DANIÉL

THE ARGUMENT.

The great providence of God, and his singular mercie toward his Church are most lively here set forth, who never leaveth his destitute, but now in their greatest miseries and afflictions giveth them Prophets, as Ezekiél, and Daniél, whom he adorned with such graces of his holy spirit, that Daniél above all other had most special revelations of such things as should come to the Church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four Monarchs and empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romaines. Also of the certain number of the times even unto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christ’s office and the cause of his death which was by his sacrifice to take away sins, and to bring everlasting life. And as from the beginning God ever exercised his people under the cross, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church until the dead rise again, and Christ gather his into his kingdom in the heavens.

Chapter 1

2 The captivity of Jehoiakim King of Judáh. 4 The King chuseth certain yong men of the Jewes to learn his law 5 They have the King’s ordinary appointed, 8 But they abstain from it.

n the third year of the reign of Jehoiakim King of Judáh, came Nebuchad-nezzár, King of Babel unto Jerusalém, and besieged it.

2 And the Lord gave Jehoiakim King of Judáh into his hand, with part of the vessels of the house of God, which he carried into the land of Shiná, to the house of his god, and he brought the vessels into his god’s treasury.

3 And the King spake unto Ashpenáz the master of his Eunuches, that he should bring certain of the children of Israél, of the King’s seed, and of the princes:

4 Children in whom was no blemish, but well favored, and instrut in all wisdom, and well seen in knowledge, and able to utter knowledge, and such as were able to stand in the King’s palace, and whom they might teach the learning, and the tongue of the Caldeans.

5 And the King appointed them provision every day of a portion of the King’s meat, and of the wine, which he drank, so nourishing them three year, that at the end thereof, they might stand before the King.

6 Now among these were certain of the children of Judáh, Daniél, Hananiáh, Mishaél, and Azariáh.

7 Unto whom the chief of the Eunuches gave other names: for he called Daniél, Belteshazár, and Hananiáh, Shadrách, and Misháel, Meshách, and Azariáh, Abednegó.

1 A Read 2 Kings 24.1 and Jer. 25.1.

2 b Which was a plain by Babylon where was the Temple of their great god, and is here taken for Babylon.

3 c Who was as master of the wards.

3 d He calls them Eunuchs whom the King nourished and brought up to be rules of other countries afterward.

3 e His purpose was to keep them as hostages, and that he might show himself victorious, and also by their good entreaty and learning of his religion, they might favor rather him then the Jews and so to be able to serve him as governors in their land: moreover by this means the Jews might be better kept in subjection, fearing otherwise to procure hurt to these noble men.

4 f The King required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comelie nature that they might do him better service: this he did for his own commodity therefore it is not to praise his liberality: yet in this he is worthy praise, that he esteemed learning, and knew that it was a necessary mean to govern by.

4 g That they might forget their own religion, and country fashions, to serve him the better to his purpose: yet it is not to be thought that Daniel did learn any knowledge that was not godly: in all points he refused the abuse of things and superstition, in so much that he would not eat the meat which the King appointed him, but was content to learn the knowledge of natural things.

5 h That by their good entertainment they might learn to forget the mediocrity of their own people.

5 i To the intent that in this time they might both learn the manners of the Caldeans and also their tongue.

5 k Aswell to serve at the table, as in other offices.

7 ! That they might altogether forget their religion: for the Jews gave their children names, which might ever put them in remembrance of some point of religion, therefore this was a great tentation and a sign of servitude which they were not able to resist.

8 m Not that he thought any religion to be in the meat or drink (for afterward he did eat) but because the King should not entice him by this sweet poison of forget of his religion and accustomed sobriety, and that in his meat and drink he might daily remember of what people he was and Daniel brings this in to show how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

10 n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he represents them, which are of no religion: for neither he would condemn theirs nor maintain his own.

12 o Meaning, that within this space he might have the trial, and that no man should be able to discern it: and thus he spake, being moved by the Spirit of God.

12 p Not that it was a thing abominable to eat dainty meats and to drink wine, as both before and after they did, but if they should have hereby been won to the King and have refused their own religion, that meat and drink had been accused.

15 q This bare feeding and that also of Moses when he fled from the court of Egypt, declares that we must live in such sobriety as God does call us unto, seeing he will make it more profitable unto us, then all dainties: for his blessing only suffices.

15 r Ebr., fatter in flesh.

17 t Meaning, in the liberal sciences, and natural knowledge, and not in the magical arts which are forbidden, Deut. 18.11.
understanding of all *visions and dreams.

18 Now when the time was *expired, that the King had appointed to bring them in, the chief of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniél, Hananiáh, Misháel, and Azaríáh: therefore stood they before the King.

20 And in all matters of wisdom, and understanding that the King inquired of them, he found them ten times better then all the enchanters and astrologians, that were in all his realm.

21 And Daniél was unto *the first year of King Cyrus.

**Chapter 2**

1 The dream of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylôn to be slain because they could not interpret his dream. 16 Daniél requireth time to solve the question. 24 Daniél is brought unto the King and sheweth him his dream and the interpretation thereof. 44 Of the everlasting kingdom of Christ.

And in the *second year of the reign of Nebuchad-nezzar, Nebuchad-nezzar dreamed *dreams wherewith his spirit was *troubled, and his *sleep was upon him.

