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COMMENTARY

COMMENTARY ON  
DANIEL

*by Adam Clarke.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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# A COMMENTARY AND CRITICAL NOTES

ON THE

# HOLY BIBLE

## OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING  
OF THE SACRED WRITINGS

**BY ADAM CLARKE, LL.D., F.S.A., &c.**

A NEW EDITION, WITH THE  
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.**

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## INTRODUCTION TO THE BOOK OF THE PROPHET DANIEL

DANIEL is said to have descended from the royal family of David; and he appears to have been carried into Babylon when very young, in the *fourth* year of Jehoiakim king of Judah, A.M. 3398, B.C. 602, or 606 before the vulgar era. He and his three fellow-captives, *Hananiah*, *Mishael*, and *Azariah*, being likely youths, were chosen to be about the king's court, and were appointed to have an education suitable to the employments for which they were destined. As they had been carefully bred up in the Mosaic institutions, they regulated their conduct by them, even in the court of a heathen king, where they were in the capacity of *slaves*; hence, though ordered to be fed from the royal table, they would not touch that food, because the Chaldeans ate of meat forbidden by the Mosaic law, and probably even that which might be dominated *clean* became defiled by having been *sacrificed to idols* before it was prepared for common use. At their earnest request, the officer under whose care they were placed permitted them to use *vegetables* only; and finding that they grew healthy and strong by this aliment, did not oblige them to use the portion sent from the king's table.

Daniel appears to have been instructed in all the wisdom of the Chaldeans, which was at that time greatly superior to the learning of the ancient Egyptians; and he was soon distinguished in the Babylonish court, as well for his wisdom and strong understanding as for his deep and steady piety.

His interpretation of Nebuchadnezzar's dream of the *variously compounded metallic image* raised his credit so high at the court that he was established governor of the province of Babylon, and made chief of all the *Magians*, or wise men in that country. The chief facts and incidents of his history are so particularly woven throughout the book bearing his name, and undoubtedly written by himself, that they need not be detailed here.

The reputation of Daniel was so great, even in his *lifetime*, that it became a proverb. "*Thou art wiser than Daniel*," said Ezekiel ironically to the king of Tyre, ✠ **Ezekiel 28:3**; and by the same prophet God ranks him among the most holy and exemplary of men, when he declares, speaking relative

to Jerusalem, which had been condemned to destruction, “Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own lives by their righteousness,” <sup><5144></sup> **Ezekiel 14:14, 20.**

*Josephus*, Ant. lib. x., c. 12, says that God bestowed many favours on him: that he was advanced to the rank of the most considerable prophets; that he enjoyed the favour of princes, and the affection of the people during his life; and that after his death his memory became immortal. He observes also that, in the complexion of his predictions, he differs widely from all other prophets; they foretold scarcely any thing but *disastrous* events; on the contrary, he predicts the most *joyous* events, and *fixes the times of accomplishment* with more circumstantial precision than they did. And this is so true, that we cannot help thinking that God had given this eminent man a greater degree of light to fix the times when his predictions should issue, than he had given in general to all his predecessors, who simply declared the mind of God in relation to things *future*, without attempting to indicate the *distance of time* in which they should be fulfilled. There are but very few exceptions to this either in *Isaiah* or *Jeremiah*. And in this respect the prophecy of the *seventy weeks* of Daniel exceeds all that have gone before, as the incidents and transactions relative to its fulfillment were so various, and yet so fixed and declared *six hundred* years before the time, that when the time came in which they were predicted to take place, they were *expected*, and occurred exactly according to the *prediction*, and the *expectations* founded upon it. This prophet therefore, far from occupying a lower place among divinely inspired men, deserves to be placed in the front rank with all those who have been most distinguished among the men who have partaken most largely of the prophetic gift.

The rabbins have endeavoured to degrade Daniel, and have placed his prophecies among the *hagiographa*, books which they consider to possess a *minor degree of inspiration*; and it is probable that he meets with this treatment from them because his prophecies are proofs too evident that *Jesus Christ* is the true *Messiah*, and that he came at the very time that Daniel said the *Prince Messiah* should come. But the testimony and sayings of such men are infinitely overpowered by the testimony of *Ezekiel*, which has been produced above; and the testimony of our LORD, who gives him the title of *prophet*, <sup><1245></sup> **Matthew 24:15**, without the slightest intimation that he was to wear this title with abatement.

It is very probable that Daniel did not return at the general restoration from the Babylonish captivity. At that time, if alive, he must have been an old man; and it is most likely that he finished his days in Babylon, though some Asiatic authors hold that he returned to Judea with Ezra, came back afterward to Persia, and died in the city of *Susa*.

*Josephus* speaks of his skill in *architecture*, *Antiq. lib. x., c. 12*, and that he built a famous tower at *Ecbatane* or *Susa*, which remained to his time, and was so exquisitely finished that it always appeared as if newly built. In this tower or palace the kings of Persia were interred; and in consideration of its *founder*, the guard of it was always chosen from the *Jews*.

Daniel is famous among the orientalist. The author of the *Tareekh Muntekheb* says that Daniel flourished in the time of *Lohorasp*, king of Persia; and consequently in that of *Ceresh*, of Cyrus, who gave him the government of Syria; that he taught these two princes the knowledge of the true God; that he preached the true faith through the whole of the Babylonian Irak; and was, on the death of Nebuchadnezzar, sent by Bahman, (Artaxerxes Longimanus,) son of Asfendiar, who then reigned in Persia, into Judea; and that, having returned, he died at *Shouster*, or *Susa*, the capital of Persia, where he lies interred.

Some have supposed that the Zoroaster or Zeradusht of the Persians is a confused picture of the Prophet Daniel. The account given by Abul Pharaje, in his *fifth* dynasty, may be considered favourable to this opinion. He says, "Zeradusht, author of the Magiouseiah *Magism*, or sect of the worshippers of fire, flourished in the reign of *Cambasous*, (Cambyses;) that he was a native of the province of Adherbigian, or Media, or, according to others, of Assyria; that he foretold to his disciples the coming of the Messiah, who should be pointed out by a *star* which should appear in the day time at his birth; that they should have the first information of his advent; that he should be born of a virgin; and that they should present him with gifts; because he is the WORD that made the heavens." See *Pococke's* Abul Pharajius, p. 83 of the *Arabic*, and 54 of the *Latin*.

*D'Herbelot*, on this account, makes the following remark: "We may see by these words of the historian, that the prophesy of Balaam was pretty generally known throughout the east, and that the *Magi*, who came to worship our Lord, were the true *Magians* of Persia, and not Arab kings."

The account given by Abul Pharaje makes Daniel and Zeradusht contemporary, and thus far is favourable to the opinion that the history of former may be dismissed under that of the latter. There have been several Zorasters, of whom many fables are told; and no wonder, when the persons themselves are generally fabulous.

The Asiatics make him the *inventor* of [Arabic] *remel*, or *geomancy*; and among them he passes for the author of a work entitled *Assoul ol Tabeer*, "The Principles of the Interpretation of Dreams." I have in my own library a very ancient work which pretends to be drawn from this, and is entitled *Somnia Daniel*; it was printed in the infancy of printing, but without date; small 4to. There is an Arabic work in the French king's library, No. 410, entitled *Odhmet al Mancoul, an Danial an Nabi*, "The Traditionary Predictions of Daniel the Prophet;" which is said to contain many falsities, built on the foundation of Daniel's prophecies; but it has never been given to the public, and I have no other notice of it than the above from *D'Herbelot*. But although all these are curious from their *antiquity*, yet they are doubtless impostures.

*Abul Pharaje*, in his history of the dynasties, says, that the *seventy weeks* of Daniel are to be dated from the *twentieth* year of [Arabic] *Ardsheer Dirazdest*, the *Artaxerxes Longimanus* of the Greeks, (called *Bahman* above,) and the same to whom Nehemiah was [Arabic] *sakee*, or cup-bearer. Other orientalists are of the same opinion. This shall be considered more at large when we come to the prophecy itself. Artaxerxes had the name of *Longimanus*, or Long-handed, from the great extent of his dominions.

Daniel cannot be ranked among the Hebrew *poets*: his book is all in *prose*; and it is written partly in *Hebrew*, and partly in *Chaldee*. The Chaldee, or Syro-Chaldaic part, begins with *yyj ^yml [l akI m malka lealmin chei*, "O king, live for ever!" and continues to the end of the *seventh* chapter.

In the interpretation of his prophecies I have endeavoured to follow the best critics and chronologists; and, without an extended comment, to give in as short a space as possible the meaning of every place. On the *metallic images* and *seventy weeks* I have been obliged to be more prolix, as these are of too much importance to be slightly handled. It is not my province to enter into the controversy about the date when the seventy weeks commence; even they who disagree so much from each other on this point come so near to the general issue that the difference is immaterial.

The chronology of the several events mentioned in this book *Calmet* endeavours to fix as follows:—

3398.	A.M. Daniel led captive to Babylon, <sup>&lt;2700&gt;</sup> <b>Daniel 1:1-7.</b>
3399	Death of Nabopolassar, father of Nebuchadnezzar.
3401	Jehoiakim revolts against Nebuchadnezzar, <sup>&lt;2340&gt;</sup> <b>2 Kings 24:1.</b>
3402	Dream of the compound statue, <sup>&lt;2700&gt;</sup> <b>Daniel 2:1, &amp;c.</b> Daniel and his companions promoted to honour at court. Birth of Cyrus, son of Cambyses and Mandane.
3405	Jehoiakim is taken and put to death by the Chaldeans. Jeconiah is raised to his throne, but reigns only <i>three</i> months and <i>ten</i> days. Zedekiah, last king of Judah, succeeds; and reigns <i>eleven</i> years.
3416	Taking of Jerusalem, and destruction of the temple, <sup>&lt;14867&gt;</sup> <b>2 Chronicles 36:17-19.</b>
3434	Return of Nebuchadnezzar to Babylon after his great conquests in Phœnicia, Judea, Egypt, &c. His dream of the great tree, <sup>&lt;27007&gt;</sup> <b>Daniel 4:7, &amp;c.</b>
3435	He becomes insane, which lasts for <i>seven</i> years, <sup>&lt;27002&gt;</sup> <b>Daniel 4:32, 33.</b>
3442	He becomes sane, and re-ascends the throne. The golden image set up. The <i>three</i> Hebrews cast into the fiery furnace, <sup>&lt;27013&gt;</sup> <b>Daniel 3:13-15, &amp;c.</b> Death of Nebuchadnezzar after a reign of <i>forty-three</i> years, according to <i>Berosus</i> . Evil-Merodach succeeds him, and reigns <i>two</i> years.— <i>Berosus</i> . He sets Jeconiah at liberty, <sup>&lt;24521&gt;</sup> <b>Jeremiah 52:31.</b>
3444	Belshazzar his son succeeds, <sup>&lt;27001&gt;</sup> <b>Daniel 7:1.</b> Daniel's vision of the <i>four</i> beasts, representing the <i>four</i> great empires, <sup>&lt;27002&gt;</sup> <b>Daniel 7:2, 3, 17 &amp;c.</b>
3447	Vision of the ram and he-goat, <sup>&lt;27002&gt;</sup> <b>Daniel 8:2, 5 &amp;c.</b> The death of Belshazzar, <sup>&lt;27050&gt;</sup> <b>Daniel 5:30.</b>
3449	Darius the Mede, called <i>Cyaxares</i> by Xenophon, and <i>Astyages</i> in the Apocrypha, son of Astyages, king of the Medes, and maternal great uncle to Belshazzar, succeeds him in the government of Chaldea, <sup>&lt;27050&gt;</sup> <b>Daniel 5:30, 31.</b> See <sup>&lt;23101&gt;</sup> <b>Isaiah 13:1, &amp;c.</b> The visions of Daniel related, Dan. 9., 10., 11., 12. Cyrus attacks the Medes in the <i>first</i> or <i>second</i> year of Darius the Mede, <sup>&lt;27001&gt;</sup> <b>Daniel 10:1.</b>

3455	Daniel is cast into the den of lions, <sup>&lt;27037&gt;</sup> <b>Daniel 6:7, 16 &amp;c.</b>
3456	Death of Darius. Cyrus succeeds him.
3457	End of the Babylonish captivity <i>declared</i> by <i>Cyrus</i> , in the <i>first</i> year of his reign, <sup>&lt;4352&gt;</sup> <b>2 Chronicles 36:22</b> , and <sup>&lt;15000&gt;</sup> <b>Ezra 1:1</b> ; but afterward interrupted. See below.
3485.	Termination of Jeremiah's <i>seventy</i> years under <i>Darius Hystaspes</i> , who gives orders to <i>continue</i> the rebuilding of the temple.
3550.	Commencement of the <i>seventy</i> weeks, <sup>&lt;27024&gt;</sup> <b>Daniel 9:24</b> . Nehemiah returns to Jerusalem, <sup>&lt;16100&gt;</sup> <b>Nehemiah 2:1-6</b> .

In this chronology *Calmet* differs from *Usher*.

As a writer, this prophet is simple, yet pure and correct: and he is so conscientious that he relates the very words of those persons whom he introduces as speaking. He writes *Hebrew* where what he delivers is a bare narrative; but he relates in *Chaldee* the conversations which he had with the wise men and the kings; and in the same language he relates Nebuchadnezzar's edict, which he made after Daniel had interpreted his dream concerning the great metalline image. This is a proof of his great and conscientious accuracy; and exhibits this prophet in a most advantageous point of view. Daniel writes both *Hebrew* and *Chaldee* with great purity.

This book divides itself into two parts. Part I is *historical*, and is contained in the six former chapters. Part II. is *prophetical*, and occupies the other six.

## THE BOOK OF THE PROPHET DANIEL

### *Chronological Notes relative to the commencement of Daniel's prophesying*

- Year from the Creation, according to Archbishop Usher, 3397.
- Year of the Jewish era of the world, 3154.
- Year from the Deluge, 1741.
- Second year of the *forty-third* Olympiad.
- Year from the building of Rome, according to the Varronian or generally received account, 147.
- Year from the building of Rome, according to Cato and the Fasti Consulares, 146.
- Year from the building of Rome, according to Polybius the historian, 145.
- Year from the building of Rome, according to Fabius Pictor, 411.
- Year of the Julian Period, 4107.
- Year of the era of Nabonassar, 141.
- Year from the foundation of Solomon's temple, 397.
- Year since the destruction of the kingdom of Israel by Shalmaneser, king of Assyria, 114.
- Fourth year after the first Sabbatic year after the *seventeenth* Jewish jubilee, according to Helvicus.
- Year before the birth of Christ, 603.
- Year before the vulgar era of Christ's nativity, 607.
- Cycle of the Sun, 19.
- Cycle of the Moon, 3.
- Tenth year of Tarquinius Priscus, the fifth king of the Romans.
- Nineteenth year of Cyaxares or Cyaraxes, the fourth king of Media.
- Forty-fourth year of Archidamus, king of Lacedæmon, of the family of the Proclidæ.
- First year of Leon, king of Lacedæmon, of the family of Eurysthenidæ.
- Thirteenth year of Alyattes II., king of Lydia, and father of the celebrated Cræsus.

- Thirty-fourth year of Philip, the sixth king of Macedon.
- Eleventh year of Pharaoh-necho, called Necus by Herodotus. This king was the immediate predecessor of Psammis; and Psammis was succeeded by the celebrated Pharaoh-hophra, called also Apries.
- Eighth year of Ithobalus, king of the Tyrains, according to Helvicus.
- Third year (ending) of Jehoiakim, king of Judah; for the principal part of A.M. 3397 corresponded to the *fourth* year of this prince.

## CHAPTER 1

*This chapter begins with giving a short account of Nebuchadnezzar's conquest of Judea, when Jehoiakim became tributary to him; and consequently the seventy years' captivity and vassalage began, 1, 2. On this expedition (taking Egypt in his way) the king of Babylon set out towards the end of the third year of Jehoiakim, but did not take Jerusalem before the ninth month of the year following. Hence the seeming discrepancy between Daniel and Jeremiah, (<sup><2420></sup>Jeremiah 25:1,) the one computing from the time of his setting out on the expedition, and the other from the time in which the purpose of it was accomplished. We have next an account of the manner in which Daniel and his companions were brought up at the king's court, 3-7. They reject the daily provision of meat granted by the king, lest they should be defiled, and are allowed to live on pulse, 8-16. Their great proficiency in the wisdom of that time, 17-20. Daniel flourishes till the reign of Cyrus the Persian, 21.*

### NOTES ON CHAP. 1

**Verse 1. In the third year of the reign of Jehoiakim]** This king was raised to the throne of Judea in the place of his brother *Jehoahaz*, by *Pharaoh-necho*, king of Egypt, <sup><12234></sup>**2 Kings 23:34-36**, and continued tributary to him during the first three years of his reign; but in the *fourth*, which was the *first* of Nebuchadnezzar, <sup><2420></sup>**Jeremiah 25:1**, Nebuchadnezzar completely defeated the Egyptian army near the Euphrates, <sup><24410></sup>**Jeremiah 46:2**; and this victory put the neighbouring countries of Syria, among which *Judea* was the chief, under the Chaldean government. Thus Jehoiakim, who had *first* been tributary to Egypt, became now the vassal of the king of Babylon, <sup><12340></sup>**2 Kings 24:1**.

At the end of three years Jehoiakim rebelled against Nebuchadnezzar, who, then occupied with other wars, did not proceed against Jerusalem till *three*

years after, which was the *eleventh* and last of Jehoiakim, <sup><12236></sup>**2 Kings 23:36**.

There are some difficulties in the chronology of this place. *Calmet* takes rather a different view of these transactions. He connects the history thus: Nabopolassar, king of Babylon, finding that one of his lords whom he had made governor of Cœlesyria and Phœnicia had revolted from him, and formed an alliance with the king of Egypt, sent Nebuchadnezzar his son, whom he invested with the authority of king, to reduce those provinces, as was customary among the easterns when the heir presumptive was sent on any important expedition or embassy. This young prince, having quelled the insurrection in those parts, marched against Jerusalem about the *end* of the *third* or *beginning* of the *fourth* year of the reign of Jehoiakim, king of Judah. He soon took the city, and put Jehoiakim in chains with the design of carrying him to Babylon; but, changing his mind, he permitted him to resume the reins of government under certain oppressive conditions. At this year, which was A.M. 3398, the *seventy years* of the Babylonish captivity commence. Nabopolassar dying in the interim, Nebuchadnezzar was obliged to return speedily to Babylon, leaving his generals to conduct the Jewish captives to Babylon, among whom were Daniel and his companions.

**Verse 2. Part of the vessels of the house of God]** He took the richest and finest of them for the service of his god *Bel*, and left what were necessary for carrying on the public worship of *Jehovah*, (for he did not attempt to alter the civil or religious constitution of Judea;) for leaving Jehoiakim on the throne, he only laid the land under tribute. The Chaldeans carried these sacred vessels away at *three* different times. 1. In the war spoken of in this place. 2. In the taking of Jerusalem and Jeconiah a few months after, <sup><12413></sup>**2 Kings 24:13**. 3. *Eleven years* after, under the reign of Zedekiah, when the city and temple were totally destroyed, and the land ruined, <sup><12508></sup>**2 Kings 25:8-15**.

**The land of Shinar]** This was the ancient name of Babylon. See <sup><01110></sup>**Genesis 11:2**.

**The treasure house of his god.]** This was *Bel*, who had a splendid temple in Babylon, and was the tutelary god of the city and empire.

**Verse 3. Master of his eunuchs]** This word *eunuchs* signifies officers about or in the palace, whether literally eunuchs or not.

**Verse 4. Children]** *μυδι y yeladim, youths, young men;* and so the word should be rendered throughout this book.

**Skilled in all wisdom]** Rather, persons capable of every kind of literary accomplishment, that they might be put under proper instruction. And as *children of the blood* and of the *nobles* mere most likely, from the care usually taken of their initiatory education, to profit most by the elaborate instruction here designed, the master of the eunuchs, the king's chamberlain, was commanded to choose the youths in question out of such.

**Verse 5. A daily provision]** *Athenæus*, lib. iv., c. 10, says: The kings of Persia, (who succeeded the kings of Babylon, on whose empire they had seized,) were accustomed to order the food left at their own tables to be delivered to their courtiers.

**So nourishing them three years]** This was deemed a sufficient time to acquire the *Chaldee language*, and the *sciences* peculiar to that people. I suppose they had good *introductory books*, *able teachers*, and a *proper method*; else they would have been obliged, like us, to send their children *seven years to school*, and *as many to the university*, to teach them any tolerable measure of useful and ornamental literature! O how reproachful to the nations of Europe, and particularly to our own, is this *backward* mode of instruction. And what is generally learned after this vast expense of *time and money*? A little *Latin*, *Greek*, and *mathematics*; perhaps a little *moral philosophy*; and by this they are *entitled*, not *qualified*, to teach others, and especially to teach the people the important *science of salvation*! To such shepherds, (and there are many such,) the hungry sheep look up, and are not fed; and if all are not such, no thanks to our plan of national education.

**Verse 6. Now among these]** There were no doubt several noble youths from other provinces: but the four mentioned here were Jews, and are supposed to have all been of royal extraction.

**Verse 7. Unto whom the prince of the eunuchs gave names]** This change of names, *Calmet* properly remarks, was a mark of dominion and authority. It was customary for masters to impose new names upon their slaves; and rulers often, on their ascending the throne, assumed a name different from that which they had before.

**l aynd** DANIEL signifies “God is my Judge.” This name they changed into **rxavcl b** BELTESHATSTARS; in Chaldee, “The treasure of Bel,” or “The despository of the secrets (or *treasure*) of Bel.”

**hynn** HANANIAH signifies, “The Lord has been gracious to me,” or “He to whom the Lord is gracious.” This name was changed into **Ērdv** SHADRACH, Chaldee, which has been variously translated: “The inspiration of the sun;” “God the author of evil, be propitious to us;” “Let God preserve us from evil.”

**l avym** MISHAEL signifies “He who comes from God.” Him they called **Ēvym** MESHACH, which in Chaldee signifies, “He who belongs to the goddess Sheshach,” a celebrated deity of the Babylonians, mentioned by Jeremiah, <sup>אֶשְׁכַּח</sup> **Jeremiah 25:26**.

**hryz[** AZARIAH, which signifies “The Lord is my Helper,” they changed into **wgn dba** ABED-NEGO, which in Chaldee is “the servant of Nego,” who was one of their divinities; by which they meant either the *sun*, or the *morning star*; whether *Jupiter* or *Venus*.

The vicious pronunciation of this name should be carefully avoided; I mean that which lays the accent on the first syllable, and hurries to the end, without attending to the natural division of the word *Abed-Nego*.

**Verse 8. But Daniel—would not defile himself]** I have spoken of this resolution in the introduction. The chief reasons why Daniel would not eat meat from the royal table were probably these three:—1. Because they ate unclean beasts, which were forbidden by the Jewish law. 2. Because they ate, as did the heathens in general, beasts which had been strangled, or not properly blooded. 3. Because the animals that were eaten were first offered as victims to their gods. It is on this account that Athenæus calls the beasts which here served up at the tables of the Persian kings, **ἑρῖα**, *victims*, lib. iv. c. 10, p. 145.

**Verse 11. Then said Daniel to Melzar]** Melzar was an officer under Ashpenaz, whose office it was to attend to the food, clothing, &c., of these royal captives. Others think **rxl m** *meltsar*, master of the inn or hotel, the name of an *office*.

**Verse 12. Give us pulse to eat]** *py[rzh hazzeraim*, seeds or grain, such as barley, wheat, rye, and peas, &c. Though a vegetable diet might have produced that healthiness of the system in general, and of the countenance particularly, as mentioned here; yet we are to understand that there was an especial blessing of God in this, because this spare diet was taken on a religious account.

**Verse 17. As for these four children]** *Young men or youths*. Our translation gives a false idea.

**In all visions and dreams.]** That is, such as are *Divine*; for as to dreams in general, they have as much signification as they have connexion, being the effects of the state of the *body*, of the *mind*, or of the *circumstances* of the dreamer. A dream may be considered *supernatural*, if it have nothing preposterous, nothing monstrous, and nothing irregular. If the whole order and consequences of the things be preserved in them, from beginning to end, then we may presume they are supernatural. In such dreams Daniel had understanding.

**Verse 18. Now at the end of the days]** That is, at the end of three years, <sup><27016></sup>**Daniel 1:5.**

**Verse 19. And among them all]** All the young noble captives from different nations.

**Therefore stood they before the king.]** It appears that only *four* were wanting.

**Verse 20. Magicians and astrologers]** Probably the same as *philosophers* and *astronomers* among us.

**Verse 21. The first year of king Cyrus.]** That is, to the *end of the Chaldean empire*. And we find Daniel alive in the third year of Cyrus, see <sup><27101></sup>**Daniel 10:1.**

## DANIEL

## CHAPTER 2

*Nebuchadnezzar, in the second year of his reign, (or in the fourth, according to the Jewish account, which takes in the first two years in which he reigned conjointly with his father,) had a dream which greatly troubled him; but of which nothing remained in the morning but the uneasy impression. Hence the diviners, when brought in before the king, could give no interpretation, as they were not in possession of the dream, 1-13. Daniel then, having obtained favour from God, is made acquainted with the dream, and its interpretation, 14-19; for which he blesses God in a lofty and beautiful ode, 20-23; and reveals both unto the king, telling him first the particulars of the dream, 24-35, and then interpreting it of the four great monarchies. The then existing Chaldean empire, represented by the head of gold, is the first; the next is the Medo-Persian; the third, the Macedonian or Grecian; the fourth, the Roman, which should break every other kingdom in pieces, but which in its last stage, should be divided into ten kingdoms, represented by the ten toes of the image, as they are in another vision (<sup>27007</sup> Daniel 7:7) by the ten horns of the fourth beast. He likewise informs the king that in the time of this last monarchy, viz., the Roman, God would set up the kingdom of the Messiah; which, though small in its commencement, should ultimately be extended over the whole earth, 36-45. Daniel and his three friends, Hananiah, Mishael, and Azariah, (named by the prince of the eunuchs, Shadrach, Meshach, and Abed-nego,) are then promoted by the king to great honour, 46-49.*

## NOTES ON CHAP. 2

**Verse 1. The second year of the reign of Nebuchadnezzar]** That is, the *second* year of his reigning *alone*, for he was king *two* years before his father's death. See Clarke's notes on "<sup>27001</sup> Daniel 1:1". This was therefore the *fifth* year of his reign, and the *fourth* of the captivity of Daniel.

**Nebuchadnezzar dreamed dreams wherewith his spirit was troubled]** The dream had made a deep and solemn impression upon his mind; and, having forgotten all but general circumstances, his mind was distressed.

**Verse 2. The magicians]** pymcrj *chartummim*. See Clarke's note on "<sup>01408</sup> Genesis 41:8".

**The astrologers]** *μypva ashshaphim*. Perhaps from *āvn nashaph*, to *breathe*, because they laid claim to Divine *inspiration*; but probably the persons in question were the *philosophers* and *astronomers* among the Babylonians.

