar is here changed by the prophet, one letter transposed, which alters the signification greatly; for his name is ruvaln Dan_5:1, which signifies

treasures searched out and possessed; but the word in the text is this, ruavln which means,

Bel is consumed with the fire of an enemy, as was prophesied by Jeremiah, Dan_1:2 Jer_51:44. See Jer_51:25,58. The Jews used to change the names of idols and idolaters, and it turned to a reproach to them, as Grotius proves well out of Moses de Kotzi.

He wrote the dream: these visions of Daniel were sent, and recorded by him in writing, for the benefit of the church, to rectify their mistake; for they thought all things would succeed prosperously after they returned out of their captivity: yet they should find a world of troubles in many generations following, seeing that of the four great monarchies, which he calls beasts, there was but one passed, and they should find three more yet to come. This Daniel dreamed, saw, wrote, and told the sum of it.

Daniel 7:2

Because Daniel doth not expound what is meant by

winds, expositors think there is room left for every one's conjecture; wherein this seems most likely, that by the four winds of the great sea is signified commotions of contrary nations and factions, striving together by wars, and producing these four beasts successively. That this is often signified by winds, see Jer_49:36 **51:1**; in the destruction of Babylon, the first monarchy; and of Elam, i.e. the Persian monarchy.

The great sea in Scripture is the Mediterranean Sea, called now the Levant, Archipelago, Straits, &c.

1. Comparatively; for the people called lakes seas, as the sea of Galilee, Gennesareth, Cinneroth, the Dead Sea, or lake of Sodom; but the Mediterranean was

Jamma rabba, the great sea, for its length and breadth, above all the lakes put together, though it be itself but a lake in comparison of the Atlantic and Indian Oceans.

2. Great sea, because the great stage of action hath been on it, and adjoined to it; and all the four great monarchies have been masters of it.

3. Allegorically, for it is usual in Scripture to compare people to waters, and nations to seas, Rev_13:1 **17:15**; called so from the confused noise of it, Rev_19:6, and from the unstableness of them, always running and rolling with every wind as it blows, endangering those that ride upon the backs of its swelling waves.

Daniel 7:3

That is, four great monarchies,

great in comparison of particular kingdoms that were little to them; beasts for their idolatry, and tyrannical oppressions and depredations.

Daniel 7:4

Lion, and eagle; one the king of beasts, the other the king of birds, for which he is called the golden head, as Dan_2:32,**38**. This was the Chaldean or Assyrian; whose seat was first at Babylon, after at Nineveh, and then at Babylon again.

Had eagle's wings; they were swift, overrunning many countries, and brought their monarchy to a prodigious height in a short time. Thus Jeremiah prophesied, Dan_4:13,

He shall come up as clouds, his chariots shall be as a whirlwind, his horses are swifter than eagles; in the 7th verse called a

lion, and here like

clouds, whirlwinds, and eagles for swiftness, Jer_48:40 Eze_17:3.

The wings thereof were plucked; which was first in stopping the career of their victories, and after in casting them out of their kingdom, the nation was not destroyed, but their monarchy.

A man's heart was given unto it: this was truly verified in Nebuchadnezzar, after he was as a beast turned out amongst beasts, Dan_4:31-34; and finished upon his son Belshazzar for not taking warning, Dan_5:22.

Daniel 7:5

Another beast, viz. the Medes and Persians, a fierce, grim, ravenous creature, and barbarously cruel, especially the mountainous part, as of Caucasus, Armenia, and Media by The Caspian Sea near the Tartars, and that which borders upon the Mogul, the Usbecks, and the Sasbutts; read Isa_13:17,**18 Jer 51:48,53**, called

spoilers. See Jer_51:11, &c. Thus God sent in the northern bears upon Babylon to devour flesh. See how God calls them against Babylon, Jer_51:20-23,**27,28**; he reckons Ararat, Minni, and Ashchenaz, and the Medes, i.e. Armenia, Parthia, Hyrcania, &c., the rough northern hungry bears.

On one side, i.e. the north side; for the Mede first arose and sent to Cyrus the Persian to come in and assist him against the Assyrian, and made him general.

It had three ribs in the mouth of it: several of the Babylonian subjects revolted from the Babylonian, (and all these made the three ribs,) as the Hyrcanians, and Gobrias.

Daniel 7:6

This

leopard was the Grecian monarchy; a leopard is less than a lion, so was this monarchy at first, but yet durst fight with a lion; so did Alexander encounter Darius with a force very small to the other. A

leopard also for his swiftness; therefore described with **four wings** on his back.

The beast had also four heads, because his commanders that succeeded him were four of his chief commanders, that divided that empire into four parts between them; and these were the four heads to whom dominion was given, Ptolemy, Seleucus, Philipus, Antigonus, or, as others, Perdicas and Meleager,

Dan_8:21,22. Dominion was given to it: Alexander did this by the mighty power of God; else how could he conquer Darius, that had six hundred thousand, with thirty thousand, and in so short a time go conqueror over Asia to the East Indies, I mean that part which now the Mogul possesseth, where he fought with Porus and beat him?

Daniel 7:7

A fourth beast: this was the Roman empire; for that followed the Grecian, and was monstrous as to his rise and progress.

Stamped the residue with the feet of it. As to the variety and cruelty of the government, it made use not only of Italians, but Spaniards, Gauls, Germans, Britons, which made their armies hardy and hard as iron, which broke in pieces the gold, silver, and brass. But it is plain this is the last kingdom of the Four, that was to be destroyed by Christ's kingdom, and this work was to be doing till the last age, Dan_7:13.

Ten horns, i.e. kings, Dan_7:24 Rev_17:12, called

horns. i.e. of iron, as the teeth were, i.e. cruel and persecuting; as beasts push and gore with their horns.

Daniel 7:8

Daniel

considered, and this calls upon us to consider the matter.

Another little horn: some will have the Turk meant; others, before him, Antiochus Epiphanes; others Julius Caesar; others antichrist. It is certain the horn that riseth out of the he-goat is Antiochus, Dan_8:9-12, but the horn here mentioned riseth out of the fourth beast, or under him. Therefore he must be the Turk, as some will have it, or the Romish antichrist. Not the Turk, since,

1. The horn signified only one king, Dan_7:24.
2. He must gain all the fourth kingdom.
3. He must reign before the kingdom of Christ is erected.

Before whom there were three of the first horns plucked up by the roots: some will have Egypt, Asia, and Greece to be the three which are possessed by the Turk; but though he hath got the

Egyptian and Constantinopolitan, which are two, must the German be the third? He hath pushed hard for it now of late. A mouth speaking great things: this again some interpret of Antiochus, some of Mahomet, some of the Caesars, others of antichrist, all concerning their craft and blasphemies, which properly can be meant but of one.

Daniel 7:9

By

thrones cast down must be meant the kingdoms of this world, destroyed by Christ the King and Judge of all, called the Ancient of days, because of his eternal Deity;

without beginning and end of days. Whose garment was white as snow; thus kings' viceroys were clothed, as Joseph in fine silk, Gen_41:42, and Mordecai, Est_8:15.

The hair of his head like the pure wool; see Rev_1:14; noting his innocence, and righteousness in judgment, Isa_42:4.

His throne was like the fiery flame: this notes his majesty in judgment: see Psa_1:3,4 Mal 4:1 Rev_19:11,12.

His wheels as burning fire; arguing the greatest and most formidable state of the last Judge and judgment; alluding to the kings who had movable thrones, which had wheels: it notes also God's swiftness in judgment, Mal_3:5.

Daniel 7:10

A fiery stream issued; see Psa 1 3; noting his justice and wrath, in giving sentence and executing it.

Ten thousand times ten thousand stood before him: this is the great assize.

The judgment was set, and the books were opened: see Rev_20:11,12. This, say some, is spoken agreeable to the Synedrium or Sanhedrim, and after the manner of men, and notes the book of life, of God's eternal decree, the book of God's omniscience, &c.

Daniel 7:11

This cannot but be meant of the ruin and judgment of antichrist, till the beast was slain, and his body destroyed and given to the burning flame, 2Th_2:8 Rev_17:8 **19:20 20:10**.

Daniel 7:12

They had their dominion taken away; the prophet chiefly intends the fourth empire, and therein the proud, blasphemous horn; yet did not wholly omit to speak of the three first empires, and what became of them. He saith they were wholly taken away, that is, successively, as histories tell us. The beast and the horn perish together, for the Holy Ghost tells us that the horn shall prevail against the saints till the

Ancient of days come to sit in judgment, and because the session of judgment in Daniel's vision was principally to pluck up by the roots that wicked horn, Dan_7:26 following, Daniel's expectation had failed him, if the horn had not perished with the beast. Besides, the state of the beast under the horn was to be a time, times, and the dividing of time, Dan_7:25, of which more when we come to it.

Daniel 7:13

One like the Son of man; that is, the Messiah: this is the same with the stone, **Da 2**; he came *with the clouds of heaven* , Mat_24:30, i.e. gloriously, swiftly, and terribly, Jer_4:13.

They brought him near before him: this relates to his ascension, Act_1:9-11, at which time, though King before, Mat_2:2, yet now, and not before, he seems to receive his royal investiture for the protection of his church and the curbing of their enemies, which he says he had before, Mat_28:18 1Co_15:25 Dan_2:44.

Daniel 7:14

No text from Poole on this verse.

Daniel 7:15

I was transported even to astonishment with the vision, it was so strange, surprising, and terrible to me.

Daniel 7:16

Unto one of them that stood by; that is, to an angel that ministered, Zec_3:4,7.

Asked him the truth of all this; that I might learn of him the true and full meaning of this vision; which the angel readily told him.

Daniel 7:17

Men of the earth, of earthly principles, idolatrous, ambitious, sensual, tyrannical; who, after they have acted their parts, shall be driven off the stage into the tiring rooms of death and destruction.

Daniel 7:18

Jesus Christ being their King, they shall reign with him, Rev_1:6 **20:4**, and possess the kingdom for ever, Mat_19:28 1Co_1:9 **6:3** 1Pe_2:9 Rev_5:10. This shall be for ever, because Christ's kingdom is the last kingdom, never any shall succeed after that.

Daniel 7:19

I would feign know it more perfectly and exactly, because the Jewish nation and church were to be scattered long by and under the fourth beast.

Daniel 7:20

And of the ten horns; what they meant.

Whose look was more stout than his fellows, i.e. he had more power and more fierceness. This is wont to be interpreted of Antiochus, and the persecuting emperors, because it agrees well to them.

Daniel 7:21

No text from Poole on this verse.

Daniel 7:22

This shows plainly the horn is antichrist of Rome, or the whore that rides the beast, and this is more apparent in the interpretation of the

fourth beast and the ten kings.

Daniel 7:23

Verse 23. No text from Poole on this verse.

Daniel 7:24

Ten kings; which Junius, Piscator, Polanus make to be the kings of Syria, and reckon ten of them, and that is not all neither; the tenth is Antiochus, but this cannot be, for he died one hundred and sixty years before Christ.

Others interpret the other

that riseth after the ten, and that shall subdue three, to be Mahomet; but Maldonate himself saith it agrees better to antichrist, and the 25th verse too, where he speaks of

changing times and laws, which

God hath set; none of which things he could do, but that God gives him commission for it, till God's set time be fulfilled, which is three years and a half, i.e. one thousand two hundred and sixty years; or forty-two months, which is all the time of the witnesses prophesying in sackcloth, of the church's being in the wilderness, and of antichrist's reign, Rev_11:3 **12:6 13:5,6**, &c.: mind these places and compare this of Daniel with them, and Dan_7:26,**27**, how he shall be judged and executed. The sixth and seventh vials will decide, and illustrate all this.

Daniel 7:25

The numbers of Daniel and John seem to agree. Daniel was certainly prophetic in these things, and his prophecy reacheth to the end of times, even of antichrist's reign. I will not deny but Antiochus might be a type and forerunner of antichrist, and did many things against the Jewish church, with craft, cruelty, and blasphemy; but he was no part of the fourth, but of the third beast; whereas Daniel here points mainly at the Roman power and persecution, especially by

the little horn, which lasted to his ruin; after which it is clear the Lord Christ will reign in and over his saints much more gloriously; which the Jews will never be beaten from, because there are so many signal places in the prophets speaking of it yet unfulfilled, and in the Apocalypse, to the wise reader, after the beast and whore are destroyed, with all their supporters. But enough of that at present.