2 Then the King commanded to call the enchanters, and the astrologians and the sorcerers, and the *Caldeans for to shew the King his dreams: so they came and stood before the King. 3 And the King said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Caldeans to the King in the Aramite's language, O King, live for ever: sheweth thy servants thy dream, and we shall shew the interpretation.

5 And the King answered and said to the Caldeans, The thing is gone from me. If ye will not make me understand the dream with the interpretation thereof, ye shall be drawn in pieces, and your houses shall be made a jakes.

6 But if ye declare the dream and the interpretation thereof, ye shall receive of me gifts and rewards, and great honor: therefore shew me the dream and the interpretation of it.

7 They answered again, and said, Let the King shew *his servants the dream, & we will declare the interpretation thereof.

8 Then the King answered, and said, I know certainly that ye would gain the time, because ye see the thing is gone from me. 9 But if ye will not declare me the dream, there is but one judgement for you: for ye have prepared lying and corrupt words, to speak before me till the time be changed: therefore tell me the dream, that I may know, if ye can declare me the interpretation thereof.

10 Then the Caldeans answered before the King, and said, There is no man upon earth that can declare the King's matter: yea, there is neither King nor prince nor Lord that asked such things at an inchanter or astrologian or Caldean. 11 For it is a rare thing that the King requireth, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.

12 For this cause the King was angry and in great fury, and commanded to destroy all the wise men of Babél.

13 ¶ And when sentence was given, the wise men were slain: and they sought Daniél and his fellows to be put to death.

14 Then Daniél answered with counsel and wisdom to Arióch the King's chief steward, which was gone forth to put to death the wise men of Babél.

15 Yea, he answered and said unto Arióch the King's captain, Why is the sentence so hasty from the King? Then Arióch declared the thing to Daniél.

16 So Daniél went and desired the King that he would give him leisure & that he would shew the King the interpretation thereof.

17 ¶ Then Daniél went to his house and sheweth the King's dream of Nebuchad-nezzar. 18 That they should beseech the God of heaven for grace in this secret, that Daniél and his fellows should not perish with the rest of the wise men of Babél.

19 Then was the secret revealed unto Daniél in a vision by night: therefore Daniél praised the God of heaven.

20 And Daniél answered and said, *The Name of God be praised for ever and ever: for wisdom and strength are his.

21 And he changed the times and seasons: he taketh away Kings: he setteth up Kings: he giveth wisdom unto the wise, and understanding to those that understand. 22 He discovereth the deep and secret things: he knoweth what is in the darkness, and the *light dwelleth with him.

23 I thank thee and praise thee, 0 thou God of my fathers, that thou hast given me wisdom and *strength, and hast shewed me now the thing that we desired of thee: for thou hast declared unto us the King's matter.

24 ¶ Therefore Daniél went unto Arióch, whom the King had ordained to destroy the wise men of Babél: he went and said thus unto him, Destroy not *the wise men of Babél, but bring me before the King, & I will declare unto the King the interpretation.

25 Then Arióch brought Daniél before the King in all haste, and said thus unto him, I have found a man of the children of Judáh that were brought captives, that will declare unto the King the

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17 s So that he only was a Prophet and none of the other: for by dreams and visions God appeared to his Prophets, Num. 12.6.

18 t Of the three years above mentioned in verse 5.

21 u That is, he was esteemed in Babylon as a Prophet so long as the commonwealth stood.

**Chapter 2**

1 a The father and the son were both called by this name, so that this is meant of the son, when he reigned alone: for he reigned also after a sort with his father.

1 b Not that he had many dreams, but because many matters were contained in this dream.

1 c Because it was so rare & strange a dream, that he had not had the like.

1 d He was so heavy with sleep that he began to sleep again. Some read, and his sleep was broken from him.

1 e For all these astrologers and sorcerers called themselves by this name of honor as though all the wisdom and knowledge of the country depended upon them, and that all other countries were void of the same.

1 f That is, in the Syrian tongue which differed not much from the Caldean's, save it seemed to be more eloquent, and therefore the learned used to speak it: as the Jewish writers do to this day.

1 g This is a just reward of their arrogancy (which vaunted of themselves that they had the knowledge of all things) that they should be proven fools & that to their perpetual shame and confusion. (jakes or outhouse)

1 h Here in appeared their ignorance that not withstanding their brags, yet were they not able to tell the dream, except he entered them into the matter, and therefore they would pretend knowledge where was but mere ignorance and so as deluders of the people, they were worthy to die.

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8 *Ebr. redeem the time.

13 I Which declares, that God would not have his servant joined in the company of these sorcerers, & astrologers, whose arts were wicked, and therefore justly ought to die, though the King did it upon a rage, and no zeal.

14 ¶Or, the captain of the guard.

20 ¶Ps. 113.2 and 115.18.

22 k He shows that man has neither wisdom nor knowledge but very dark blindness, and ignorance of himself: for it comes only of God, that man understands any thing.

23 l To whom you made your promise and who lived in your fear: whereby he excludes all other gods.

23 m Meaning, power to interpret it.

24 n Whereby appears that many were slain, as verse 13, and the rest at Daniel's offer were preserved on condition: not that Daniel favored their wicked profession, but that he had respect to equity because the King proceeded according to his wicked affection, and not considering, if their science was lawful or no.
interpolation.