**The sorcerers]** *μypvkm mechashshephim*. See Clarke's note on "<sup><151810></sup>Deuteronomy 18:10"; and "<sup><12218></sup>Exodus 22:18"; and "<sup><19></sup>Le 19:31", where several of these *arts* are explained.

**The Chaldeans]** Who these were is difficult to be ascertained. They might be a college of learned men, where all arts and sciences were professed and taught. The Chaldeans were the most ancient philosophers of the world; they might have been originally inhabitants of the Babylonian Irak; and still have preserved to themselves exclusively the name of *Chaldeans*, to distinguish themselves from other nations and peoples who inhabited the *one hundred and twenty* provinces of which the Babylonish government was composed.

**Verse 4. Then spake the Chaldeans to the king in Syriac]** *tymra aramith*, the language of *Aram* or *Syria*. What has been generally called the Chaldee.

**O king, live for ever]** *yyj ʿymI [I akl m Malca leolmin cheyi*. With these words the *Chaldee* part of Daniel commences; and continues to the end of the *seventh* chapter. These kinds of compliments are still in use in the East Indies. A superior gives a blessing to an inferior by saying to him, when the latter is in the act of doing him reverence, "*Long life to thee.*" A poor man, going into the presence of a king to solicit a favour, uses the same kind of address: O father, thou art the support of the destitute; *mayest thou live to old age!*—WARD'S *Customs*.

**Verse 5. Ye shall be cut in pieces]** This was arbitrary and tyrannical in the extreme; but, in the order of God's providence, it was overruled to serve the most important purpose.

**Verse 8. That ye would gain the time]** The king means either that they wished to prolong the time that he might recollect it, or get indifferent about it; or that they might invent something in the place of it; or make their escape to save their lives, after having packed up their valuables. See <sup><2109></sup>Daniel 2:9.

**Verse 10. There is not a man upon the earth]** The thing is utterly impossible to man. This was their decision: and when Daniel gave the dream, with its interpretation, they knew that the *spirit of the holy gods was in him*. So, even according to their own theology, he was immeasurably greater than the wisest in Babylon or in the world.

**Verse 13. They sought Daniel and his fellows]** As the decree stated that all the wise men of Babylon should be slain, the *four* young Hebrews, being reputed among the *wisest*, were considered as sentenced to death also.

**Verse 14. Captain of the king's guard]** Chief of the *king's executioners* or *slaughter men*. Margin, *ayj bt br rab tabachaiya*, chief of the butchers, he that took off the heads of those whom the king ordered to be slain, because they had in any case displeased him. "Go and bring me the head of Giaffer." The honourable butcher went and brought the head in a bag on a dish. It was Herod's chief butcher that brought the head of John the Baptist in a dish to the delicate daughter of Herodias. This was the custom of the country. No law, no judge, no jury. The will or caprice of the king governed all things. Happy England! know and value thy excellent privileges!

**Verse 16. That he would give him time]** That is, that he might seek unto God for a revelation of the thing. The Chaldeans dared not even to promise *this*; they would only pledge themselves for the *interpretation*, provided the king would furnish the *dream*. Daniel engages both to find the *lost dream*, and to give the proper *interpretation*.

**Verse 18. That they would desire mercies]** For this Daniel had requested a little time; and doubtless both he and his *three* companions prayed incessantly till God gave the wished for revelation; but whether it was given that *same sight*, we do not know.

**Verse 19. Then was the secret revealed—in a night vision.]** Daniel either dreamed it, or it was represented to his mind by an immediate inspiration.

**Verse 20. Wisdom and might are his]** He knows all things, and can do all things.

**Verse 21. He changeth the times]** Time, duration, succession are his, and under his dominion. It is in the course of his providence that one king is

put down, and another raised up; and therefore he can distinctly tell what he has purposed to do in the great empires of the earth.

**Verse 23. I thank thee and praise thee]** No wonder he should feel gratitude, when God by this merciful interference had saved both the life of him and his fellows; and was about to reflect the highest credit on the God of the Jews, and on the people themselves.

**Verse 24. Destroy not the wise men]** The decree was suspended till it should be seen whether Daniel could tell the dream, and give its interpretation.

**Verse 27. Cannot the wise men]** Cannot your own able men, aided by your gods, tell you the secret? This question was necessary in order that the king might see the foolishness of depending on the one, or worshipping the other.

**The soothsayers]** One of our old words: “The tellers of truth:” but *ḡrʒg gazerin* is the name of *another class* of those curious artists, unless we suppose it to mean the same as the CHALDEANS, ~~2111~~ **Daniel 2:2**. They are supposed to be persons who divined by *numbers, amulets, &c.* There are many conjectures about them, which, whatever learning they show, cast little light upon this place.

**Verse 28. There is a God in heaven]** To distinguish him from those idols, the works of men’s hands; and from the false gods in which the Chaldeans trusted.

**In the latter days.]** A phrase which, in the prophets, generally means the *times of the Messiah*. God is about to show what shall take place from this time to the latest ages of the world. And the vision most certainly contains a very extensive and consecutive prophecy; which I shall treat more largely at the close of the chapter, giving in the mean time a short exposition.

**Verse 31. A great image]** Representing the *four great monarchies*.

**Verse 32. Head was of fine gold]** The *Babylonish empire*, the first and greatest.

**Breast and his arms of silver]** The *Medo-Persian empire*, under Cyrus, &c.

**His belly and his thighs of brass]** The *Macedonian empire*, under Alexander the Great, and his successors.

**Verse 33. His legs of iron]** The *Roman government*.

**His feet part of iron and part of clay.]** The same, mixed with the barbaric nations, and divided into *ten* kingdoms. See at the end of the chapter. See Clarke “<sup><27124></sup>**Daniel 2:49**”.

**Verse 34. A stone was cut out]** The *fifth* monarchy; the spiritual kingdom of the Lord Jesus, which is to last for ever, and diffuse itself over the whole earth.

**Verse 35. The stone—became a great mountain]** There is the kingdom *ba eben*, of the *stone*, and the kingdom of the mountain. See at the end at the chapter. See Clarke “<sup><27124></sup>**Daniel 2:49**”.

**Verse 37. The God of heaven]** Not given by thy own gods, nor acquired by thy own skill and prowess; it is a Divine gift.

**Power]** To rule this kingdom.

**And strength]** To defend it against all foes.

**And glory.]** Great honour and dignity.

**Verse 38. Thou art this head of gold]** See on <sup><27021></sup>**Daniel 2:31-34**, and at the end. See Clarke “<sup><27124></sup>**Daniel 2:49**”.

**Verse 44. A kingdom which shall never be destroyed]** The extensive and extending empire of Christ.

**Shall not be left to other people]** All the preceding empires have swallowed up each other successively; but this shall remain to the end of the world.

**Verse 45. The dream is certain]** It contains a *just representation* of things as they shall be.

**And the interpretation thereof sure.]** The parts of the dream being truly explained.

**Verse 46. The king—fell upon his face]** Prostrated himself: this was the fullest act of adoration among the ancients.

**Worshipped Daniel]** Supposing him to be a god, or Divine being. No doubt Daniel forbade him; for to receive this would have been gross idolatry.

**Verse 47. Your God is a God of gods]** He is greater than all others.

**And a Lord of kings]** He governs both in heaven and earth.

**Verse 48. Made Daniel a great man]** By, 1. Giving him many rich gifts. 2. By making him **governor** over the whole province of Babylon. And, 3. By making him the **chief** or **president** over all the **wise men**.

**Verse 49. Daniel requested of the king, and he set Shadrach, Meshach, and Abed-nego over the affairs of the province of Babylon]** He wished his *three* companions promoted, who had shared his anxieties, and helped him by their prayers. They all had places of trust, in which they could do much good, and prevent much evil.

**Daniel sat in the gate of the king.]** That is, was the chief officer in the palace; and the greatest confidant and counsellor of the king. But whatever his influence and that of his friends was, it extended only over the province of Babylon; not through the empire.

## **A DISCOURSE ON NEBUCHADNEZZAR'S DREAM,**

~~2041~~ **Daniel 2:41-45.**

I shall now consider this most important vision more at large, and connect it with a portion of the previous history of the Jewish people.

The kingdoms of Israel and Judah after a series of the most unparalleled ingratitude and rebellion, against displays of mercy and benevolence, only equalled by their rebellions, were at last, according to repeated threatenings, given over into the hands of their enemies. The inhabitants of the former country were subdued and carried away captives by the Assyrians; and those of the latter, by the Chaldeans.

The people of Israel never recovered their ancient territories; and were so disposed of by their conquerors, that they either became amalgamated with the heathen nations, so as to be utterly undistinguishable; or they were transported to some foreign and reclude place of settlement, that the land of their residence, though repeatedly sought for and guessed at, has for more than *two thousand* years been totally unknown.

*Judah*, after having been harassed by the Chaldeans, Egyptians, and others, was at last invaded by Nebuchadnezzar, king of Babylon; Jerusalem besieged and taken; and Jehoiachin the king, who had before become tributary to the Babylonians, with his mother, wives, officers of state, and chief military commanders, princes, and mighty men of valour, to the amount of *ten thousand*; and all the *artificers, smiths, &c.*, to the number of *one thousand*, with all that were *fit for war*, he carried captives to Babylon; leaving only the poorest of the people behind, under the government of *Mattaniah*, son of the late king *Josiah*, and uncle to Jehoiachin; and, having changed his name to *Zedekiah*, gave him a nominal authority as king over the wretched remains of the people. *Zedekiah*, after having reigned *nine* years, rebelled against Nebuchadnezzar, who, coming against Jerusalem with all his forces, besieged it; and having reduced it to the last extremity by famine, and made a breach in the walls, took the city, pillaged and destroyed the temple by fire, slew the sons of *Zedekiah* before his face, then put out his eyes, and carried him bound in brazen fetters to Babylon, 2 Kings, <sup><1240></sup> **2 Kings 24:1-25:30**. Thus, the *temple* of GOD, the most glorious building ever laid on the face of the earth, was profaned, pillaged, and burnt, with the king's palace, and all the houses of the Jewish nobility, in the *eleventh* year of *Zedekiah*,—the *nineteenth* of *Nebuchadnezzar*,—the first of the *forty-eighth Olympiad*,—the *one hundred and sixtieth* current year of the era of *Nabonassar*,—*four hundred and twenty-four* years, *three* months, and *eight* days from the time in which *Solomon* laid its *foundation stone*!

In the same month in which the city was taken, and the temple burnt, *Nebuzar-adan*, commander in chief of the Babylonish forces, carried off the spoils of the temple, with the Jewish treasures, and the principal part of the residue of the people; and brought them also to Babylon. And thus *Judah* was carried away out of her own land, *four hundred and sixty-eight* years after *David* began to reign over it; from the *division* under *Rehoboam*, *three hundred and eighty-eight* years; from the *destruction* of the *kingdom* of *Israel*, *one hundred and thirty-four* years; in the year of the world, *three thousand four hundred and sixteen*; and before the *nativity* of our Lord, *five hundred and eighty-eight*.

In the *fourth* year of *Jehoiakim*, king of *Judah*, A.M. 3397, B.C. 607, *Nebuchadnezzar*, having besieged Jerusalem, and made its king tributary, carried away a number of captives; and among them was the Prophet *Daniel*, then in his youth, who became, for his wisdom, and knowledge of

future events, very eminent at Babylon; and, with some other Jewish captives, great favourites of Nebuchadnezzar the king; who made Daniel president of all the wise men of his city. It was in the *second* year of the reign of this king, that a circumstance occurred which, though at first it threatened the destruction of the prophet, finally issued in the increase of his reputation and celebrity.

As prophecy is one of the strongest proofs of the authenticity of what professes to be a *Divine revelation*, God endued this man with a large portion of his Spirit, so that he clearly predicted some of the most astonishing political occurrences and changes which have ever taken place on the earth; no less than the rise, distinguishing characteristics, and termination of the *FOUR great monarchies or empires*, which have been so celebrated in all the histories of the world. And as the Babylonian, under which he then lived, was one of these monarchies, and was shortly to be absorbed by the *Medo-Persian*, which was to succeed it, he made Nebuchadnezzar, the then reigning monarch, by means of a most singular *dream*, the particulars of which he had forgotten, the instrument that appeared to give birth to a prediction, in which the ruin of his own empire was foretold; as well as other mighty changes which should take place in the political state of the world, for at least the term of *one thousand* years next ensuing. Nor did the prophetic Spirit in this eminent man limit his predictions to these; but showed at the same time the origin and nature of that *FIFTH monarchy*, which, under the great King of kings, should be administered and prevail to the end of time.

The dream itself, with its interpretation, and the exact and impressive manner in which the predictions relative to the *four* great monarchies have been fulfilled, and those which regard the *fifth* monarchy are in the course of being accomplished, are the subjects to which I wish to call the reader's most serious and deliberate attention.

This image, so circumstantially described from the *thirty-eighth* to the *forty-fourth* verse, was, as we learn from the prophet's general solution, intended to point out the rise and fall of four different *empires and states*; and the final prevalence and establishment of a *fifth* empire, that shall never have an end, and which shall commence *in the last days*, ~~☞~~ **Daniel 2:28**; a phrase commonly used in the *prophets* to signify the *times of the Messiah*, and in the New Testament, his *advent* to judge the world.

Before we proceed to particular parts, we may remark in general, that the whole account strongly indicates:—

1. The especial *providence* of God in behalf of the Jews at that time. For, although suffering grievously because of their sins, being deprived of both their political and personal liberty, God shows them that he has not *abandoned* them; and the existence of a *prophet* among them is a proof of his fatherly care and unremitting attention to their eternal welfare.

2. The particular *interference* of God to manifest the superiority of his truth, to wean an idolatrous nation from their vanity and superstition, and lead them to that God who is the fountain of truth, the revealer of secrets, and the governor of all things.

And, 3. The direct *inspiration* of God immediately teaching his servant things which could be known only to God himself, and thus showing the Babylonians that his prophets had spoken by an unerring Spirit; that the *Jews* were the depositaries of the true religion; that HE was the only true God; and as he was *omniscient*, so he was *omnipotent*; and the things which his *wisdom* had *predicted*, his *power* could and *would* accomplish.

The sum of the account given in this chapter is the following:—

1. Nebuchadnezzar, king of Babylon, in the *second* year of his reign, about A.M. 3401, and B.C. 603, had a remarkable dream, which, although it made a deep impression on his mind, yet, on his awakening, he found it impossible to recollect; the general impression only remaining.
2. He summoned his wise men, astrologers, &c., told them that he had a dream or vision, which he had forgotten; and commanded them to tell him the dream, and give its interpretation.
3. They request the king to tell them the dream; and promise, then, to make known the meaning. This he could not do, having forgotten it; yet he insists on their compliance on pain of death.
4. To tell the king his dream they find impossible; and a decree for the destruction of the wise men of Babylon is issued, in which Daniel and his fellows are included.
5. Daniel, hearing of it, speaks to *Arioch*, captain of the king's guard or the royal executioner; desires to be brought before the king; and promises to tell the dream, &c.

6. He is introduced; and immediately tells the king what he had dreamed, and shows him its interpretation.

### THE DREAM

A vast image, exceedingly luminous, of terrible form, and composed of different substances, appears in a night vision to the king, of which the following is the description:—

I. Its *head* was of fine *gold*.

II. Its *breast* and *arms* of *silver*.

III. Its *belly* and *thighs* of *brass*.

IV. Its *legs* of *iron*, and its *feet* and *toes* of *iron* and *clay*. While gazing on this image he sees,—

V. A *stone* cut out of a mountain without hands, which smites the image on its feet, and dashes it all to pieces; and the gold, and silver, brass, iron, and clay become as small and as light as chaff.

VI. A *wind* carries the whole away, so that no place is found for them.

VII. The *stone* becomes a *great mountain*, and fills the earth.

In order to explain this, certain DATA must be laid down.

1. This image is considered a political representation of as many different governments, as it was composed of materials; and as all these materials are successively inferior to each other, so are the governments in a descending ratio.

2. The *human figure* has been used, both by *historians* and *geographers*, to represent the rise, progress, establishment, and decay of empires, as well as the *relative situation* and importance of the different parts of the government. Thus *Florus*, in the *proæmium* to his Roman history, represents the Romans under the form of a *human being*, in its different stages, from infancy to old age, *viz.*

Si quis ergo populum Romanum quasi *hominem* consideret, totamque ejus *ætatem* percenseat, ut CÆPERIT, utque ADOLEVERIT, ut quasi ad quemdam JUVENTÆ florem pervenerit; ut postea velut CONSENSUERIT, quatuor gradus progressusque ejus inveniet.

1. *Prima ætas* sub *Regibus* fuit, prope ducentos quinquaginta per annos, quibus circum ipsam matrem suam cum finitimis luctatus est. Haec erit ejus INFANTIA.

2. Sequens a Bruto, Collatinoque *consulibus*, in Appium Claudium, Quinctiumque Fulvium consules, ducentos quinquaginta annos habet, quibus Italiam subegit. Hoc fuit tempus viris armisque exercitatissimi mum! ideo quis ADOLESCENTIAM dixerit.

3. Dehinc ad Cæsarem Augustum, ducenti quinquaginta anni, quibus totum orbem pacavit. Hic jam ipsa JUVENTA Imperii, et quasi quædam robusta MATURITAS.

4. A Cæsare Augusto in sæculum, nostrum, sunt non multo minus anni ducenti, quibus inertia Cæsarum quasi CONSENSUIT atque DECOXIT. *L. An. Flori* PROÆM.

1. INFANCY; *first stage*—under KINGS, from Romulus to Tarquinius Superbus; about *two hundred and fifty* years.

2. YOUTH; *second stage*—under CONSULS, from Brutus and Collatinus to Appius Claudius and M. Fulvius; about *two hundred and fifty* years.

3. MANHOOD; *third stage*—the empire from the conquest of Italy to Cæsar Augustus; about *two hundred and fifty* years.

4. OLD AGE; *fourth stage*—from Augustus, through the *twelve* Cæsars, down to A.D. 200; about *two hundred* years.

*Geographers* have made similar representations, The *Germanic* empire, in the totality of its dependent states, has been represented by a *map* in the *form of a man*; different parts being pointed out by *head, breast, arm, belly, thighs, legs, feet, &c.*, according to their geographical and political relation to the empire in general.

3. Different *metals* are used to express different *degrees of political strength, excellence, durability, &c.*

4. *Clay, earth, dust*, are emblems of *weakness, instability, &c.*

5. *Mountains* express, in Scripture, *mighty empires, kingdoms, and states.*

6. *Stone* signifies Jesus Christ, <sup><014924></sup> **Genesis 49:24**; “From thence” (of the posterity of Jacob) “is the Shepherd, the Stone of Israel.” That our blessed

Lord, “the good shepherd,” <sup><3101></sup>**John 10:11-17**, is here intended, will appear most plainly from the following passages; <sup><23814></sup>**Isaiah 8:14**: “And he shall be for a sanctuary; but for a STONE of stumbling and for a ROCK of offense to both the houses of Israel.” <sup><23816></sup>**Isaiah 28:16**: “Thus saith the Lord God, Behold, I lay in Zion for a foundation a STONE, a tried STONE, a precious corner STONE, a sure foundation; he that believeth shall not make haste.” <sup><1004></sup>**1 Peter 2:4, 6, 8**. Collate these with <sup><19822></sup>**Psalm 118:22**: “The STONE which the builders refused is become the head STONE of the corner.” <sup><12142></sup>**Matthew 21:42**; <sup><11210></sup>**Mark 12:10**; <sup><2217></sup>**Luke 20:17**; <sup><44011></sup>**Acts 4:11**; in which latter quotations the whole is positively applied to Christ; as also <sup><1004></sup>**1 Peter 2:4-8**: “To whom coming as unto a living STONE,” &c.; who seems to have all the preceding passages in view. See also <sup><23002></sup>**Isaiah 2:2**: “The mountain of the Lord’s house shall be established in the top of the mountains,” &c.

7. This stone is said to be cut out without hands, <sup><27034></sup>**Daniel 2:34**. *Without hands* signifies that which is *spiritual*. So <sup><17001></sup>**2 Corinthians 5:1**, *a house not made with hands* means a *spiritual* building.

### EXPLANATION

The *Chaldean* empire, called the *Assyrian* in its commencement, the *Chaldean* from the country, the *Babylonish* from its chief city.

I. HEAD OF GOLD. This was the first monarchy, begun by *Nimrod*, A.M. 1771, B.C. 2233, and ending with the death of *Belshazzar*, A.M. 3466, B.C. 538, after having lasted nearly *seventeen* hundred years. In the time of *Nebuchadnezzar* it extended over *Chaldea*, *Assyria*, *Arabia*, *Syria*, and *Palestine*. HE, *Nebuchadnezzar*, was *the head of gold*.

II. BREASTS AND ARMS OF SILVER. The *Medo-Persian* empire; which properly began under *Darius the Mede*, allowing him to be the same with *Cyaxares*, son of *Astyages*, and uncle to *Cyrus the great*, son of *Cambyses*. He first fought under his uncle *Cyaxares*, defeated *Neriglissar*, king of the *Assyrians*, and *Cræsus*, king of the *Lydians*; and, by the capture of *Babylon*, B.C. 538, terminated the *Chaldean* empire. On the death of his father *Cambyses*, and his uncle *Cyaxares*, B.C. 536, he became sole governor of the *Medes* and *Persians*, and thus established a potent empire on the ruins of that of the *Chaldeans*.

III. BELLY AND THIGHS OF BRASS. The *Macedonian* or *Greek* empire, founded by *Alexander the Great*. He subdued *Greece*, penetrated into *Asia*, took *Tyre*, reduced *Egypt*, overthrew *Darius Codomanus* at *Arbela*, Oct. 2, A.M. 3673, B.C. 331, and thus terminated the *Persian* monarchy. He crossed the *Caucasus*, subdued *Hyrkania*, and penetrated *India* as far as the *Ganges*; and having conquered all the countries that lay between the *Adriatic sea* and this river, the *Ganges*, he died A.M. 3681, B.C. 323; and after his death his empire became divided among his generals, *Cassander*, *Lysimachus*, *Ptolemy*, and *Seleucus*. CASSANDER had *Macedon* and *Greece*; LYSIMACHUS had *Thrace*, and those parts of *Asia* which lay on the *Hellespont* and *Bosphorus*; PTOLEMY had *Egypt*, *Lybia*, *Arabia*, *Palestine*, and *Cælesyria*; SELEUCUS had *Babylon*, *Media*, *Susiana*, *Persia*, *Assyria*, *Bactria*, *Hyrkania*, and all other provinces, even to the *Ganges*. Thus this empire, founded on the ruin of that of the *Persians*, “had rule over all the earth.”

IV. LEGS OF IRON, AND FEET AND TOES OF IRON AND CLAY. I think this means, in the first place, the *kingdom* of the LAGIDÆ, in *Egypt*; and the *kingdom* of the SELEUCIDÆ, in *Syria*. And, *secondly*, the *ROMAN empire*, which was properly composed of them.

1. PTOLEMY LAGUS, one of *Alexander’s* generals, began the new kingdom of *Egypt*, A.M. 3692, B.C. 312, which was continued through a long race of sovereigns, till A.M. 3974, B.C. 30; when *Octavius Cæsar* took *Alexandria*, having in the preceding year defeated *Anthony* and *Cleopatra* at the battle of *Actium*, and so *Egypt* became a *Roman province*. Thus ended the kingdom of the *Lagidæ*, after it had lasted *two hundred and eighty-two* years.

2. SELEUCUS NICATOR, another of *Alexander’s* generals, began the new kingdom of *Syria*, A.M. 3692, B.C. 312, which continued through a long race of sovereigns, till A.M. 3939, B.C. 65, when *Pompey* dethroned *Antiochus Asiaticus*, and *Syria* became a *Roman province* after it had lasted *two hundred and forty-seven* years.

That the *two legs of iron* meant the kingdom of the *Lagidæ* and that of the *Seleucidæ*, seems strongly intimated by the characters given in the text. “And the fourth kingdom shall be strong as iron. Forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise,” <sup>210</sup> **Daniel 2:40**. 1. The *iron* here not only marks the *strength* of these kingdoms, but also their *violence* and

*cruelty* towards the people of God. History is full of the miseries which the kings of *Egypt* and *Syria* inflicted on the Jews. 2. It is said that these *legs* should *break in pieces and bruise*. How many generals and princes were destroyed by *Seleucus Nicator*, and by *Ptolemy*, son of *Lagus*! *Seleucus*, particularly, could not consider himself secure on his throne till he had destroyed *Antigonus*, *Nicanor*, and *Demetrius*; and *Ptolemy* endeavoured to secure himself by the ruin of *Perdiccas*, and the rest of his enemies. 3. The *dividing of the kingdom*, the *iron and clayey mixture of the feet*, point out the continual divisions which prevailed in those empires; and the *mixture of the good and evil qualities* which appeared in the successors of *Seleucus* and *Ptolemy*; none of them possessing the good qualities of the founders of those monarchies; neither their valour, wisdom, nor prudence. 4. The efforts which these princes made to *strengthen* their respective governments by *alliances*, which all proved not only *useless* but *injurious*, are here pointed out by their *mingling themselves with the seed of men*. “But they shall not cleave one to another,” <sup><212B></sup>**Daniel 2:43**. *Antiochus Theos*, king of *Syria*, married both *Laodice* and *Berenice*, daughters of *Ptolemy Philadelphus*, king of *Egypt*. *Antiochus Magnus*, king of *Syria*, gave his daughter *Cleopatra* to *Ptolemy Epiphanes*, king of *Egypt*; but these marriages, instead of being the means of consolidating the *union* between those kingdoms, contributed more than any thing else to *divide* them, and excite the most bloody and destructive wars.

In <sup><212B></sup>**Daniel 7:7**, the prophet, having the same subject in view, says, “I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it;” and in <sup><212B></sup>**Daniel 8:22**: “Now that being broken,” the horn of the *rough goat*, the *Grecian monarchy*, “whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” These and other declarations point out those peculiar circumstances that distinctly mark the kingdom of the *Seleucidæ*, and that of the *Lagidæ*; both of which rose out of the Macedonian or Grecian empire, and both terminated in that of the *Romans*.

2. These TWO LEGS OF IRON became absorbed in the Roman government, which also partook of the *iron* nature; strong, military, and extensive in its victories; and by its various conquests united to and amalgamated with itself various nations, some *strong*, and some *weak*, so as to be fitly represented in the *symbolical image* by *feet* and *toes*, partly of *iron* and partly of *clay*. Thus, as the *Lagidæ* and *Seleucidæ* arose out of the wreck

of the *Grecian empire*; so the *Roman empire* arose out of their ruin. But the empire became *weakened* by its *conquests*; and although, by mingling themselves *with the seed* of men, that is, by strong leagues, and *matrimonial* alliances, as mentioned above, they endeavoured to secure a perpetual sovereignty, yet they did not *cleave to each other*, and they also were swallowed up by the *barbarous northern nations*; and thus terminated those *four* most powerful monarchies.

V. "A stone cut out of the mountain without hands."

1. That Jesus Christ has been represented by a *stone*, we have already seen; but *this stone* refers chiefly to his *Church*, which is represented as a *spiritual building*, which he supports as a *foundation stone*, connects and strengthens as a *corner stone*, and finishes and *adorns* as a *top stone*. He is called a *stone* also in reference to the prejudice conceived against him by his countrymen. Because he did not come in *worldly pomp* they therefore refused to receive him; and to them he is represented as a *stone of stumbling, and rock of offense*.