Daniel 7:26

No text from Poole on this verse.

Daniel 7:27

Verse 27. No text from Poole on this verse.

Daniel 7:28

The end of the matter, i.e. of the vision, and the angel's interpretation.

My countenance changed in me:

1. Because it became him so to be, as a holy wise man ought to be in that case.

2. By this impression made upon him, God would have it laid up in his heart to be drawn out occasionally, and delivered to his people, and that all these wonderful discoveries from God might engage him more earnestly in prayer for the church of God, as he doth, **Da 9**.

Daniel 8:1 DANIEL CHAPTER 8

Daniel's vision of the ram and he goat, Dan_8:1-12. The days of suspension of the daily sacrifice, and desolation of the sanctuary, Dan_8:13,**14**. Gabriel comforteth Daniel, and interpreteth the vision, Dan_8:15-27.

This follows then in time after the former. Those things that were meet for the Chaldees to know are recorded by Daniel in that tongue; but now he writes in Hebrew, which lasts to the end of the book, because these things relate to the church of Christ, Jew and Gentile, to the end of the world.

In the other vision he speaks of all the four monarchies, here only of the three first; this vision being both as a part and a comment upon the first.

Daniel 8:2

I was at Shushan; in his mind and thoughts, not bodily, and was by the river Ulai: some think he was locally there, being sent thither in embassy by Cyrus; but Daniel was now at Babylon, when it was besieged and taken, **Da 5**; he was only there in spirit, as the prophet Ezekiel saith he was in Jerusalem, Eze_8:3. Now Daniel had this vision at Shushan, because their deliverance was to come by Cyrus the Persian or Elamite, for Elam is Persia. This city was called Shushan, i.e. a lily, for the pleasantness of it: such names they give also their cities in China.

The river of Ulai; a river whose waters were so wholesome that they were carried far, and the king drank of no other.

Daniel 8:3

Which had two horns; by which is meant the kingdom of the Medes and Persians, as it is in Dan_8:20, where it is so interpreted. Before he was called a

bear, and here a

ram, both noting the same thing, though by different expressions. A ram because he is a fighting creature, pushing.

The two horns were high, i.e. they were very powerful.

One was higher than the other, i.e. the Median, that it came up last; but afterward the Persian was much superior in magnificence and fame, which was verified in Cyrus; who had an incredible heap, even fifty millions of talents. See Curtius and Strabo.

Daniel 8:4

Westward, i.e. towards Babylon, Syria, Cappadocia. Asia the Less, and Greece, all westward from Media and Persia; for the Persians under Darius and Xerxes made war against Greece.

Northward, i.e. against the Armenians, Iberians, Lydians, Colchi, Cusptans.

Southward, i.e. against Ethiopia, Arabia, Egypt, which Cambyses invaded.

No beasts might stand before him; they prospered and conquered all, as did Cyrus.

He did according to his will, and became great; he prevailed against all that opposed, and did what he would without control, and became the greatest king of the earth then.

Daniel 8:5

An he-goat; Alexander the Great, king of Macedonia and all Greece, called a he-goat because the Greeks were called @geans, as was their sea, that country and its islands abounding in goats, as the word signifies, goatish. The word

he-goat signifies a

young he-goat; for so was Alexander, called *pellaeus juvenis* . The he-goat goes before the flock, Jer_1:8. This notes him to be the Grecian captain and leader. This he-goat answers to the belly and thighs of the image, and to the leopard and third beast.

On the face of the whole earth, i.e. in that part of Asia where he opposed Xerxes, and overran all the Eastern empire.

Touched not the ground; therefore called a

leopard with wings, for he conquered with incredible swiftness in a short time, for in six years' space he overcame the Medes and Persians, Babylon, Egypt, and all the countries round far and near; as if he had but travelled over them, he so came, saw, and overcame them.

A notable horn between his eyes: this was Alexander the Great, the western emperor. Creatures that have one horn are therefore strong, as the monoceros or unicorn, Num_23:22.

Between his eyes, noting his power and policy; also his wise council, captains, and conduct, as Parmenio, Clitus, Philotes, &c.

Daniel 8:6

The ram that had two horns, i.e. the king of Media and Persia, and joined battle presently and furiously, Jehu like.

Daniel 8:7

Brake his two horns: Artaxerxes Mnemon, by aiding Cyrus against him and then Darius Codomanus; these are the two horns, or the Medes and Persians.

Cast him down to the ground, and stamped upon him; he overthrew him utterly, that he could never rise again. This was at the Granicus, Issus, and Arbela.

Daniel 8:8

The he-goat waxed very great, by conquering all the Eastern empire and power, even to India.

The great horn was broken: this was the mighty power of the Lord of hosts, who is higher than the highest, and stronger than the strongest, though they seem invincible. *Verily every man at his best estate is altogether vanity. Selah* . When Alexander the Great was greatest, in his youth, not thirtythree years old; when he

called himself the son of Jupiter; when he was swoln with victories and successes; then was he broken, and that to pieces, for he, his mother, son, brother, and all his kindred were destroyed. So weak are the greatest to bear prosperity long! for this wonder of men, by pride, luxury, and passion, prepared himself for ruin; he that wept because he had not another world to conquer, and wanted breathing room in this, how soon was he tumbled into a grave of six feet!

For it came up four notable ones:

1. Antipater got Greece.
2. Asia was possessed by Antigonus.
3. Ptolemy got Egypt.
4. Seleucus had Babylon and Syria. All these were variously situated: to the east, Babylon and Syria; to the south, Egypt; to the north, Asia the Less; to the west, Greece.

Daniel 8:9

A little horn; the little horn was Antiochus Epiphanes, he arose out of the Seleucidae of Syria; called a little horn,

1. Because he was much less than Alexander, called a notable horn; Dan_8:5.
2. Little, because he was the youngest of his brethren.
3. He was held a prisoner and pledge at Rome, whence he escaped.
4. Little, because he had nothing at first of greatness and heroic nobleness in him, also of low fortune.

Toward the south, i.e. Egypt, where he besieged and took many places from Philometer, till the Romans stopped him.

Toward the east, i.e. in Syria, Babylon, Armenia.

Toward the pleasant land; Judea, so called because of the temple and people of God in it, and the fruitfulness of it, Eze_20:6,

the glory of all lands. So Dan_9:15 Psa_48:2,3, Jer_3:19 Dan_11:16,41,45.

Daniel 8:10

Even to the host of heaven, i.e. the church of God militant, who worship the God of heaven, who are citizens of heaven, whose names are written in heaven; and among these chiefly the priests, and nobles, and champions, who were as stars shining above the rest; these he profaned and slew cruelly.

Daniel 8:11

Even to the prince of the host; not only against the high priest Onias, whom he put from his priesthood, and sold the high priesthood, /**APC 2Mac 4**, but against God himself, which showed his daring insolence, and God's patience and permission, for the sins of his people.

By him the daily sacrifice was taken away; for he so persecuted the people of God, that he forced them to omit the worship of God.

The place of his sanctuary was cast down; he took away the use of the temple as to the holy service and sacrifices, commanding that it should not be called the temple of God, but of Jupiter Olympus, whose image he set up in it, and gave the priesthood to wicked men, as Jason and Menelaus.

Daniel 8:12

By reason of transgression, i.e. either the transgression of the priests, for Jason perfidiously took away the priesthood from his brother Onias, and afterwards Menelaus did the like by him. Or else for the sin of the people about the worship of God. Or else Antiochus wickedly and in contempt of God put soldiers into the city to hinder or break up the meetings of God's people about his worship, /**APC 1Ma_1:47**.

It cast down the truth, i.e. the law of God, called the law of truth, Mal_2:6, which Antiochus cut in pieces and burnt, /**APC 1Ma_1:59**. This was his practice, and it succeeded for a time as he desired.

Daniel 8:13

By the first

saint is meant a holy angel, by the other is meant Jesus Christ,

Palmoni, a

numberer or revealer of secrets, a wonderful revealer, Isa_9:6. Of him the angel asks this secret concerning the calamity of the church, how long it would last, for Daniel's sake and his people. For the Lord Christ is the Teacher of his people, the Wisdom of God, and hath all this in his power by office, and as he stands in relation to his church, and for them.

The Lord knows his suffering people are much concerned about the time of their sufferings, because there is an appointed time for it, and the Lord doth sometimes reveal it, as we see here, unto his considering ones, Dan_8:5, and praying saints, **Da 9**; they cry out in their agonies, How long, O Lord? and it is an addition to their sorrow that no man knoweth how long, Psa_74:9. How long shall Antiochus continue his tyrannical vexations against the people of God, and the worship of God? This is the

treading down of the sanctuary and the host.

Daniel 8:14

He said unto me, i.e. that angel unnamed. Why did he speak to Daniel, and not to the angel that asked him? Because Daniel, and the church to which he related and was to communicate the answer, was most concerned in it, and the angel that asked the question did it upon their account. **Unto two thousand and three hundred days**: this seems to many learned men a very difficult place, i.e. where to begin and where to end these days.

1. Some explain it thus: A year contains three hundred and sixty-five days; then two thousand three hundred make six years, three months, and eighteen days, reckoning in two days of the leap years gained from the supernumerary hours and minutes. Now this time begins at the first entrance of Antiochus into Judea, when he profaned the priesthood; and takes in also his second coming in, when he interdicted their worship, set up an idol in the temple, and interrupted the daily sacrifice.

2. Others count the two thousand three hundred days from the people's revolt, which was procured by Menelaus, which began in the year 141 of the reign of the Seleucidae, /**APC 1Mac 1**; but Antiochus did not act his impieties till the next year after, viz. 142, in the 6th month and the 6th day; from whence if we reckon

to the 25th day of the 9th month of the year 148, there will fall out precisely six years, three months, and eighteen days.

3. Others reckon a little otherwise, from the beginning of Antiochus's profanations to his death; from 143 to 148, taking in both years to the number. For though Judas Maccabeus recovered the city and cleansed the temple in 148, yet Antiochus was not dead till 149, till when the work was not finished.

4. Others make it to, begin in the year of the Seleneidea 145, and to end anne 151, two years after Antiochus's death, for the abomination of desolation was set up in the month Chisleu, /APC 1Ma_1:57, for not till two years after Antiochus's death was Nicanor overthrown with all his army. Thus Jacob Capell, and L'Empereur.

5. Others reckon not days, but sacrifices, (at two every day,) and restrain the time to fewer years, out of Maccabees. *Josephus* .

Daniel 8:15

Having obtained the favour of knowing something, he longed for a more clear discovery of those things; and he had his desire granted.

As the appearance of a man; either the angel Gabriel or Michael, who appeared often in the shape of men, and are the messengers of God in the great things concerning his church, Heb_1:14; others will have this angel to be Christ.

Daniel 8:16

A man's voice, i.e. of him but now before mentioned, namely, Christ.

To understand the vision, i.e. by declaring it more plainly to him: this shows Christ to be God, in commanding and sending his angel. Gabriel signifies the strength of God.

Daniel 8:17

He came near, that he might speak more familiarly to him, yet Daniel could not bear the glory of it, Mat_17:6. How much less can we bear the glory of God! and how graciously hath the Lord dealt with us to teach us by men, and not by angels! and how vain are they who aspire to a converse with angels here on earth!

O son of man: he calls him son of man, to make him mind his frailty, and not to be lifted up with visions, and this great condescension and familiarity of Heaven with him.

At the time of the end, i.e. in God's appointed time, i.e. in the latter generations, but not now in thy lifetime, but about four hundred years hence. See Dan_8:26.

Daniel 8:18

In a deep sleep on my face toward the ground; being terrified and astonished with the splendour and grandeur both of the messenger and message; by the sight and by the voice. Set me upright, by one touch only. The power of spirits is incomparably greater than the strongest of men. Carnal, and flesh and blood, in Scripture signifies weak, 2Co_10:3,4.

Daniel 8:19

In the last end of the indignation, i.e. that God will raise up Antiochus to execute his wrath against the Jews for their sins, and that yet there shall be an end of that

indignation; God will have the end of his intention, and the end of his execution, in all his severe providences relating to his people.

At the time appointed the end shall be: this he saith to make us wait patiently. He that believeth will not make haste.

Daniel 8:20

Or the kingdom, Dan_7:17.