26 Then answered the King, and said unto Daniél, whose name was Belteshazzár, Art thou able to shewe me the dream, which I have seen, and the interpretation thereof?

27 Daniél answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchanterers, nor the suthesiers declare unto the King.

28 But there is a God in heaven that reveileth secrets, and sheweth the King Nebuchadnezzár what shalbe in the latter days. Thy dream, and the things, which thou hast seen in thine head upon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy mind, what should come to pass hereafter, and he that reveileth secrets, tellleth thee, what shal came.

30 As for me, this secret is not showed me for any wisdom that I have, more then any other living, but only to shewe the King the interpretation, and that thou mightest know the thoughts of thine heart.

31 O King, thou sawest, and behold, there was a great image: this great image whose glory was so excellent, stood before thee, and the form thereof was terrible.

32 This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass,

33 His legs of iron, and his feet were part of iron, & part of clay. Thou beheldest it til a stone was cut without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the silver and the gold broken all together, and became like the chaff of the summer floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth.

36 This is the dream, and we will declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of Kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And in all places where the children of men dwell, the beasts of the field, and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art this head of gold.

39 And after thee shall rise another kingdom, 4 inferior to thee, of silver, and another 'third kingdom shalbe of brass, which shall bear rule over all the earth.

40 And the fourth kingdom shalbe strong as iron: for as iron breaketh in pieces, and subdueth all things, and as iron bruseth all these things, so shall it break in 'pieces and bruise all.

41 Where as thou sawest the feet and toes, part of potter's clay, and part of iron: the kingdom shalbe 'divided, but there shalbe in it of the strength of the iron, as thou sawest the iron mixed with the clay, and earth.

42 And as the toes of the feet were part of iron, and part of clay, so shall the kingdom be partly strong, and partly broken.

43 And where as thou sawest iron mixed with clay and earth, they shall mingle them selves with 'the seed of men: but they shall not join one with another, as iron can not be mixed with clay.

44 And in the days of these Kings, shal the God of heaven set up a kingdom, which shal never be destroyed: and this kingdom shall not be given to another people, but it shall break, and destroy all these kingdoms, and it shall stand for ever.

45 Where as thou sawest, that the 'stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold: so the great God hath shewed the King, what shall come to pass hereafter, and the dream is true, and the interpretation thereof is sure.

46 ¶ Then the King Nebuchadnezzár fell upon his face, and 'bowed him self unto Daniél, and commanded that they should offer meat offerings, and sweet odors unto him.

47 Also the King answered unto Daniél, and said, I know of a truth that your 'God is a God of gods, and the Lord of Kings, and the King of secrets, seeing thou couldest open this secret.

48 So the King made Daniél a great man, and gave him many great 'gifts. He made him governor over the whole province of Babél, & chief of the rulers, & above all the wise men of Babél.

49 Then Daniél 'made request to the King, and he set Shadrách, Meshách, and Abednego over the charge of the province of Babél: but Daniél 'sate in the 'gate of the King.

Chapter 3

39 ¶ That is, of the Macedonians shall be of brass, not alluding to the hardness thereof, but to the vileness in respect of silver.

40 ¶ That is, the Roman empire shall subdue all these other afore named, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

41 ¶ They shall have civil wars & continual discords among themselves.

43 ¶ They shall by marriages, and affinities think to make themselves strong: yet shal they never be joined in hearts.

44 ¶ His purpose is to show, that all the kingdoms of the world are transitory, and that the kingdom of Christ shall only remain forever.

45 ¶ A Meaning Christ who was sent of God and not set up by man, whose kingdom at the beginning should be small, and without beauty to man's judgement, but should at length grow and fill the whole earth, which he calls a great mountain, as verse 35. And this kingdom, which is not only referred to the person of Christ, but also to the whole body of his Church, and to every member thereof, shall be eternal: for the Spirit that is in them, is life eternal. Rom. 8.10.

46 ¶ Though this humbling of the King seemed to deserve condemnation, yet because he joined God's honor with the Prophet's, it is to be reproved, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his fault and did not suffer it.

47 ¶ This confession was but a sudden motion, as it was also in Pharaoh, Ex. 9.28, but his heart was not touched, as appeared soon afterward.

48 ¶ Not that the Prophet was desirous of gifts or honor, but because by this means he might relieve his poor brethren which were grievously oppressed in this his captivity, and also he received them, lest he should offend this cruel King, which willingly gave them.

49 ¶ He did not this for their private profit, but that the whole Church which was then there in affliction, might have some release and ease, by this benefit.

49 ¶ Meaning, that either he was a judge, or that he had the whole authority, so that none could be admitted to the King's presence, but by him.
The King setteth up a golden image. 8 Certain are accused because they despised the King's commandment, and are put into a burning oven. 25 By belief in God they are delivered from the fire 26 Nebuchad-nezzár confesseth the power of God after the sight of the miracle.