2. But *here* he is represented under another notion, viz., that of a *stone projected from a catapult, or some military engine*, which smote the image on its feet; that is, it smote the then *existing government* at its *foundation*, or principles of support; and by destroying these, brought the whole into ruin.

3. By this *stroke* the *clay*, the *iron*, the *brass*, the *silver*, and the *gold* were *broken to pieces, and became like chaff which the wind carried away*. Now we have already seen that the *Roman empire*, which had absorbed the kingdoms of the *Lagidæ* and *Seleucidæ*, was represented by the *legs of iron, and feet and toes of iron and clay*; but as we find that not only the *iron and clay*, but also the *brass, silver, and gold* were confounded and destroyed by that stroke, it follows that there was then remaining in and compacted with the Roman government, something of the distinguishing marks and principles of all the *preceding empires*; not only as to their *territorial possessions*, but also as to their distinctive *characteristics*. There were at the time here referred to in the Roman empire, the *splendour* of the CHALDEANS, the *riches* of the PERSIANS, the *discipline* of the GREEKS, and the *strength* of the EGYPTIAN and SYRIAN governments, mingled with the *incoherence* and imbecility of those empires, kingdoms, and states which the Romans had subdued. In short, with every political

excellence, it contains the principles of its own destruction, and its persecution of the Church of Christ accelerated its ruin.

4. As the *stone* represents *Christ* and his *governing influence*, it is here said to be a *kingdom*, that is, a state of *prevailing rule and government*; and was to arise *in the days of those kings* or kingdoms, ~~2714~~ **Daniel 2:44**. And this is *literally* true; for its rise was when the Roman government, partaking of all the characteristics of the preceding empires, was at its *zenith of imperial splendour*, military glory, legislative authority, and literary eminence. It took place a few years after the battle of Actium, and when Rome was at peace with the whole world, *September 2*, B.C. 31.

5. This *stone* or government was *cut out of the mountain*, arose *in and under the Roman government*, Judea being, at the time of the birth of Christ, a *Roman province*.

6. It was *cut out without hands*; probably alluding to the miraculous birth of our Lord, but particularly to the *spiritual* nature of his kingdom and government, in which no *worldly policy, human maxims, or military force* were employed; for it was not *by might nor power, but by the Spirit of the Lord of hosts*.

Two things may be here distinguished: 1. The government or *kingdom* of the STONE. 2. The government or kingdom of the MOUNTAIN.

1. The *kingdom* of the STONE *smites, breaks to pieces, and destroys* all the other kingdoms, till no vestige of them remains, and till the whole earth is subdued by it.

2. The *kingdom* of the MOUNTAIN fills, and continues to govern, all that has been thus subdued, maintaining endless peace and righteousness in the earth.

*First*, The stone began to *strike the image*, when the *apostles* went out into every part of the Roman empire, pulling down idolatry, and founding Christian Churches.

*Secondly*, But the great blow was given to the heathen Roman empire by the *conversion of Constantine*, just at the time when it was an epitome of the *four great monarchies*, being under the government of FOUR EMPERORS *at once*, A.D. 308: CONSTANTIUS, who governed *Gaul, Spain,*

and *Britain*; GALERIUS, who had *Illyricum, Thrace, and Asia*; SEVERUS, who had *Italy and Africa*; and MAXIMIN, who had the *East and Egypt*.

1. The conversion of Constantine took place while he was in Gaul, A.D. 312, by the appearance of a *luminous cross* in the sky above the sun, a little after *noon-day*, with this inscription, En τοῦτω νικᾷ, “By this conquer;” *Euseb.* Deuteronomy Vit. Const. lib. i. cap. 28. In A.D. 324 he totally defeated *Licinius*, who had shared the empire with him, and became sole emperor. He terminated the reign of idolatry in A.D. 331, by an edict ordering the destruction of all the heathen temples. This made CHRISTIANITY the religion of the *empire*.

2. The *stroke* which thus destroyed idolatry in the Roman empire is continual in its *effects*; and must be so till idolatry be destroyed over the face of the earth, and the universe filled with the knowledge of Christ.

3. This *smiting* has been continued by all the means which God in his providence and mercy has used for the dissemination of Christianity, from the time of *Constantine* to the present: and particularly *now*, by means of the *British and Foreign Bible Society*, and its countless ramifications, and by the numerous *missionaries* sent by Christian societies to almost every part of the globe. Thus far the kingdom of the stone.

In ⲁⲗⲁⲃ **Daniel 2:44**, the *kingdom of the stone*, grown into a *great mountain* and filling the whole earth, is particularly described by various characters.

1. It is a *kingdom* which the *God of heaven sets up*. That this means the *whole dispensation of the Gospel*, and the *moral effects* produced by it in the *souls of men* and in the *world*, needs little proof; for our Lord, referring to *this* and other prophecies in this book, calls its influence and his Gospel *the kingdom of God*, and *the kingdom of heaven*; showing thereby that it is a kingdom *not of this world*—not raised by human *ambition*, the *lust of rule*, or *military conquest*; but a *spiritual kingdom*, raised and maintained by the *grace of God* himself in which he *himself lives and rules*, governing by his own laws, influencing and directing by his own Spirit; producing, not *wars and contentions*, but *glory to God in the highest*, and *on earth peace and good will among men*.

2. This is called the *kingdom of heaven*, because it is to be a counterpart of the *kingdom of glory*. *The kingdom of God*, says the apostle, is *righteousness, peace, and joy in the Holy Ghost*, (ⲁⲗⲁⲓⲧ **Romans 14:17**;) *righteousness*, without any *sin*; *peace*, without inward *disturbance*; *joy*,

without any mental *unhappiness*. An *eternity* of righteousness, peace, and spiritual joy constitutes HEAVEN; nor can we conceive in that state any thing higher or more excellent than these.

3. This kingdom *shall never be destroyed*: it is the *everlasting Gospel*, and the work of the *everlasting* GOD. As it neither originates in nor is dependent on the *passions* of men, it cannot be *destroyed*. All other governments, from the imperfection of their nature, contain in them the seeds of their own destruction. *Kings* die, *ministers* change, *subjects* are not permanent; new relations arise, and with them *new measures*, *new passions*, and *new projects*; and these produce *political changes*, and often *political ruin*. But this government, being the government of GOD, cannot be affected by the changes and chances to which mortal things are exposed.

4. *This kingdom shall not be left to other people*. Every dispensation of God, prior to Christianity, supposed another by which it was to be succeeded. 1. Holy *patriarchs* and their *families* were the *first* people among whom the kingdom of God was found. 2. *Hebrews*, in *Egypt* and in the *wilderness*, were the *next*. 3. *Jews*, in the *promised land*, were a *third* denomination. 4. And after the division of the kingdoms, captivity, and dispersion of the Jews, the *Israel of God* became a *fourth* denomination. 5. Under the Gospel, CHRISTIAN is the name of the *people of this kingdom*. Every thing in the construction of the Gospel system, as well as its own declarations, shows that it is not to be *succeeded* by any other dispensation: its *name* can never be changed; and CHRISTIAN will be the only denomination of the *people of God* while sun and moon endure. All former *empires* have changed, and the very *names* of the people have changed with them. The *Assyrians* were lost in the *Chaldeans* and *Babylonians*; the *Babylonians* were lost in the *Medes*; the *Medes* in the *Persians*; the *Persians* in the *Greeks*; and the *Greeks* in the *Syrians* and *Egyptians*; these in the *Romans*; and the *Romans* in the *Goths*, and a variety of other nations. Nor does the *name* of those ancient governments, nor the people who lived under them, remain on the face of the earth in the present day! They are only found in the *page of history*. This spiritual kingdom shall never be *transferred*, and the name of its *subjects* shall never be changed.

5. *It shall break in pieces and consume all these kingdoms*; that is, the preaching and influence of Christianity shall destroy *idolatry* universally. They did so in the Roman empire, which was the epitome of all the rest.

But this was not done by the *sword*, nor by any secular *influence*. Christians wage no wars for the propagation of Christianity; for the religion of Christ breathes nothing but *love to God, and peace and good will to all mankind*. The sum of the Gospel is contained in these words of Christ: “God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life—for the Son of man is not come to destroy men’s lives, but to save.”

For his own cause, God fights in the course of his providence. He depresses one, and exalts another; but permits not his own people to join with him in the *infliction of judgments*. It is by his own Spirit and energy that his kingdom is propagated and maintained in the world; and by the same his enemies are confounded. All *false religions*, as well as falsified and corrupted systems of Christianity, have had recourse to the *sword*, because they were conscious they had NO GOD, no influence but what was merely *human*.

6. The kingdom of Christ *breaks in pieces and consumes all other kingdoms*; that is, it destroys every thing in every earthly government where it is received, that is opposed to the glory of God and the peace and happiness of men, and yet in such a way as to leave all political governments unchanged. No law or principle in Christianity is directed against the *political code* of any country. *Britain* is Christian without the alteration of her *Magna Charta* or her constitution. All the other empires, kingdoms, and states on the face of the earth, may become Christian *and preserve their characteristic forms of political government*. If there be in them any thing hostile to Christianity, and the peace and happiness of the subject, the WIND of *God*—the *Divine Spirit*, will *fan* or *winnow* it away, so that *no more place shall be found* for it. But this he will do in the way of his ordinary *providence*; and by his influence on their hearts, dispose truly Christianized rulers to alter or abrogate whatever their laws contain inimical to the mild sway of the sceptre of Christ.

7. *And it shall stand for ever*. This is its final characteristic. It shall prevail over the whole world; it shall pervade every government; it shall be the basis of every code of laws; it shall be professed by every people of the earth: “The *Gentiles* shall come to its light, and *kings* to the brightness of its rising.” The whole earth shall be subdued by its influence, and the whole earth filled with its glory.

8. The actual constitution, establishment, and maintenance of this kingdom belong to the LORD; yet he will use *human means* in the whole administration of his government. His WORD must be *distributed*, and that word must be PREACHED. Hence, under God, BIBLES and MISSIONARIES are the grand means to be employed in things *concerning* his kingdom. BIBLES must be printed, sent out, and dispersed; MISSIONARIES, called of God to the work, and filled with the Divine Spirit, must be *equipped, sent out, and maintained*; therefore *expenses* must necessarily be incurred. Here the people *now* of the kingdom must be helpers. It is the duty, therefore, of every soul professing Christianity to lend a helping hand to send forth the *Bible*; and wherever the Bible is sent, to send a missionary, full of faith and of the Holy Ghost, to enforce its truths.

9. The *duration of the kingdom of the mountain upon earth*. The world has now lasted nearly *six thousand* years, and a very ancient tradition has predicted its termination at the close of that period. Its duration has been divided into *three* grand periods, each comprising *two thousand* years, which should be closed by a period *without terminating* limits; and these have been supposed to have their *types* in the *six days' work of the creation*, and the *seventh* day, called *Sabbath* or *rest*.

1. There have been *two thousand* years from the creation *without any written revelation* from God; this was called the *patriarchal dispensation*.

2. There have been *two thousand* years *under the law*, where there has been a *written revelation*, a *succession of prophets*, and a Divine *ecclesiastical establishment*. This has been termed the *Mosaic dispensation*.

3. *One thousand eight hundred and twenty-nine* years have passed since the true epoch of the nativity of our blessed Lord; and this is called the *Gospel* or *Christian dispensation*, which is now within *one hundred and seventy-one* years of closing its *two thousand*!

According to the ancient tradition there were, 1. *Two thousand* years *void*; that is, without the law. 2. *Two thousand* years under the law. And, 3. *Two thousand* years under the Messiah. And at the termination of the *third* the endless *Sabbath* should commence. The comments on this ancient tradition go on to state, that at the termination of each day's work of the creation it was said, *The evening and the morning were the first, second, third, fourth, fifth, and sixth day*; but when the *Sabbath* is introduced, and God is

said to *rest from his work*, and to have *hallowed this day*, there is no mention of *the evening and the morning* being the *seventh day*. That is left without termination; and therefore a proper type of the *eternal Sabbath*, that *rest which remains for the people of God*.

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burned up? Is the *fifth empire*, the *kingdom of the stone* and the *kingdom of the mountain*, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the Sun of righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of that period when “they who turn many to righteousness shall shine as the stars for ever and ever?” What sort of persons should we then be in all holy conversation and godliness? Where is our zeal for God? Where the sounding of our bowels over the perishing nations who have not yet come under the yoke of the Gospel? Multitudes of whom are not under the yoke, because they have never heard of it; and they have not heard of it, because those who enjoy the blessings of the Gospel of Jesus have not felt (or have not obeyed the feeling) the imperious duty of dividing their *heavenly bread* with those who are famishing with *hunger*, and giving the *water of life* to those who are dying of *thirst*. How shall they appear in that great day when the conquests of the Lion of the tribe of Judah are ended; when the mediatorial kingdom is delivered up unto the Father, and the Judge of quick and dead sits on the great white throne, and to those on his left hand says, “I was hungry, and ye gave me no meat; I was thirsty, and ye gave me no drink.” I say, How shall they appear who have made no exertions to tell the lost nations of the earth the necessity for *preparing to meet their God*; and showing them the *means* of doing it, by affording them the blessings of the Gospel of the grace of God? Let us beware lest the *stone* that struck the motley image, and dashed it to pieces, *fall* on us, and *grind us to powder*.

*Bibles* are sent out by millions into heathen countries; but *how shall they hear without a preacher*; and *how shall they understand the things which they read*, unless those who know the things of God teach them? Let us haste, then, and send *missionaries* after the *Bibles*. God is mightily at work in the earth: let us be *workers together with him*, that we receive not the

*grace of God in vain.* He that giveth to those *poor* (emphatically POOR, for they are without God in the world, and consequently without the *true riches*) lendeth unto the Lord; and let him look what he layeth out, and it shall be paid unto him again. For “he that *converteth a sinner* from the error of his ways shall *save a soul from death*, and hide a multitude of sins.” God does not call on *us* to shake hands with all secular, social, and family comfort, and bid farewell to the whole; and go to the heathen with the glad tidings of great joy: but he loudly calls on us to assist in sending *those* who, in the true spirit of sacrifice, the love of Christ constraining them, say, “Here are we! O Lord, send US.” Let these servants of God run to and fro; that by their ministry knowledge may be increased. Amen.

## DANIEL

## CHAPTER 3

*Nebuchadnezzar, having erected an image, whose height (including probably a very high pedestal) was sixty cubits, and the breadth six, ordered a numerous assembly, which he had convened, to fall down and worship it; threatening, at the same time, that whosoever refused should be cast into a fiery furnace, 1-7; a punishment not uncommon in that country, (see <sup><2432></sup>Jeremiah 29:22.)*

*Daniel's three companions, Shadrach, Meshach, and Abed-nego, who were present, being observed to refrain from this idolatrous worship, were accused before the king; who, in great wrath, commanded them to comply with his orders on pain of death, 8-15. But these holy men, with the greatest composure and serenity, expressed their firm resolution not to worship his gods or his images, whatever might be the consequence, 16-18. Upon which the king, unaccustomed to have his will opposed, in the height of his wrath, ordered the furnace to be made seven times hotter than usual, and these men to be cast into it, bound by the most mighty of his army, who were killed by the flame in the execution of this service, 19-23. On this occasion God literally performed his promise by Isaiah, (<sup><2312></sup>Isaiah 43:2:) "When thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee;" for an angel of God, appearing in the furnace, protected these young men, and counteracted the natural violence of the fire; which, only consuming the cords with which they were bound, left them to walk at liberty, and in perfect safety, in the midst of the furnace. The king, astonished at this prodigy, called to them to come out of the furnace, and blessed God for sending an angel to deliver his servants; and commanded all his subjects, upon pain of death, not to speak irreverently of the God of Shadrach, Meshach, and Abed-nego, who were promoted to great power and honour, 24-30. A striking example of the interposition of Providence in favour of true and inflexible piety.*

## NOTES ON CHAP. 3

**Verse 1. Nebuchadnezzar the king made an image of gold]** It is supposed that the history given here did not occur till the close, or near the end, of Nebuchadnezzar's reign. For it was after his insanity, as we see <sup><2703></sup>Daniel 4:33-36, and this happened near the close of his reign. The authorized version, which is followed in the margin, fixes the date of this event *seventeen* years earlier, and *ten* years before the king's insanity. A few observations on this image may be necessary:—

1. It is not likely that this image was in *human* form—the dimensions show the improbability of this; for what proportion is there between *sixty* cubits (*ninety* feet) in length, and *six* cubits (*nine* feet) in breadth?

2. It is not likely that this image was *all of gold*; for this would have required more of this precious metal than the whole *province* of Babylon could produce; for as I suppose the *sixty* cubits apply to the perpendicular *altitude*, so I take it for granted that the *six* cubits intend the *diameter*. Now a column of gold of this height in diameter, upon the supposition that the pillar was circular, contains *five thousand seven hundred and twenty-five and a half* cubic feet; and as there are *nineteen thousand* avoirdupois ounces in a cubic foot, the weight of the whole pillar would be *eight million two hundred and sixty-two thousand eight hundred and six* pounds, *ten ounces* of gold.

3. It might have been a *pillar* on which an *image* of the god *Bel* was erected. The image itself might be of *gold*, or more probably *gilt*, that is, covered with *thin plates* of gold, and on this account it might be called the *golden image*; and most probably the height of the image may be confounded with the height of the pillar. Or perhaps it was no more than a pillar, on the sides of which their gods and sacred emblems were engraven, surmounted with *Bel* on the top.

**The plain of Dura]** The situation of this place is not exactly known; there was a town or city called *Dura*, or *Doura*, in Mesopotamia, near the Tigris.

**Verse 2. Sent to gather together the princes]** It is not easy to show what these different offices were, as it is difficult to ascertain the meaning of the *Chaldee* words. *Parkhurst* analyzes them thus:—

**The PRINCES]** *aynrđvj a achashdarpenaiya*, from *vj a achash*, *great* or *eminent*, and *rd dar*, “to go about freely,” and *μynp panim*, “the presence.” Satraps or privy counsellors who had free access to the presence of the king.

**The GOVERNORS]** *ayngs signaiya*, *lieutenants* or *viceroys*, for *ḡs sagan*, among the Hebrews, was the name of the high priest’s *deputy*.

**The CAPTAINS]** *atwj p pachavatha*, from *j p pach*, *to extend*, because set over those provinces that had been *annexed* to the kingdom by

conquest. *Pashas*-This word and office are still in use in Asiatic countries. By corruption we pronounce *bashaw*.

**The JUDGES]** *ayrzgrda* *adargazeraiya*, from *rda* *adar*, *noble* or *magnificent*, and *rzg* *gazar*, *to decree*. The nobles, the assistants to the king in making laws, statutes, &c. The same probably in Babylon, as the *House of Lords* in England.

**The TREASURERS]** *ayrbdg* *gedaberaiya*, from *zng* *ganaz*, (the *z* *zain* being changed into *d* *daleth*, according to the custom of the *Chaldee*,) *to treasure up*, and *rb* *bar*, *pure*. Those who kept the current coin, or were over the *mint*; the treasurers of the *exchequer* in Babylon.

**The COUNSELLORS]** *ayrbtd* *dethaberaiya*, from *td* *dath*, a *statute*, and *rb* *bar*, “to declare the meaning of the law;” for in all ages and countries there has been what is termed *the glorious uncertainty of the law*; and therefore there must be a class of men whose business it is to explain it. What a pity that law cannot be tendered to the people as other sciences are, in plain, unsophisticated, and intelligible terms, and by persons whose business it is to show what is *just* and *right*, and not pervert *truth*, *righteousness*, and *judgment*.

**The SHERIFFS]** *aytpt* *tiphtaye*, from *tpt* *taphath*, in Hebrew, *tpv* *shaphath*, “to set in order.” Probably civil magistrates.

**And all the rulers of the provinces]** All other state or civil officers, not only to grace the solemnity, but to maintain order. My old Bible renders them: *Satrapis*, or *wise men*. *Magistratis*. *Jugis*. *Duykis*, *Tyrauntis*, or *stronge men*. *Prefectis*, and alle the *Princes of Cuntreese*.

**Verse 4. Then a herald cried aloud]** *lyj b arq azwrk* *caroza kara bechayil*, “a crier called with might.” *A bedel* cried *mightily*.—Old MS. Bible.

**Verse 5. The sound of the CORNET]** There is not less difficulty in ascertaining the precise meaning of these *musical instruments* than there is in the *offices* in <sup>270D</sup>**Daniel 3:2**. *anrq* *karna*, here translated *cornet*, is the common *blowing horn*, which makes a deep and hollow sound, as well as one shrill and piercing.

**FLUTE]** *atyqwrvm* *mashrokitha*, from *qrv* *sharak*, to *whistle*, *shriek*. A wind instrument which made a strong and shrill noise, such as the *hautbois* or *clarionet*.

**HARP]** *srtyq* *kithros*, *cytharus*; *κιθαρα*. Some kind of stringed instrument. It seems to be formed from the Greek word.

**SACKBUT]** *akbs* *sabbecha*. The Greek has it *σαμβυκη*, from which our word *sackbut*, from *Κβο* *sabach*, to *interweave*; probably on account of the number of chords, for it seems to have been a species of harp.

**PSALTERY]** *yrtnsp* *pesanterin*; Greek, *ψαλτηριον*. A stringed instrument, struck with a plectrum; that called *santeer* in Egypt is probably the same. Dr. *Russel* says: "It is a large triangle, and has two bottoms two inches from each other, with about twenty catguts of different sizes." It was the ancient *psalterium*, and most probably the same as *David's harp*.

**DULCIMER]** *hynpmws* *sumponayah*; Greek, *συμφωνεια*. Probably a kind of *tamboor*, *tambourine*, or *tomtom drum*. It does not mean the same as the Greek *symphonia*, which signifies a *concert* or *harmony of many instruments*, for here one kind of instrument only is intended.

**All kinds of music]** *armz ynz l k* *col zeney zemara*, the *whole stock*, or *band*, of *music*; the preceding being the chief, the most common, and the most sonorous. My old MS. Bible has, *Trumpe*, and *Pipe*, and *Harpe*: *Sambuke*, *Santrie*, and *Synfonye*, and al kynde of musykes.

**Verse 6. Shall the same hour]** This is the first place in the Old Testament where we find the division of time into *hours*. The Greeks say that *Anaximander* was the inventor. He had it probably from the Chaldeans, among whom this division was in use long before *Anaximander* was born.

**Be cast into the midst of a burning fiery furnace.]** This was an ancient mode of punishment among the Chaldeans, if we may credit the tradition that *Abram* was cast into such a fire by this idolatrous people because he would not worship their idols.

**Verse 8. Accused the Jews.]** That is, *Shadrach*, *Meshach*, and *Abed-nego*. The other Jews were left unnoticed; and probably at this time *Daniel* was too high to be touched; but we may rest assured that he was not found among these idolaters, see <sup><ZUB2></sup> **Daniel 3:12**.

**Verse 16. We are not careful]** We have no need to put thee to any farther trouble; we have made up our minds on this subject, and have our answer ready: Be it known unto thee, WE WILL NOT SERVE THY GODS. This was as honest as it was decisive.

**Verse 17. If it be so]** Thou mayest cast us into the furnace; the terror of it has no effect on our minds to induce us to alter the resolution we have taken, nor shall the fire change our purpose. We serve a God who is able to deliver us. Should he not, we are equally determined; but we are satisfied that in some way or other he will deliver us out of thy hand. Thy power cannot affect us in the kingdom of our God to which we shall ascend from thy furnace, should he permit the fire to kindle upon us. “Render to Cæsar the things which are Cæsar’s,” is a maxim of Jesus Christ; but when Cæsar arrogates to himself the things that are the Lord’s, then, and in such cases, his authority is to be resisted. God does not desire Cæsar’s things; Cæsar’s must not have the things of God.

**Verse 19. Then was Nebuchadnezzar full of fury]** How strange is this, after having had so many proofs of the supremacy of Jehovah! He had seen how God poured contempt upon his authority in the case of the *three* Hebrews, and yet he will try his strength once more! How infatuated is man!

**Seven times more]** As hot as it could be made. *Seven* expresses the great intensity of the heat.

**Verse 20. The most mighty men]** The generals, or chief officers of his army; not *strong* men, there was no need of such.

**Verse 21. Their hats]** This word, *hat*, is found only in this place in the Old Testament. The word **l brs** *sarbal* properly means an outer garment. *Herodotus*, who lived about *one hundred* years after Daniel, says, “the dress of the Babylonians consisted of a tunic of linen reaching down to the feet; over this a tunic of woollen; and over all a white short cloak or mantle, **χλανιδιον**; and on their heads they wore *turbans*, **μικρησι**.” Following this, Mr. *Parkhurst* translates the verse thus: “Then these three men were bound [**^why| brsb** *besarbaleyhon*] in their CLOAKS, [**^whyvmp** *patesheyhon*] their TURBANS, [**^whtl brkw** *vecharbelathehon*] and in their UPPER (woollen) TUNICS, [**^whyvwbl w** *ulebushehon*] and their UNDER (linen) TUNICS.” And as, according to this interpretation, their

*yl brs sarbaley* were their *outermost garments*, we see the propriety with which it is observed at <sup><ZURZ></sup>**Daniel 3:27** that these *were not changed* by the fire.

**Verse 23. And these three men—fell down bound]** There is a most evident want of connexion between this and the following verse; and it is between these verses that the apocryphal Song of the Three Children, as it is called, has been inserted by St. Jerome and others; but with this note: *Quæ sequuntur in Hebræis voluminibus non reperi*; “What follows I have not found in the Hebrew books.” And then begins, “They walked in the midst of the flame, praising God, and blessing the Lord.” The *Septuagint* and *Arabic* read the *twenty-fourth* verse thus: “Then Nebuchadnezzar heard them singing praise, and was astonished.” To connect the two verses *Houbigant* adds two verses found in the *Vulgate*, which are the *forty-ninth* and the *twenty-third*: “But an angel of the Lord went down with Azariah and his companions into the furnace, and drove out the flame of fire from the furnace; and they walked in the midst of the furnace.” This verse (the *forty-ninth*) has been added to show the *reason* of Nebuchadnezzar’s *astonishment*, and also to account for the appearance of a *fourth* person in the furnace, as in <sup><ZURZ></sup>**Daniel 3:25**.

**Verse 25. Is like the Son of God.]** A most improper translation. What notion could this idolatrous king have of the *Lord Jesus Christ*? for so the place is understood by thousands. *ˆyhl a rb bar elahin* signifies *a son of the gods*, that is, a Divine person or *angel*; and so the king calls him in <sup><ZURZ></sup>**Daniel 3:28**: “God hath sent his ANGEL, and delivered his servants.” And though even from this some still contend that it was the *Angel of the covenant*, yet the Babylonish king knew just as much of the one as he did of the other. No other ministration was necessary; a single angel from heaven was quite sufficient to answer this purpose, as that which stopped the mouths of the lions when Daniel was cast into their den.