Daniel 8:21

The king of Grecia; of Javan, or Ion, or Joan, which properly is Asia the Less, which was inhabited by Javan, Gen_10:2, but spread over all Greece, and all spake Greek, and the sea was thence called the Ionian Sea, See more in Bochart.

The first king, i.e. Alexander the Great; called the Great from his great power, success, and possessions; and the

first king, i.e. in Asia, and by his exploits and victories over the Persian monarchy; for else there were other kings of Greece before him, but none of them in the sense aforesaid.

Daniel 8:22

Being broken, i.e. by death, which breaks the horn of all pride and earthly glory.

Four stood up for it, i.e. four kingdoms of the nations of the Greeks.

Not in his power; that is, not in his majesty and magnificence, but inferior to him.

Daniel 8:23

In the latter time of their kingdom, i.e. when they were come to the height, and beginning to decline. It notes that time when the Romans began to seize part of the Grecian kingdom, by Emilius Probus, who subdued Perseus king of Macedonia, and thereby brought all Greece under the Roman jurisdiction; which was one hundred and sixty-six years before Christ was born, that very year Antiochus set up the abomination of desolation.

When the transgressors are come to the full; when the Jews were grown to an excess of wickedness, and called for punishment, then God suffered Antiochus to persecute them.

Of fierce countenance; such was he: the word is translated impudent, inhuman, for the countenance is the discoverer of the mind and manners oftentimes.

Understanding dark sentences; full of all subtlety, another Julian, to lay snares, and fetch over the inconstant and backsliding Jews: such a one all histories declare this Antiochus to be.

Daniel 8:24

Not by his own power; not by any heroic deeds, or truly regal qualities, but by making use of the Jewish factions, and also through the Divine permission, and commission given him to punish a backsliding, degenerate nation; lastly, by the help of Eumenes and Attalus, by whose means and help he got up to this height; who being kings, suspected the Roman power, and raised him to be a kind of cheek to them.

The holy people; he shall by force, craft, and cruelty destroy many of God's people, from the highest to the meanest ranks of them.

Daniel 8:25

He shall cause craft to prosper in his hand; he shall contrive many devices, and most of them shall take; he shall be a great master of those kinds of artifices: all to circumvent and destroy, as beasts and birds of prey have a kind of craft to compass and then devour their prey.

He shall magnify himself in his heart; shall take a pride in his wicked devices and tricks.

By peace shall destroy many; under colour of kindness, and promising peace and amity, shall lull men asleep, so as to fear nothing from him.

He shall also stand up against the Prince of princes: all this you find verified of him in the Maccabees and Josephus. He fought against God in removing the high priest, affronting God's laws, profaning God's worship, name, and temple, and setting up the image and worship of Jupiter there. He shall be broken without hand, by a disease whereof he died, /**APC** 1Ma_6:8 2Ma_9:5.

Daniel 8:26

The vision is true, i.e. of the two thousand three hundred days before, Dan_8:14. This exposition of it is true, plain, and certain. and therefore to be believed and seriously minded. Shut thou up the vision; lay it up in thy heart, keep it secret, reveal it to none till it be fulfilled. He doth not mean that it should be concealed from the people of God that were wise in heart, for they were concerned in it, and therefore it was revealed to Daniel; but he would not have it revealed to the Chaldeans and profane heathens, and therefore it was written in Hebrew, and not in Chaldee. It was to be fulfilled in after-times, and therefore to be safely laid up, and wisely to be thought on and improved. Therefore it is added,

for it shall be for many days; three hundred years after this, in the time of the Seleucidae; long after Daniel's days and that generation. See Rev_22:10.

Daniel 8:27

Was sick certain days; greatly afflicted, to consider the sad calamity that should befall the poor people of God. This he did in

compassion and sympathy with his people, upon whom these sufferings should fall.

2. Under the dreadful apprehensions of God's wrath, provoked by his people's sins, which made it an act of justice in God to punish them thus severely.

3. That Daniel should not be lifted up with this vision and revelation.

4. That hereby Daniel might be in a due frame of humiliation and posture for prayer.

5. To show the powerful operations and impressions of the mind upon the bodies of men by the passions chiefly of fear and grief, causing often faintings, and consternation, which appear most in thoughtful, good men, whereof are many instances in Scripture, Hab_3:16 Rom_9:1-3. Having digested his grief, and recovered strength, he minded his place, duty, and trust, and concealed the whole, that they might not see it by his countenance; though he had deep thoughts of heart about it.

Daniel 9:1 DANIEL CHAPTER 9

Daniel, considering the time of the captivity, Dan_9:1,2, maketh confession of his people's sins, Dan_9:3-15, and prayeth for the restoration of Jerusalem, Dan_9:16-19. Gabriel informeth him of the seventy weeks, and of the time and death of the Messiah, and of the succeeding troubles, Dan_9:20-27.

In the first year of Darius; that is, immediately after the overthrow of the kingdom of Babylon, which was also the year of the Jews' deliverance from their seventy years' captivity; therefore punctually here set down. The Lord hath carefully recorded the several periods of time that relate to his church, and the signal providences both of mercy or judgment exercised towards it; for hereby God is glorified in the signal displaying of his attributes, and the saints' graces exercised, especially faith and patience, by calling to mind what God hath done in time past, Psa_77:5-7. This Darius was not Darius the Persian, under whom the temple was built, as Porphyrius would have it, that thereby he might persuade unlearned men that Daniel lived long after the

time that he did live in. Therefore this is called Darius the Mede, and by the Greeks called Cyaxares.

Which was made king over the realm of the Chaldeans; and this is confirmed by Xenophon.

Daniel 9:2

Understood by books; by sacred books, both of Jeremiah the prophet, Jer_25:11,**12 29:10**; so also the Pentateuch, which he had, as is plain, Dan_9:10-13, &c.; by which we see this great prophet did not disdain to study the word of God, and the state of the church of God, though he had the converse and revelation of angels, and though he was in a heathen court, and in high office, which required great attendance.

That he would accomplish seventy years in the desolations of Jerusalem: see Jer_7:3,**1 22:5 25:18**.

Daniel 9:3

Observe two things:

1. That deep revolting, and deep afflictions, call for deep and solemn humiliation.
2. God's decrees and promises do not excuse us from duty and prayer, but include it and require it. God will be inquired of for those things which he hath purposed and promised to give his people, Eze_36:37. And if it be objected by any, (as it is by Calovius,) that both God's threats and promises are absolute, and not hypothetical, as they will prove by Jer_25:11,**12 29:10**; it is answered that,
 1. Though it be spoken peremptorily and absolutely, yet not without a tacit condition and secret reserve in God, Jon_3:4.
 2. God often speaks positively to put sinners in the more awe of his judgments, and to drive them to repentance, Jer_18:7-10.
 3. If God give a reason of his threatening, viz. because they have despised his word and abused his patience, 2Ch_36:15,**16 Lu 19:42-44**; then the threat is absolute.
 4. And if God add upon his threatenings such words as these, *I will not hear you, pray not for this people*, of which we have many instances, then it is peremptory.

5. When the threat and the judgment threatened are the fruit of God's decree, then it is irreversible; not else. Mind all these rules well in this case.

Daniel 9:4

By this it appeared he prayed in faith, to the true God, and his God.

2. He made confession of sin when he prayed for deliverance, because hereby he justified God in the captivity of his people.

3. He knew if God vouchsafed pardon of sin, upon this confession, that would be a sure foundation of future mercy.

4. He set down here the words of his prayer, because it is the prayer of a righteous man, and one of God's eminent saints and favourites in Scripture, who had great power with God in prayer, Job_42:7-9 Eze_14:14,20 Jas 5:16. Keeping the covenant; he puts God in mind of his covenant, Deu_7:8 Neh_1:5; he calls him great and dreadful, as to his severe justice and wrath: now though the covenant hath promises and mercy, yet it includeth obedience on our part, as here is expressed.

Daniel 9:5

As if he had said, We are not only sinners, but our sin is wickedness aggravated to the height: thus much the gradation here intimates, by

doing wickedly and rebelling. In our confessions of sin to God there must be no mincing nor cloaking of sin, but a full and naked discovery, with selfjudging and self-abhorrence. Note here, all along after, this holy man Daniel puts himself in the number of the greatest sinners: so when we are suppliants and penitents, we must include ourselves in the general petition.

Daniel 9:6

For God to send his prophets to his people was their high privilege, and the highest act of favour to them, and of his authority over them, for they were God's ambassadors, and came to them in the Lord's name; and therefore their sin and punishment was the greater. God's ambassadors have a large commission, and general instruction to speak in the name of their

Lord with all authority, and without respect of persons. And this shows,

1. God's authority over all.
2. God's mercy towards all, of all sorts.
3. The aggravation of this sin, because it was of all sorts, as Gen_6:12,**13** 2Ch_36:16. Now the abuse of ambassadors hath by the law of nations ever been highly resented, 2Sa_10:12:**29-31**.

Daniel 9:7

No text from Poole on this verse.

Daniel 9:8

Here the prophet, after he had arraigned himself and his people upon their guilt, passeth judgment; for in this case every true penitent sits in judgment, and proceeds judicially, that is, solemnly and impartially; for he judgeth for God, and proceeds according to God's law, and conscience is witness; and this God takes notice of, and takes well, for it prevents his judging of us, 1Co_11:31, and is a true sign of true repentance: see 2Co_7:11.

Daniel 9:9

How did God show himself merciful, when he punished them so severely?

Answ.

1. Because it was less than their sin deserved, for it was rebellion.
2. Because their punishment was God's chastisement, which to his people is an act of love and mercy, as you see, Heb_12:6-9.
3. Because God preserved them in their captivity, and delivered them from it. They therefore that pray to God under their sin and misery must eye God's mercies, as well as his justice, Psa_2:1 **130:4**. For as the one doth east them down, so the other bears them up, and gives them hope; or else we might he swallowed up of too much sorrow and despair, 2Co_2:7,**11**, wherein Satan would be too hard for us, as well as in dedolency or want of godly sorrow.

Daniel 9:10

To be large in,

1. Confession of sin, especially in a day of humiliation, is no vain repetition, for we offend commonly in being slight and perfunctory in our confessions; and God will have all out, and make us own it.

2. It was God's mercy not only to give his people a law, which he did solemnly by Moses, but set it plainly and powerfully before them, and set it home upon them by the expositions and applications of all the prophets, for this was their work.

Daniel 9:11

1. When sin is epidemical, it is sad and fatal to a nation, as in Psa_14:3 Rom_3:12: so a deluge of sin brought a deluge of judgment, Gen_6:13,17.

2. This makes the gap great, and leaves none to stand in it. Then the curse comes upon a people, i.e. the punishment of the breach of God's law, Jer_42:18 **44:12**. This,

1. Shows the holiness of God's law.

2. It shows the sinfulness and heinousness of sin, the breach of it.

3. It shows the necessity and excellency of Jesus Christ, who was sent of God to bless us, in freeing us from the curse of the law by becoming a curse for us.

Daniel 9:12

He hath confirmed his words which he spake against us: by this it appears that God's judgments threatened against sin are to be feared, because of the great and terrible God, Dan_9:4 Deu_7:9,10 Ne 1:8.

Against our judges that judged us; whose place and duty it was to govern the people, to judge their causes, and to appoint others for it; wherein if there be a failure, as there often was, it was a sin and judgment upon the people, and upon the rulers and judges themselves also, of which we find many instances and complaints in Scripture, Psa_2:2,9,10 **58:1,2**.

Jerusalem; a place privileged many ways above all others, chiefly by the signal presence of God there, and his promises to it, Psa_76:1,2; yet when sin is found there, as it was in Jerusalem, to

the height, as in Sodom, it was punished to the height. Read the book of Lamentations.

Daniel 9:13

As it is written in the law of Moses: see Lev_26:14-39. The sum of all is, As the Lord threatened and forewarned us long ago, so it is come to pass this day upon us, because we took no warning, we understood not, but sinned and returned not. The Lord is true and just in all that is come upon us; chiefly because we have not made our prayer unto God to prevent our misery before it came upon us, nor to remove it when it lay heavy on us. See it in Ezekiel, who prophesied in the captivity, and how they received him; and though they kept a formal fast, yet what did that signify? Zec_7:5-7.