Nebuchad-nezzár the King made an image of gold, whose height was threescore cubits, and the breadth thereof six cubites: he set it up in the plain of Durá, in the province of Babél. 2 Then Nebuchad-nezzár the King sent forth to gather together the nobles, the princes and the dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces, that they should come to the dedication of the image, which Nebuchad-nezzár the King had set up. 3 So the nobles, princes, and dukes, the judges, the receivers, the counsellors, the officers, and all the governors of the provinces were assembled unto the dedicating of the image, that Nebuchad-nezzár the King had set up: and they stood before the image, which Nebuchad-nezzár had set up. 4 Then an herald cried aloud, Be it known to you, ò people, nations, and languages, 5 That when ye hear the sound of the cornet, trumpet, harp, sackbut, psaltery, dulcimer, and all instruments of musicke, ye fall down and worship the golden image, that Nebuchad-nezzár the King hath set up. 6 And whosoever falleth not down and worshippeth, shall the same hour be cast into the middes of an hot fiery furnace. 7 Therefore assure as all the people heard the sound of the cornet, trumpet, harp, sackbut, psaltery, and all instruments of musicke, all the people, nations, and languages fell down, and worshipped the golden image, that Nebuchad-nezzár the King had set up. 8 ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Jews. 9 For they spake and said to the King Nebuchad-nezzár, ò King, live for ever. 10 Thou, ò King, hast made a decree, that every man that shall hear the sound of the cornet, trumpet, harp, sackbut, psaltery, and dulcimer, and all instruments of musicke, shall fall down and worship the golden image. 11 And whosoever falleth not down, and worshippeth, that he should be cast into the middes of an hot fiery furnace. 12 There are certain Jews whom thou hast set over the charge of the province of Babél, ò Shadrách, Meshách, and Abednegó: these men, ò King, have not regarded thy commandment, neither will they serve thy gods, nor worship the golden image, that thou hast set up. 13 ¶ Then Nebuchad-nezzár in his anger and wrath commanded that they should bring Shadrách, Meshách, and Abednegó: so these men were brought before the King. 14 And Nebuchad-nezzár spake, and said unto them, What disorder? will not you, Shadrách, Meshách, and Abednegó serve my god, nor worship the golden image, that I have set up? 15 Now therefore are ye ready when ye hear the sound of the cornet, trumpet, harp, sackbut, psaltery, and dulcimer, and all instruments of musicke, to fall down, and worship the image, which I have made? for if ye worship it not, ye shall be cast immediately into the middes of an hot fiery furnace: for who is that God, that can deliver you out of mine hands? 16 Shadrách, Meshách, and Abednegó answered and said to the King, ò Nebuchad-nezzár, we are not careful to answer thee in this matter. 17 Behold, our God whom we serve, is able to deliver us from the hot fiery furnace, and he will deliver us out of thine hand, ò King. 18 But if not, be it known to thee, ò King, that we will not serve thy gods, nor worship the golden image, which thou hast set up. 19 ¶ Then was Nebuchad-nezzár full of rage, and the form of his body was changed against Shadrách, Meshách, & Abednegó: therefore he charged and commanded that they should heat the furnace at once seven times more then it was wont to be heat. 20 And he charged the most valiant men of war that were in his army, to bind Shadrách, Meshách, and Abednegó, and to cast them into the hot fiery furnace. 21 So these men were bound in their coats, their hosen, and their cloaks, with their other garments, and cast into the middes of the hot fiery furnace. 22 Therefore, because the King's commandment was strait, that the furnace should be exceeding hot, the flame of the fire slew those men that brought forth Shadrách, Meshách, & Abednegó. 23 And these three men Shadrách, Meshách, and Abednegó fell down bound into the middes of the hot fiery furnace. 24 ¶ Then Nebuchad-nezzár the King was astonished and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the middes of the fire? Who answered and said unto the King, It is true, ò King. 25 And he answered, and said, Lo, I see four men loose, walking in the middes of the fire, and they have no hurt, and the form of the fourth is like the òson of God.
26 Then the King Nebuchad-nezzár came near to the mouth of the hot fiery furnace, and spake and said, Shadrách, Meshách & Abednegó, the servants of the hie God, go forth and come hether: so Shadrách, Meshách and Abednegó came forth of the midst of the fire.

27 Then the nobles, princes and dukes, & the King’s councillors came together to see these men, because the fire had no power over their bodies: for not an hair of their head was burnt, neither was their coats changed, nor any smell of fire came upon them.

28 Wherefore Nebuchad-nezzár spake & said, “Blessed be the God of Shadrách, Meshách and Abednegó, who hath sent his Angel, & delivered his servants, that put their trust in him, & have changed the King’s commandment, & yielded their bodies rather then they would serve or worship any god, save their own God.

29 Therefore I make a decree, that every people, nation, and language, which speak any blasphemy against the God of Shadrách, Meshách and Abednegó, shall be drawn in pieces, and their houses shall be made a jakes, because there is no god that can deliver after this sort.

30 Then the King promoted Shadrách, Meshách and Abednegó in the province of Babél.

31 Nebuchad-nezzár King unto all people, nations & languages, that dwell in all the world, Peace be multiplied unto you:

32 I thought it good to declare the signs and wonders, that the hie God hath wrought toward me.

33 How great are his signs, and how mighty are his wonders!

Chapter 4

Another dream of Nebuchad-nezzár, which Daniél declareth 29

The Prophet declareth how of a proud King he should become as a beast. 31 After, he confesseth the power of God and is restored to his former dignity.

Nebuchad-nezzár being at rest in mine house, & flourishing in my palace, 2 Saw a dream, which made me afraid, & the thoughts upon my bed, & the visions of mine head troubled me.