**Verse 27. Upon whose bodies the fire had no pouter]** The heathens boasted that their priests could walk on burning coals unhurt; and *Virgil* mentions this of the priests of Apollo of Soracte:—

*Summe Deum, sancti custos Soractis Apollo!  
Quem primi colimus, cui pineus ardor acervo  
Pascitur; et medium, freti pietate, per ignem  
Cultores multa premimus vestigia pruna.*  
VIRG. Æn. xi. 785.

*O Phœbus, guardian of Soracte's woods  
 And shady hills; a god above the gods;  
 To whom our natives pay the rites divine,  
 And burn whole crackling groves of hallowed pine;  
 Walk through the fire in honour of thy name,  
 Unhurt, unsinged, and sacred from the flame.*  
**PITTS.**

But *Varro* tells us that they anointed the soles of their feet with a species of unguent that preserved them from being burnt. Very lately a female showed many feats of this kind, putting red hot iron upon her arms, breasts, &c., and passing it over her hair without the slightest inconvenience; but in the case of the three Hebrews all was supernatural, and the king and his officers well knew it.

**Verse 28. Blessed be the God of Shadrach, &c.]** Here is a noble testimony from a heathen. And what produced it? The intrepidly pious conduct of these three noble Jews. Had they been time-servers, the name of the true God had not been known in Babylon. What honour does the Lord put on them that are steadfast in the faith!

**Verse 29. Speak any thing amiss]** Though by the decree the king does not oblige the people to worship the true God, yet he obliges them to treat him with reverence.

**Verse 30. Then the king promoted, &c.]** He restored them to the offices which they held before the charge of disobedience and treason was brought against them.

At the end of this verse the *Septuagint* add, “And he advanced them to be governors over all the Jews that were in his kingdom.” This may be the meaning of the latter verse. They were more likely to be set over the *Jews* than over the *Chaldeans*.

## DANIEL

## CHAPTER 4

*Nebuchadnezzar, after having subdued all the neighbouring countries, and greatly enriched and adorned his own, became so intoxicated with his prosperity, as to draw down upon himself a very remarkable judgment, of which this chapter gives a particular account, in the very words of the edict or proclamation which the Babylonish monarch issued on his restoration to the throne. This state document begins with Nebuchadnezzar's acknowledging the hand of God in his late malady, 1-3. It then gives an account of the dream of Nebuchadnezzar, which portended the loss of his kingdom and reason for seven years, on account of his pride and arrogance, 4-18. So it was explained by Daniel, 19-27, and so it was verified by the event, 28-33. It then recites how, at the end of the period fixed by the God of heaven for the duration of his malady, the Chaldean monarch became sensible of his dependence on the Supreme Being, and lifted up his eyes to heaven in devout acknowledgment of the sovereign majesty of the King of kings, the Ruler of the earth, whose dominion alone is universal, unchangeable, and everlasting, 34-37.*

## NOTES ON CHAP. 4

**Verse 1. Nebuchadnezzar the king, unto all people]** This is a regular *decree*, and is one of the most ancient on record; and no doubt was copied from the *state papers* of Babylon. Daniel has preserved it in the *original language*.

**Verse 2. I thought it good to show]** A part of the decree was a recital of the wonders wrought by the hand of the true God in his kingdom and on his person.

**Verse 3. How great are his signs!]** There are no preternatural signs like his! His *wonders*—miraculous interferences, are mighty—they surpass all human power. He is the *Sovereign of all kings*, and his *dominion is everlasting*; and *every generation* is a proof of his all-governing influence. These are very fine sentiments, and show how deeply his mind was impressed with the majesty of God.

**Verse 4. I—was at rest]** I had returned to my palace in Babylon after having subdued Syria, Phœnicia, Judea, Egypt, and Arabia. It was probably these great conquests that puffed him up with pride, and brought that

chastisement upon him which he afterwards describes. See the dream of the *emblematical tree* explained.

**Verse 5. I saw a dream]** See this dream circumstantially explained in the following verses.

**Verse 10. I saw—a tree]** This vision Nebuchadnezzar says *made him afraid*. What a mercy it is that God has hidden futurity from us! Were he to show every man the lot that is before him, the misery of the human race would be complete.

Great men and princes are often represented, in the language of the prophets, under the similitude of *trees*; see <sup><317B></sup>**Ezekiel 17:5, 6; 31:3, &c.**; <sup><4215></sup>**Jeremiah 22:15**; <sup><900B></sup>**Psalm 1:3; 37:35**.

**Verse 13. A watcher and a holy one]** These are both *angels*; but, according to the Chaldean oracles, of *different orders*. They appear, according to their opinions, to be a kind of *judges* of *human actions* who had the power of *determining the lot* of men; see <sup><7047></sup>**Daniel 4:17**.

**Verse 14. Hew down the tree]** As the tree was to be cut down, the beasts are commanded to *flee away from under his branches*. His courtiers, officers, &c., all abandoned him as soon as his insanity appeared; but he soon fled from the society of men.

**Verse 15. Leave the stump]** Let him not be destroyed, nor his kingdom alienated.

**Verse 16. Let his heart be changed]** Let him conceive himself to be a *beast*, and act as such, herding among the beasts of the field.

**Let seven times pass over him.]** Let him continue in this state for *seven years*. I knew a man who was thus changed in his heart—in his imagination. He believed himself to be a *bear*, and would imitate the ursal growl, &c.; and the case did not appear to be hypochondriacal. Whether he ever came to sound mind, I know not.

**Verse 17. This matter is by the decree of the watchers]** See on <sup><7043></sup>**Daniel 4:13**.

**The Most High ruleth]** He never leaves the government of the world to man, to second causes, or to fortuitous occurrences. What are thus called are his *agents*; they are no *moving causes*.

**And setteth up—the basest of men.]**

*“Tyrants and kings from Jove proceed  
Those are permitted, these decreed.”*

The *throne* ennobles no man: to be properly filled, the *man* must be *noble*. Some of the *greatest* and some of the *meanest* of men have sat on the throne. Kings differ in *education*, seldom in *intellect*, from the common mass of men; the *power* and *authority* are from God. The king himself may be given either in *mercy* or in *wrath*. When *James II.* ruled this kingdom, it might well be said, God hath *set up over it the basest of men*. His successor was one of the best. The *former* nearly ruined it both in a civil and religious point of view; the *latter* was the means of restoring it in both these respects.

**Verse 19. Daniel—was astonied for one hour]** He saw the design of the dream, and he felt the great delicacy of interpreting it. He was not puzzled by the difficulties of it. He felt for the king, and for the nation; and with what force and delicacy does he express the general portent; “The dream to them that hate thee, and the interpretation thereof to thine enemies!”

**Verse 20. The tree that thou sawest]** The dream is so fully interpreted in the following verses that it needs no comment.

**Verse 26. Thy kingdom shall he sure unto thee]** No new king was set up; Evil-merodach his son was regent during his father’s insanity.

**Verse 27. Break off thy sins by righteousness]** *Do justice*. Thou hast been an *oppressive* man; *show mercy to the poor*, many of whom have been made such by thyself: witness the whole nation of the Jews. He was to cease from his *sins*—*repent and bring forth fruits meet for repentance*, in order that he might find mercy at the hand of God.

**Verse 30. Is not this great Babylon]** Here his heart was inflated with pride; he attributed every thing to himself, and acknowledged God in nothing. The *walls*, *hanging gardens*, *temple of Bel*, and the *royal palace*, all built by Nebuchadnezzar, made it the greatest city in the world.

**Verse 31. While the word was in the king’s mouth]** How awful to a victorious and proud king: “Thy kingdom is departed from thee!” All thy goods and gods are gone in a moment!

**Verse 32. They shall make thee, &c.]** Thou shalt be made *to eat grass as oxen*. The madness that fell upon him induced him to forsake society, and to run to the woods and deserts, where he lived like a wild beast, his *hairs* growing long and thick, so as to be a substitute for clothing; and his *nails* strong and hooked, that he might the better climb trees and grub up the ground, in order to get *roots* and *earth-nuts*. It was the *mercy* of God that thus *clothed* and *accoutred* him. His case seems much like that of the maniac in the Gospel, whose dwelling was among the tombs and in the mountains, and who shunned the society of men.

**Verse 36. My reason returned]** Every thing was fulfilled that was exhibited by the *dream* and its *interpretation*. It is very likely that this unfortunate king had so concealed himself that the place of his retreat was not found out; and the providence of God had so watched over every thing, that, on his return to his palace, he found his *counsellors* and his *lords*, who received him gladly, and cleaved to and served him as they had formerly done.

**Verse 37. Now I—praise and extol]** It is very probable that Nebuchadnezzar was a true convert; that he relapsed no more into idolatry, and died in the faith of the God of Israel. It is supposed that he lived *seventeen* years after his restoration. But the authorized Version, which is followed in the margin, states the date of this decree to be B.C. 563, the year preceding Nebuchadnezzar's death.

## DANIEL

## CHAPTER 5

*In the commencement of this chapter we are informed how Belshazzar, the grandson of Nebuchadnezzar, when rioting in his palace, and profaning the severed vessels of the temple, 1-4, was suddenly terrified with the appearance of the fingers of a man's hand, which wrote a few words on the wall before him, 5, 6. The wise men and astrologers were immediately called in to show the king the interpretation; but they could not so much as read the writing, because (as Houbigant and others have conjectured) though the words are in the Chaldee tongue, yet they were written in the Samaritan or ancient Hebrew characters, with which the wise men of Babylon were very probably unacquainted, as the Jews were at that time a despised people, and the knowledge of their language not a fashionable attainment, 7-9. Daniel, who had been so highly esteemed by Nebuchadnezzar for his superior wisdom, appears to have been altogether unknown to Belshazzar, till the queen (the same who had been the wife of Nebuchadnezzar according to the general opinion, or the queen consort according to others) had informed him, 10-12. Upon the queen's recommendation, Daniel is called in, 13-16; who boldly tells this despotic king, that as he had not benefited by the judgments inflicted on his grandfather, but gave himself up to pride and profanity, and had added to his other sins an utter contempt for the God of the Jews by drinking wine out of the sacred vessels of Jehovah in honour of his idols, 17-23; the Supreme Being, the Ruler of heaven and earth, had written his condemnation in three words, MENE, TEKEL, PERES, 24, 25; the first of which is repeated in the copies containing the Chaldean original; but all the ancient Versions, except the Syriac, are without this repetition. Daniel then gives the king and his lords the fearful import of the writing, viz., that the period allotted for the duration of the Chaldean empire was now completed, (see <sup>24:21</sup> Jeremiah 25:12-14,) and that the kingdom was about to be transferred to the Medes and Persians, 26-28. However unwelcome such an interpretation must have been to Belshazzar, yet the monarch, overwhelmed with its clearness and certainty, commanded the prophet to be honoured, 29. And that very night the prediction was fulfilled, for the king was slain, 30, and the city taken by the Medes and Persians, 31. This great event was also predicted by Isaiah and Jeremiah; and the manner in which it was accomplished is recorded by Herodotus and Xenophon.*

## NOTES ON CHAP. 5.

**Verse 1. Belshazzar the king made a great feast]** This chapter is out of its place, and should come in after the *seventh* and *eighth*. There are difficulties in the *chronology*. After the death of *Nebuchadnezzar*,

*Evil-merodach* his son ascended the throne of Babylon. Having reigned about *two* years, he was slain by his brother-in-law, *Neriglissar*. He reigned *four* years, and was succeeded by his son *Laborosoarchod*, who reigned only *nine months*. At his death *Belshazzar* the son of *Evil-merodach*, was raised to the throne, and reigned *seventeen* years, and was slain, as we read here, by Cyrus, who surprised and took the city on the night of this festivity. This is the chronology on which Archbishop *Usher*, and other learned chronologists, agree; but the Scripture mentions only *Nebuchadnezzar*, *Evil-merodach*, and *Belshazzar*, by name; and Jeremiah, <sup><27:7></sup> **Jeremiah 27:7**, expressly says, “All nations shall serve him (Nebuchadnezzar,) and his son (Evil-merodach,) and his son’s son (Belshazzar,) until the very time of his land come;” i.e., till the time in which the empire should be seized by Cyrus. Here there is no mention of *Neriglissar* nor *Laborosoarchod*; but as they were *usurpers*, they might have been purposely passed by. But there remains one difficulty still: *Belshazzar* is expressly called the *son of Nebuchadnezzar* by the *queen* mother, <sup><5:11></sup> **Daniel 5:11**: “There is a man in thy kingdom, in whom is the spirit of the holy gods: and in the days of THY FATHER light and understanding and wisdom, like the wisdom of the gods, was found in him: whom the king NEBUCHADNEZZAR THY FATHER, the king, I say, thy father, made master of the magicians.” The solution of this difficulty is, that in Scripture the name of *son* is indifferently given to *sons* and *grandsons*, and even to *great grandsons*. And perhaps the *repetition* in the above verse may imply this: “The king, Nebuchadnezzar thy father, the king thy father.” The king thy father’s father, and consequently thy grandfather. If it have not some such meaning as this, it must be considered an idle repetition. As to the *two other kings*, *Neriglissar* and *Laborosoarchod*, mentioned by *Josephus* and *Berosus*, and by whom the chronology is so much puzzled, they might have been some *petty kings*, or *viceroys*, or *satraps*, who affected the kingdom, and produced disturbances, one for *four* years, and the other for *nine months*; and would in consequence not be acknowledged in the Babylonish chronology, nor by the sacred writers, any more than finally unsuccessful rebels are numbered among the kings of those nations which they have disturbed. I believe the only sovereigns we can acknowledge here are the following: 1. *Nabopolassar*; 2. *Nebuchadnezzar*; 3. *Evil-merodach*; 4. *Belshazzar*; and with this last the Chaldean empire ended.

**To a thousand of his lords]** Perhaps this means *lords* or *satraps*, that were each over *one thousand* men. But we learn from antiquity that the *Persian* kings were very profuse in their entertainments; but it does not follow that the *Chaldeans* were so too. Besides, *one thousand lords* and their appropriate attendants would have been very inconvenient in a *nocturnal assembly*. The text, however, supports the common translation. Literally, “Belshazzar the king made bread for his lords a thousand; and against the thousand he drank wine.” That is, say some, he was a very great drinker.

**Verse 2. Whiles he tasted the wine]** He relished it, got heated by it, and when WINE got *fully in*, WIT went *wholly out*; and in consequence he acted the profane part of which we immediately read.

**Verse 4. And praised the gods of gold]** They had gods of *all sorts*, and of *all metals*; with *wooden gods*, and *stone gods*, beside!

**Verse 5. Fingers of a man’s hand]** The fingers were collected about the *style* or *pen* as in the act of writing.

**Verse 6. The king’s countenance was changed]** Here is a very natural description of fear and terror. 1. The face grows pale; 2. The mind becomes greatly agitated; 3. Pains seize on the lower part of the back and kidneys; 4. A universal tremor takes place, so that the knees smite against each other; 5. And lastly, either a *syncope* takes place, or the *cry of distress* is uttered, ~~2007~~ **Daniel 5:7**: “The king cried.”

**Verse 7. Whosoever shall read this writing]** He knew it must be some awful portent, and wished to know what.

**Verse 8. They could not read the writing]** Because it was in the *pure Hebrew*, not the *Chaldean character*. See below.

**Verse 10. The queen—came]** This is generally allowed to have been the *widow* of Nebuchadnezzar; if so, she was the queen *Amiyl*, daughter of *Astyages*, sister of *Darius* the Mede, and aunt of *Cyrus*, according to *Polyhistor*, cited by *Cedrenus*. See *Calmet*. Others think that *Nitocris* was the person who is said to be queen when *Cyrus* took the city; and is stated to have been a lady of eminent wisdom and discretion, and to have had the chief direction of the public affairs. She was the mother of *Labynithus*; and, if this be the same as *Belshazzar*, she must be the person here introduced.

**Verse 11. Nebuchadnezzar thy father]** See Clarke's note on "**כְּאֲבִי** Daniel 5:1".

**Verse 16. Dissolve doubts]** *Untie knots—unbind what is bound.* An expression used in the east to signify a *judge* of eminent wisdom and skill.

**Verse 17. Let thy gifts be to thyself]** They could be of little use to any, as the city was *in a few hours* to be taken and pillaged.

**Verse 18. Nebuchadnezzar thy father]** Or *grandfather*, as the *margin* reads, "**כְּאֲבִי** Daniel 5:2. See Clarke's notes on "**כְּאֲבִי** Daniel 5:1".

**Verse 19. Whom he would he slew]** The genuine character of a *despot*, whose *will* is the only *rule* of his conduct.

**Verse 20. He was deposed from his kingly throne]** Became insane; and the reins of government were taken out of his hands.

**Verse 22. Hast not humbled thine heart]** These *judgments* and *mercies* have had no good effect upon thee.

**Verse 23. But hast lifted up thyself against the Lord]** And the highest evidence of this rebellion was, the profaning the sacred vessels of the Lord's house.

**Verse 24. Then was the part of the hand sent]** This was the filling up of the cup of thy iniquity; this last act made thee ripe for destruction.

**Verse 25. And this is the writing]** Had the words been written in the *Chaldean* character, every wise man there, every one that could read the *alphabet of his own language*, could have read and interpreted them. Let it be observed,—1. That the *character* which we now call *Hebrew* is the *Chaldean* character. 2. That the true *Hebrew* character is that which we call the *Samaritan*. 3. Daniel could easily read this, for it was the character used by the Jews previously to the *Babylonish* captivity. 4. It appears that it was simply on account of the strangeness of the *character* that the Chaldeans could not read it.

I shall set down the words in both characters, by which the least learned reader may see that it was quite possible that one might be well known, while the other might be unintelligible.

Hebrew  
 ךְִסְרַפְּׁוּ לְקַטְ אַנְמְ אַנְמְ

Samaritan  
 [Samaritan]

In ancient times, no doubt, these letters differed more from each other than they appear to do now; for we know that the Samaritan on *ancient coins*, though radically the same, differs very much from that now used in printing.

It should be observed, that *each word* stands for a *short sentence*; **anm** *mene* signifies NUMERATION; **lqt** *tekel*, WEIGHING; and **crp** *peres*, DIVISION. And so the *Arabic* translates them. [Arabic] *mokeeson*, measured; [Arabic] *mewzonon*, weighed; [Arabic] *mokesoomon*, divided. All the ancient Versions, except the *Syriac*, read the words simply *Mene*, *Tekel*, *Phares*, as they are explained in the following verses; without the repetition of *Mene*, and without the *conjunction w vau*, and *plural termination*, **ʿy** *in*, in *Peres*.

**Verse 29. Clothed Daniel with scarlet]** **anwgra** *argevana*, more probably with *purple*. The *gold chain* about the neck was an emblem of magisterial authority. It is often thus mentioned in Scripture.

**Verse 30. In that night was Belshazzar—slain.]** Xenophon says, he was despatched by two lords, *Gadatas* and *Gobrias*, who went over to Cyrus, to avenge themselves of certain wrongs which Belshazzar had done them. We have already seen that Cyrus entered the city by the bed of the Euphrates, which he had emptied, by cutting a channel for the waters, and directing them into the marshy country.

**Verse 31. Darius the Median took the kingdom]** This is supposed to be the same as *Cyaxares*, son of *Astyages* and maternal uncle of *Cyrus*, to whom he gave the throne of Babylon, after himself had had the honour of taking the city.

Daniel speaks nothing of the war that raged between the *Babylonians* and the *Medes*; but Isaiah speaks particularly of it, Isa. 13., 14., 45., 46., 47.; and so does Jeremiah, Jer. 50., 51. I need not add, that it is largely spoken of by profane authors. The Medes and Persians were confederates in the war; the former under *Darius*, the latter under *Cyrus*. Both princes are

supposed to have been present at the taking of this city. *Mandane*, daughter of Astyages, was mother of Cyrus, and sister to Cyaxares.

## DANIEL

## CHAPTER 6

*Darius the Median, who succeeded Belshazzar in the kingdom of Babylon, having heard of Daniel's extraordinary wisdom and understanding, constitutes him the chief of the three presidents who were over the whole empire, and purposed also to make him prime minister or viceroy, 1-3. This great partiality of the king towards a stranger of Jewish extraction, and who had been carried captive into Chaldea, raised up a great many enemies to Daniel; and a scheme was even contrived by the presidents and princes to ruin him, 4-15; which succeeded so far that he was cast into a den of lions, but was miraculously delivered, 16-23. Darius, who was greatly displeased with himself for having been entrapped by the governors of the provinces to the prejudice of his faithful minister, is pleased and astonished at this deliverance; punished Daniel's enemies with the same kind of death which they had designed for the prophet; and made a decree that, throughout his dominions, the God of Daniel should be had in the greatest veneration, 24-38.*

## NOTES ON CHAP. 6

**Verse 1. A hundred and twenty princes]** A chief or *satrap* over every province which belonged to the Medo-Persian empire. Afterwards we find it enlarged to *one hundred and twenty-seven* provinces, by the victories of *Cambyzes* and *Darius Hystaspes*. See <sup><170101></sup>**Esther 1:1**. *Josephus* reckons *three hundred and sixty* satrapies or lordships; but this is most probably an exaggeration or mistake.

**Verse 2. Three presidents]** Each having *forty* of these presidents accountable to him for their administration.

**Daniel was first]** As being established over that part where was the seat of government. He was confirmed in his offices by *Darius*.

**Verse 3. The king thought to set him over the whole realm]** Intended to make him *grand vizier* or *emir ul amrim*. This partiality of the king made Daniel the object of the other presidents, and the grandees of the kingdom.

**Verse 4. Sought to find occasion against Daniel]** But they found no blemish in his administration, for he was *faithful to his king*: this was a *virtue*. But he was also *faithful to his God*: this they hoped to construe into a *crime*, and make it the cause of his ruin.

**Verse 7. Whosoever shall ask a petition]** What pretense could they urge for so silly an ordinance? Probably to *flatter* the ambition of the king, they pretend to make him *a god* for *thirty* days; so that the whole empire should make prayer and supplication to him, and pay him Divine honours! This was the bait; but their real object was to destroy Daniel.

**Verse 8. According to the law of the Medes and Persians]** I do not think that this is to be understood so as to imply that whatever laws or ordinances the Medes or Persians once enacted, they never changed them. This would argue extreme folly in legislators in any country. Nothing more appears to be meant than that the decree should be enacted, written, and registered, according to the legal forms among the Medes and Persians; and this one to be made absolute for *thirty* days. The laws were such among this people, that, when once passed with the usual formalities, the *king* could not change them at his own will. This is the utmost that can be meant by the law of the Medes and Persians that could not be changed.

**Verse 10. Now when Daniel knew that the writing was signed]** He saw *what* was *designed*, and he knew *whom* he *served*.

**His windows being open]** He would not shut them to conceal himself, but “kneeled down with his face turned toward Jerusalem, and prayed thrice each day, giving thanks to God as usual.” When the Jews were in distant countries, in prayer they turned their faces towards *Jerusalem*; and when in Jerusalem, they turned their faces towards the *temple*. Solomon, in his prayer at the dedication of the temple, <sup><1088></sup>**1 Kings 8:48**, had entreated God to hear the prayers of those who might be in strange lands, or in captivity, when they should *turn their faces towards their own land*, which *God gave unto their fathers*; and towards *the city which he had chosen*, and *the house which was dedicated to his name*. It was in reference to this that Daniel turned his face towards Jerusalem when he prayed.

**Verse 12. Shall be cast into the den of lions]** Either this was the royal *menagerie*, like that place in the *Tower* of London, where wild beasts are kept for the king’s pleasure, and the public amusement; or they were kept for the purpose of devouring certain criminals, which the laws might consign to that kind of death. This is most likely, from the case before us.

**Verse 14. The king—was sore displeased with himself]** And well he might, when through his excessive folly he passed a law that, for its ostensible object, would have been a disgrace almost to an idiot.

**And set his heart on Daniel]** He strove by every means to get the law annulled. He had no doubt spoken to several of his lords in private, and had gone from *one* to *another* till the going down of the sun.

**Verse 15. Then these men assembled]** Having got favourable answers, as we may presume, from many individuals, he called a *parliament*; but they now collectively joined to urge the *execution* of the law, not its *repeal*.

**Verse 16. Then the king commanded]** With a heavy heart he was obliged to warrant this murderous conspiracy. But when passing sentence his last words were affecting: “Thy God, whom thou servest continually, he will deliver thee.” He is *thy* God; *thou servest him*, not occasionally, but *continually*; therefore “he will deliver thee.” Daniel had now the same kind of opportunity of showing his fidelity to God, as his *three* Hebrew companions before. The *lions* were not less terrible than the *fiery furnace*.

**Verse 17. A stone was brought]** All this *precaution* served the purposes of the Divine Providence. There could be no trick nor collusion here; if Daniel be preserved, it must be by the power of the Supreme God. The same precaution was taken by the Jews, in the case of the *burial of our blessed Lord*; and this very thing has served as one of the strongest proofs of the certainty of his resurrection and their unmixed wickedness.

**Verse 18. Passed the night fasting]** He neither ate nor drank, had no music to solace, nor sweet odours burnt or brought before him, and he passed the night without sleep. All this points out his great sincerity; and when it is considered that Darius could not be less than *sixty-two* or *sixty-three* years of age at this time, it shows more fully the depth of his concern.

**Verse 19. The king arose very early]** By the break of day.

**Verse 20. He cried with a lamentable voice]** His heart, full of grief, affected his speech.

**Servant of the living God]** The king was convinced that, unless his God saved him, his destruction was inevitable.

**Verse 22. My God hath sent his angel]** Such a one as that who attended Shadrach, Meshach, and Abed-nego, in the fiery furnace, and blew aside the flames, so that they could not hurt them.

**Before him innocency was found in me]** Because I was innocent God has preserved me; and now that I am preserved, my innocence is fully proved.

**Verse 23. No manner of hurt was found upon him]** And why? *Because he believed in his God.* How mighty is *faith*? It interests that power in the behalf of the believer by which the sea is dried up, the mountains removed, the dead raised to life, sin forgiven, the heart purified, Satan vanquished, death conquered, and God himself delighted and glorified! See <sup><810></sup>**Hebrews 11:1-40.**

**Verse 24. They brought those men]** It was perfectly just that they should suffer that death to which they had endeavoured to subject the innocent; but it was savage cruelty to destroy the *women* and *children* who had no part in the transgression.

**Verse 25. Then king Darius wrote]** And the substance of this *decree*, which was made by a heathen king, was to point out the *perfections* of the *true God*, and the *fidelity* of his devoted servant.

**Verse 26. I make a decree that—men tremble and fear before the God of Daniel]** As in the case of the *three Hebrews*, <sup><703></sup>**Daniel 3:29.** The true God was known by his servants, and by the deliverances he wrought for them. See his characters in this decree. 1. He is the *living God*, the Author and Giver of life; all others are *dead* gods. 2. He is *steadfast for ever*. All things *change*; but he is unchangeable. 3. He has a *kingdom*; for as he made all things, so he *governs* all things. 4. His *kingdom shall not be destroyed*. No human power can prevail against it, because it is upheld by his omnipotence. 5. His *dominion* is without *end*. It is an everlasting dominion, under an everlasting rule, by an everlasting God. 6. He *delivereth* them that are in danger and bondage. 7. He *rescueth* those who have fallen into the hands of their enemies, and implore his succour. 8. He *worketh signs* in the *heavens*. 9. And *wonders upon earth*; showing that both are under his sway, and are parts of his dominion. 10. And to complete all, *He hath delivered Daniel*. Before our own eyes he has given the fullest proof of his *power* and *goodness*, in rescuing his faithful servant from the teeth of the lions. What a fine eulogium on the great God and his faithful servant!