Daniel 9:14

Therefore hath the Lord watched: this notes,

1. God's taking notice of all their ways, even while men sleep in carnal security, and dream of no danger.
2. God's watching here notes the fit ways that he always takes to punish sinners.
3. It notes his haste in executing judgment duly and seasonably, when it makes most for the honour of his justice.
4. That he may, like a careful watchman, not suffer any to escape his hands.

Daniel 9:15

Daniel mentions this deliverance now, that God would please to put forth the same power in this deliverance out of Babylon, according to his promise, Psa_80:8 Jer_16:14 **23:7:** this lie grounds his faith upon, Jer_32:13, read thence to the end.

1. How the Lord assured them they should return out of captivity, by the prophet's making a purchase and sealing evidences, and laying them up safe.
2. How the Lord would certainly plague them notwithstanding for their wickedness.
3. How he would deliver them, as once out of Egypt.

Daniel 9:16

As if he had said, Lord, according to thy righteousness thou hast punished thy people, as they justly deserved; now also, according to thy mercies, which is the other part of thy righteousness, save thy people, though they deserve it not. See Psa_143:1,2. For God hath promised, and therefore he will do it, yet in mercy, and this is faithfulness and righteousness. See 1Jo_1:9. Now though sin is the reproach of any people and nation, yet much more of the people of God, which should be a holy people, because their God is a holy God, and his laws are holy laws, by which they excel all other people. Yet, Lord, saith he, if Jerusalem be a reproach, this is a reproach to thee, because of their relation to thee; therefore, I pray thee, take away this double reproach; it is grievous unto us to bear it; for thy name's sake, O let it be grievous unto thee, and therefore wipe it away.

Daniel 9:17

1. Here the prophet is most concerned for the sanctuary, and place of worship, a type not only of the church, and the worship of God, but also of Christ; because in all these the Lord is greatly concerned in honour, especially considering,

2. His argument, for the Lord's sake; for Christ's sake, the Messiah, who is meant here: which I prove,

1. Because the concurrent testimony of the best interpreters, and the synod of Sardis, is for this interpretation.

2. Because this construction is most agreeable to the text and the Hebrew: the contrary is against it, and forced and figurative, when there is no need of it.

3. The plurality of persons is expressed thus.

4. The word

Lord is often attributed to Christ in the Old Testament, Psa_110:1; and in the New Testament, Luk_1:43 **2:11** Joh_20:28 Rev_17:14 **5**. Because the Jews had none else to trust to for salvation, Joh_14:13 Act_15:11 Eph_3:12 1Ti_2:5. Thus in the Old Testament, Psa_80:15-17; for the Son's sake, whom he calls the Son of man, Dan_9:17, for so the Chaldee paraphrase, for the King Messiah. So upon that place, Psa_72:1,

Give the king thy judgments, and thy righteousness to the king's son, i.e. the King the Messiah. 2Sa_7:21,

For thy word's sake, i.e. Christ, Joh_1:1 2Sa_12:25, He called his name Jedidiah, because of the Lord, of whom Solomon was a type.

Daniel 9:18

Observe here,

1. How he entitles God to the city for his name. It was the city of God, Psa_48:1, **2,8 Jer 25:29**. It is a good argument in prayer to entitle ourselves to God; yea, to interest God to ourselves, and to our cause. Observe,

2. How careful and cautious the prophet is to flee to mercy, and to renounce merit. Thus all the saints.

Daniel 9:19

Here,

1. We have the effectual fervent prayer of a righteous man prevailing: he never gave over till he got it.

2. The Lord allows and loves importunity in prayer.

3. He and the people of God were under a sore trial, for the seventy years' captivity were expired. Therefore he saith, Defer not now, Lord, it is high time for thee to have mercy upon Zion, yea, the set time is come: Lord, hear for thine own sake, though not for ours. What! hast thou forgotten? O Lord, remember.

Daniel 9:20

No text from Poole on this verse.

Daniel 9:21

1. By this we see Daniel used vocal prayer, pouring out his soul.

2. That the saints in prayer do parley with God; it is a humble, and holy, and fervent unbosoming our soul to God.

3. That holy men, in confessing the sins of the nation, confess their own sins too, and that impartially, begging pardon for all.

4. That when a child of God sets himself in earnest to seek God by prayer, the Lord hears him. Compare Dan_9:20 with Dan_9:23.

5. As the angels are all ministering spirits, so the chiefest angels are sent in the chiefest messages relating to the church of God. Thus Gabriel before, Dan_8:16. Thus here. Also to Zacharias, and Mary, Luk_1:11,**19,26**, about the incarnation of Christ, and our salvation by him.

6. God herein gives a great encouragement to prayer, and fulfils his promises made of old to his people in this behalf, Lev_26:40-42 Deu_30:1-3 Isa_30:19; and Isa_65:24,

It shall come to pass, before they call I will answer, and while they are yet speaking I will hear.

7. The Lord is quick in hearing and helping his people. The angel was made

to fly swiftly, even unto weariness, as some translate it. Or, to fly with flight, Hab_1:8.

The time of the evening sacrifice was a solemn and set time of devotion. Then God heard Elijah and did wonders, 1Ki_18:36-38; and Jesus Christ the Saviour of the world was sacrificed for us at that time, about the ninth hour, Mat_27:46 Mar_15:34 Luk_23:44, &c.; all these three evangelists mention Christ's giving up the ghost at the ninth hour, which was the time of the evening sacrifice. At this time Gabriel is sent to Daniel to tell him the time of the Messiah's death, and the consequence of it. See Dan_9:24, &c.

Daniel 9:22

That is, to make thee know great and secret things concerning the city and sanctuary of Jerusalem, of the rebuilding of it, and of the Messiah, &c.

Daniel 9:23

The commandment came forth: this thing was decreed before in God's counsel; but not divulged, or ordered to be proclaimed, till Daniel petitioned.

Greatly beloved, Heb. *a man of desires* , i.e. dear to God, Luk_1:28.

Daniel 9:24

Seventy weeks: these weeks are weeks of days, and these days are so many years; though neither days, nor months, nor years are expressed, (which makes it somewhat the more obscure,) but weeks only. It is yet plain and obvious that the angel useth the number seventy to show the favour of God towards them, that they might have so much liberty and joy as their seventy years' bondage and sufferings amounted to. Yet was this but a type of the time of grace which was to follow after by the coming of Christ. Upon thy people, and upon thy holy city. Why doth he call them Daniel's people?

1. Because they were his by nation, blood, laws, and profession.
2. Thine because thou dost own them, and art so tender of them, and so zealous for them.

To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity. Note,

1. The angel discovers first the disease, in three several words, havh Nwe evk which contain all sorts of sin, which the Messiah should free us from by his full redemption, see Exo_34:6,7 Mt 1:21 viz. original, actual, of ignorance, presumption, &c.; also fault and punishment, which we may prove by Scripture.

2. The angel shows us also the cure of this disease in three words, *le callee, le chatem, le capper* :

1. To finish transgression;
2. To make an end of sin;
3. To make reconciliation: all which words are very significant in the original, and signify to pardon, to blot out, mortify, expiate.

To bring in everlasting righteousness, i.e. to bring in justification by the free grace of God in Jesus Christ the Lord our Righteousness, Isa_53:6 Jer_23:6 33:16 1Co_1:30; called *everlasting* because Christ is eternal, and he and his righteousness is everlasting. Christ brings this in,

1. By his merit;
2. By his gospel declaring it;

3. By faith applying and sealing it by the Holy Ghost.

To seal up the vision and prophecy; to abrogate the former dispensation of the laws, and to fulfil it, and the prophecies relating to Christ, and to confirm and ratify the new testament or gospel covenant of grace. The Talmud saith, all the prophecies of the prophets related to Christ.

To anoint the most Holy; by which alluding to the holy of holies, which was anointed, Exo_30:25-31 **40:9-16**. This typified the church, which is called anointed, 2Co_1:21, and heaven, into which Christ is entered, Heb_8:1 **9:24 10:19**; but chiefly Christ himself, who is the Holy One, Act_3:14. He received the Spirit

without measure, Joh_3:34. His human nature is therefore called the temple, Joh_2:19, and tabernacle, Heb_8:2 **9:11**: moreover Christ is he that held the law, by which the will of God is revealed; the propitiatory, appeasing God; the table, that nourisheth us; the candlestick, that enlightens; the altar, that sanctifies the gift and offering. All these were anointed and holy: by this word anointing he alludes to his name Messiah and Christ, both which signify anointed. Christ was anointed at his first *conception* and personal union, Luk_1:35; in his

baptism, Mat_3:17; to his three offices by the Holy Ghost,

(1.) *King*, Mat_2:2,

(2.) *Prophet*, Isa_61:1,

(3.) *Priest*, Psa_110:4.

Daniel 9:25

Know therefore and understand, i.e. by deep consideration, upon a due search of reason, and comparing of things, and minding what the angel saith.

Seven weeks from the publication of the edict, whether of Cyrus or Darius, to restore and to build, we shall see anon.

Even in troublous times; noting the enemy should create them much trouble in the building and reparations of the wall, city, and temple, which they did many ways, as we read in Nehemiah, which the Spirit of God doth premonish them of, lest they should think this their chief deliverance and redemption. These seven

weeks are therefore mentioned by themselves, and repeated no more, because they contained the time of building the wall, city, and temple of Jerusalem, at the end of which seem to begin the sixty-two weeks.

Daniel 9:26

After the threescore and two weeks. i.e. after the seven before, and after the sixty-two that followed them, which all make up sixty-nine, referring the angel's seventy weeks, which is nothing though no week more be described, because it makes up the number a round number, after the Jewish manner of calculation, and there might be some fragments in the particular reckoning to make up the sum, or it might be finished in the seventieth week, and that was enough to call it seventy weeks, Dan_9:24.

Shall Messiah be cut off; which word *trk* signifies cutting off, or cutting down, as a tree, Isa_44:14 Jer_10:3. Secondly, it is used for cutting off by capital punishment, Exo_12:15 **30:33,38**; whether this be by the signal hand of God, or by the magistrate, for some heinous offence, Lev_18:29 **20:17** Psa_37:34. This foreshows that the death of Christ should be as of a condemned malefactor sentenced to death, and that justly. So did the Jews, Christ's executioners, proclaim that he died for blasphemy, and that he was a devilish impostor, &c. Yea, God himself charged sin upon him and the curse, Isa_53:4 2Co_5:21 Gal_3:13.

But not for himself; *wl Nyaw* which being abrupt, is variously rendered and read; some referring it to Christ, and some to the people: and others to both, and all with very probable conjectures, Psa_22:6,7 Isa **53:3**: i.e. not to him: There was none to succour him; or that they would none of him for their Messiah; they set him at nought, and would not have him live, and therefore he would not own them for his people, but cast them off, for thus dying is expressed in short, not to be. Thus Enoch, Gen_5:24, Joseph, Gen_42:36, and Rachel's children, Jer_31:15 Mat_2:17,18. But our English translation seems to hit the truest sense, i.e. not

for himself. He was innocent and guiltless, he died for others, not for himself, but for our sakes and for our salvation.

The people of the prince that shall come; the Romans under the conduct of Titus Vespasianus. Some will include Christ's people here, whom he should chiefly gather out of the Roman empire, should ruin that church, and polity, and worship. *Desolations are determined* ; God hath decreed to destroy that place and people by the miseries and desolations of war, i.e. sword, famine, sickness, scattering. All this is signified by

shomemoth: also the profaning of the temple by idols, which are called abominations that make desolate; this was done by the Greeks and Jews before, and the Romans at their siege, and after.

Quest. But some will query, why the angel who was sent to comfort Daniel should insert here this tragical business of destruction and desolation, being beyond the space of seventy weeks?

Answ.

1. That Daniel might be informed of the judgments of God upon that place and people, and the reasons of it, viz. their rejecting and killing Christ.
2. That the spirit of God's people should not fail when these tragedies were acted; being foretold, thereby they were prepared and fortified against it, and to expect it, and not to be surprised by it when it came.

Daniel 9:27

He: this

he is not Titus making truce with the Jews, which he did not, though he endeavoured to persuade them that he might spare them. I say then with Graser, Mede, and others, that this *he* is the Messiah, and the covenant he confirms is the new testament or covenant, called therefore the covenant of the people, Isa_42:6 **49:8**; and the Angel of the covenant, Mal_3:1; and the Surety of the covenant, Heb_7:22; and the ancient rabbins called the Messiah xrk a *middle man* , or middle man between two.