3 Therefore made I a decree, that they should bring all the wise men of Babél before me, that they might declare unto me the interpretation of the dream.

4 So came the enchanters, the astrologians, the Caldeans and the southsayers, to whom I told the dream, but they could not shewe me the interpretation thereof.

5 Til at the last Daniél came before me, (whose name was Belteshazzár, according to the name of my god, which hath the spirit of the holy gods in him) and before him I told the dream, saying,

6 O Belteshazzár, chief of the enchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubling thee, tel me the visions of my dream, that I have seen and the interpretation thereof.

7 Thus were the visions of mine head in my bed. And behold, I saw a ‘tre in the middes of the earth and the height thereof was great:

8 A great ‘tre and strong, and the height thereof reached unto heaven, and the sight thereof to the ends of all the earth.

9 The boughs thereof were fair and the fruit thereof much, and in it was meat for all: it made a shadow under it for the beasts of the field, and the fowls of the heaven dwelt in the boughs thereof, and all flesh fed of it.

10 I Saw in the visions of mine head upon my bed, and behold, a watchman and an holy one came down from heaven,

11 And cried aloud, and said thus. Hew down the tre, and break off his branches: shake off his leaves, and scatter his fruit, that the beasts may flee from under it, & the fowls from his branches.

12 Nevertheless leave the stump of his roots in the earth, and with a band of iron and brass bind it among the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts among the grass of the field.

13 Let his heart be changed from man’s nature, & let a beast’s heart be given unto him, and let seven times be passed over him

14 The sentence is according to the decree of the watchmen, and according to the word of the holy ones: the demand was answered, to the intent that living men may know, that the most high hath power over the kingdom of men, and giveth it to whomsoever he will, & appointeth over it the most abject among men.

15 This is the dream, that I King Nebuchad-nezzár have seen: therefore thou, ô Belteshazzár, declare the interpretation thereof: for all the wisemen of my kingdom are not able to shewe me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniél (whose name was Belteshazzár) held his peace by the space of one hour, and his thoughts troubled him, and the King spoke and said. Belteshazzár, let neither the dream, nor the interpretation thereof trouble thee. Belteshazzár answered and said. My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.

5 d This no doubt was a great grief to Daniel not only to have his name changed, but to be called by the name of a vile idol, which thing Nebuchad-nezzar did to make him forget the true religion of God.

6 e Which also was a great grief to the Prophet to be numbered among the sorcerers and men whose practices were wicked and contrary to God’s word.

7 f By the tree, is signified the dignity of a King, whom God ordained to be a defense for all kind of men, & whose state is profitable for mankind.

10 g Meaning, the Angel of God, which neither eats nor sleeps, but is ever ready to do God’s will and is not infect with man’s corruption but is ever holy: and in that he commands to cut down this tree, he knew that it should not be cut down by man but by God.

13 h He hereby he means that Nebuchad-nezzar should not only for a time loose his kingdom, but be like a beast.

14 i God has decreed this judgement and the whole army of heaven have as it were subscribed unto it, like as also they desire the execution of his decree against all them that lift up themselves against God.

16 k He was troubled for the great judgement of God which he saw ordained against the King: and so the Prophets used on the one part to denounce God’s judgements for the zeal they bare to his glory, and on the other part to have compassion upon man, and also to consider that they should be subject to God’s judgements, if he did not regard them with pity.
17  The tre that thou sawest, which was great and mighty, whose height reached unto the heaven, and the sight thereof through all the world,  
18 Whose leaves were fair and the fruit thereof much, and in it was meat for all, under the which the beasts of the field dwelt, and upon whose branches the fowls of the heaven did sit,  
19 It is thou, ô King, that art great and mighty: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the ends of the earth.  
20 Where as the King saw a watchman, and an holy one, that came down from heaven, and said, Hew down the tre and destroy it, yet leave the stump of the roots thereof in the earth, and with a band of iron and brass bind it among the grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, 'til seven times pass over him.  
21 This is the interpretation, ô King, and it is the decree of the most high, which is come upon my lord the King,  
22 That they shall drive thee from men, and thy dwelling shallbe as the "oxen, and they shall wet thee with the dew of heaven: and seven times shall pass over thee, 'til thou know, that "the most high beareth rule over the kingdom of men, and giveth it to whom soever he will.  
23 Where as they said, that one should leave the stump of the tre roots, thy kingdom shall remain unto thee: after that, thou shalt know, that the heavens have the rule.  
24 Wherefore, ô King, let my counsel be acceptable unto thee, and "break off thy sins by righteousness, and thine iniquities by mercy toward the poor: 'lo, let there be an "healing of thine error.  
25 All these things shall come upon the King Nebuchad-nezzár.  
26 ¶ At the end of twelve 'months, he walked in the royal palace of Babél.  
27 And the King spake and said, Is not this great Babél, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?  
28 While the word was in the King's mouth, a voice came down from heaven, saying, O King Nebuchad-nezzár, to thee be it spoken, Thy kingdom is departed from thee,  
29 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as the "oxen, and they shall wet thee with the dew of heaven: and seven times shall pass over thee, 'til thou know, that "the most high beareth rule over the kingdom of men, and giveth it to whom soever he will.  
30 The very same hour was this thing fulfilled, whereby he means a long time.  
31 Whereby he means a long space, as seven years. Some interpret seven months, and others seven weeks: but it seems he meant of years.  
32 He confesses God's will to be the rule of all justice and a most perfect Law whereby he governs both men and Angels and devils, so that none ought to murmur, or ask a reason of his doings, but only to stand content therewith and give him the glory.  
33 At the same time he was mine understanding restored unto me, and I returned to the honor of my kingdom: my glory and my beauty was restored unto me, and my counsellors 'and my princes sought unto me, and I was established in my kingdom, and my glory was augmented toward me.  
34 Now therefore I Nebuchad-nezzár praise, and extoll and magnify the King of heaven, whose works are all truth, and his ways judgement, & those that walk in pride, he is able to abase.