**Verse 28. So this Daniel prospered]** He had served *five* kings: *Nebuchadnezzar, Evil-merodach, Belshazzar, Darius, and Cyrus.* Few

courtiers have had so long a reign, served so many masters without flattering any, been more successful in their management of public affairs, been so useful to the states where they were in office, or have been more owned of God, or have left such an example to posterity.

Where shall we find ministers like *Samuel* and *Daniel*? None so wise, so holy, so disinterested, so useful, have ever since appeared in the nations of the earth.

## DANIEL

## CHAPTER 7

*The prophet having, in the preceding chapters of this book, related some remarkable events concerning himself and his brethren in the captivity, and given proof of his being enabled, by Divine assistance, to interpret the dreams of others, enters now into a detail of his own visions, returning to a period prior to the transactions recorded in the last chapter. The first in order of the prophet's visions is that of the four beasts, which arose out of a very tempestuous ocean, 1-9; and of one like the Son of man who annihilated the dominion of the fourth beast, because of the proud and blasphemous words of one of its horns, 9-14. An angel deciphers the hieroglyphics contained in this chapter, declaring that the FOUR beasts, diverse one from another, represent the FOUR PARAMOUNT empires of the habitable globe, which should succeed each other; and are evidently the same which were shadowed forth to Nebuchadnezzar by another set of hieroglyphics, (see the second chapter,) 15-26. But for the consolation of the people of God, it is added that, at the time appointed in the counsel of Jehovah, "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High;" and that this kingdom shall never be destroyed or transferred to another people, as all the preceding dominations have been, but shall itself stand for ever, 27, 28. It will be proper to remark that the period of a time, times, and a half, mentioned in the twenty-fifth verse as the duration of the dominion of the little horn that made war with the saints, (generally supposed to be a symbolical representation of the papal power,) had most probably its commencement in A.D. 755 or 756, when Pepin, king of France, invested the pope with temporal power. This hypothesis will bring the conclusion of the period to about the year of Christ 2000, a time fixed by Jews and Christians for some remarkable revolution; when the world, as they suppose, will be renewed, the wicked cease from troubling the Church, and the saints of the Most High have dominion over the whole habitable globe. But this is all hypothesis.*

## NOTES ON CHAP. 7

**Verse 1. In the first year of Belshazzar]** This is the same Belshazzar who was slain at the taking of Babylon, as we have seen at the conclusion of <sup>20130</sup>**Daniel 5:30, 31.** That chapter should have followed both this and the succeeding. The reason why the *fifth* chapter was put in an improper place was, that all the *historic parts* might be together, and the *prophetic* be by themselves; and, accordingly, the former end with the preceding chapter,

and the latter with this. The division therefore is not *chronological* but merely *artificial*.

**Told the sum of the matters.]** That he might not forget this extraordinary dream, he wrote down the leading particulars when he arose.

**Verse 2. The four winds of the heaven strove upon the great sea]** The idea of *strife* is taken here from the effects that must be produced, were the east, the west, the north, and the south winds to rise tempestuously, and *meet* on the surface of the sea. By the *great sea*, the Mediterranean is meant; and is so called to distinguish it from those *lakes* called *seas* by the Hebrews; such as the *Sea of Galilee*, *Dead Sea*, *Sea of Tiberias*, &c.; but even that may refer to *Asia*, the scene of all these contentions. This dream is the same in meaning, under *different emblems*, as that of Nebuchadnezzar's metallic image; but in Daniel's dream several circumstances are added. It is supposed that Daniel had this dream about *forty-eight* years after Nebuchadnezzar had the vision of the great image.

**Verse 3. Four great beasts came up from the sea]** The term *sea*, in Hebrew **יָם** *yam*, from **חָמָה** *hamah*, *to be tumultuous, agitated, &c.*, seems to be used here to point out the then known *terraqueous globe*, because of its generally agitated state; and the *four winds striving*, point out those predatory wars that prevailed almost universally among men, from the days of Nimrod, the founder of the Assyrian or Babylonish monarchy, down to that time, and in the end gave birth to the *four great monarchies* which are the subject of this vision.

**Diverse one from another.]** The *people* were *different*; the *laws* and *customs* different; and the *administration* of each differently executed.

**Verse 4. The first was like a lion, and had eagle's wings]** Bp. *Newton* well remarks, that these *great beasts*, as explained by the angel, <sup><2017></sup>**Daniel 7:17**, are *kingdoms*. They arise out of a stormy and tempestuous sea; that is, out of the wars and commotions of the world; and they are called *great* in comparison of other states and kingdoms, and are denominated *beasts* for their tyrannical and cruel oppression.

These *four beasts* are indeed monstrous productions; a *lion with eagle's wings*; a *bear with three ribs* in its mouth; a *leopard with four wings, and four heads*; and a *beast with ten horns*. But such emblems and hieroglyphics were usual among the eastern nations, as may be seen in the

monuments of antiquity. A *winged lion*, and such like fictitious animals, may be seen in many parts of the ruins of *Persepolis*. *Horns* are attributed to beasts which naturally have none, being used in hieroglyphic writings for symbols of *strength* and *power*. And such figures are supposed to be the symbols of different nations; and are not more strange than many that are still used in *heraldry*. I believe the science of heraldry arose out of the knowledge gained from the symbols used in the Sacred Writings, and the little acquaintance anciently obtained of the meaning of some of the Egyptian hieroglyphics. Hence our wiverons, griffins, unicorns, with a congeries of natural and unnatural things, split eagles, two-headed swans, &c., &c., &c.

The *beast like a lion* is the kingdom of the *Babylonians*; and the king of Babylon is compared to a *lion*, <sup><2407></sup>**Jeremiah 4:7**; <sup><2362></sup>**Isaiah 5:29**; and is said to fly as an *eagle*, <sup><2480></sup>**Jeremiah 48:40**; <sup><2678></sup>**Ezekiel 17:3, 7**. The *lion* is considered the *king of the beasts*, and the *eagle* the *king of the birds*; and therefore the kingdom of Babylon, which was signified by the *golden head* of the great image, was the first and noblest of all the kingdoms; and was the greatest then in being. The *wings* of the *eagle* denote the *rapidity* with which the *lion*—Nebuchadnezzar, made his conquests; for in a few years, by his own arms, he brought his empire to such an extent, and raised it to such a degree of eminence, as was truly surprising; and all tended to show with what propriety this *eagle-winged lion* is here made his emblem.

**The wings thereof were plucked]** Lydia, Media, and Persia, which had been provinces of the Babylonish empire, cast off the yoke, and put themselves under kings of their own. Besides, the rapidity of its conquests was stopped by its wars with the *Medes* and *Persians*; by whom it was at last conquered, and divided between Darius the Mede and Cyrus the Persian.

**And it was lifted up from the earth]** That is, the *wings were plucked*, rendered unfit for farther flight, *by which it had before been lifted up from the earth*; making its conquests almost with the rapidity of an eagle's flight. In what a short time did Nebuchadnezzar, who is here chiefly intended, conquer Syria, Phœnicia, Judea, Egypt, Arabia, &c.! But on his death the *wings were plucked*; and no farther extension of the empire took place under *Evil-merodach* or *Belshazzar*, till it was lost by the latter, and became divided as we have seen above.

**And made stand upon the feet as a man]** This I think refers to the taming of Nebuchadnezzar's pride. He had acted like a fierce and ravaging *lion*. God struck him with insanity; he then lived the life of a beast, and had a *beast's heart*—disposition, and habits. At last God restored him.

**And a man's heart was given to it]** He became *humane, humble, and pious*; and in this state he appears to have died.

**Verse 5. Another beast—like to a bear]** This was the *Medo-Persian* empire, represented here under the symbol of the *bear*, as the largest species of these animals was found in *Media*, a mountainous, cold, and rough country, covered with *woods*. The Medes and Persians are compared to a *bear* on account of their *cruelty* and *thirst after blood*, a bear being a most voracious and cruel animal; the *bear* is termed by Aristotle an *all-devouring animal*; and the Medo-Persians are known to have been great *robbers* and *spoilers*. See <sup><26148></sup>**Jeremiah 51:48-56**. The Persians were notorious for the cruelty of their punishments. See *Calmet*.

**Raised up itself on one side]** Cyrus arose on the borders of Chaldea, and thus the *bear* appeared to put itself in the position to attack the *lion*.

It had **three ribs in the mouth of it]** As if it had just finished its repast on some animal that it had seized. Some think *three tusks, curved* like ribs, are meant; others *three throats, י[ל [ illin*, by which it (Cyrus) had absorbed the *three* empires of the Babylonians, Medes, and Persians; for these symbolic animals do not so much denote *four empires*, as *four kings*. See <sup><20717></sup>**Daniel 7:17**. Others think *three row of teeth* are meant to denote the *triple* power of the Medes, Persians, and Babylonians, conjoined. Or the *east, north, and south*, which were subdued by the Persians. But the *ribs* being between the teeth of the *bear* may show how Babylon, Lydia, and Egypt were ground and oppressed by the *bear*—the Persians; though, as ribs strengthen the body, they were a powerful support to their conquerors.

**Verse 6. Another like a leopard—four wings—four heads]** This was the *Macedonian* or *Greek empire*; and Alexander the Great its king. Alexander and his subjects are fitly compared to a *leopard*. 1. The leopard is remarkable for its swiftness. Alexander and the Macedonians were very rapid in their conquests. 2. The leopard is a *spotted* animal; a proper emblem of the *various nations*, with their various customs and languages, which constituted the Macedonian empire. It may refer to the character of Alexander himself, sometimes *mild*, at others *cruel; sober and drunken*;

*continent* and *lecherous*; having a great power of self-government, and at other times being a slave to his passions. 3. The leopard, though small, is not afraid to attack the lion.

**Four wings of a fowl]** The *Babylonian* empire was represented with *two wings*; and they sufficiently marked the *rapidity* of Nebuchadnezzar's conquests; but the *Macedonian* has here *four wings*; for nothing, in the history of the world, was equal to the conquests of Alexander, who ran through all the countries from Illyricum and the Adriatic Sea to the Indian Ocean and the River Ganges; and in *twelve* years subdued part of Europe, and all Asia.

**The beast had also four heads]** Signifying the empire after the death of Alexander, divided between his *four* generals. *Cassander* reigning over *Macedon* and *Greece*; *Lysimachus*, over *Thrace* and *Bithynia*; *Ptolemy*, over *Egypt*; and *Seleucus*, over *Syria*.

**Dominion was given to it.]** It was not owing to the skill, courage, or valour of Alexander and his troops, that he made those wondrous conquests; the nations were *given* to him. For, as Bishop *Newton* says, had he not been assisted by the mighty power of God, how could he, with only *thirty thousand* men, have overcome *Darius* with *six hundred thousand*; and in so short a time have brought the countries from *Greece* as far as *India* into subjection?

**Verse 7. I saw—a fourth beast—it had great iron teeth]** This is allowed, on all hands, to be the Roman empire. It was *dreadful*, *terrible*, and *exceeding strong*: *it devoured*, and *brake* in pieces, and stamped the residue, that is, the remains of the former kingdoms, *with its feet*. It reduced *Macedon* into a Roman province about *one hundred and sixty-eight* years before Christ; the kingdom of *Perpamos* about *one hundred and thirty-three* years; *Syria* about *sixty-five*; and *Egypt* about *thirty* years before Christ. And, besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to *devour the whole earth*, to *tread it down*, and *break it to pieces*; and became in effect, what the Roman writers delight to call it, *the empire of the whole world*.

**It (the fourth beast) was diverse from all the beasts that were before it]** Not only in its *republican* form of government, but also in *power* and *greatness*, *extent of dominion*, and *length of duration*.

**It had ten horns]** The *ten* kingdoms into which the Roman empire was afterwards divided. *Calmet* says, *ten* Syrian kings: and he finds them thus:—1. Seleucus Nicator. 2. Antiochus Soter. 3. Antiochus Theos. 4. Antiochus Callinicus. 5. Seleucus Ceraunus. 6. Antiochus the Great. 7. Seleucus, surnamed Philopater, brother of Antiochus Epiphanes. 8. Laomedon of Mitylene, to whom Syria and Phœnicia had been intrusted. 9. Antigone. And, 10. His son Demetrius, who possessed those provinces, with the title of *kings*. This is too much like forced work. There are different opinions concerning these *ten* kings; or rather which they were that constituted this division of the Roman empire. They are reckoned thus:—1. The Roman senate. 2. The *Greeks*, in *Ravenna*. 3. The *Lombards* in *Lombardy*. 4. The *Huns* in *Hungary*. 5. The *Alemans*, in *Germany*. 6. The *Franks* in *France*. 7. The *Burgundians* in *Burgundy*. 8. The *Saracens* in *Africa*, and a part of *Spain*. 9. The *Goths*, in other parts of *Spain*. 10. And the *Saxons*, in *Britain*.

**Verse 8. Another little horn]** Among Protestant writers this is considered to be the popedom.

**Before whom there were three of the first horns plucked up]** These were probably, 1. The exarchate of *Ravenna*. 2. The kingdom of the *Lombards*. And, 3. The *state of Rome*. The *first* was given to the Pope, Stephen II., by Pepin, king of France, A.D. 755; and this constituted the pope's temporal princes. The *second* was given to St. Peter by Charlemagne, in 774. The *third*, the *state of Rome*, was vested in the pope, both in spirituals and temporal, and confirmed to him by *Lewis the pious*. These are the *three* horns which were *plucked up from the roots* before the *little horn*.

**Were eyes like the eyes of a man]** Intimating *cunning* and *superintendence*; for the pope calls himself *Episcopus episcoporum*, the *Overseer of overseers*.

**And a mouth speaking great things.]** Full of boasting; pretending to unlimited jurisdiction; binding and loosing at pleasure; promising to absolve from all sins, present, past, and future; and threatening to send to everlasting destruction all kings, kingdoms, and individuals, who would dare to dispute his power and authority.

**Verse 9. The thrones were cast down]** *wymd* might be translated *erected*, so the Vulgate, *positi sunt*, and so all the versions; but that ours is a proper

translation, is sufficiently evident from <sup><2706></sup>**Daniel 3:6, 16, 20; 6:17, &c.;** where the original word can be used in no other sense than that of *throwing* or *casting down*. There is a reference here to preparations made for a general assize, or to the convocation of the sanhedrin, where the father of the consistory sat with his assessors on each side in the form of a semicircle, and the people stood before them.

**The Ancient of days]** God Almighty; and this is the only place in the sacred writings where God the Father is represented in a *human form*.

**Verse 10. A fiery stream issued]** This is not spoken of the *final judgment*; but of that which he was to execute upon this *fourth beast*, the Roman empire; and the *little* boasting *horn*, which is a part of the fourth beast, and must fall when the other falls.

**Verse 11. I beheld then because of the voice** (or, *the beast will be destroyed because*) **of the great words which the horn spake—his body destroyed]** When the dominion was taken from the rest of the *beasts*, their *bodies* were not destroyed, but suffered to continue still in being; but when the dominion shall be taken away from *this beast*, his *body* shall be totally destroyed; because *other kingdoms* succeeded to those, but no other earthly kingdom shall succeed to this.—Bishop *Newton*.

**Verse 13. One like the Son of man came with the clouds of heaven]** This most certainly points out the Lord Jesus, *vna rb bar enosh*, the Son of miserable man; who took our nature upon him that he might redeem us unto himself. To prove himself to be the Messiah he applies, before the high priests, these words of the Prophet Daniel to himself <sup><4261></sup>**Matthew 24:30.**

**Near before him.]** The Ancient of days.

**Verse 14. And there was given him dominion]** This also is applied to our Lord Jesus by himself, after his resurrection, <sup><4268></sup>**Matthew 28:18.**

**His dominion is an everlasting dominion]** Christianity shall increase, and prevail to the end of the world. See the parallel passages in the margin.

**Verse 15. I Daniel was grieved, &c.]** The words in the original are uncommonly emphatic. *My spirit was grieved*, or *sickened*, *hndn wgb bego nidneh*, *within its sheath* or *scabbard*. Which I think proves, 1. That the human *spirit* is different from the *body*. 2. That it has a proper subsistence

independently of the body, which is only its *sheath* for a certain time. 3. That the spirit may exist independently of its body, as the *sword* does independently of its *sheath*.

**Verse 17. These great beasts—are four kings]** See the preceding verses, where the following explanations are inserted and illustrated.

**Verse 18. But the saints of the Most High shall take the kingdom]** I doubt whether this be the true sense of the original *Chaldee*,  $\hat{w}nwyl$  [  $yvdq\ atwkl\ m\ \hat{w}l\ bqyw$  *vikabbelun malcutha kaddishey elyonin*, “But the supreme holy ones shall receive the kingdom;” or, “they shall receive the kingdom of the supreme saints.” Properly translated by *Montanus*, Et suscipient regnum sanctorum altissimorum. Whatever we may think of the *patriarchs* and the *Jews* in their best times, there has never been so *much holiness of heart possessed*, and so much *righteousness practised*, as by the genuine disciples of Christ. Christianity alone has provided a full redemption for man. They are the *chief saints*, and to them God gives the kingdom: and this Gospel dispensation, called often *the kingdom of God*, and *the kingdom of heaven*, shall last for ever, during the whole lapse of time; and for ever and ever-throughout eternity, shall they and its blessings endure.

**Verse 19. His nails of brass]** This is not mentioned in the *seventh* verse, where the description of the beast is given. It might be *added*, for the first time, by the person who is now explaining the fourth beast. *Houbigant* thinks it has been lost out of the text: but such loss is not intimated by any MS.; nor does any of the *ancient Versions* acknowledge this addition in the *seventh* verse.

**Verse 21. The same horn made war with the saints, and prevailed against them.]** Those who make *Antiochus* the *little horn*, make the *saints* the *Jewish people*. Those who understand the *popedom* by it, see this as referring to the cruel persecutions of the popes of Rome against the *Waldenses* and *Albigenses*, and the *Protestant Church* in general.

**Verse 22. Saints of the Most High]** To the supereminent saints; see *Clarke’s note* on “~~20718~~ Daniel 7:18”.

**Verse 25. He shall speak great words against the Most High]** Sermones quasi Deus loquetur; “He shall speak as if he were God.” So *St. Jerome* quotes from *Symmachus*. To none can this apply so well or so fully as to

the popes of Rome. They have assumed *infallibility*, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go beyond God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them! And they go *against* God when they give *indulgences for sin*. This is the *worst* of all blasphemies!

**And shall wear out the saints]** By wars, crusades, massacres, inquisitions, and persecutions of all kinds. What in this way have they not done against all those who have protested against their innovations, and refused to submit to their *idolatrous worship*? Witness the exterminating crusades published against the *Waldenses* and *Albinenses*. Witness *John Huss*, and *Jerome of Prague*. Witness the *Smithfield fires* in England! Witness *God* and man against this bloody, persecuting, ruthless, and impure Church!

**And think to charge tines and laws]** Appointing fasts and feasts; canonizing persons whom he chooses to call *saints*; granting pardons and indulgences for sins; instituting new modes of worship utterly unknown to the Christian Church; new articles of faith; new rules of practice; and reversing, with pleasure, the laws both of God and man.—*Dodd*.

**Until a time and times and the dividing of time.]** In prophetic language a *time* signifies a *year*; and a *prophetic year* has a *year for each day*. *Three years and a half* (a *day* standing for a *year*, as in ~~2024~~ **Daniel 9:24**) will amount to *one thousand two hundred and sixty years*, if we reckon *thirty days* to each month, as the Jews do.

If we knew precisely when the papal power began to exert itself in the *antichristian* way, then we could at once fix the time of its destruction. The *end* is probably not very distant; it has already been grievously shaken by the French. In 1798 the French republican army under General *Berthier* took possession of the city of Rome, and entirely superseded the whole papal power. This was a deadly wound, though at present it appears to be healed; but it is but *skinned over*, and a dreadful cicatrice remains. The *Jesuits*, not JESUS, are now the Church's doctors.

If the papal power, as a *horn* or *temporal power*, be intended here, which is most likely, (and we know that that power was given in 755 to Pope Stephen II. by *Pepin*, king of France,) counting *one thousand two hundred*

*and sixty years from that, we are brought to A.D. 2015, about one hundred and ninety years from the present [A.D. 1825.] But I neither lay stress upon nor draw conclusions from these dates. If the Church of Rome will reform itself, it will then be the true Christian Church, and will never be destroyed. Let it throw aside all that is ritually Jewish, all that is heathen; all that which pretends to be of God, and which is only of man; all doctrines that are not in the Bible; and all rites and ceremonies which are not of the appointment of Christ and his apostles; and then, all hail the once Roman, but now, after such a change, the HOLY, Catholic Church! Every true Protestant would wish rather the reform than the extinction of this Church.*

**Verse 27. The kingdom and dominion]** The people of the saints of the Most High, or the people who are the supereminent saints, shall have the kingdom. Whatever name they may be distinguished by among men, these are the people, and theirs is the Church, that no lapse of time shall injure, and no power be able to destroy; but shall last as long as time shall endure.

**Verse 28. The end of the matter.]** So said the expounding angel; and he said so because the purpose of God had determined it. In considering these things, and looking at the evils that shall come upon the world before those auspicious times can take place, I may say with Daniel, *My cogitations much troubled me, and my countenance changed in me: but I keep the matter of my conjectures and consequent feelings in my own heart.*

## DANIEL

## CHAPTER 8

*This chapter contains Daniel's vision of the ram and he-goat, 1-14; referring, as explained by the angel, to the Persian and Grecian monarchies, 15-26. The little horn mentioned in the ninth verse, (or fierce king, as interpreted in the twenty-third,) is supposed by some to denote Antiochus Epiphanes; but seems more properly to apply to the Roman power in general, by which the polity and temple of the Jews were destroyed, on account of the great transgressions of these ancient people of God; and particularly because of their very obstinate and unaccountable rejection of the glorious doctrines of Christianity, which had been preached among them by Jesus Christ and his apostles, and the truth of which God had attested "by signs and wonders, and by divers miracles and gifts of the Holy Ghost." Daniel is then informed of the two thousand and three hundred prophetic days (that is, years) which must elapse before the sanctuary be cleansed; or, in other words, before righteousness shall prevail over the whole earth. This period is supposed, with considerable probability to have had its commencement when Alexander the Great invaded Asia, in the year before Christ 334. This will bring the close of it to about the end of the SIXTH chiliad of the world; when, as already observed, some astonishing changes are expected to take place in the moral condition of the human race; when the power of Antichrist, both Papal and Mohammedan, shall be totally annihilated, and universal dominion given to the saints of the Most High. The chapter concludes with the distress of Daniel on account of the fearful judgments with which his country should be visited in after ages, 27.*

## NOTES ON CHAP. 8

**Verse 1. In the third year of the reign of—Belshazzar]** We now come once more to the *Hebrew*, the *Chaldee* part of the book being finished. As the Chaldeans had a particular interest both in the *history* and *prophecies* from ~~27004~~ **Daniel 2:4** to the end of ~~27078~~ **Daniel 7:28**, the whole is written in *Chaldee*, but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the *Church and people of God generally*, they are written in the Hebrew language, this being the tongue in which God chose to reveal all his counsels given under the *Old Testament* relative to the *New*.

**Verse 2. I saw in a vision]** Daniel was at this time in Shushan, which appears to have been a strong place, where the kings of Persia had their summer residence. It was the capital of the province of Elam or the

Elymais; which province was most probably added to the Chaldean territories by Nebuchadnezzar; see ~~2483~~ **Jeremiah 49:34, 35**. Here was Daniel's ordinary residence; and though here at this time, he, in vision, saw himself on the *banks of the river Ulai*. This is the same as the river *Euleus*, which divided Shushan or Susiana from Elymais.

**Verse 3. A ram which had two horns]** In the former vision there were *four beasts*, pointing out *four empires*; in this we have but *two*, as only *two empires* are concerned here, viz., the *Grecian* and the *Persian*. The Babylonish empire is not mentioned; its fate was before decided, and it was now at its close.

By the *ram*, the empire of the Medes and Persians was pointed out, as explained by the angel Gabriel, ~~2783~~ **Daniel 8:20**; and particularly Cyrus, who was the founder of that empire. Cyrus was the son of Cambyses, king of Persia; and grandson of Astyages, king of Media, by his daughter Mandane, who had been given in marriage to Cambyses. Cyrus marrying Roxana, the daughter and only child of his uncle Cyaxares, called in Scripture *Ahasuerus*, succeeded to both crowns, and thus united Media and Persia. A *ram* was the symbol of the Persians; and a ram's head with two horns, one higher than the other, appears as such in different parts of the ruins of *Persepolis*. See the plates of these ruins in the supplement to the seventh volume of the ancient part of the *Universal History*.

This ram had *two horns*; that is, *two kingdoms*, viz., *Media* and *Persia*; but one was *higher than the other*; and the higher *came up last*. *Media*, signified by the *shorter horn*, was the more *ancient* of the two kingdoms. *Persia*, the *higher horn*, had come up but lately, and was of little historic or political consequence till the time of Cyrus; but in the reigns of this prince and his immediate successors, Persia attained a political consequence greatly superior to that possessed at any time by the kingdom of Media; therefore, it is said to have been the *higher*, and to have come up *last*.

**Verse 4. I saw the ram pushing westward]** The Persians, who are signified by the *ram*, as well as their *founder Cyrus*, pushed their conquests *west, north* and *south*. The principal theatre of their wars, says *Calmet*, was against the SCYTHIANS, *northward*; against the GREEKS, *westward*; and against the EGYPTIANS, *southward*.

**He did according to his will]** There was no other nation at that time that could stay the progress of the Persian arms.

**Verse 5. Behold, a he—goat]** This was *Alexander the Great*; and a *goat* was a very proper symbol of the Grecian or Macedonian people. Bp. *Newton* very properly observes that, *two hundred* years before the time of *Daniel*, they were called *Ægeadæ*, the *goats' people*; the origin of which name is said to be as follows: *Caranus*, their first king, going with a multitude of Greeks to seek a new habitation in Macedonia, was advised by an oracle to take the *goats* for his guides; and afterwards, seeing a herd of goats flying from a violent storm, he followed them to *Edessa*, and there fixed the seat of his empire, and made the *goats* his ensigns or standards; and called the place *Æge* or *Ægea*, the *goats' town*; and the people *Ægeadæ*, the *goats' people*; names which are derived from αἰξ, αἶγος, a *goat*. The city *Æge* or *Ægea*, was the usual burying-place of the Macedonian kings; and, in reference to this origin, *Alexander* called his son by *Roxana*, *Alexander Ægus*, *Alexander the goat*. All this shows the very great propriety of the symbol here used.