Quest. How did Christ confirm the covenant?

Answ. 1. By testimony,

(1.) Of angels, Luk_2:10 **Mt 28**;

- (2.) John Baptist;
- (3.) Of the wise men;
- (4.) By the saints then living, Luk_1:2;
- (5.) Moses and Elias, Mat_17:3;
- (6.) Pharisees, as Nicodemus, Joh_3:2;
- (7.) The devils that confessed him.

- 2. By his preaching.
- 3. By signs and wonders.
- 4. By his holy life.
- 5. By his resurrection and ascension.
- 6. By his death and blood shed.

Shall confirm the covenant; rybgh he shall corroborate it, as if it began before his coming to fail and be invalid.

With many; noting hereby the paucity of the Jewish church and nation, compared with the great increase and enlargement by believing Gentiles throughout all nations and ages of the world, Isa_11:9 **49:6 53:11,12 54:2,3 Mr 16:15** Act_13:46: q.d. With many Jews first and last, and with many more of the nations, yea, with the many whom the rabbins and Pharisees despise as the rabble, the common people, Isa_42:3 Mat_21:31 Joh_7:48,**49** 1Co_1:26,**27**.

For one week; by a figure, take the greater part of the whole, he shall, though rejected by the chief and bulk of the Jewish nation, yet make the new testament prevail with many in that time, i.e. at the latter end of the seventy weeks.

The sacrifice and the oblation to cease; zebach and mincha, bloody and unbloody, to cease. i.e. all the Jewish rites, and Levitical ceremonious worship, i.e. by the burning of the temple before the city was taken, for they were only to offer sacrifice in the temple, nor had they wherewithal in the siege. Yet is there more in it than this, viz. that the Lord Jesus, by his death, and by the execution of his wrath, and abrogate and put an end to this laborious service, and made it to cease for ever.

For the overspreading of abominations he shall make it desolate; desolate

for the wing, for the manifold and great abominations stretching, and our text hath it well overspreading. This abomination was the Roman army with their eagles, and with their superstitious rites in approaching to besiege and subdue any place; and this is executed by Christ upon them, Mat_22:7, when he is called a King sending forth his armies, and destroying the murderers that destroyed him, and burning their city, and their coming is Christ's coming, Mal_3:1,2Jo_21:22 Jam_5:7; therefore it is said here,

he shall make it desolate. Even until the consummation, and that determined shall be poured upon the desolate: here all this is made the effect of God's decree, and therefore irrevocable. This word *shomen* notes that this people were bewitched, sottishly superstitious, wanderers, banished, the astonishment and scorn of the world; all which did justly and dreadfully befall them, and they verify it to this day.

They that will curiously search further into the seventy weeks and other numbers in Daniel, and have leisure and skill, let them read Graserus, L'Empereur, Wasmuth, Mede, Willet, Wichmannus, Sanctius, Rainoldus, Pererius, Derorlon, Broughton, Liveleius, Helvicns, Calovius, Geierus. &c. Read also Joseph Med. p. 861, &c., and Bail. p. 180, &c. This scripture shows the coming of the Messiah so clearly, his sufferings, and the wrath of God so severely upon the Jews for it, that it thoroughly confutes their unbelief; and fully confirms our faith in Jesus Christ.

Daniel 10:1 DANIEL CHAPTER 10

Daniel, having humbled himself, seeth a glorious vision, and is troubled with fear, Dan_10:1-9. An angel comforteth him, and, telling him of the opposition of the prince of Persia, the assistance he had from Michael, and the coming in of the prince of Grecia, promiseth him further information, Dan_10:10-21.

This fell out in the thirty-first year, which was the last year of the kingdom of Persia, but the third year after his seizure and monarchy of Babylon; indeed it is said, Dan_1:21, that Daniel

continued to the first year of Cyrus, i.e. in his place of honour, but he lived much longer.

A thing was revealed unto Daniel; revealed by an angel from heaven, not in a dream, or in any more obscure and uncertain way, but plainly. This chapter is but a general preface to what is more particularly declared in the next chapter.

Beltshazzar: by this name Daniel was famous among many people, and they took notice of him by his honourable place, name, and prophecy.

The thing was true; both in the matter, and that which was truly to come to pass, not feigned, nor a bare conjecture, hman it was truth. The time appointed was long, i.e. for three hundred years' space, as was said, Dan_8:26, or to the end of Antiochus's persecution, or of the world, Dan_12:2.

And he understood the thing and the vision. This is doubled, to beget the greater credit, and assurance of the truth of it.

Daniel 10:2

There are several causes of Daniel's mourning.

1. Because the Jews had liberty to go out of captivity, yet many of them staid still in Babylon.
2. Because when they were building the temple, walls, and city they were greatly hindered and molested, Ezr_4:4.
3. Because he foresaw the many calamities of the Jews that would befall them for their sins, especially in destroying the Messiah, and rejecting his gospel.

Three full weeks; he fasted and mourned all that time, both to declare his deep sense of those calamities ensuing, and to be in a better posture to receive Divine impressions, which usually God reveals to humble souls.

Daniel 10:3

Fasting and feasting are very inconsistent; Daniel at other times lived magnificently, according to the dignity of his place, he had the best bread, flesh, wine, and anointing after the manner of the East, all which he laid aside, that by austerity he might afflict his

body, and quicken his soul suitably to the time of Jacob's trouble and to a true fasting frame.

Daniel 10:4

The first month; it was the month Nisan, which is March. This

Hiddekel was Tigris, which is a great branch of Euphrates: the prophets had many of their visions by rivers.

Daniel 10:5

He beheld wistly and with a composed mind.

A certain man; which man some will have an angel, either Gabriel, who appeared to him before, or Michael, chief among the angels, **Jude 9**, archangel, who is mentioned after. Or rather, Christ, who was true man.

1. He appeared to Daniel in royal and priestly robes, which was not proper for any angel.

2. He appeared in so great brightness and majesty, which made Daniel astonished, and laid him prostrate.

3. Compare this place with Dan_12:6,7, and you find him the same as here, revealing the secrets of times, and of God's providence towards his church, which is Christ.

Clothed in linen, whose loins were girded with fine gold of Uphaz: see Rev_1:13-17, where the Lord Jesus Christ is described as here in Daniel, and for the same end. Now he appeared thus before his incarnation, in the Old Testament, as a prelude of it, as the best expositors grant it. By this appearance the Lord Christ held out clearly his three offices of King, Priest, and Prophet. The girding of loins signifies his readiness to obey the commands and do the work of his Father; besides the ornament of the curious golden girdle.

Daniel 10:6

Like the beryl, which is of a sea colour; others translate it the chrysolite, others the jacinth, the word in the text vyvrtk like the tarsi, this is a colour like the sea: the beryl, which is azure, and like the heavens, show Christ to be immortal and glorious, the Lord from heaven, heavenly, 1Co_15:47. See Eze_1:16 **10:9 28:13**. His face as the lightning quickens to succour his saints and

terrify his enemies, Mat_24:27 **28:3** Rev_4:5. *His eyes like lamps of fire* , signify omniscience, splendour, and terror in Christ. His arms and his feet like in colour to polished brass, note his incredible power and swiftness to defend or to destroy invincibly. *The voice of his words like the voice of a multitude* : by this the Lord would distinguish the Lord Christ from creatures, and when he comes with a noise and a sound, to show the grandeur and terror of his presence. And thus his presence is wont to be ushered in before the revelation of great things, Eze_1:24 **43:2** Act_2:2 Rev_1:10,15 **14:2 19:1**; by the example of Moses, Isaiah, Jeremiah, and the apostles; noting also the mighty power of Christ to fear.

Daniel 10:7

So Luk_24:16 Act_9:7.

1. The Lord hereby shows his power over our senses, both outward and inward, in a signal, distinguishing way.
2. The weakness of mortals to see or hear heavenly things, unless he strengthen them.
3. Their fleeing and quaking argued the terror of God upon them; and thereby the truth and certainty of the vision, by hearing such a sound though they saw it not, Act_9:7,8.

Daniel 10:8

This great vision; great in the appearance, and great in the great things revealed.

There remained no strength in me; by the recoiling of his spirits inward.

My comeliness was turned in me into corruption; his colour was changed into paleness, as one that is faint, and pining into a consumption, by terror and consternation.

Daniel 10:9

Yet heard I the voice of his words; nevertheless he made me to hear: here was power in weakness, and yet this added to his fear and frailty.

Then was I in a deep sleep on my face, and my face toward the ground; as one that swooned, or as one that slumbered, and as one that adored the ground.

Daniel 10:10

What a poor worm is man to crush or to raise by the mighty hand of God! This dealt the angel Gabriel with him before, Dan_8:16,17.

Daniel 10:11

A man greatly beloved: the Lord moulds and models us as clay in his hands to receive his impressions: we are not fit for any great thing till we are abased; and yet when we are vilest in our eyes we are most precious in God's eyes.

Understand the words that I speak unto thee, and stand upright. Thus Saul, when he was struck down, and struck blind, then he received his call and commission to be an apostle, and to know the mystery of Christ: see Hab_3:16.

When he had spoken this word unto me, I stood trembling: the Lord doth not restore at once his servants from their frailties, that they by gradual comforts may prize every drop of mercy, being not quickened at once, when they are mortified, but may be admonished, by the remains of fears and frailties, to keep their hearts humble.

Daniel 10:12

1. The Lord is quick in hearing the fervent prayer of a humble soul, though he doth not presently let them know it. God heard the first day, though he sent not his angel to tell Daniel of it till three weeks after.

2. A soul that would obtain great things from God by prayer must be solemn and fervent in seeking God.

3. The fervent and constant prayers of the saints make God to send from heaven and save. Thus in Peter's case, Act_12:5-15, and here in Daniel's.

Daniel 10:13

But the prince of the kingdom of Persia withstood me one and twenty days: this place hath some difficulty, therefore variously expounded. Some expound it of earthly princes, some of angels,

and among them some will have good angels meant, who they say have the patronage of the kingdoms and provinces of the earth; but who can imagine that good angels should quarrel one with the other? therefore, say others, they are bad angels that oppose the people of God, and their deliverance, seeking rather their ruin, as Michael and the devil strove, Rev_12:7: now sometimes God permits Satan to do much this way. But I judge by the prince of Persia is meant Cambyses, who was an enemy to the Jews, and hindered the building of the temple. Now he could not properly resist the angel, but figuratively he did. Angels' power is not unlimited, but by commission and instructions from God, and their works successive. Therefore God suffered the wicked counsels of Cambyses to take place a while; but Daniel by his prayers, and the angel by his power, overcame him at last. And this very thing laid a foundation of the Persian monarchy's ruin, Dan_10:20; and doubtless that king was stirred up to his evil machinations against the people of God by the prince of the powers of darkness, that ruleth in the children of disobedience, Eph_2:2.

Michael: this we take to be Christ.

1. His name signifies, who is like God.
2. He is the first in dignity above all the angels, Heb_1:4-7, &c., called archangel, and the church's prince, Dan_10:21.
3. The chief champion of his church, helping Gabriel not as his fellow, but as his general. Thus we see what care God takes of his church's safety against their potent enemies, by doubling their succours, (when he could do it, if he pleased, without means,) thereby to consult his own glory in the world by defeating the counsels and breaking the powers of the mightiest enemies, after he had given them rope to do their worst.

Daniel 10:14

Now at last, with much ado, after the contest is over, I am come to give thee understanding touching all the purposes and providences of God relating to his church: this made amends for the delay; this was the comfortable effect of effectual fervent prayer; this was God's overflowing kindness to his servant Daniel, to certify him by so honourable a messenger as this, that God would not only

give him the knowledge of the present times and dispensations towards his church and their enemies, but for a long time after, even four hundred and ninety years, to the coming of the Messiah, as he did to David, 2Sa_7:19. By which we learn this solemn truth, that God will never leave himself without witness to his people; but in the worst of times he will afford them sufficient discoveries of his care of them; as he did by this prophecy in those dark days.

Daniel 10:15

He was not yet quite free of all his fear, of which we heard, Dan_10:9; haply this pressed him down the more, when he considered the majesty of the angel, the greatness of the vision, and his own frailty; this transported him with astonishment; and above all, that he saw so much of God in it, in his favour to him and his poor church.