Chapter 5

K

ing "Belshazzár made a great feast to a thousand of his princes, and drank wine *"before the thousand.  
2 And Belshazzár *whiles he tasted the wine, commanded to bring him the golden and silver vessels, which his father Nebuchad-nezzár had brought from the Temple in Jerusalem, that the King and his princes, his wife, and his concubines might drink therein.  
3 Then were brought the golden vessels, that were taken out of the Temple of the Lord's house at Jerusalem, and the King and his princes, his wife, and his concubines drank in them.  
4 They drank wine and praised the *"gods of gold, and of silver, of brass, of iron, of wood and of stone.  
5 At the same hour appeared fingers of a man's hand, which wrote over "against the candlestick upon the plaster of the wall of the King's palace, and the King saw the palm of the hand that wrote.  
6 Then the King's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other.  
7 Wherefore the King cried loud, that they should bring "the astrologers, the Caldeans and the soothsayers. And the King...
spake, and said to the wise men of Babél, Whosoever can read this writing, and declare me the interpretation thereof, shalbe clothed with purple, and shalt have a chain of gold about his neck, and shalbe the third ruler in the kingdom.

8 Then came all the King's wise men, but they could neither read the writing, nor shew the King the interpretation.

9 Then was King Belshazzár greatly troubled, & his countenance was changed in him, and his princes were astonished.

10 Now the *Queen by reason of the talk of the King, and his princes came into the banquet house, and the Queen spake, and said, O King, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

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 Nebuchad-nezzár thy father the King, I say, thy father, made chief of the enchanter, astrologians, Caldeans, and sothsaiders, 12 Because a more excellent spirit, and knowledge, and understanding (for he did expound dreams, and declare hard sentences, and dissolved doubts) were found in him, even in Daniél, whom the King named Belteshazzár: now let Daniél be called, and he will declare the interpretation.

13 ¶ Then was Daniél brought before the King, and the King spake and said unto Daniél, Art thou that Daniél, which art of the children of the captivity of Judáh, whom my father the King brought out of Jewry?

14 Now I have heard of thee, that the spirit of the holy gods is in thee, and that light and understanding and excellent wisdom is found in thee.

15 Now therefore wisemen, and astrologians have been brought before me, that they should read this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou coudest shew interpretations, and dissolve doubts: now if thou canst read the writing, and shew me the interpretation thereof, thou shalt be clothed with purple, and shalt have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 Then Daniél answered, and said before the King, Keep thy rewards to thy self, and give thy gifts to another: yet I will read the writing unto the King and shew him the interpretation.

18 O King, hear thou, The most high God gave unto Nebuchad-nezzár thy father a kingdom, and majesty and honor and glory.

19 And for the majesty that he gave him, all people, nations, and languages trembled, and feared before him: he put to death whom he would: he smote whom he would: whom he would he set up, and whom he would he put down.

20 But when his heart was puff up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his honor from him.

21 And he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of the heaven, till he knew, that the most high God bare rule over the kingdom of men, and that he appoynteth over it, whom soever he pleaseth.

22 And thou his son, O Belshazzár, hast not humbled thine heart, though thou knowest all these things,

23 But hast lift thy self up against the Lord of heaven, and they have brought the vessels of his House before thee, and thou and thy princes, thy wives and thy concubines have drunk wine in them, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which neither see, neither hear, nor understand: and the God in whose hand thy breath is and all thy ways, him hast thou not glorified.

24 ¶ Then was the palm of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, *MENE, MENE, TEKEL, UPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbered thy kingdom, and hath finished it: TEKEL, thou art weighted in the balance, and art found *too light.

27 TEKEL, thy kingdom is divided, and given to the Medes and Persians.

28 PERES, thy kingdom is divided, and given to the Medes and Persians.

29 Then at the commandment of Belshazzár they clothed Daniél with purple, and put a chain of gold about his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30 The same night was Belshazzár the King of the Caldeans slain.

31 And Darius o of the Medes took the kingdom, being threscore and two year old.

Chapter 6

1 Daniél is made ruler over the governours. 5 An act against Daniél 16 He is put into a den of lions by the commandment of the King 23 He is delivered by faith in God 24 Daniél's accusers are put unto the lions. 25 Darius by a decree magnifieth the God of Daniél.

p It pleased Darius to set over the kingdom an hundred and twentie governours, which should be over the whole kingdom.

2 And over these, three rulers (of whom Daniél was one) that the governours might give acconnts unto them, and the King should have no damage.