**Came from the west]** Europe lies westward of Asia.

**On the face of the whole earth]** Carrying every thing before him.

**Touched not the ground]** Seemed to fly from conquest to conquest. By the time *Alexander* was *thirty* years of age he had conquered all Asia: and, because of the rapidity of his conquests, he is represented as a *leopard* with four wings, in the preceding vision.

**A notable horn between his eyes.]** This, says the angel, is the *first king*, ⚔ **Daniel 8:21**, that is, the first kingdom of the Greeks in Asia, which was erected by *Alexander*; and continued some years in his brother *Philip Aridæus*, and in his two young sons, *Alexander Ægus* and *Hercules*. See *Newton*.

**Verse 6. And he came to the ram.]** This and the following verse give an account of the overthrow of the Persian empire by *Alexander*.

**And ran unto him in the fury of his power]** The conflicts between the Greeks and the Persians were excessively severe. *Alexander* first vanquished the generals of *Darius*, at the river *Granicus*, in Phrygia; he next attacked and totally routed *Darius*, at the straits of *Issus*, in Cilicia; and afterwards at the plains of *Arbela*, in Assyria. One can hardly read

these words, says Bp. *Newton*, “the ram-which I had seen standing by the river, ran unto him in the fury of his power,” without having the image of Darius’ army standing and guarding the *river Granicus* and of Alexander on the *other side*, with his forces plunging in swimming across the stream, and rushing on the enemy, with all the fire and fury that can be conceived.

**Verse 7. And brake his two horns]** Subdued Persia and Media; sacked and burnt the royal city of *Persepolis*, the capital of the Persian empire, and, even in its *ruins*, one of the wonders of the world to the present day. This he did because “he was moved with choler” against Darius, who had endeavoured to draw off his captains with bribes, and had laboured to induce some of his friends to assassinate him. Alexander, finding this, would listen to no proposals of peace; and was determined never to rest till he had destroyed Darius and his whole empire. In Media, Darius was seized and made prisoner by some of his own treacherous subjects, and afterwards basely murdered.

**There was no power in the ram to stand before him]** Alexander’s victories over the Persians were as *easy* as they were *rapid* and *decisive*.

**He cast him down to the ground, and stamped upon him]** Totally destroyed the *family*, and overturned the whole *monarchy*.

**Verse 8. The he-goat waxed very strong]** He had subdued nearly the whole of the then known world.

**The great horn was broken]** Alexander died in the height of his conquests, when he was but about *thirty-three* years of age. His natural brother, Philip Aridæus, and his two sons, Alexander Ægus and Hercules, kept up the show and name of the Macedonian kingdom for a time; but they were all murdered within *fifteen* years; and thus *the great horn*, the Macedonian kingdom, *was broken*, Alexander’s family being now cut off.

**And for it came up four notable ones]** The regal family being all dead, the governors of provinces usurped the title of kings; and Antigonus, one of them, being slain at the battle of *Ipsus*, they were reduced to *four*, as we have already seen. 1. SELEUCUS, who had Syria and Babylon, from whom came the *Seleucidæ*, famous in history. 2. LYSIMACHUS, who had Asia Minor. 3. PTOLEMY, son of *Lagus*, who had Egypt, from whom sprang the *Lagidæ*. And, 4. CASSANDER, who had Greece and the neighbouring countries. These held dominion *towards the four winds of heaven*.

*Cassander* had the *western* parts, *Lysimachus* had the *northern* regions, *Ptolemy* possessed the *southern* countries, and *Seleucus* had the *eastern* provinces.

**Verse 9. Out of one of them came forth a little horn]** Some think that *Antiochus Epiphanes* is meant; but Bp. *Newton* contends that it is the *Roman* government that is intended; and although very *great* at its *zenith*, yet very *little* in its *rising*.

**Waxed—great toward the south]** The Romans made *Egypt* a province of their empire, and it continued such for some centuries.

**Toward the east]** They conquered *Syria*, and made it a province.

**Toward the pleasant land.]** *Judea*, so called ~~<19424>~~ **Psalm 106:24;** ~~<41819>~~ **Jeremiah 3:19;** ~~<71116>~~ **Daniel 11:16, 41.** It is well known that they took *Judea*, and made it a province; and afterwards burnt the city and the temple, and scattered the Jews over the face of the earth.

**Verse 10. The host of heaven]** The *Jewish hierarchy*. The *stars*, the *priests* and *Levites*. The *powers* or *host of heaven* are probably intended by our Lord, ~~<41829>~~ **Matthew 24:29**, to signify the whole *Jewish hierarchy*.

**Verse 11. Even to the prince of the host]** They seemed, in this case, to fight against God himself.

**The daily sacrifice was taken away]** By the destruction of the city and temple; and has never been restored from that day until now.

**Verse 12. And a host was given him]** That is, *power*; or perhaps *the host of heaven*—the *priesthood*—the whole sacrificial system, by reason of *transgression*. They had filled up the measure of their iniquities, in rejecting the Lord that bought them; and the *daily sacrifice*, being no longer of use, was given up with the rest to destruction.

**Cast down the truth]** Probably the whole *Jewish ritual* and religion.

**Practised, and prospered.]** Prosperity or success followed all their acts.

**Verse 13. One saint speaking, and another saint said]** One *angel* asked another how long the sanctuary was to be trodden down?

**Verse 14. Unto two thousand and three hundred days]** Though literally it be *two thousand three hundred evenings and mornings*. Yet I think the

*prophetic day* should be understood here, as in other parts of this prophet, and must signify so many *years*. If we date these years from the vision of the he-goat, (Alexander's invading Asia,) this was A.M. 3670, B.C. 334; and *two thousand three hundred* years from that time will reach to A.D. 1966, or *one hundred and forty-one* years from the present A.D. 1825. This will bring it near to the time mentioned <sup><2072></sup> **Daniel 7:25**, where see the note.

**Verse 15. As the appearance of a man.]** Supposed to be the *Messiah*.

**Verse 17. At the time of the end shall be the vision.]** Or, as *Houbigant*, "The vision shall have an end at the proper time."

**Verse 20. The ram which thou sawest]** See this explained under the vision itself, <sup><2073></sup> **Daniel 8:3**, &c.

**Verse 22. But not in his power.]** The *four kingdoms* which shall arise out of the Macedonian empire shall not be of Alexander's power or *family*, nor have his strength and dignity.

**Verse 23. When the transgressors are come to the full]** When the utmost degradation has taken place, by the *buying* and *selling* of the *high priesthood*; for *Onias* was ejected for a sum of money, to make room for wicked *Jason*; and *Jason* again was supplanted for a greater sum by a worse man, if possible, than himself, *Menelaus*; and the golden vessels of the temple were sold to pay for this sacrilegious purchase. Thus transgressions were come to the full, before the Romans had commission to destroy Jerusalem and its temple, &c.

**A king of fierce countenance]** The *Roman government*, as before; for *king* is often taken for *kingdom* or *empire*.

**Understanding dark sentences]** Very learned and skilful in all things relating to government and its intrigues. The *learning* of Rome is proverbial to the present time.

**Verse 24. But not by his own power]** The strength of the other kingdoms consisted in themselves; but the Roman empire, as a *horn* or *kingdom* of the *goat*, was *not mighty by its own power*—was not strong by virtue of the *goat*, but drew its nourishment and strength from Rome and Italy. There grew the trunk and body of the tree; though the branches extended over Greece, Asia, Syria, and Egypt.—Bp. *Newton*.

**Shall destroy wonderfully]** In the taking of Jerusalem by the Romans *ninety-seven thousand* Jews were made captives, and *eleven hundred thousand* were slain. So they destroyed this once mighty and holy people!

**Verse 25. He shall cause craft to prosper]** They subdued as many by their *diplomatic skill* and *political intrigues* as they did by the *sword*.

**He shall also stand up against the Prince of princes]** Against *Christ*; for it was by the *Roman* authority that he was condemned to death and crucified; and their persecutions had nearly destroyed the Christian religion; but the house was founded on a *rock*.

**But he shall be broken without hand.]** The tide was turned by the invisible hand of God; and thus heathen Rome was overcome, and converted to Christianity.

**Verse 26. The vision of the evening and the morning which was told is true]** That mentioned in <sup><27084></sup>**Daniel 8:14**.

**For it shall be for many days.]** Not less than *two thousand three hundred* years!

**Verse 27. Daniel fainted]** To foresee the desolations that were coming on the land, the city, the temple, and the people.

**Did the king's business]** Transacted the affairs of state that belonged to my department, after having been sick for certain days through the effects of this vision. He had a pious and feeling heart; and he was distressed for the desolations that were coming upon his people.

## DANIEL

## CHAPTER 9

*Daniel, understanding from the prophecies of Jeremiah that the seventy years' captivity was now terminating, pours out his soul in fervent prayer to God, and earnestly supplicates pardon and restoration for his captive people, 1-12. When thus supplicating God in behalf of Israel, the angel Gabriel is sent to inform him of the seventy prophetic weeks, or four hundred and ninety natural years, which should elapse from the date of the edict to rebuild Jerusalem and the temple to the death of the Messiah, 20-27; a prophecy most exactly fulfilled by the event, according to the computation of the best chronologers. Dean Prideaux states the commencement of these seventy prophetic weeks to have been in the month Nisan, in the year of the Julian period 4256, which corresponds with A.M. 3546, B.C. 458, according to the Usherian account. How awfully are the Jews blinded, who, in contradiction to so clear a prophecy, still expect the Messiah who was cut off, and, after suffering, is entered into his glory!*

## NOTES ON CHAP. 9

**Verse 1. In the first year of Darius]** This is the same Darius the Mede, spoken of before, who succeeded Belshazzar, king of the Chaldeans. See <sup><2063></sup>**Daniel 5:31.**

**Verse 2. I Daniel understood by books]** The prophecy referred to here is found <sup><2451></sup>**Jeremiah 25:12; 29:10.** The people must have been satisfied of the Divine inspiration of Jeremiah, or his prophecies would not have been so speedily collected nor so carefully preserved. It appears that there was a copy of them then in Daniel's hands.

**Verse 3. I set my face—to seek by prayer]** He found that the time of the promised deliverance could not be at any great distance; and as he saw nothing that indicated a speedy termination of their oppressive captivity, he was very much afflicted, and earnestly besought God to put a speedy end to it; and how earnestly he seeks, his own words show. He *prayed*, he *supplicated*, he *fasted*, he put *sackcloth* upon his body, and he put *ashes* upon his head. He uses that kind of prayer prescribed by Solomon in his prayer at the dedication of the temple. See <sup><1087></sup>**1 Kings 8:47, 48.**

**Verse 4. Keeping the covenant]** Fidelity and truth are characteristics of God. He had never yet broken his engagements to his followers, and was ever showing *mercy* to men.

**Verse 7. All Israel, that are near, and that are far off]** He prays both for *Judah* and *Israel*. The latter were more dispersed, and had been much longer in captivity.

**Verse 9. Mercies and forgivenesses]** From God's *goodness* flow God's *mercies*; from his *mercies*, *forgivenesses*.

**Verse 11. Therefore the curse is poured upon us]** It is probable that he alludes here to the punishment of certain criminals by pouring *melted metal* upon them; therefore he uses the word **Ētt** *tittach*, *it is poured out*, like melted metal, for this is the proper meaning of the root **Ētn** *nathach*.

**Verse 14. The Lord watched upon the evil]** In consequence of our manifold rebellions he hath now watched for an opportunity to bring these calamities upon us.

**Verse 17. And cause thy face to shine]** Give us proof that thou art reconciled to us.

**Verse 19. Thy city and thy people are called by thy name.]** The *holy city*, the *city of the great King*. I think it scarcely possible for any serious man to read these impressive and pleading words without feeling a measure of the prophet's earnestness.

**Verse 21. The man Gabriel]** Or the angel Gabriel, who had appeared to me as a *man*. **vya** *ish* is the same here as *person*—the person *Gabriel*.

**Being caused to fly swiftly]** God hears with delight such earnest, humble, urgent prayers; and sends the *speediest* answer. Gabriel himself was ordered on this occasion to make *more than usual speed*.

**Verse 24. Seventy weeks are determined]** This is a most important prophecy, and has given rise to a variety of opinions relative to the proper mode of explanation; but the chief difficulty, if not the only one, is to find out the time from which these *seventy weeks* should be *dated*. What is here said by the angel is not a direct answer to Daniel's prayer. He prays to know when the *seventy weeks of the captivity* are to *end*. Gabriel shows him that there are *seventy weeks determined* relative to a *redemption* from

another sort of captivity, which shall commence with the *going forth of the edict to restore and rebuild Jerusalem*, and shall terminate with the *death of Messiah the Prince*, and the total *abolition of the Jewish sacrifices*. In the four following verses he enters into the particulars of this most important *determination*, and leaves them with Daniel for his comfort, who has left them to the Church of God for the *confirmation* of its faith, and a *testimony* to the truth of Divine revelation. They contain the fullest confirmation of Christianity, and a complete refutation of the Jewish cavils and blasphemies on this subject.

Of all the writers I have consulted on this most noble prophecy, Dean *Prideaux* appears to me the most clear and satisfactory. I shall therefore follow his method in my explanation, and often borrow his words.

*Seventy weeks are determined*—The Jews had *Sabbatic years*, <sup><R238></sup>**Leviticus 25:8**, by which their years were divided into weeks of years, as in this important prophecy, each week containing *seven* years. The *seventy weeks* therefore here spoken of amount to *four hundred and ninety* years.

In <sup><7024></sup>**Daniel 9:24** there are *six events* mentioned which should be the consequences of the incarnation of our Lord:—

I. *To finish* (al kl lechalle, *to restrain*,) *the transgression*, which was effected by the preaching of the Gospel, and pouring out of the Holy Ghost among men.

II. *To make an end of sins*; rather twacj μthl w ulehathem chataoth, “*to make an end of sin-offerings*;” which our Lord did when he offered his spotless soul and body on the cross *once* for all.

III. *To make reconciliation* (rpkl w ulechapper, “*to make atonement or expiation*”) *for iniquity*; which he did by the once offering up of himself.

IV. *To bring in everlasting righteousness*, μyml [ qdx tsedek olamim, that is, “*the righteousness, or righteous ONE, of ages*;” that person who had been the object of the faith of mankind, and the subject of the predictions of the prophets through all the ages of the world.

V. *To seal up* (μtj l w velachtom, “*to finish or complete*”) *the vision and prophecy*; that is, to put an end to the necessity of any farther revelations,

by completing the canon of Scripture, and fulfilling the prophecies which related to his person, sacrifice, and the glory that should follow.

VI. *And to anoint the Most Holy, םַיַּוְדָּק װָדָּק kodesh kodashim, “the Holy of holies.” ךַּ םַיַּמַּחַח mashach, to anoint, (from which comes ךַּ םַיַּמַּחַח mashiach, the Messiah, the anointed one,) signifies in general, to consecrate or appoint to some special office. Here it means the consecration or appointment of our blessed Lord, the Holy One of Israel, to be the Prophet, Priest, and King of mankind.*

**Verse 25. From the going forth of the commandment to restore and to build Jerusalem]** The foregoing events being all accomplished by Jesus Christ, they of course determine the prophecy to him. And if we reckon back *four hundred and ninety* years, we shall find the time of the going forth of this command.

Most learned men agree that the death of Christ happened at the passover in the month *Nisan*, in the *four thousand seven hundred and forty-sixth* year of the Julian period. *Four hundred and ninety* years, reckoned back from the above year, leads us directly to the month *Nisan* in the *four thousand two hundred and fifty-sixth* year of the same period; the very month and year in which *Ezra* had his commission from *Artaxerxes Longimanus*, king of Persia, (see <sup><1570></sup>**Ezra 7:9**,) to restore and rebuild Jerusalem. See the commission in *Ezra*, <sup><1571></sup>**Ezra 7:11-26**, and *Prideaux’s Connexions*, vol. ii. p. 380.

The above *seventy* weeks, or *four hundred and ninety* years, are divided, in <sup><2025></sup>**Daniel 9:25**, into *three distinct periods*, to each of which particular events are assigned. The three periods are,—

- I. *Seven* weeks, that is, *forty-nine* years.
- II. *Sixty-two* weeks, that is, *four hundred and thirty-four* years.
- III. *One* week, that is, *seven* years.

To the *first* period of *seven weeks* the restoration and repairing of Jerusalem are referred; and so long were *Ezra* and *Nehemiah* employed in restoring the sacred constitutions and civil establishments of the Jews, for this work lasted *forty-nine* years after the commission was given by *Artaxerxes*.

From the above *seven* weeks the *second* period of *sixty-two* weeks, or *four hundred and thirty-four* years more, commences, at the end of which the

prophecy says, *Messiah the Prince should come*, that is, *seven weeks*, or *forty-nine years*, should be allowed for the restoration of the Jewish state; from which time till the public entrance of the Messiah on the work of the ministry should be *sixty-two weeks*, or *four hundred and thirty-four years*, in all *four hundred and eighty-three years*.

From the coming of our Lord, the *third period* is to be dated, viz., “He shall confirm the covenant with many for one week,” that is *seven years*, ~~2027~~ **Daniel 9:27**.

This confirmation of the covenant must take in the ministry of *John the Baptist* with that of our Lord, comprehending the term of *seven years*, during the whole of which he might be well said to confirm or ratify the new covenant with mankind. Our Lord says, “The law was until John;” but from his first public preaching the *kingdom of God*, or Gospel dispensation, commenced.

These *seven years*, added to the *four hundred and eighty-three*, complete the *four hundred and ninety years*, or *seventy prophetic weeks*; so that the whole of this prophecy, from the times and corresponding events, has been fulfilled to the very letter.

Some imagine that the *half* of the last *seven years* is to be referred to the total destruction of the Jews by *Titus*, when the daily sacrifice for ever ceased to be offered; and that the intermediate space of *thirty-seven years*, from our Lord’s death till the destruction of the city, is passed over as being of no account in relation to the prophecy, and that it was on this account that the last seven years are *divided*. But Dean *Prideaux* thinks that the whole refers to our Lord’s preaching connected with that of the Baptist. yxj w *vachatsi*, says he, signifies in the *half part* of the week; that is, in the latter three years and a half in which he exercised himself in the public ministry, he caused, by the sacrifice of himself, all other sacrifices and oblations to cease, which were instituted to signify his.

In the latter parts of ~~2026~~ **Daniel 9:26, 27** we find the THIRD PART of this great prophecy, which refers to what should be done *after* the completion of these *seventy weeks*.

**Verse 26.** And the people of the prince that shall come shall destroy the city and the sanctuary] By the “prince” *Titus*, the son of *Vespasian*, is plainly intended; and “the people of that prince” are no other than the

*Romans*, who, according to the prophecy, *destroyed the sanctuary*, **vdqh hakkodesh**, the *holy place* or temple, and, as a *flood*, swept away all, till the total destruction of that obstinate people finished the war.

**Verse 27. And for the overspreading of abominations he shall make it desolate]** This clause is remarkably obscure. **μmvm μyxwqv ānk** *kenaph shikkutsim meshomem*, “And upon the wing of abominations causing amazement.” This is a literal translation of the place; but still there is no determinate sense. A *Hebrew MS.*, written in the *thirteenth* century, has preserved a very remarkable reading here, which frees the place from all embarrassment. Instead of the above reading, this valuable MS. has **xwqyv hyhy I kyhbw** *ubeheychal yihyey shikkuts*; that is, “And in the temple (of the Lord) there shall be abomination.” This makes the passage plain, and is strictly conformable to the facts themselves, for the temple was profaned; and it agrees with the prediction of our Lord, who said that *the abomination that maketh desolate should stand in the holy place*, <sup><Q15></sup>**Matthew 24:15**, and quotes the words as spoken **δια Δανιηλ του προφητου**, by *Daniel the prophet*. That the above reading gives the true sense, there can be little doubt, because it is countenanced by the most eminent ancient *versions*.

The *Vulgate* reads, *Et erit in templo abominatio*, “And in the temple there shall be abomination.”

The *Septuagint*, **Και επι το ιερον βδελυγμα των ερημωσεων**, “And upon the temple there shall be the abomination of desolation.”

The *Arabic*, “And upon the sanctuary there shall be the abomination of ruin.”

The above reading is celebrated by *J. D. Michaelis*, *Epist. Deuteronomy Ebdom. Dan.*, p. 120: *Vix insignius exemplum reperiri posse autumem, ostensuro in codicibus Hebræis latere lectiones dignissimas quæ eruantur, &c.* “A more illustrious example can, I think, hardly be found, to show that various readings lie hid in Hebrew MSS., which are most worthy of being exhibited.” *Vid. Bib. Hebr. KENNICOTT, Dis. Gen.*

I have only to add that this mode of reckoning years and periods by *weeks* is not solely Jewish. *Macrobius*, in his book on *Scipio’s dream*, has these remarkable words: *Sed a sexta usque ad septimam septimanam fit quidem diminutio, sed occulta, et quæ detrimentum suum aperta defectione non*

prodat: ideo nonnullarum rerumpublicarum hic mos est, ut post *sextam* ad militiam nemo cogatur; Somn. Scip., lib. i. c. vi., *in fine*. “From the *sixth* to the *seventh* week, there is a diminution of strength; but it is hidden, and does not manifest itself by any outward defect. Hence it was the custom in some republics not to oblige a man to go to the wars after the *sixth week*, i.e., after *forty-two* years of age.”

Having now gone through the whole of this important prophecy, and given that interpretation which the original seemed best to warrant, I shall next proceed to notice the principal various readings found in the Collections of *Kennicott* and *Deuteronomy Rossi*, with those from my own MSS., which the reader may collate with the words of the common printed text.

Verse 24. Ęcdq ry[ I [w Ęm[ I [ Ętj n μy[bc μy[bc  
twacj μtj I w [cph al kl  
μyml [ qdx aybhl w ^w[ rpkl w  
μycdq cdq j cml w aybnw ^wzj μtj I xbw

Verse 25. I kvtw [dtw  
μl cwry twnbI w bychl rbd axm ^m  
h[bc μy[bc dygn j ycm d[  
bwct μyncw μycc μy[bcw  
μyt[h qwxbw xwrj w bwj r htnbnw

Verse 26. μyncw μycc μy[bch yrj aw  
wl ^yaw j ycm trky  
abh dygn μ[ tyj cy cdqhw ry[hw  
āccb wxqw  
twmmc txrj n hmj I m xq d[w

Verse 27. dj a [wbc μybrI tyrb rybghw  
hj nmw j bz tybcy [wbch yxj w  
μmcm μyxwqc ānk I [w  
μmwc I [ Ętt hxrj nw hl k d[w

Of the whole passage *Houbigant* gives the following translation:—

**Verse 24.** Seventy weeks are determined upon thy people, and the city of thy sanctuary: That sin may be restrained, and transgressions have an end;

That iniquity may be expiated, and an everlasting righteousness brought in;  
That visions and prophecies may be sealed up, and the Holy of holies  
anointed.

**Verse 25.** Know therefore and understand:— From the edict which shall be promulgated, to return and rebuild Jerusalem, there shall be seven weeks. Then it shall be fully rebuilt, with anxiety, in difficult times. Thence, to the Prince Messiah, there shall be sixty-two weeks.

**Verse 26.** And after sixty-two weeks the Messiah shall be slain, and have no justice. Afterwards he shall waste the city and the sanctuary, by the prince that is to come. And his end shall be in straits; and to the end of the war desolation is appointed.

**Verse 27.** And for one week he shall confirm a covenant with many; And in the middle of the week he shall abrogate sacrifice and offering; And in the temple there shall be the abomination of desolation, Until the ruin which is decreed rush on after the desolation. In this translation there are some peculiarities.

Instead of “the street shall be built again, and the wall,” <sup><7025></sup>**Daniel 9:25**, he translates **xwrj w bwj r** (with the prefix **b** *beth* instead of **w** *vau* in the latter word,) “it shall be fully (the city and all its walls) rebuilt with anxiety.”

Instead of **wl ^yaw** “but not for himself,” he translates, “Nor shall justice be done him;” supposing that **^yd** “justice” was originally in the verse.

Instead of “the people of the prince,” <sup><7026></sup>**Daniel 9:26**, he translates “by the prince,” using **μ[ im** as a preposition, instead of **μ[ am**, “the people.”

Instead of “and for the overspreading,” he translates **ānk l [w** “in the temple;” following the Septuagint, **καὶ ἐπὶ τὸ ἱερόν**. This rendering is at least as good as ours: but see the *marginal* readings here, and the preceding notes.

*Houbigant* contends also that the arrangement of the several members in these passages is confused. He proposes one alteration, which is important, viz., From the promulgation of the decree to rebuild Jerusalem shall be seven weeks; and unto Messiah the prince, sixty-two weeks. All these alterations he vindicates in his notes at the end of this chapter. In the text I

have inserted Houbigant's dots, or marks of distinction between the different members of the verses.

## VARIOUS READINGS

**Verse 24.**  $\mu y[bc \mu ywbc$  *weeks* written *full*, so to prevent mistakes, in *thirteen* of Kennicott's, *four* of Deuteronomy Rossi's, and *one* ancient of my own.

$\mu y[bc$  *Seventy-one* of Kennicott's, and *one* of Deuteronomy Rossi's, have  $\mu y[wbc$  "weeks, weeks, weeks;" that is, "many weeks:" but this is a mere mistake.

$al kl$  "to restrain."  $j l kl$  "to consume," is the reading of *twenty-nine* of Kennicott's, *thirteen* of Deuteronomy Rossi's, and *one* ancient of my own.

$\mu tj l w$  "and to seal up." *Forty-three* of Kennicott's, *twelve* of Deuteronomy Rossi's, and *one* of my own, have  $\mu tj l w$  "to make an end." One reads  $\mu wtj l w$ , more *full*.

$twacj$  "sins."  $tacj$  "sin," in the singular, is the reading of *twenty-six* of Deuteronomy Rossi's; and so, in the second instance where this word occurs, *two* of my MSS.

$\mu yml [$  "everlasting." *Two* of my oldest MSS. read  $\mu yml c$ , and so in the next instance.

$aybnw$  "and the prophet." The conjunction is omitted by *two* of Kennicott's.

$l kvtw$  "and understand." *One* of my MSS. has  $l ykvtw$ .

**Verse 25.**  $axwm \hat{m}$  "from the publication." One MS. of Deuteronomy Rossi's omits the  $\hat{m}$  "from," and instead of either, *one* of my oldest MSS. has  $axwml$  "to the publication."

$hycm$  "Messiah." *Nine* MSS. read the word with the point *sheva*, which makes it read, in regimine, "the anointed of the prince." But this is evidently the effect of carelessness, or rather design.

$h[bc$  "seven." *Two* MSS. add the conjunction  $w vau$ , "and."

**twnbl w** “and to build.” One of mine omits the conjunction.

**h[ bc μy[ bc** “seven weeks.” *One of Kennicott’s* has **hbc μy[ bc** “seventy years.”

**μy[ bcw** “and weeks.” *One of Kennicott’s* has **[ wbcw** and a week.”

**μycc** “sixty.” A few add the conjunction **w vau**, “and sixty;” and another has **hcc** “six;” and another **μy[ bc** “seventy.” Wherever this word signifies *weeks*, *two* of my oldest MSS. write it *full* **μy[ wbc**. In *one* of my MSS. **μycc μy[ wbc h** are omitted in the text, but added by a later hand in the margin.