Daniel 10:16

One like the similitude of the sons of men; an angel in the shape of a man, and no other but Jesus Christ, as before he that had humbled him now helped and encouraged him.

I opened my mouth, and spake; which cannot be till the Lord touch our lips, Psa_51:15 Isa_6:5-7 Jer_1:9. Though the angel appeared to him, and spake to him as a man, yet could not Daniel bear his presence without some dread.

Daniel 10:17

The condition of the church under the gospel is a better dispensation than the law and the prophets, when God spake often by angels; but now by his Son, and that not in angelical shape and splendour, but as a mean man, in a meek and humble garb, and most familiar, Isa_61:1-3 Joh_13:5 Act_3:22.

Daniel 10:18

Daniel needed a second touch, and another word of encouragement, before he could hear and bear the angel's words as to the vision and prophecy; and now, being fortified by degrees, he hath got courage.

Daniel 10:19

The Lord is gracious and compassionate towards his saints under their infirmities, Psa_103:13,14. And this tender carriage towards

him was a token for good to him and his people, that the Lord would be propitious to them.

Daniel 10:20

Knowest thou wherefore I come unto thee? i.e. by what I have said already, and what I have further to tell thee upon thy prayers, which God hath accepted, and hath given me in charge to reveal to thee as followeth to the end.

To fight with the prince of Persia; Cyrus, or Cambyses, who by his counsels and captains hinder the work of God; and to bring the prince of Greece upon him, viz. Alexander the Great, who utterly ruined the Persian monarchy, which is ushered with the word

to, because it was a wonder that the prince of Greece with thirty thousand men should do it. Thus the Lord sets and disposeth the fates of empires, and changeth them as he lists; especially in his church's quarrel.

Daniel 10:21

In the scripture of truth, i.e. in the peremptory decree and purpose of God, more authentic and unalterable than the laws of the Medes and Persians. Now God hath appointed to deliver the Jews from the Persians by the Greeks; and from the Greeks by the Maccabees, especially the Seleucidae and Lagidae; and how the Romans should come after, and plague the people of God long, both by the persecuting emperors and by antichrist, and how that also should have an end.

Michael your prince; Jesus Christ alone is the Champion and Protector of his church, and that all-sufficient, when all the princes of the earth besides deserted or opposed it. For it cannot be meant of

angels in any sound sense, as popish interpreters would have it, thereby to countenance their angel worship; for can we imagine upon rational and orthodox principles, that the angels of heaven should be divided into parties, and but two of them mind the cause of the church of God, with other like absurdities, which accompany the popish sense that Maldonate, a Lapide, &c. fasten upon this scripture?

Daniel 11 1 DANIEL CHAPTER 11

The overthrow of Persia by the king of Greeks, whose empire shall be divided, Dan_11:1-4. Leagues and conflicts between the kings of the south and of the north, Dan_11:5-20. The exploits of one of the latter princes, Dan_11:21-29; who, being checked in his progress by the ships of Chittim, shall turn his fury against the Holy Land, Dan_11:30-35. An impious tyranny set up, Dan_11:36-39. Events that shall take place in the latter times, Dan_11:40-45.

This first verse should have been the last verse of the tenth chapter, for it pertains to it; and the second verse of this chapter should have been the first; which neglect those who divided the Scripture into chapters have been found guilty of more than once.

Thus speaks the angel to Daniel; because Darius had the rule of Babylon by the consent of Cyrus, he settled the monarchy of the Medes and Persians upon the ruins of the Babylonian, for the verifying of prophecies, and for protection and preservation of the church.

Daniel 11:2

The truth: this is that thing which Daniel saith, Dan_10:1, was revealed unto him, and was true, i.e. plain, without any obscurity, and should suddenly and certainly come to pass.

There shall stand up yet three kings in Persia; which notes their flourishing and strength; for after them that monarchy declined. These three are Cyrus, Smerdis, Darius Hystaspes. Others put Cambyses for Cyrus; others add Xerxes, who is added as the fourth in this same verse, and made more potent than all the other three, because his father Darius had gathered an incredible mass for him, and he also himself drove the same trade for six years together before he made his expedition against Greece. There were more kings of Persia besides those four, but they had no concern with the people of God; but those four had, either in hindering or helping the building of the temple, and therefore the angel's instructions from God to Daniel were principally touching those four who are mentioned.

The fourth shall be far richer than they all: he had vast territories from India to Ethiopia; he had a navy of one thousand two hundred ships, and an army of eight hundred thousand, as Ctesias writes, but Herodotus speaks of a prodigious army that Xerxes had little short of five millions and a half, (five millions two hundred and eighty-three thousand,) and all against the realm of Greece, where he made incredible havoc at Thermopyle and Athens, as the Greek and Latin histories mention.

Daniel 11:3

This was Alexander the Great, the he-goat, who, moved with choler for the Persian invasion, run down the ram and stamped on it, and got a golden fleece from him by that, and after many victories; afterward he did according to his will, even what he would without controlment, by any. See Dan_8:7,8.

Daniel 11:4

When he shall stand up; when he is come to his highest, as monarch of the world, &c. After he had enjoyed that title a little while, his kingdom was broken, as the text saith. So it was, into four pieces, whereof we have spoken, **Da 7 Da 8.**

Not to his posterity, but to four of his chief commanders, who should reign in the four quarters of the world, i.e. Alexander's conquest, though here he only mentions two of them, Egypt and Syria, i.e. the south and the north. Alexander had a brother, named Aridaeus, and two sons, Alexander and Hercules, besides others of his blood, but the nobles destroyed them all; and so the whole race of Alexander was rooted out to fulfil this prophecy; but judicially, for his great cruelty, pride, and luxury.

Nor according to his dominion; they did not reign as kings at first, but only as captains; and as to the extent of their dominion, it was far less than Alexander's, yea, all four fell short of his.

For others beside those; some lesser commanders shared several parts of that empire, as Eumenes, Philotes, with many more, at least ten; as histories tell us.

Daniel 11:5

This king was Ptolemy the son of Lagus, the first king of Egypt after Alexander, who is brought in because he took Jerusalem by treachery, for the angel minds only those persons and things

which related to the Jews, passing over many things that pertained not to them.

His dominion shall be a great dominion; his riches by land and sea, and his territory besides Egypt, that Theocritus takes notice of it in Idyllio, what this first Ptolemy, the father of Ptolemy Philadelphus, added, viz. Cyprus, Phoenicia, with many other countries, to Egypt, and left all to his son, with an incredible treasure and an invincible army.

One of his princes, i.e. either one of these Ptolemies, or Antiochus, or Nicanor, or Seleucus Nicanor, so called for his great victories, who overcame Demetrius, and added Asia to his empire; he overcame the king of Thrace, and a king of India, and built many cities; and Judea, lying in the midst of them, was much afflicted by him, and his antagonists and allies.

Daniel 11:6

They shall join themselves together, i.e. the successors of those first kings of Egypt and Syria shall join and make leagues. This confederacy was two several times: the first peace was concluded between Ptolemy Lagus and Antiochus Soter. The other (which is here meant) was between Ptolemy Philadelphus and Antiochus Theus the son of Soter. So Junius and Polanus. The king's daughter of the south shall come to the king of the north to make an agreement; Bernice shall come from Egypt and marry with Antiochus Theus, who was the son of Antiochus Soter, and nephew to Seleucus Nicanor, for her father brought her to Pelusium with an infinite sum of gold and silver for her dowry. Here was nothing sincere on either side, for each gaped after the other's kingdom, and covered all with a league and a marriage; for Antiochus put away his lawful wife Laodice, by whom he had two children, that he might take her sister to wife. Thus sacred wedlock and leagues were violated.

But she shall not retain the power of the arm; she continued not in favour and authority, for Antiochus now put away Bernice, and took Laodice again.

Neither shall he stand, nor his arm; for she made away Antiochus by poison, and set up her son Seleucus Callinicus in his stead, who slew Bernice. From hence many cruel wars and

tragedies arose between those two kings. See here the miserable fates of wicked princes and courts, where their sinful politics most commonly end in their ruin; for so it did to these two families: which thing God by his angel instructs Daniel in, to inform and satisfy him about these wonderful providences relating to his church and their enemies.

Daniel 11:7

i.e. Of Bernice shall come Ptolemy Euergetes, who shall be king, and revenge the wrong done to his sister; for he invaded Syria, and took many strong holds, with a great part of Syria. And shall prevail, i.e. shall be conqueror, and destroy Callinicus with his mother, whose treachery was hereby repaid.

Daniel 11:8

With their precious vessels of silver and of gold; which with other vessels amounted to two thousand five hundred, among which were the images which Cambyses long before had carried out of Egypt into Persia; for which good act the Egyptians called this Ptolemy, Euergetes, the Benefactor.

He shall continue more years than the king of the north; he continued forty-six years, and had subdued all Seleucus's kingdom, had he not been recalled.

Daniel 11:9

So he did, with a booty of forty thousand talents of silver, without fear or danger.

Daniel 11:10

His sons shall be stirred up; he means the sons of the king of the north, i.e. Antiochus, and Seleucus Ceraunus, shall be incensed with the deeds of Ptolemy Euergetes, and his son Ptolemy Philopater.

One shall certainly come, and overflow, and pass through; he means Antiochus the Great, because the other, viz. Seleucus Ceraunus, is taken off by poison at the beginning; he shall pass through Syria, and recover what the king of Egypt took from his father.

To his fortress, i.e. to the entering of Egypt Raphia, which was check to any irruptions from Arabia or Idumea, besides many

other places. The cause of which success was partly the Egyptian king's luxury, and the hatred his people had against him for his cruelty in slaying his father, mother, and sister; called Philopater ironically and reproachfully.

Daniel 11:11

Enraged by his losses, and the affronts put upon him, he fought with Antiochus, and slew ten thousand of his army, and took four thousand prisoners. So historians relate of it, Polybius and Strabo.

Daniel 11:12

He might have conquered and recovered all again, but he grew proud of his victory, and returned again to his luxury. Entering Judea he entered into the temple of God at Jerusalem and the holy place against the law; yet, though he

cast down many thousands, he was not strengthened by it.

Daniel 11:13

Antiochus the Great shall raise great forces, even from Babylon and Media; Philopater being dead, and Ptolemy Epiphanes his son yet a child, under whom Agathocles, a dissolute, proud person, hated of all, governed Egypt as his viceroy.

Daniel 11:14

i.e. Many of the Grecians, Arabians, Edomites, &c., and some add, many of the profane, apostate Jews, shall join with the rest for plunder and spoil, whereby they fulfil what was foretold of them by Moses and the prophets.

Daniel 11:15

Antiochus Epiphanes shall march on irresistibly and victoriously, besieging and taking fenced cities and strong holds, as Sidon, Samaria, &c., nor shall all the power of Egypt withstand him.

Daniel 11:16

He that cometh against him, i.e. Antiochus,

shall do after his own will, as he listeth, without control.

In the glorious land, i.e. Judea; the word may be rendered pleasant,

desirable, noble, Dan_8:9. Antiochus held all Judea, the Jews not opposing, and with the provision and product of it maintained his army. Ñ *Josephus* . And to win them to his side from the Egyptians, he gave them liberties, as to their religion, encouraging their sacrifices, and easing their taxes. For so Josephus translates hlk by teleioun, to consummate and make perfect, and not to consume, as some render it; and thus the LXX. likewise.

Daniel 11:17

He shall also set his face to enter with the strength of his whole kingdom; he shall use all the force and fraud he can to master Egypt, and engross it to himself, because Ptolemy was then young, and not able to match him.

And upright ones with him, i.e. many of the religions Jews joined with him, Num_23:10, called righteous in opposition to the rest of his army, which was composed of idolaters, and a profane rabble of rude heathens.

He shall give him the daughter of women, i.e. Antiochus shall give Cleopatra his daughter, who was young, to young Ptolemy, called

the daughter of women for her beauty, and rare parts, which she afterwards discovered; and gave in dowry with her Coelosyria, Phoenice, and Judea, dividing the tribute and revenues between them.

But she shall not stand on his side: as Saul gave Michal to David to be a snare to her husband, to betray him and destroy him, but she stuck to her husband's interest, and not her father's.