3 Now this Daniél was preferred above the rulers and governours, because the spirit was excellent in him, and the King thought to set him over the whole realm.

4 ¶ Wherefore the rulers and governours *sought an occasion against Daniél concerning the kingdom: but they could find none occasion nor faulte: for he was so faithful that there was no blame

24 m After that God had so long time deferred his anger, and patiently waiteth for your amendment.

25 n This word is twice written for the certainty of the thing: showing, that God had most surely counted: signifying also that God has appointed a term for all kingdoms, and that a miserable end shall come on all that raise themselves against him.

27 *Or, wanting.

31 o Cyrus his son in law gave him this title of honor although Cyrus in effect had to dominion.

Chapter 6

1 a Read Ester Ch. 1.1.

2 *Or, not be troubled.

3 b This heathen King preferred Daniel a stranger to all his nobles, and familiars, because the graces of God were more excellent in him then in others.

4 c Thus the wicked can not abide the graces of God in others, but seek by all occasions to deface them: therefore against such assaults there is no better remedy then to walk uprightly in the fear of God, and to have a good conscience.
nor faute found in him.
5 Then said these men, We shall not find an occasion against this Daniél, except we find it against him concerning the Law of his God.
6 Therefore the rulers and these governours went together to the King, and said thus unto him, King Darius, live for ever.
7 All the rulers of thy kingdom the officers and governours, the counsellors, and dukes have consulted together to make a decree for the King and to establish a statute, that whosoever shall ask a petition of any god or man for thirty days save of thee, ò King, he shalbe cast into the den of lyons.
8 Now, ò King, confirm the decree, and seal the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.
9 Wherefore King Darius «sealed the writing and the decree.

10 ¶ When Daniél understood that he had sealed the writing, he went into his house, & his "window being open in his chamber toward Jerusalém, he kneeled upon his knees three times a day, and prayed and praised his God, as he did afore time.
11 Then these men assembled, and found Daniél praying, and making supplication unto his God.
12 So they came, and spake unto the King concerning the King's decree, Hast thou not sealed the decree, that every man that shall make request to any god or man within thirty days, save to thee, ò King, shalbe cast into the den of lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.
13 Then answered they, and said unto the King, This Daniél which is of the children of the captivity of Judáh, regardeth not thee, ò King, nor the decree, that thou hast sealed, but maketh his petition three times a day.
14 When the King heard these words, he was sore displeased with him self, and set his heart on Daniél, to deliver him: and he labored til the sun went down, to deliver him.
15 Then these men assembled unto the King, and said unto the King, Understand, ò King, that the law of the Medes and Persians is, that no decree nor statute, which the King confirmeth, may be altered.
16 ¶ Then the King commanded, and they brought Daniél, and cast him into the den of lyons: now the King spake, and said unto Daniél, Thy God, whom thou alway servest, even he will deliver thee.
17 And a stone was brought, and layed upon the mouth of the den, and the King sealed it with his own signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniél.
18 Then the King went unto his palace, and remained fasting, neither were the instruments of musicke brought before him, and his sleep went from him.
19 ¶ Then the King arose early in the morning, and went in all haste unto the den of lyons.
20 And when he came to the den, he cryed with a lamentable voice unto Daniél: and the King spake, and said to Daniél, ò Daniél, the servant of the living God, is not thy God (whom thou alway servest) 'able to deliver thee form the lions?"
3 And four great beasts came up from the sea one divers from another.
4 The first was as a lion, and had eagle's wings: I beheld, til the wings thereof were plukte off, and it was lifted up from the earth, & set upon his feet as a man, & a man's heart was given him.
5 And behold, another beast which was the second, was like a bear and stood upon the one side: and he had three ribs in his mouth between his teeth, & they said thus unto him, Arise and devour much flesh.
6 After this I beheld, and lo, there was an other like a leopard, which had upon his back four wings of a fowl: the beast had also four heads, and dominion was given him.
7 After this I saw in the visions by night, and behold, the fourth beast was fearful and terrible and strong. It had great iron teeth: it devoured and brake in pieces and stamped the residue under his feet: and it was unlike to the beasts that were before it: for it had ten horns.
8 As I considered the horns, behold, there came up among them another little horn, before whom there were three of the first horns plukte away: and behold, in this horn were 'eyes like the eyes of a man, and a mouth speaking presumptuous things.