**xwrj w** “and the ditch.” One MS. has **ry[ h** “the city.” And for **bj r** “street,” one of mine has **bwj r** of the same meaning, but more *full*.

**qwxbw** “and in straits,” or *anxiety*. One MS. without *and*, as the *Vulgate* and *Septuagint*.

**Verse 26.** **cdqhw** “and the holy place or sanctuary.” But *two* of my most ancient MSS., and *four* of *Kennicott’s*, leave out the **w vau**, and read **cdqh ry[ hw** “and the holy city,” or “city of holiness,” instead of “the city and sanctuary.” In one MS. **w** is omitted in **ry[ hw**.

**wxqw** “and its end.” *One* MS. omits the conjunction **w and**; one omits the following **xq** “the end;” reading thus: “and unto the war.” But a more singular reading is that of one of my own MSS. written about A.D. 1136, which has **wxyqw** “and its summer.”

**μycc** “sixty.” But one of *Kennicott’s* MSS. has **μy[ bc μycc** “sixty weeks;” and another adds the conjunction, **AND sixty**.

**tj cy** shall destroy.” But one of *Deuteronomy Rossi’s* has **tj cy** “shall be destroyed.”

**μ[** “the people.” **μ[ im**, “with,” is the reading of one of *Kennicott’s*, with the *Septuagint*, *Theodotion*, *Syriac*, *Hexapla*, *Vulgate*, and *Arabic*.

**āccb** “with a flood.” *One* MS. has **ācch** “the flood.”

ānk I [w “and upon the wing.” Nearly *twenty* MSS. have d[w “and unto,” &c.

**Verse 27.** xq d[w “and unto the end.” -de “to the end;” and one has I [w “and upon.”

xq “the end.” One has t[ “the time; “ and another both, xq t[ “the time of the end.”

μyxwqc ānk I [w “and upon the wing (or battlement) abomination.”

Instead of this, one of the Parisian MSS. numbered *three hundred and thirteen* in *Kennicott’s*, has xwqyc hyhy I kyhbw “and in the temple there shall be abomination.” See the preceding notes. This is a similar reading to *Theodotion*, the *Vulgate*, *Septuagint*, *Syriac*, *Hexapla*, and the *Arabic*; and is countenanced by our Lord, <sup>ADMS</sup>**Matthew 24:15**. After all that has been said on this reading, (which may be genuine, but is less liable to suspicion, as the MS. appears to be the work of some *Christian*; it is written from the *left to the right hand*, and is accompanied by the *Vulgate Latin*.) if this be an attempt to accommodate the *Hebrew* to the *Vulgate*, it should be stated that they who have examined this MS. closely, have asserted that there is no evidence that the writer has endeavoured to conform the Hebrew to the Latin text, unless this be accounted such. The ancient versions give this reading great credit.

μyxwqc “abominations.” One of mine has less fully μyxqc.

μmcm “desolation.” One of mine has more fully μmycm.

d[w “and unto,” is wanting in one of mine; I [w “and upon” is the reading in *one* other.

μmwC I [ “until the desolation.” μmwC “the desolation.” *One* of mine has μmC without the w *vau*. I [ is wanting; but is added in the margin, by a later hand, in another of these ancient MSS.

I have thus set down almost all the variations mentioned by *Kennicott* and *Deuteronomy Rossi*, and those furnished by *three* ancient MSS. of my own, that the learned reader may avail himself of every help to examine thoroughly this important prophecy. Upwards of *thirty* various readings in the compass of *four* verses, and several of them of great moment.

## DANIEL

## CHAPTER 10

*This and the two following chapters give an account of Daniel's last vision, wherein the succession of the Persian and Grecian monarchies is described, together with the wars that should take place between Syria and Egypt under the latter monarchy. The last part of the vision (from <sup><271136></sup>Daniel 11:36) seems to relate chiefly to the persecutions of the Church in the times of Antichrist, till it be purified from all its pollutions; after which will follow that glorious kingdom of the saints spoken of in the seventh and eighth chapters. This chapter begins with an account of Daniel's fasting and humiliation, 1-3. Then we have a description of the Divine person who appeared to the prophet, not unlike him who appeared to the apostle in the isle of Patmos, 4-21. See <sup><6010></sup>Revelation 1:10-16.*

## NOTES ON CHAP. 10

**Verse 1. In the third year of Cyrus]** Which answers to the *first* year of Darius the Mede.

**The time appointed was long]** I wdg abxw *vetsaba gadol*, but the *warfare long*; there will be many contentions and wars before these things can be accomplished.

**Verse 2. I—was mourning three full weeks.]** The weeks are most probably dated from the time of the termination of the last vision. *Calmet* proves this by several reasons.

**Verse 3. I ate no pleasant bread]** This fast was rather a general *abstinence*; living all the while on *coarse* and *unsavoury food*; drinking nothing but *water*; not using the *bath*, and most probably wearing *haircloth* next the skin, during the whole of the time.

**Verse 4. By the side of—Hiddekel]** The same as the *Tigris*, the great river of Assyria; as the *Euphrates* of Syria, and the *Nile* of Egypt.

**Verse 5. Clothed in linen]** The description is intended to point out the *splendour* of the garments.

**Gold of Uphaz]** The same as *Ophir*.

**Verse 6. His body also was like the beryl]** The description of this person is very similar to that of our Lord in <sup><6013></sup>**Revelation 1:13-15.**

**Verse 7. The men that were with me saw not the vision]** An exactly parallel case with what occurred at the conversion of Saul of Tarsus, <sup><4007></sup>**Acts 9:7.** There was a Divine influence which they all felt, but only Daniel saw the corporeal appearance.

**Verse 9. Was I in a deep sleep]** I fell into a swoon.

**Verse 10. A hand touched me]** Nothing was *apparent* or *palpable* but a *hand*. A hand had written Belshazzar's fate upon the wall; and the hand is frequently mentioned when the *power* or *majesty* of *God* is intended. Perhaps by *hand* God himself may be meant. It is remarkable that in a very ancient MS. of the Septuagint, more than a *thousand* years old, now in the imperial library of Vienna, adorned with paintings which have been engraved for the catalogue of Lambechius, and transferred to that of Nesselius, all the appearances of God are represented by a *hand in the clouds*.

**Verse 12. I am come for thy words]** On account of thy prayers I am sent to comfort and instruct thee.

**Verse 13. But the prince of the kingdom of Persia withstood me]** I think it would go far to make a *legend* or a precarious *tale* of this important place to endeavour to maintain that either a *good* or *evil* ANGEL is intended here. *Cyrus* alone was the *prince of Persia*, and God had destined him to be the deliverer of his people; but there were some matters, of which we are not informed, that caused him to hesitate for some time. Fearing, probably, the greatness of the work, and not being fully satisfied of his ability to execute it, he therefore for a time *resisted the secret inspirations* which God had sent him. The opposition might be in reference to the building of the temple.

**But lo, Michael]** Gabriel, who speaks, did not leave *Cyrus* till Michael came to take his place. Michael, *he who is like God*, sometimes appears to signify the *Messiah*, at other times the *highest* or *chief archangel*. Indeed there is no archangel mentioned in the whole Scripture but this *one*. See <sup><6010></sup>**Jude 1:9;** <sup><6107></sup>**Revelation 12:7.**

**Verse 14. For yet the vision is for many days.]** There are many things which remain yet to be revealed, and the time of their accomplishment is very distant.

**Verse 15. I set my face toward the ground]** He was standing upright, <sup><27101></sup>**Daniel 10:11**, and he now bent his body in reverence, and looked down upon the ground.

**And became dumb.]** Found himself unable to speak.

**Verse 16. Like the similitude of the sons of men.]** I think Gabriel is here meant, who appeared to Daniel in a *human form*; and so in <sup><271018></sup>**Daniel 10:18**, and see also <sup><270921></sup>**Daniel 9:21**.

**Touched my lips]** Before this he was unable to speak.

**By the vision]** The vision that I have already had, and of which I have not a proper knowledge has greatly afflicted me, because I see it intimates grievous calamities to my people. See <sup><270926></sup>**Daniel 9:26**.

**Verse 17. Neither is there breath]** He could not breathe freely; he was almost suffocated with sorrow.

**Verse 19. O man, greatly beloved]** *twdmj vya ish chamudoth*, man of delights; the most amiable of men.

**Let my lord speak]** I am now so strengthened and encouraged, that I shall be able to bear any revelation that thou mayest make.

**Verse 20. Knowest thou wherefore I come]** So high art thou in the favour of God, that he hath sent me unto thee to give thee farther satisfaction; though I was elsewhere employed upon a most important mission, and I must speedily return to accomplish it, *viz.:*—

**To fight with the king of Persia]** To remove all the scruples of Cyrus, and to excite him to do all that God designs him to do for the restoration of my people, and the rebuilding of the city and temple of Jerusalem. Nothing less than a supernatural agency in the mind of Cyrus can account for his decree in favour of the Jews. He had no natural, no political inclination to it; and his reluctance to obey the heavenly motions is here represented as a *fight between him and the angel*.

**The prince of Grecia shall come.]** I believe this refers to Alexander the Great, who was to destroy the *Persian* empire. See the *second* and *third* verses of the following chapter. See Clarke “<sup><27102></sup>**Daniel 11:2**”; “<sup><27103></sup>**Daniel 11:3**”.

**Verse 21. Noted in the scripture of truth]** Perhaps this refers to what he had already *written* down. See the preceding visions, which Daniel did not fully understand, though a general impression from them had filled his heart with sorrow.

**Michael your prince.]** The archangel mentioned before, <sup><27103></sup>**Daniel 10:13**, and who has been always supposed to be appointed by God as the guardian of the Jewish nation. It appears that God chose to make use of the ministry of angels in this work; that angels, as they could be only in *one place* at *one time*, could not produce influence where *they were* not; and that, to carry on the operation on the mind of the Persian king, it was necessary that either *Gabriel* or *Michael* should be present with him, and when one went on another commission another took his place; see <sup><27103></sup>**Daniel 10:13**. But we know so little of the invisible world that we cannot safely *affirm* any thing *positively*.

## DANIEL

## CHAPTER 11

*This chapter gives a more particular explanation of those events which were predicted in the eighth chapter. The prophet had foretold the partition of Alexander's kingdom into four parts. Two of these, in which were included Egypt and Syria, the one to the north, the other to the south, in respect of Judea, appear to take up the chief attention of the prophet, as his people were particularly concerned in their fate; these being the countries in which by far the greatest number of the Jews were, and still are, dispersed. Of these countries he treats (according to the views of the most enlightened expositors) down to the conquest of Macedon, A.M. 3836, B.C. 168, when he begins to speak of the Romans, 1-30; and then of the Church under that power, 31-35. This leads him to speak of Antichrist, who was to spring up in that quarter, 36-39; and of those powers which at the TIME of the end, or the latter days of the Roman monarchy, (as this term is generally understood,) were to push at it, and overthrow many countries, 40-43. By the king of the SOUTH, in the fortieth verse, the dominion of the Saracens, or Arabs, is supposed to be intended, which was an exceeding great plague to the Roman empire in the east, and also to several papistical countries, for the space of one hundred and fifty years, i.e. from A.D. 612, when Mohammed and his followers first began their depredations, to A.D. 762, when Bagdad was built, and made the capital of the caliphs of the house of Abbas, from which epoch the Saracens became a more settled people. By the king of the NORTH in the same verse the prophet is supposed by some to design that great scourge of eastern Christendom, the Ottoman or Othman empire, by which, after about a hundred and fifty years of almost uninterrupted hostilities, the Roman empire in the east was completely overturned, A.D. 1453. The chapter concludes with a prediction of the final overthrow of this northern power, and of the manner in which this great event shall be accomplished, 44, 45. But it should be observed that, notwithstanding the very learned observations of Bishop Newton and others upon this chapter, their scheme of interpretation presents very great and insurmountable difficulties; among which the very lengthy detail of events in the Syrian and Egyptian histories, comprising a period of less than two hundred years, and the rather uncouth transition to the incomparably greater transactions in Antichristian times, and of much longer duration, which are passed over with unaccountable brevity, are not the least. On all these subjects, however, the reader must judge for himself. See the notes.*

## NOTES ON CHAP. 11

**Verse 1.** In the first year of Darius the Mede] This is a continuation of the preceding discourse. Bp. Newton, who is ever judicious and instructing,

remarks: It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former; and thus revelation “is a shining light, that shineth more and more unto the perfect day.” The four great empires shown to Nebuchadnezzar, under the symbol of a *great image*, were again more particularly represented to Daniel under the forms of *four great wild beasts*. In like manner, the memorable events that were revealed to Daniel in the vision of the *ram* and *he-goat*, are here more clearly revealed in this last vision by an angel; so that this latter prophecy may not improperly be said to be a comment on the former. It comprehends many signal events. The types, figures, and symbols of the things are not exhibited in this, as in most other visions, and then expounded by the angel; but the angel *relates* the whole: and, not by way of *vision*, but by *narration*, informs Daniel of that which is *noted in the Scripture of truth*, <sup>271(21)</sup> **Daniel 10:21.**

**Verse 2. There shall stand up yet three kings]** Gabriel had already spoken of *Cyrus*, who was now reigning; and after him *three* others should arise. These were, 1. *Cambyses*, the son of *Cyrus*. 2. *Smerdis*, the Magian, who was an impostor, who pretended to be another son of *Cyrus*. And, 3. *Darius*, the son of *Hystaspes*, who married *Mandane*, the daughter of *Cyrus*.

*Cambyses* reigned *seven* years and *five* months; *Smerdis* reigned only *seven* months; and *Darius Hystaspes* reigned *thirty-six* years.

**The fourth shall be far richer than they all]** This was *Xerxes*, the son of *Darius*, of whom *Justin* says. “He had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted.”

**He shall stir up all against the realm of Grecia.]** His military strength was such, that *Herodotus*, who lived in that time, informs us that his army amounted to *five* millions, *two hundred and eighty-three* thousand, *two hundred and twenty* men. Besides these, the Carthaginians furnished him with an army of *three hundred thousand* men, and a fleet of *two hundred* ships. He led an army against the Greeks of *eight hundred thousand* men, and *twelve hundred and seven* ships, with *three banks of rowers* each. As he marched along, he obliged all the people of the countries through which he passed to join him.

**Verse 3. A mighty king shall stand up]** This was *Alexander the Great*. It is not said that this mighty king shall stand up against *Xerxes*, for he was not born till *one hundred* years after that monarch; but simply that he should *stand up*, i.e., that he should reign in Greece.

**Verse 4. His kingdom shall be broken]** Shall, after his death, be *divided* among his *four* chief generals, as we have seen before. See ~~2782~~ **Daniel 8:22**.

**And not to his posterity]** The *family of Alexander* had a most tragical end: 1. His wife *Statira* was murdered soon after his death by his other wife *Roxana*. 2. His brother *Aridaeus*, who succeeded him, was killed, together with his wife *Euridice*, by command of *Olympias*, Alexander's mother, after he had been king about six years and some months. 3. *Olympias* herself was killed by the soldiers in revenge. 4. *Alexander Aegus*, his son, together with *his* mother *Roxana*, was slain by order of Cassander. 5. Two years after, his other son *Hercules*, with his mother *Barsine*, was privately murdered by Polysperchon; so that in fifteen years after his death not one of his family or posterity remained alive!

“Blood calls for blood.” He (Alexander) was the great butcher of men. He was either poisoned, or killed himself by immoderate drinking, when he was only *thirty-two* years and *eight* months old: and a retributive Providence destroyed all his posterity, so that neither *root* nor *branch* of them was left on the face of the earth. Thus ended Alexander, the great butcher; and thus ended his family and posterity.

**Verse 5. The king of the south]** This was *Ptolemy Lagus*, one of his generals, who had the government of Egypt, Libya, &c., which are on the south of Judea. He was strong, for he had added Cyprus, Phœnicia, Caria, &c., to his kingdom of Egypt.

**And one of his princes—shall be strong above him]** This was *Seleucus Nicator*, who possessed Syria, Babylon, Media, and the neighbouring countries. This was *the king of the north*, for his dominions lay *north* of Judea.

**Verse 6. In the end of years]** Several historical circumstances are here passed by.

**The king's daughter of the south]** *Berenice*, daughter of Ptolemy Philadelphus, king of Egypt, was married to *Antiochus Theos*, king of

Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife *Laodice* and her children, which he did; and *Berenice* having brought an immense fortune to her husband, all things appeared to go on well for a time.

**But she shall not retain the power of the arm]** [ r z zaro, her posterity, shall not reign in that kingdom.

**But she shall be given up]** Antiochus recalled his former wife *Laodice* and her children, and she, fearing that he might recall *Berenice*, caused him to be poisoned and her to be murdered, and set her son *Callinicus* upon the throne.

**And they that brought her]** Her Egyptian women, striving to defend their mistress, were many of them killed.

**And he that begat her]** Or, as the margin, “he whom she brought forth;” the son being murdered, as well as the mother, by order of *Laodice*.

**And he that strengthened her]** Probably her *father* *Ptolemy*, who was excessively fond of her, and who had died a few years before.

**Verse 7. But out of a branch of her roots]** A branch from the same root from which she sprang. This was *Ptolemy Euergetes*, her brother, who, to avenge his sister’s death, marched with a great army against *Seleucus Callinicus*, took some of his best places, indeed all Asia, from Mount *Taurus* to *India*, and returned to *Egypt* with an immense booty, *forty thousand* talents of silver, precious vessels, and images of their gods *two thousand five hundred*, without *Callinicus* daring to offer him battle. I can but touch on these historic facts, for fear of extending these notes to an immoderate length.

**Verse 8. He shall continue more years]** *Seleucus Callinicus* died (an exile) by a fall from his horse; and *Ptolemy Euergetes* survived him four or five years.—Bp. *Newton*.

**Verse 9. So the king of the south]** *Ptolemy Euergetes*—

**Shall come into his kingdom]** That of *Seleucus Callinicus*.

**And shall return]** Having heard that a sedition had taken place in Egypt, Ptolemy Euergetes was obliged to return speedily in order to repress it; else he had wholly destroyed the kingdom of Callinicus.

**Verse 10. But his sons shall be stirred up]** That is, the sons of Callinicus, who were *Seleucus Ceraunus* and *Antiochus*, afterwards called *the Great*.

**Shall assemble a multitude]** Seleucus Ceraunus did assemble a multitude of forces in order to recover his father's dominions; but, not having money to pay them, they became mutinous, and he was poisoned by two of his own generals. His brother Antiochus was then proclaimed king; so that *one only* of the sons did *certainly come, and overflow, and pass through*; he retook Seleucia, and regained Syria. He *then returned*, and overcame Nicolaus the Egyptian general; and seemed disposed to invade Egypt, as he came even to *his fortress*, to the frontiers of Egypt.

**Verse 11. The king of the south]** Ptolemy Philopater, who succeeded his father *Euergetes*.

**Shall come forth and fight with him]** He did come forth to Raphia, where he was met by Antiochus, when a terrible battle was fought between these two kings.

**And he (Antiochus, the king of the north) shall set forth a great multitude]** Amounting to *sixty-two thousand* foot, *six thousand* horse, and *one hundred and two* elephants; but yet the multitude was *given into his hand*, the hand of the *king of the south*; for Ptolemy gained a complete victory. Raphia, and other neighbouring towns, declared for the victor; and Antiochus was obliged to retreat with his scattered army to Antioch, from which he sent to solicit a peace. See **3Macc 1:1-6**, and *Polybius*, lib. v.

**Verse 12. His heart shall be lifted up]** Had Ptolemy improved his victory, he might have dispossessed Antiochus of his whole empire; but giving way to *pride*, and a criminally *sensual life*, he made peace on dishonourable terms; and though he had gained a great victory, yet his kingdom *was not strengthened by it*, for his subjects were displeased, and rebelled against him, or at least became considerably disaffected.

**Verse 13. The king of the north shall return—after certain years]** In about *fourteen* years Antiochus did return, Philopater being dead, and his son Ptolemy Epiphanes being then a minor. He brought a much larger army and more riches; these he had collected in a late eastern expedition.

**Verse 14. Many stand up against the king of the south]** Antiochus, and Philip king of Macedon, united together to overrun Egypt.

**Also the robbers of thy people]** The *Jews*, who revolted from their religion, and joined Ptolemy, under *Scopas*,—

**Shall exalt themselves to establish the vision]** That is, to build a temple like that of Jerusalem, in Egypt, hoping thereby to fulfil a prediction of Isaiah, <sup>23018</sup>**Isaiah 30:18-25**, which seemed to intimate that the Jews and the Egyptians should be one people. They now revolted from Ptolemy, and joined Antiochus; and this was the means of contributing greatly to the accomplishment of prophecies that foretold the calamities that should fall upon the Jews.

**But they shall fall.]** For Scopas came with a great army from Ptolemy; and, while Antiochus was engaged in other parts, reduced *Cælesyria* and *Palestine*, subdued the Jews, placed guards on the coasts of Jerusalem, and returned with great spoils to Egypt.

**Verse 15. So the king of the north]** Antiochus came to recover Judea. Scopas was sent by Ptolemy to oppose him; but he was defeated near the fountains of Jordan, and was obliged to take refuge in *Sidon* with *ten thousand* men. Antiochus pursued and besieged him; and he was obliged by famine to surrender at discretion, and their lives only were spared. Antiochus afterwards besieged *several of the fenced cities*, and took them; in short, carried all before him; so that the king of the south, Ptolemy, and *his chosen people*, his ablest generals, were not able to oppose him.

**Verse 16. He shall stand in the glorious land]** Judea. For he reduced *Palestine*; and the Jews supplied him with provisions, and assisted him to reduce the garrison that Scopas had left in the citadel of Jerusalem.

**Which by his hand shall be consumed]** Or, *which shall be perfected in his hand*. For Antiochus showed the Jews great favour: he brought back those that were dispersed, and re-established them in the land; freed the priests and Levites from all tribute, &c.

**Verse 17. He shall also set his face to enter]** Antiochus purposed to have marched his army into Egypt; but he thought it best to proceed by *fraudulence*, and therefore proposed a treaty of marriage between him and his daughter Cleopatra, called here *the daughter of women*, because of her great beauty and accomplishments. And this he appeared to do, having

“upright ones with him.” Or, as the *Septuagint* have it **και ευθεια παντα μετ αυτου ποιησει**, “and he will make all things straight with him;” that is, he acted as if he were influenced by nothing but the most *upright views*. But he intended his daughter to be a snare to Ptolemy, and therefore purposed to *corrupt her* that she might betray her husband.

**But she shall not stand** on his side] On the contrary, her husband’s interests became more dear to her than her father’s; and by her means Ptolemy was put upon his guard against the intentions of Antiochus.

**Verse 18. Shall he turn his face unto the isles**] Antiochus had fitted out a great fleet of *one hundred* large ships and *two hundred* smaller, and with this fleet subdued most of the *maritime places* on the *coast* of the Mediterranean, and took many of the isles, *Rhodes, Samos, Euboea, Colophon*, and others.

**But a prince for his own behalf**] Or, a *captain*. The consul *Acilius Glabrio* caused the *reproach* to cease; beat and routed his army at the straits of Thermopylæ, and expelled him from Greece. So he obliged him to pay the tribute which he hoped to impose on others; for he would grant him peace only on condition of paying the expense of the war, *fifteen thousand* talents; *five hundred* on the spot,—*two thousand five hundred* when the peace should be ratified by the senate,—and the remaining *twelve thousand* in *twelve* years, each year *one thousand*. See *Polybius* in his *Legations*, and *Appian* in the *Wars of Syria*. And thus,—

**Without his own reproach**] Without losing a battle, or taking a false step, *Acilius* caused the *reproach* which he was bringing upon the Romans to *turn upon himself*.

**Verse 19. He shall turn his face toward the fort of his own land**] After this shameful defeat, Antiochus fled to Sardis, thence to Apamea, and the next day got into Syria, and to *Antioch*, his *own fort*, whence he sent ambassadors to treat for peace; and was obliged to engage to pay the immense sum of money mentioned above.

**But he shall stumble and fall**] Being under the greatest difficulties how to raise the stipulated sums, he marched into his eastern provinces to exact the arrears of taxes; and, attempting to plunder the temple of *Jupiter Belus* at Elymais, he was opposed by the populace, and he and his attendants slain. This is the account that *Diodorus Sicules, Strabo*, and *Justin* give of

his death. But it is variously related by others; some saying that he was assassinated by some of his own people whom he had punished for being drunk at a feast.—So *Aurelius Victor*. St. *Jerome* says he lost his life in a battle against the inhabitants of Elymais. In short, the manner of his death is uncertain; and perhaps even this circumstance is referred to by the prophet, when he says, “He shall stumble and fall, and NOT BE FOUND.”

**Verse 20. Then shall stand up in his estate a raiser of taxes]** *Seleucus Philopater* succeeded his father *Antiochus*. He sent his treasurer *Heliodorus* to seize the money deposited in the temple of Jerusalem, which is here called *the glory of the kingdom*, see **2Macc 9:23**. He was so cramped to pay the annual tax to the Romans, that he was obliged to burden his subjects with continual taxes.

*He shall be destroyed, neither in anger*—fighting against an enemy, nor in battle—at the head of his troops; but basely and treacherously, by the hand of *Heliodorus* his treasurer, who hoped to reign in his stead.

**Verse 21. In his estate shall stand up a vile person]** This was *Antiochus*, surnamed *Epiphanes*—the *Illustrious*. They *did not give him the honour of the kingdom*: he was at Athens, on his way from Rome, when his father died; and *Heliodorus* had declared himself king, as had several others. But *Antiochus came in peaceably*, for he obtained the *kingdom by flatteries*. He *flattered Eumenes*, king of Pergamus, and *Attalus* his brother, and got their assistance. He *flattered* the Romans, and sent ambassadors to court their favour, and pay them the arrears of the tribute. He *flattered* the Syrians, and gained their concurrence; and as he *flattered* the Syrians, so they flattered him, giving him the epithet of *Epiphanes*—the *Illustrious*. But that he was what the prophet here calls him, a *vile person*, is fully evident from what *Polybius* says of him, from *Athenæus*, lib. v.: “He was every man’s companion: he resorted to the common shops, and prattled with the workmen: he frequented the common taverns, and ate and drank with the meanest fellows, singing debauched songs,” &c., &c. On this account a contemporary writer, and others after him, instead of *Epiphanes*, called him *Epimanes*—the *Madman*.

**Verse 22. And with the arms of a flood]** The arms which were *overflowed* before him were his competitors for the crown. They were vanquished by the forces of *Eumenes* and *Attalus*; and were dissipated by the arrival of *Antiochus* from Athens, whose presence disconcerted all their measures.

**The prince of the covenant]** This was *Onias*, the high priest, whom he removed, and put *Jason* in his place, who had given him a great sum of money; and then put wicked *Menelaus* in his room, who had offered him a larger sum. Thus he acted *deceitfully* in the *league* made with *Jason*.