Daniel 11:18

After this shall he turn his face unto the isles, and shall take many, i.e. the isles and sea-coasts of that part of the Mediterranean and Aegean Sea, as Cyprus, Rhodes, &c.; also Asia the Less with the Grecian coasts, for the Hebrews call countries bordering on the sea isles; particularly Greece and Italy. The meaning is, that this Antiochus craftily desisted for a time from his enterprise against Egypt, for fear of the Romans. and, dissembling with them both, presumed he should outwit them all, and therefore persuaded as many of the Greeks as he could to take part with him against the Romans, slighting and reviling them.

But a prince for his own behalf shall cause the reproach offered by him to cease, i.e. a brave Roman ambassador, and commanders sent by the Roman senate, viz. Atilius, and chiefly Scipio, beat Antiochus at his own weapons of power and policy, and turned the reproach

upon his own head; for they fell upon him, because Ptolemy required help of them, who was besieged by Antiochus; they raised the siege, and recovered all that he had gotten from them; for the Romans were dexterous in protecting their allies, and in retorting indignities and affronts offered them by encroachers and oppressors.

Daniel 11:19

Being beaten in battle by Scipio, with thirty thousand Romans, he himself having seventy thousand, and rejecting the counsel of Hannibal, he yielded upon dishonourable terms to deliver his ships and elephants to the Romans, and all the places he had taken from them, which turned to his disgrace. Then he turned his face homeward, and was made to be content with the narrow limits of the remotest corner of his kingdom; and though he sported himself with his retirement, yet was he not in safety so, but was slain when he sought to enrich himself by the sacrilegious spoils of the temple. Thus Antiochus called Magnus came to nothing.

Daniel 11:20

This was Seleucus Philopater, a very covetous griper, who peeled his subjects; who being told by his friends this would alienate his friends from him, answered, Money was his best friend; and therefore spared not to rob the temple, for which cause he sent Heliodorus to rifle that treasury, /APC 2Ma_3:7, therefore said to raise taxes in the glory of his kingdom.

But within few days he shall be destroyed; for he lived not out the thirteenth part of his father's reign.

Neither in anger, nor in battle; not by open force, but by poison or secret wiles, and treachery of Heliodorus, as some write of him: the seed of evil-doers are never renowned, in life or death.

Daniel 11:21

Antiochus called Epiphanes, i.e. illustrious; thus he was called by his flatterers and admirers: but the people of God accounted him

contrary, i.e. infamous, base, treacherous, barbarous; such were his manners, and accordingly the angel calls him here a

vile person, the type of antichrist, Epimanes, a mad persecutor.

To whom they shall not give the honour of the kingdom, i.e. neither peers nor people; nor was he the heir, but his nephew, or brother, Philopater's son, but he cheated him of the kingdom, and crept in by flatteries, i.e. he was a great flatterer of the Romans, as well as of his people, till he got up, and shut out Demetrius the son of Selencus; so vile a flatterer was he, that he would bathe in the same bath with mean people, to make them believe he was good-natured, and not proud. He soothed and courted the nobles with much kindness and presents, and said he was but guardian to his brother's son the heir, till he destroyed him.

Daniel 11:22

They shall be overflown, i.e. the Egyptian force near Pelusium, where they fell by the power of Antiochus, with a great slaughter; and it was near the river Nilus, to which the Holy Ghost alludes here by the phrase,

arms of a flood.

The prince of the covenant, i.e. the high priest with his place and honour, for he put out Onias, and set up in his stead Jason his brother, ambitious of that honour. Thus he opposed the people and worship of God with the same stratagems as he did the king of Egypt.

Daniel 11:23

For he made a league with Egypt, and came with a few in comparison, (but they were chosen men,) and he took the passes, and set garrisons, and put all in subjection to him.

Daniel 11:24

He shall enter peaceably even upon the fattest places of the province; he shall come in upon the Egyptians under pretence of peace, and in time of peace, to a secure people in a plentiful and delicious country, and among a mass of treasures which the kings successively had heaped up, the greatest part of which this Antiochus took and distributed among his chiefest confidants,

whereby he obliged them the faster to him, for he was large-hearted and liberal. He did herein (saith the text.)

what his fathers had not done, the kings of Syria before him could never attain to this success over Egypt. as he did.

He shall forecast his devices against the strong holds, i.e. having succeeded thus far in the lesser places of the country, he shall proceed to the most important cities and places of greatest strength in that kingdom. Even for a time; that is, till God put a stop to his career; for he held Egypt not long, the Egyptians found means to deliver themselves from his yoke when their king grew to riper years; yet against this did Antiochus forecast his devices, as saith the text.

Daniel 11:25

Antiochus Epiphanes, being imboldened by his former successes, shall wage war against Ptolemy king of Egypt, with all his might, and with open force.

And the king of the south shall be stirred up to battle; being exasperated against Antiochus.

But he shall not stand: for they shall forecast devices against him: he might have prospered, if he had not been betrayed by Eulaius, Leneus, and the rest of his nobles, being corrupted by Antiochus.

Daniel 11:26

His most familiar friends and confidants shall be false and treacherous to him, for he shall be overthrown with a great slaughter, as when Nilus overflows the country, for there was the battle, between Mount Casius and Pelusium.

Daniel 11:27

They shall speak lies at one table; they shall meet under pretence of peace, but with treacherous intents on both sides; they both played the gipsies with each other at Memphis, where Ptolemy invited Antiochus to a feast. These interviews of neighbour kings jealous one of another have ever proved fatal, though under the smoothest pro. raises.

But it shall not prosper; for neither shall Antiochus gain Egypt by all his artifice, nor Ptolemy Syria.

At the time appointed, viz. by the Lord, whose purpose and counsel shall stand, whatever the devices of men's hearts are.

Daniel 11:28

Antiochus shall depart with his booty gotten in Egypt into his kingdom of Syria, and be content with the bounds of that, leaving Egypt behind him.

And his heart shall be against the holy covenant; against the law and covenant of God, with the people that worshipped God according to his rule and will. He shall do exploits, and return to his own land; he shall greatly afflict and vex the people of God; yet was it a mercy they had this warning of this sore trial. Antiochus was a fit instrument of the devil for this work, being rich and proud, and thought he might take this in his way: God permitting this horn to push and gore, for his people's sins, and for a preparation to his own ruin.

Daniel 11:29

Come toward the south, i.e. Egypt, to fight against Ptolemy and his wife Cleopatra, sister to Antiochus.

But it shall not be as the former, or as the latter; this shall not be so prosperous as the two former expeditions, but shall fail of his victory and booty.

Daniel 11:30

The ships of Chittim shall come against him, i.e. the Romans out of Italy, and parts of the Archipelago, under them, shall come with force, and they shall vex and afflict him; for the Romans had harbours for their ships and galleys in Cilicia, Macedonia, and other parts of those coasts; whereby, after they had subdued Greece, they pursued Antiochus in Asia, and sent into Egypt to prevent his going into Alexandria. Ñ *Liv. l. 45*. This grieved and fretted him; for when he lingered and framed excuses, Popilius the Roman ambassador made a circle about him with his rod, commanding he should not stir thence till he gave him a positive present answer, by which, sore against his will, he was fain to pack away out of Egypt, and withdraw his garrisons and navy thence. This made his heart boil with rancour, which he spit out all against the Jews; therefore it is said,

he shall be grieved and return, and have indignation against the holy covenant; especially being solicited to it by Jason first, and Menelaus after, who were apostates, and betrayers of their brethren, and the true worship of God, /APC 2Ma 4:26,27, &c. Because Onias was in power, this they envied, therefore went to Antiochus.

Daniel 11:31

Arms shall stand on his part, and they shall pollute the sanctuary of strength, i.e. Antiochus shall come with armed power to assist the deserters, and force the faithful Jews by his garrisons.

Shall take away the daily sacrifice; for he polluted the sanctuary by taking away the holy vessels, and forbidding the public worship; but he added a third pollution, by setting up in the temple the

abomination of desolation, i.e. the abominable idol of Jupiter Olympius, with many more, /APC 1Ma_1:21-23,41, to the end; /APC 2Mac v. 24.

Daniel 11:32

By gifts, preferments, and promises he drew away great multitudes of this wretched people of Judea, always bent to backsliding, to his idolatrous and heathenish practices and interest: but they that adhere to the true worship of God, and are zealous for it, shall scorn Antiochus's gifts, and abhor his ways, and defy his force, not loving their lives to the death; as you have many instances, /APC 1Ma_1:62,63; /APC 2Mac 5\$ 6\$ 7\$ 8\$; and also how Judas Maccabeus and his few followers did exploits against Nicanor and others.

Daniel 11:33

Such as Eleazar, that old scribe, /APC 2Ma_6:18, and some others learned in the laws of God, and holy in heart and life, shall instruct many in the righteous ways of God, and retain them from apostacy when others fall off: yet many of the people shall fall, yea, of their pious and learned teachers, as well as their disciples, /APC 1Ma_1:52,56; 2Mac 6

Daniel 11:34

i.e. God in their affliction, when it is great, wherein he never leaves himself without witness, shall raise up some succour, to be witnesses to this truth, to vindicate his honour and save his people from utter destruction, viz. by the Maccabees. Read what Mattathias and his sons did at Modin, /**APC 1Mac 2**, read the chapter, who would not be flattered out of their religion.

Daniel 11:35

To try them: we see hereby that the best of men have some dross, which makes afflictions, yea, fiery trials, necessary for them, for the word signifies all kind of examination and trials, either as founders try metals to purge them, or as corn is winnowed to cleanse it from chaff, or as fullers that wash and scour to take out spots, Mal_3:1-3.

Even to the time of the end: now mark here the Spirit of God seems to slide into the Roman monarchy, for this began in the reign of Antiochus, so that he did begin that which the Romans afterward in process of time acted more highly against the Jews and Christians too. For Antiochus is made by all a type of antichrist; as Maldonate confesseth. And thus you find the prophets, and our Saviour too. David brings in Christ; Psa_72:8, when the rest is spoken of Solomon. So **Psa 16 Isa 49 Isa 44 Isa 60**. So our Saviour, speaking of the temple, speaks with it of the end of the word. And thus the end of this chapter is clearly of antichrist, and this prophecy of Daniel cads with the world's end. Therefore Antiochus is a type of antichrist, in his pride, covetousness, craft, and cruelty against the people of God, and blasphemies and idolatries to the reproach of Christ. Therefore it is here added,

because it is yet for a time appointed.

Daniel 11:36

The king, i.e. the Roman government, whether by the senate, or by emperors, or by the bishop of Rome, who shall shove out the imperial power not only from Rome, but from Italy and all the western empire, as far as he could, by striking in with the barbarous nations that invaded it, who are called ten kings. Read for all this Rev_17:10-13, as all the seven or eight governments of

Rome are called horns, and the horns kings, Dan_11:10,11. The sum is this: Though it is granted some of these things are applicable to Antiochus, yet the angel speaks of him here and henceforward but by the by and very lightly; his main scope is antichrist, as will appear in the interpretation.

Shall do according to his will; Antiochus did according to his will: he shall be arbitrary in his actions, notwithstanding any checks of Divine and human laws: the cause follows.

Shall speak marvellous things against the God of gods: this is true of the Romans, who would defy what they please, and defy it or ungod it; most true of the persecutors of Christ and Christians in the time of the emperors, but most notoriously of the Roman antichrist. See how this agrees with that prophecy, 2Th_2:3-10 Rev_17:3.

And shall prosper till the indignation be accomplished; then shall antichrist continue long and prevail; read for this, **Re 13**.

For that that is determined shall be done; that which God hath decreed to be done by him against the saints shall be done, and that which God hath purposed to be done upon him shall be executed also to his destruction.

Daniel 11:37

Neither shall he regard the God of his fathers; he shall so far degenerate from the rule of Christ, and from primitive Christianity, that he shall be the head of that apostacy, 1Ti_4:1 2Th_2:3: mark those places, the first whereof is so fully opened by Mr. Joseph Mede in his Doctrine of Demons. The other by Bishop Jewel in his comment on that place.

Nor the desire of women, i.e. the desire of wiving, i.e. forbidding to marry, forbidding priests marriage.

Daniel 11:38

He shall honour the god of forces; Mauzzim, of strengths or strong holds. The Phoenicians worshipped Mars the God of wars, which Antiochus did worship; but we are come to the Romans; and though many have conjectured several senses of this Mynem translated god of forces, yet none comes nearer than Mr. Mede, who interprets it of demons, or tutelar gods, which the Romans

should worship with Christ, supposing them to be angels or saints. This is not to be thought a novel opinion, for many of the fathers say that this Mauzzim is the idol that antichrist should worship. So the meaning is, that in Christ's seat, or place, the temple, they should worship saints and angels with Christ, as the preposition imports, together with Christ; which it is notorious they do. That which, made this place obscure was, that men generally took this strange god for an idol, which indeed the Jews call the Gentiles' gods, and so doth the Old Testament often, because foreign to the true God, which was their God; but the true God was foreign and strange to the Romans, because their gods were idols. Therefore the philosophers called Christ Xenon daimonion, a strange god. This god they should

honour with gold, and silver, and precious stones. The Vulgate translates *Mauzzim*, *protector*, and we know too well how the Romanists adorn the churches and shrines of these their patrons and tutelar saints, Psa_27:1 **28:8 31:3**. And the fathers sometimes fatally hit upon this expression at the first setting and honouring of martyrs, calling them strong holds, and strong towers of defence; but the Council Of Constantinople called them the devil's strong holds; thus they called their images also.

Daniel 11:39

A confirmation and ingemination of what he said before, he shall use all art and authority to propagate this idolatrous worship. We have laid by the interpretation of these things of Antiochus, though Polanus, Junius, and others apply all to him; but the angel speaks of the Romans, and it is plainly verified of antichrist, who did not only take upon him to dispose of kingdoms and provinces by usurped power, for his profit, drawing incredible masses of money from them, but upon a pretended religious account appointing tutelar saints over them.

Daniel 11:40

At the time of the end shall the king of the south push at him; in the last times, towards the end of the world, for it cannot be true of Antiochus, who died the eleventh year of his reign, and these things are joined to the last resurrection Dan_12:2. Therefore some understand the Turk and Saracen, who is without the church, as antichrist before mentioned sat in the temple; he extending his

dominions into Asia and Africa, will be a great stop to antichrist's proceedings and encroachments.

The king of the north shall come, & c., i.e. The Turk from the north shall invade, and run down the Saracen. Ñ *Mede* .

Daniel 11:41

When the Turk should subdue Judea, those people of Edom, Moab, and Ammon shall be left, because all along to this day these Arabians live partly by robberies, and partly by Turkish salaries to secure their caravans; these shall live, and not be overthrown by Mahometans.

Daniel 11:42

Though Egypt (and the adjacent countries) long stood out under the Mamelukes, yet was forced to submit to the Ottoman, anno 1517.

Daniel 11:43

i.e. The parts westward from Egypt along the Barbary coast, and Ethiopia, not the Abyssines, but Arabia.

Daniel 11:44

The Christian princes of the north, and the dispersed Israelites, and the Jews carried captive into the north, Jer_16:14,**15**, called also kings of the east, shall come and trouble him, and all his power shall not be able to withstand. See Rev_16:12.

Daniel 11:45

Between the seas; the Euxine and Mediterranean. at Constantinople, and even to the Red Sea;

in the glorious holy mountain, in the church of Christ eastern: so the Turk. Or in the western seas, the Mediterranean and Adriatic: so the pope, reaching to the western ocean. Both antichrists, one without, and the other within the temple of God.

Daniel 12:1 DANIEL CHAPTER 12

Michael shall deliver Israel out of trouble: the general resurrection and recompence of the just and unjust, Dan_12:1-4. Daniel heareth the times, but understandeth not: he is bid to wait the end, which shall be in his favour, Dan_12:5-13.

Many interpret this of the heat of Antiochus's persecution, but their arguments are not cogent; but the meaning is this, as after the death of Antiochus the Jews had some deliverance and respite, so there will be yet a more famous deliverance to the people of God when Michael your prince, i.e. Messiah the Prince, shall signally appear for your salvation. He is called

the great Prince; but these words in their contexture refer not to the times of Antiochus, but to antichrist, and to that part of them which are the last part. Yet I think the truest meaning is to interpret these words, at that time, of all the time of Christ, from his first coming to the last. These all are the last times wherein God spake to us by his Son, Heb_1:1-3, to which Michael answers well, i.e. who is like God, which notes his equality with God, Phi_2:6. It was necessary Christ should now appear as a

Prince to comfort his people against the oppression of Herod and the Romans, by bringing in a glorious salvation, which should wholly free the elect Israel of God from the Roman yoke, both under the persecuting emperors and under antichrist.

Every one that shall be found written in the book: thus this election is called by a metaphor usual in Scripture, and drawn from the usage of men in many cases, namely, writing some select men's names in a book; showing that this salvation shall not be national neither to Jews nor any Gentile nation, but only a gathering together of the elect of God which are scattered abroad, called therefore a remnant, **Ro 9**.

Daniel 12 2

So enamoured are some of their notions, though found false and ill-grounded, that they will pertinaciously hold them, and seek still to prove one absurdity from another, as Grotius doth here, still expounding all of Antiochus, and so makes this resurrection metaphorical, and not the real ultimate one; whereas the most learned Jews themselves are against him, as the late Manasseh Ben Israel in his book de Resurrectione.

Daniel 12:3

Here the faithful are called wise, i. e. *to salvation*, and so these two members include teachers, and disciples that are truly taught the way of salvation, i.e. such as are taught of God to learn Christ

as the truth is in Jesus, Joh_6:45 Eph_4:21. They that teach true justification by the *righteousness of Christ* , imputed to faith, which is the sum of the gospel, and express it by righteous walking, they shall have high degrees of glory. By being diligent and faithful instruments in the Lord's hand, by the word of God, and a holy example of the conversion of souls from an evil state, from an evil heart, and from an evil life unto God, they shall shine, not in fame for a long time, as Grotius lamely renders it, but for ever and ever in heavenly glory, as the words import.

Daniel 12:4

Shut up the words, and seal the book, even to the time of the end: by these words the angel doth not forbid all knowledge of the things here foretold, for

whatsoever is written is written for our learning; but the meaning is,

1. That Daniel must take notice of the special favour of God to him to make so great discoveries of the Divine secrets.
2. That they were intrusted with him to see the force and fruit of his humiliation and fervent prayer.
3. That he should support, and lay up these things for the support of the godly in their future deep afflictions.
4. That God would never utterly forsake his people, though their sins justly provoked his heavy hand upon them.
5. That these things be kept from the profane, who would make an evil' use of them.
6. The book was commanded to be sealed, because it would be long ere the words would be all fulfilled, whereas those that were shortly to be fulfilled were forbidden to be sealed: see 2Ch_21:12 Isa_8:16 Rev_22:10. *Many shall run to and fro* ; they shall diligently inquire and search these prophecies concerning the fates of the church, and shall see and admire both the prescience and providence of God concerning things to come; they shall know signs of the times, and wait upon God in the way of his judgments: see Psa_77:5-7 Isa_26:8 1Pe_1:10-12. The miserable Jews pervert this scripture, and forbid the people by dire threatenings to calculate times, namely, lest they find thereby that

Jesus Christ is the true Messiah. Thus are they wilfully and judicially blinded, Act_28:26 Rom_11:8. And knowledge shall be increased; he means chiefly in gospel times, which came by the preaching of Christ and searching the Scriptures about it.

Daniel 12:5

Two angels, waiting and ministering on Christ to observe his commands, by the banks of the river Tigris or Hiddekel, where this new vision was.

Daniel 12:6

To the man clothed in linen; to Michael, Dan_10:5; Christ, who seemed to stand between the banks, i.e. in the air above the waters, or upon them, Mat_14:25; upon many people, say some, Rev_10:2.

How long shall it be to the end of these wonders? the angels themselves inquire into these things, for they do not know all, yea, they are ignorant of many things, Mat_24:36 Eph_3:10.

Daniel 12:7

He held up his right hand and his left hand unto heaven: here he calls God to witness the truth of this thing: many reasons are given by sundry expositors of it why he held up both hands to heaven.

1. For the more sure and solemn confirmation of it.
2. To denote the unchangeableness of God's decrees, both for good to the church, and for evil to her enemies.

By him that liveth for ever; by God the Father, and by the Deity, which was himself, that liveth for ever, to show the eternal God only knew that decreed it, and would bring it to pass; that he only is master of the times, Act_1:7.

It shall be for a time, times, and an half; it shall be for a long time, and yet a definite time. Some will have all this to be and end in Antiochus's time, but we have proved before that this is a great mistake, and the text and this chapter disprove that conceit.

When he shall have accomplished to scatter the power of the holy people, all these things shall be finished; which reacheth to the calling of the Jews upon the destruction of antichrist, for till he

be down the church will suffer and will not be up, which will fall out upon the pouring out the sixth vial and after, Rev_16:12, &c., and the seventh vial, then all is finished, Rev_16:17: see also **2Th 2 3**. The judgment of Christ will not come till the man of sin come and fall.

Daniel 12:8

i.e. What is the meaning of all this, of the

times, time, and half, when they begin and end; and when the enemies of the churches, and the sufferings of the church, shall have their end.

Daniel 12:9

They shall not be clearly understood till the event make them good: see Dan_12:4, and Dan_8:26. God is choice in keeping the keys of time at his own girdle, Act_1:7.

Daniel 12:10

Of this purging and purifying you heard before, Dan_11:35; the meaning is, the great afflictions of the church are to prepare them, by taking away their filth, for the Bridegroom, as gold and silver are tried and refined.

None of the wicked shall understand; but the wise shall understand: they shall be blinded, they know not what they do, viz. they shall not be bettered by the word, or rod, or any warnings of God, but be hardened to their ruin; but the godly shall be taught of God to understand the ways of God's providence, foretold by the prophets, for this is it they are always minded of and commended for; particularly in this kind of wisdom:

1. Because it is obscure.

2. Because they are concerned greatly to know their safety, and God's honour lies in it.

Daniel 12:11

No text from Poole on this verse.

Daniel 12:12

These days are either,

1. Natural days, and properly so called, and so the times of Antiochus are hereby noted. Or,

2. Prophetical days, a day for a year, Eze_4:6; and thus one thousand two hundred and ninety days is forty-two months, which if we multiply at thirty days the month make the sum one thousand two hundred and ninety. Here many learned expositors fall in together to that opinion of calculating these years by days, beginning the one thousand two hundred and ninety days from the profaning of the temple to the letter of king Antiochus to the Jews, /**APC** 2Ma_11:27, and so make them to end exactly then: and concerning the abomination of desolation, whereof see what is said Dan_7:25 **8:14 9:25**, being the epoch from Apollonius's coming, who was called the prince of abominations, or from the worship of God forbidden by Antiochus, and at last restored by Judas Maccabeus, and confirmed by Antiochus, from thence to the death of Antiochus are fortyfive days, which added to one thousand two hundred and ninety make one thousand three hundred and thirty-five; but this is a false account, and contrary to the scope of this place, and to history and chronology, which the learned Joseph Mede hath proved at large, Lib. Oper. III. p. 882. The Jews make these days, i.e. years, to end at the coming of Christ, but uncertainly when to begin their reckoning, but have been often and grossly deceived. Sound Christians refer it to the second coming of Christ. Mr. Mede makes the chief revelation of antichrist to be in 1123. The latter number of one thousand three hundred and thirty-five ends in *anno Christi* 1168; and so the type of antichrist, which is Antiochus Epiphanes, leads us by the hand to the revelation of antichrist, which fell out *anno 1106 to anno 1120* ; between which time the papal power was highly mounted, the church greatly persecuted, after that great numbers of them had separated from the abominations of Rome, openly declaring it to be antichristian. Therefore the angel saith, the saints by their trials

shall be purified and made white, that is, by those cruel persecutions which befell them, from their ignorant and enraged enemies, who went on to do wickedly and did not understand. How this is further cleared, and why the angel makes use of the Roman supputation in this case, namely, by indications, and how it answers and resolves the case, see in the forecited author.

Daniel 12:13

I have revealed to thee of these things what I had in commission, that thou and thy people should be prepared for the sufferings which will come upon them, and yet not without hope of a glorious deliverance. In which hope thou shalt die, and rest from fear or feeling of trouble, till the resurrection of the just to the joys of another world: which some make to be here after all enemies are destroyed, at least to begin here, and to be consummated in heaven eternally, comparing this with Rev_19:20,21.