**Verse 23. He shall come up]** From Rome, where he had been a hostage for the payment of the tax laid on his father.

**Shall become strong with a small people.]** At first he had but *few* to espouse his cause when he arrived at *Antioch*, the people having been greatly divided by the many claimants of the crown; but being supported by Eumenes and Attalus, his *few people* increased, and he became *strong*.

**Verse 24. He shall enter peaceably even upon the fattest places]** The very richest provinces—Cœlesyria and Palestine.

**He shall do that which his fathers have not done, nor his fathers' fathers]** He became profuse in his liberalities, and *scattered among them the prey* of his enemies, *the spoil* of temples, and *the riches* of his friends, as well as his own revenues. He spent much in public shows, and bestowed largesses among the people. We are told in **1Macc 3:30**, that “in the liberal giving of gifts he abounded above all the kings that went before him.” These are nearly the words of the prophet; and perhaps without any design to copy them on the part of the apocryphal writer. He would sometimes go into the streets, and throw about a handful of money, crying out, “Let him take it, to whom Fortune sends it.”

**He shall forecast his devices]** As Eulæus and Lenæus, who were the guardians of the young Egyptian king Ptolemy Philometer, demanded from Antiochus the restitution of Cœlesyria and Palestine, which he refused, he foresaw that he might have a war with that kingdom; and therefore *he forecast devices*-fixed a variety of plans to prevent this; visited the *strong holds* and frontier places to see that they were in a state of defense. And this he did *for a time*-he employed some years in hostile preparations against Egypt.

**Verse 25. He shall stir up his power]** Antiochus marched against Ptolemy, *the king of the south*, (Egypt,) with a great army; and the Egyptian generals had raised a *mighty force*.

**Stirred up to battle]** The two armies met between Pelusium and Mount Casius; *but he* (the king of the south) *could not stand*-the Egyptian army

was defeated. The next campaign he had greater success; he routed the Egyptian army, took Memphis, and made himself master of all Egypt, except *Alexandria*, see **1Macc 1:16-19**. And all these advantages he gained by *forecasting devices*; probably by *corrupting* his ministers and captains. Ptolemy Macron gave up Cyprus to Antiochus; and the Alexandrians were led to renounce their allegiance to Ptolemy Philometer, and took *Euergetes*, or Physcon his younger brother, and made him king in his stead. All this was doubtless by the *corruptions* of Antiochus. See below.

**Verse 26. Yea, they that feed of the portion of his meat]** This is the proof of what has been last noted, that the intrigues of Antiochus, *corrupting* the *ministers* and *officers* of Ptolemy, were the cause of all the disasters that fell on the Egyptian king. They *that fed of the portion of his meat*-who were in his confidence and pay, and possessed the secrets of the state, betrayed him; and these were the means of destroying *him and his army*, so that he was defeated, as was before observed.

**Verse 27. And both these kings' hearts shall be to do mischief]** That is, *Antiochus*, and *Ptolemy Philometer*, who was nephew to the former, and whose interest he now pretended to have much at heart, since the Alexandrians had renounced their allegiance to him, and set his younger brother *Euergetes* upon the throne. When Antiochus came to Memphis, he and Philometer had frequent conferences at the *same table*; and at these times they *spoke lies* to each other, Antiochus professing great friendship to his nephew and concern for his interests, yet in his heart designing to ruin the kingdom by fomenting the discords which already subsisted between the two brothers. On the other hand, Philometer professed much gratitude to his uncle for the interest he took in his affairs, and laid the blame of the war upon his minister Eulæus; while at the same time he *spoke lies*, determining as soon as possible to accommodate matters with his brother, and join all their strength against their deceitful uncle.

**But it shall not prosper]** Neither succeeded in his object; for *the end* of the *appointed time* was not yet come.

**Verse 28. Then shall he return onto his land with great riches]** Antiochus did return, laden with riches, from the spoils that he took in Egypt; see **1Macc 1:19, 20**. And hearing that there had been a report of his death, at which the citizens of Jerusalem had made great rejoicings,—

**His heart shall be against the holy covenant]** He was determined to take a severe revenge, and he had an ostensible pretext for it, for Jason, who had been deprived of the high priesthood, hearing the report of the death of Antiochus, raised forces, marched against Jerusalem, took it, and obliged Menelaus, the high priest, to shut himself up in the castle. Antiochus brought a great army against Jerusalem; took it by storm; slew *forty thousand* of the inhabitants; sold as many more for *slaves*; boiled swine's flesh, and sprinkled the temple and the altar with the broth; broke into the holy of holies; took away the golden vessels and other sacred treasures, to the value of *one thousand eight hundred talents*; restored Menelaus to his office; and made one *Philip*, a Phrygian, governor of Judea. **1Macc 1:24; 2Macc 5:21.** *Prideaux and Newton.* These are what we term *exploits*; which having finished, *he returned to his own land.*

**Verse 29. At the time appointed he shall return]** Finding that his treachery was detected, and that the two brothers had united their counsel and strength for their mutual support, he threw off the mask; and having collected a great army early in the spring, he passed through *Cælesyria*; entered Egypt; and the inhabitants of Memphis having submitted to him, he came by easy marches to Alexandria. But, says the prophet, "it shall not be as the former or as the latter:" he had not the *same success* as the *former*, when he overthrew the Egyptian army at *Pelusium*; nor as the *latter*, when he took *Memphis*, and subdued all Egypt, except *Alexandria*. See the reason.

**Verse 30. For the ships of Chittim shall come against him]** *Chittim* is well known to mean the *Roman empire*. Antiochus, being now in full march to besiege Alexandria, and within *seven miles* of that city, heard that ships were arrived there from Rome, with *legates* from the senate. He went to salute them. They delivered to him the letters of the senate, in which he was commanded, on pain of the displeasure of the Roman people, to put an end to the war against his nephews. Antiochus said he would go and consult his friends; on which *Popilius*, one of the legates, took his staff, and instantly drew a circle round Antiochus on the sand where he stood, and commanded him not to pass that circle till he had given a definitive answer. Antiochus, intimidated, said, *he would do whatever the senate enjoined*; and in a few days after began his march, and returned to Syria. This is confirmed by *Polybius, Livy, Velleius, Paterculus, Valerius Maximus, and Justin.*

**Therefore he shall be grieved]** “Grieving and groaning,” says Polybius; both mortified, humbled, and disappointed.

**Have indignation against the holy covenant]** For he vented his rage against the Jews; and he sent his general, *Apollonius*, with *twenty-two thousand* men against Jerusalem, plundered and set fire to the city, pulled down the houses round about it, slew much of the people, and built a castle on an eminence that commanded the temple, and slew multitudes of the poor people who had come up to worship, polluted every place, so that the temple service was totally abandoned, and all the people fled from the city. And when he returned to Antioch he published a decree that all should conform to the *Grecian worship*; and the Jewish worship was totally abrogated, and the temple itself consecrated to *Jupiter Olympius*. How great must the wickedness of the people have been when God could tolerate this!

In the transacting of these matters *he had intelligence with them that forsake the holy covenant*; with wicked *Menelaus* the high priest; and the *apostate Jews* united with him, who gave from time to time such information to Antiochus as excited him against Jerusalem the temple, and the people. See **1Macc 1:41, 62; 2Macc 6:1-9**; confirmed by *Josephus*, War, book i. chap. 1, s. 1. The concluding reflection of Bp. *Newton* here is excellent:—

“It may be proper to stand a little here, and reflect how particular and circumstantial this prophecy is, concerning Egypt and Syria, from the death of *Alexander* to the time of *Antiochus Epiphanes*. There is not so concise, comprehensive, and regular an account of their kings and affairs to be found in any authors of those times. The prophecy is really more perfect than any *history*, and is so wonderfully exact, not only *to the time* of Antiochus Epiphanes, but likewise equally so *beyond that time*, that we may conclude in the words of the inspired writer, ‘No one could thus declare *the times and seasons*, but he who *hath them in his own power*.’”

**Verse 31. And arms shall stand on his part]** After Antiochus, *arms*, that is, the Romans, *shall stand up*: for *arms* in this prophecy every where denote *military power*; and *standing up*, the power in *activity* and *conquering*. Both Sir *Isaac Newton* and Bp. *Newton* agree, that what follows is spoken of the *Romans*. Hitherto Daniel has described the actions of the kings of the *north* and of the *south*, that of the kings of *Syria* and *Egypt*; but, upon the conquest of Macedon by the Romans, he has left off

describing the actions of the Greeks, and begun to describe those of the *Romans in Greece*, who conquered Macedon, Illyricum, and Epirus, in the year of the era of *Nabonassar*, 580. *Thirty-five* years after, by the *will of Attalus*, they inherited all Asia westward of Mount Taurus; *sixty-five* years after they conquered the kingdom of Syria, and reduced it into a province; and *thirty-four* years after they did the same to Egypt. By all these steps the Roman *arms stood up* over the Greeks; and after *ninety-five* years more, by making war upon the Jews, *they polluted the sanctuary of strength*,—the temple, (so called by reason of its *fortifications*,) and *took away the daily sacrifice* and *placed the abomination that maketh desolate*, or of the *desolator*; for that this *abomination* was thus placed *after* the time of Christ, appears from ~~42415~~ **Matthew 24:15**.

In the *sixteenth* year of the Emperor Adrian, A.D. 132, they placed this *abomination* by building a temple to *Jupiter Capitolinus*, where the temple of God in Jerusalem stood; upon which the Jews, under *Barchocab*, rose up against the Romans. But in this war they had *fifty* cities demolished, *nine hundred and fifty* of their best towns destroyed, and *eighty thousand* men were slain by the sword; and in the end of the war, A.D. 136, were banished Judea on pain of death; and thenceforth the land became desolate. See Observations on Daniel, and Bp. Newton on the Prophecies.

**Verse 32. Such as do wickedly against the covenant]** This if understood of the *Christian Jews*; for the NEW had now succeeded to the OLD, the whole of the Jewish ritual having been abolished, and Jerusalem filled with heathen *temples*. And *he*—the Roman power, did all he could by *flatteries*, as well as threats, to *corrupt* the Christians, and cause them to sacrifice to the statues of the emperors.

**But the people that do know their God]** The genuine Christians.

**Shall be strong]** Shall be strengthened by his grace and Spirit.

**And do exploits.]** Continue steadfast in all temptations, hold fast their faith, and enjoy a good conscience.

**Verse 33. And they that understand]** The *apostles* and *primitive Christians* in general, who *understood* from the *prophets*, and his own *actions*, that JESUS was the true MESSIAH.

**Instruct many]** Preach the Gospel every where, and convert multitudes to the faith.

**Yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.]** They were exposed to the malice and fury of their enemies, during TEN STATE PERSECUTIONS, and suffered all kinds of tortures, with but little intermission, for *three hundred years*.—*Newton*.

**Verse 34. Now when they shall fall]** When the storm of the *tenth* persecution under *Diocletian*, which lasted *ten years*, *fell upon them*, they were sorely oppressed.

**They shall be holpen with a little help]** By *Constantine*; who, while he removed all persecution, and promoted the temporal prosperity of the Christian Church, yet added little to its spiritual perfection and strength. For many, now seeing the Christians in prosperity,—

**Cleave to them with flatteries.]** Became *Christians* BECAUSE the EMPEROR was *such*.

**Verse 35. And some of them of understanding]** Disputes on certain points of religion soon agitated the Christian Church; and now, having no outward persecution, they began to persecute each other. And many excellent men, men of understanding, fell victims because they would not embrace erroneous doctrines, when professed by the state. But this was permitted,—

**To try them, and to purge, and to make them white]** To bring all to the pure profession, possession, and practice of Christianity.

**To the time of the end]** To the time that God shall cause pure and undefiled religion every where to prevail. But when is the time appointed for this?

**Verse 36. And the king shall do according to his will]** This may apply to *Antiochus*, who exalted himself above every god, called himself a god, sported with all religion, profaned the temple, &c., &c. But others think an *antichristian power* in the Church is intended; for in the language of this prophecy *king* is taken for *power*, a *kingdom*, &c. That such a power did spring up in the Church that acted in an arbitrary manner against all laws, human and Divine, is well known. This power showed itself in the *Greek emperors* in the *east*, and in the *bishops of Rome* in the *west*. And this is to continue.

**Till the indignation be accomplished: for that that is determined shall be done.]** This is the same as what was called in <sup><270819></sup>**Daniel 8:19**, *the last end of the indignation*; and <sup><270927></sup>**Daniel 9:27**, *the consummation*; and means the *end* or *consummation* of God's indignation against the Jews. And this seems more clearly expressed, <sup><271207></sup>**Daniel 12:7**: "When he shall have accomplished to scatter the power of the holy people." We see this still subsisting in the Church of Rome; and it was a saying of *Rabbi David Kimchi*, "When Rome shall be laid waste, then shall be redemption for Israel." For the destruction of Rome and the restoration of the Jews shall fall out about the same time.—Bp. *Newton*.

**Verse 37. Neither shall he regard the God of his fathers]** That God who sent the *evangelists* and *apostles* to preach the *pure doctrine*. These *true fathers of the Christian Church*, and their God, this Church has not regarded, but put *councils*, and *traditions*, and *apocryphal writings* in their place.

**Nor the desire of women]** Both the Greek and Latin Church, in their antichristian enactments, have discouraged, and in several cases *proscribed*, *marriage*, under the pretense of *greater chastity*, to the discredit of God's ordinance, and Christianity itself.

**Nor regard any god]** For the mandates and decrees of that Church have been often in defiance of God and his word, for it has magnified itself above all power and authority in heaven and on earth. It professes to hold the keys, and to open and shut heaven at pleasure, both to states and individuals.

**Verse 38. Shall he honour the god of forces]**  $\mu\upsilon\zeta$ [ *m mauzzim*, or *gods protectors*, as in the *margin*; worshipping *saints* and *angels* as *guardians*, and *protectors*, and *mediators*; leaving out, in general, the *true God*, and the *only Mediator*, JESUS CHRIST.

**And a god whom his fathers knew not]** For these *gods guardians*, the *Virgin Mary*, *saints*, and *angels*, were utterly unknown as *mediators* and *invocable guardians* in the primitive apostolic Church.

**Shall he honour with gold, and silver, and with precious stones]** How literally does this apply to the *Church of Rome*! See the house of our lady at *Loretto*; the *shrines of saints*; the *decorated images*, *costly apparel*, *gold*, *jewels*, &c., profusely used about *images of saints*, *angels*, and the

*blessed virgin*, in different popish churches. This superstition began to prevail in the *fourth* century, and was established in 787, by the *seventh* general council; for in that the *worship of images* was enacted.

**Verse 39. In the most strong holds with a strange god]** Bishop *Newton* proposed the following translation, after justly finding fault with our common Version: “Thus shall he do to the defenders of *Mauzzim*, together with the strange god whom he shall acknowledge: he shall multiply honour, and he shall cause him to rule over many; and the earth he shall divide for a reward.” The *defenders of Mauzzim*, these saint and angel *gods protectors*, were the monks, priests, and bishops; of whom it may be truly said, “They were increased with honour, ruled over many, and divided the land for gain.” They have been honoured and revered almost to adoration; their jurisdiction was extended over the *purses* and *consciences* of men; they have been enriched with the noblest buildings and largest endowments, and the *choicest lands* have been appropriated for *Church lands*. These are points of such public notoriety, that they require no proof.—*Newton*.

**Verse 40. At the time of the end shall the king of the south push at him]** These kings are to be understood in reference to the times of which the prophet speaks. While the kingdoms of *Egypt* and *Syria* were subsisting, the *king of the south and the north* applied to them exclusively: but they did not exist at the time of which the prophet speaks; therefore *other southern* and *northern* powers must be sought. These we may find in the *Saracens*, who were of the *Arabians*, who came from the *south*, headed by the false prophet *Mohammed*, who *pushed at him*—made war on the *Greek emperor Heraclius*, and with amazing rapidity deprived him of *Egypt*, *Syria*, and many of his finest provinces.

**And the king of the north]** The *Turks*, who were originally *Scythians*, seized on the remains of the *Greek empire*; and in process of time rendered themselves masters of the whole. They are represented as coming like a *whirlwind*, with *chariots*, and with *horsemen*; their armies being chiefly composed of *cavalry*.

**And with many ships]** With these they got possession of many *islands* and *maritime countries*; and were so powerful in their fleets, that they entirely defeated the *Venetians*; and at last their fleets became of the utmost consequence to them in besieging, and afterwards taking, *Constantinople*, A.D. 1453, which they hold to the present day. So *they*

*entered into the countries, and overflowed, rendering themselves masters of all Asia Minor and Greece.*

**Verse 41. He shall enter also into the glorious land]** Entirely subdued Judea.

**And many countries shall be overthrown]** Aleppo, Damascus, Gaza, and many other cities were forced to submit to them; and they hold them still.

**But these shalt escape—Edom and Moab, and the chief of the children of Ammon.]** These and other Arabians they have never been able to subdue. They still occupy the deserts; and receive a yearly pension of *forty thousand* crowns of gold from the Ottoman emperors, to permit the caravans, with the pilgrims for Mecca, to have a free passage.

**Verse 42. He shall stretch forth his hand]** *He*—the *Ottoman emperors*, have *stretched forth the hand*, not only on *European*, but also upon *Asiatic* and *African* countries. *Egypt*;—has not escaped; it is a province of the Turkish government, as are also Fez, Morocco, Algiers, and many other African countries. And as the prophecy says they “got power over the silver and gold, and the precious things of Egypt,” so it was; for when *Selim* conquered Egypt, A.D. 1517, he took all its spoils; and the immense sums drawn from it to the present day, and the wretchedness of the land in consequence, are almost incredible.

**The Libyans and the Ethiopians]** The *Cushim*—unconquered *Arabs*, all sought their friendship; and many of them are tributary to the present time.

**Verse 44. But tidings out of the east and out of the north shall trouble him]** This part of the prophecy is allowed to be yet *unfulfilled*; and what is portended, the course of prophetic events will show. Were we to understand it as applying to *Antiochus*, then the *news* might be of the *preparations* which he heard, that the provinces of the *east*, and *Artaxerxes*, king of *Armenia*, on the *north* were intending to rise up against him. But if the *Turkish* power be understood, as in the preceding verses, it may mean that the *Persians* on the *east*, and the *Russians* on the *north*, will at some time greatly embarrass the Ottoman government. And how completely has this been fulfilled; first, by the total destruction of the Egyptian fleet, by the combined fleets of England, France, and Russia, in the Bay of Navarino; and, secondly, by the total overthrow of the Turkish army by the Russians, in the years 1828 and 1829, when the sultan was

obliged to accept any conditions that the emperor of Russia was pleased to give! [N.B.—The former part of this note was written for the first edition of this work, printed in 1825.]

**Verse 45. He shalt plant the tabernacles]** He shall make a last stand in *Judea*, and there shall his power be smitten.

**He shall come to his end, and none shall help him]** All his confederate and tributary kingdoms, states, and provinces shall desert him, and leave that government to come to a shameful end.

In the interpretation of this chapter I have generally followed Bp. *Newton*, in his most excellent *Dissertations on the Prophecies*, consulting other eminent authors occasionally.

From the beginning of the chapter { <sup><27110></sup>**Daniel 11:1** } to the end of <sup><27113></sup>**Daniel 11:30** all is very clear and plain, relative to the Grecian, Syrian, and Egyptian histories; from the *thirty-first* verse to the end, { <sup><27113></sup>**Daniel 11:31-45** } the mode of interpretation is not so satisfactory, in its application to the times since Christ. Yet possibly these alone may be intended; though the whole might be, with considerable ease, applied to the remaining part of the *Syrian* and *Egyptian* history. It is a wonderful piece of prophecy, and of great utility to the cause of Divine revelation.

## DANIEL

## CHAPTER 12

*The proper conclusion to the great revolutions predicted in this and the following chapters is the general resurrection, of which the beginning of this chapter (if to be literally understood) gives some intimation, 1-3. Daniel is then commanded to shut up the words and to seal the book to the time of the end, 4; and is informed of the three grand symbolical periods of a time, times, and a half, twelve hundred and ninety days and thirteen hundred and thirty-five days, 4-12; at the end of the last of which Daniel shall rest and stand in his lot, 13. It is generally thought by commentators that the termination of the last period is the epoch of the FIRST resurrection. See  Revelation 20:4, 5.*

## NOTES ON CHAP. 12

**Verse 1. And at that time Michael shall stand up]** Michael the archangel, as has already been observed, was ever reputed the guardian of the Jewish people.

**Every one that shall be found written in the book]** All that truly fear, love, and obey the Lord, On the phrase, “written in the book, the book of life,” &c., see the passages in the margin, and the notes on those passages.

**Verse 2. Many of them that sleep in the dust of the earth]** This prophecy has been referred to the future *restoration of the Jews*. It will be also true of the state of mankind at the general judgment.

**Verse 3. And they that be wise]** Those who are thoroughly instructed in Christ’s word and doctrine, *shall shine*—shall be eminently distinguished in the Christian Church by the holiness of their lives, and the purity of their creed.

**And they that turn many to righteousness]** They who, by preaching Christ crucified among their brethren, shall be the means of converting them to the Christian faith; shall be *as the stars*—bright luminaries in the Gospel kingdom of Jesus Christ. This also may be applied to the case of holy and useful men, particularly the faithful ministers of the Gospel, in the day of judgment. See the parallel texts in the margin, and the notes on them.

**Verse 4. Shut up the words, and seal the book]** When a prophet received a prediction concerning what was at a considerable distance of time, he shut his book, did not communicate his revelation for some time after. This Daniel was commanded to do, <sup><27036></sup>**Daniel 8:26**. See also <sup><23910></sup>**Isaiah 29:10, 11**; <sup><62210></sup>**Revelation 22:10**. Among the ancients, those were said to *seal*, who in the course of their reading stamped the places of which they were *yet doubtful*, in order to keep them in memory, that they might refer to then; again, as not yet fully understood. This custom *Salmasius*, in his book *Deuteronomy modo Usurarum*, p. 446, proves from *Hesychius*.

**Many shall run to and fro]** Many shall endeavour to *search out* the sense; *and knowledge shall be increased* by these means; though the meaning shall not be *fully* known till the events take place: THEN the seal shall be broken, and the sense become plain. This seems to be the meaning of this verse, though another has been put on it, viz., “Many shall run to and fro preaching the Gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.” This is true in itself; but it is not the meaning of the prophet’s words.

**Verse 5. Behold there stood other two]** Probably two angels. We know no more of them, unless they be the same as those called *saints*, <sup><27013></sup>**Daniel 8:13**, which see. The *river* was most likely the *Tigris*.

**Verse 6. The man clothed in linen]** Gabriel, in a human form. Thus he is represented, <sup><27105></sup>**Daniel 10:5**.

**Verse 7. Which was upon the waters]** By this description, he was standing on the water. This is very similar to the description of the angel, <sup><61015></sup>**Revelation 10:5, 6**, and in the seventh verse there seems to be a reference to this prophecy “a time, times, and a half.” See the note on <sup><27025></sup>**Daniel 7:25**.

**Verse 8. I heard, but I understand not]** Could not comprehend what the *time, times, and half time* should refer to. These make *three* years and a *half* of prophetic time, answering to *one thousand two hundred and sixty* years.

**Verse 9. The words are closed up]** The prophecy shall not be understood, but in its accomplishment; and then the depth of the wisdom and providence of God will be clearly seen in these matters. See on <sup><27134></sup>**Daniel**

**12:4.** We must wait “till the time of the end;” and this, it appears from the following calculations, will not arrive before the TWENTIETH CENTURY. We here see the reason why these prophecies are at present so imperfectly understood. *God has sealed them.*

**Verse 10. Many shall be purified]** During the interim, the great work of God’s providence and grace shall be carried on in the salvation of men; who, in the midst of trials, temptations, and difficulties, shall be *purified* and *made white*—be fully saved from their sins.

**None of the wicked shall understand]** Because they are wicked, and *will* continue in their sins, the eyes of their *understanding* shall be closed, and their hearts hardened; so that they shall not see the light of the glorious Gospel.

**But the wise]** Those who open their hearts to God, that he may pour in his light, shall *understand* the things that make for their peace.

**Verse 11. From the time that the daily sacrifice shall be taken away]** See the notes on <sup><71125></sup>**Daniel 11:25-27.**

**The abomination that maketh desolate set up]** I believe, with Bp. *Newton*, that this is a *proverbial* phrase; and may be applied to any thing substituted in the *place* of, or set up in opposition to, the ordinances of God, his worship, his truth, &c. Adrian’s temple, built in the place of God’s temple at Jerusalem, the church of St. Sophia turned into a Mohammedan mosque, &c., &c., may be termed *abominations that make desolate*. Perhaps Mohammedanism may be the abomination; which sprang up A.D. 612. If we reckon *one thousand two hundred and ninety years*, <sup><7121></sup>**Daniel 12:11**, from that time, it will bring us down to A.D. 1902, when we might presume from this calculation, that the religion of the FALSE PROPHET will cease to prevail in the world; which from the present year, 1825, is distant only *seventy-seven* years.

**Verse 12. Blessed is he that waiteth]** He who implicitly depends on God, expecting, as his truth cannot fail, that these predictions shall be accomplished in due time.

**And cometh to the thousand three hundred and five and thirty days.]** This is *seventy-five* days more than what is included in the *three* years and a *half*, or the *time, times, and a half* in the *seventh* verse; and as we have met with so many instances of *prophetical days* and *years*, this

undoubtedly is another instance; and as a *day* stands for a *year*, this must mean a period of *one thousand three hundred and thirty-five* years, which period is to bring *all these wonders to an end*, <sup><7126></sup>**Daniel 12:6**. But we are left totally in the dark relative to the *time from which these one thousand three hundred and thirty-five* years are to be reckoned. If, however, we reckon them from the above epoch, A.D. 612, when *Mohammedanism* arose, they lead us to A.D. 1947, when the fullness of the *Gentiles* shall be brought in; and thus a final closure of vision and prophecy be made, as then all the great events relative to the salvation of men shall have taken place. Wars and contentions will probably then cease over the whole world; Jews and Gentiles become one fold, under one Shepherd and Bishop of souls; and the triune God be properly worshipped and glorified, from generation to generation, over the face of the whole earth. But all these conjectures may be founded in darkness. We have not chronological data; and “the times and seasons God has reserved in his own power.”

**Verse 13. But go thou thy way till the end** be] Here is proper advice for every man. 1. Thou hast a *way*-a *walk in life*, which God has assigned thee; *walk in that way*, it is *thy way*. 2. There will be an *end* to thee of all earthly things. Death is at the door, and eternity is at hand; *go on to the end*-be faithful unto death. 3. There is a *rest* provided for the people of God. Thou shalt *rest*; thy *body*, in the *grave*; thy *soul*, in the *Divine favour* here, and finally in *paradise*. 4. As in the promised land there was a *lot* for *each of God's people*, so in heaven there is a *lot* for *thee*. Do not *lose* it, do not *sell* it, do not let thy enemy *rob thee* of it. Be determined to *stand in thy own lot at the end of the days*. See that thou keep the faith; die in the Lord Jesus, that thou mayest rise and reign with him to all eternity. Amen.

### MASORETIC NOTES

Number of verses in this book, 357

Middle verse, <sup><7153></sup>**Daniel 5:30**

Masoretic sections, 7

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