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4 c Meaning the Assyrian and Caldean empire, which was most strong and fierce in power, & most soon come to their authority as though they had had wings to fly: yet their wings were pulled by the Persians, and they went on their feet, & were made like other men which is here meant by man's heart.
5 d Meaning the Persians, which were barbarous and cruel.
5 e They were small in the beginning and were shut up in their mountains and had nor brute.
5 f That is, destroyed many kingdoms, and was instable.
5 g To wit, the Angels by God's commandment, who by this means punished the ingratitude of the world.
6 h Meaning, Alexander the King of Macedonia.
6 i That is, his four chief captains, which had the empire among them after his death. Seleucus had Asia the great, Antigonus the less, Cassander, and after him Antipater was King of Macedonia, and Ptolemy (Ptolemy) had Egypt.
6 k It was not of himself nor of his own power that he got all these countries: for his army contained, but thirty thousand men, and he overcame in one battle Darius, which had ten hundred thousand, when he was so heavy with sleep that his eyes were scarce open, as the stories report: therefore this power was given him of God.
7 l That is, the Roman empire which was as a monster & could not be compared to any beast, because the nature of none was able to express it.
7 m Signifying the tyranny and greediness of the Romans.
7 n That which the Romans could not quietly enjoy in other countries, they would give it to other Kings and rulers that at all times when they would, they might take it again: which liberty is here called the stamping of the rest under the feet.
7 o That is, sundry and divers provinces which were governed by the deputies & proconsuls, whereof every one might be compared to a King.
8 p Which is meant of Julius Cesar, Augustus, Tiberius, Caligula, Claudius, and Nero, &c who were as Kings in effect, but because they could not have a rule, but by the consent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the Pope had no vocation of government: therefore this can not be applied unto them and also in this prophecy the Prophet's purpose is chiefly to comfort the Jews unto the revelation of Christ. Some take it for the whole body of Antichrist.
8 q Meaning, a certain portion of the ten horns: that is, a part from the whole estate was plucked away. For Augustus took from the Senate the liberty of choosing the deputies to send into the provinces, and took the government of certain countries to himself.
8 r These Roman Emperors at the first used a certain humanity and gentleness, and were content that others as the Consuls and Senate should bear the name of dignity, so that they might have the profit, and therefore in elections and counsels would behave themselves according as did other Senators: yet against their enemies and those that would resist them, they were fierce and cruel, which is here meant by the proud mouth.

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9 s Meaning the places where God and his Angels should come to judge these monarchs, which judgement should begin at the first coming of Christ.
9 t That is, God which was before all times, and is here described as man's nature is able to comprehend some portion of his glory.
10 u That is, an infinite number of Angels, which were ready to execute his commandment.
10 v This is meant of the first coming of Christ when as the will of God was plainly revealed by his Gospel.
11 y Meaning, that he was astonished, when he saw these Emperors in such dignity, and pride, and so suddenly destroyed at the coming of Christ when this fourth monarchy was subject to men of other nations.
12 z As the three former monarchs had an end at the time that God appointed, although they flourished for a time, so shall this fourth have and they that patiently abide God's appointment, shall enjoy the promises.
13 a Which is meant of Christ who had not yet taken upon him man's nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and that in the clouds - that is, being separate from the common sort of men by manifest signs of his divinity.
13 b To wit, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him in respect of that that he was our Mediator.
14 c That is meant of the beginning of Christ's kingdom when God the Father gave unto him all dominion, as to the Mediator, to the intent that he should govern here his Church in earth continually till the time that he brought them to eternal life.
15 d Through the strangeness of the vision.
16 e Meaning, of the Angels, as ver. 10.
18 f Because Abraham was appointed heir of all the world Rom. 4.13 and in him all the faithful, therefore the kingdom thereof is theirs by right, which these four beasts or tyrants should invade, and usurp until the world were restored by Christ: and this was to confirm them that were in troubles, that their afflictions should have an end at length.
18 g That is, of the most high things, because God has chosen them out of this world, and they should look up to the heavens, whereon all their hope depends.
was so unlike to all the others, very fearful, whose teeth were of iron, and his nails of brass: which devoured, brake in pieces, and stamped the residue under his feet.

20 Also to know of the ten horns that were in his head, and of the other which came up, before whom three fell, and of the horn that had eyes, and of the mouth that spake presumptuous things, whose look was more stout than his fellows.

21 I beheld, and the same horn made battle against the Saints, yea, and prevailed against them.

22 Until the Ancient of days came, and judgement was given to the Saints of the most high: and the time approached, that the Saints possessed the kingdom.

23 Then he said, The fourth beast shall be unlike to the other three beasts, and shall devour the whole earth, and shall tread it down and break it in pieces.

24 And the ten horns out of this kingdom are ten Kings that shall rise: and another shall rise after them, and he shall be like unto the first, and he shall subdue three Kings.

25 And shall speak words against the most high, and shall consume the Saints of the most high, and think that he may change times and laws, and they shall be given into his hand, until a time, and times, and the dividing of time.

26 But the judgement shall sit, and they shall take away his dominion, to consume and destroy it unto the end.

27 And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the holy people of the most high, whose kingdom is an everlasting kingdom and all powers shall serve and obey him.

28 Even this is the end of the matter, I Daniel had many cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

19 h For the other three monarchies were governed by a King, and the Roman empire by Consuls: the Romans changed their governors yearly, and the other monarchies retained them for term of life: also the Romans were the strongest of all the other, & were never quiet among themselves.

19 i Read ver. 7.

20 k This is meant of the fourth beast, which was more terrible then the other.

21 l Meaning the Roman Emperors who were most cruelt against the Church of God both of the Jews and of the Gentiles.

22 m Till God showed his power in the person of Christ, and by the preaching of the Gospel gave unto his some rest and so obtained a famous name in the world, and were called the Church of God, or the kingdom of God.

24 n Read the exposition hereof, ver 8.

25 o That is, shall make wicked decrees and proclamations against God's word and send throughout all their dominion to destroy all that did profess it.

25 p These Emperors shall not consider that they have their power of God but think it is in their own power to change God's laws and man's, and as it were the order of nature, as appears by Octavius (Octavius), Tyberius (Tiberius), Caligula, Nero, Domitians (Domitian), &c.

25 q God shall have them thus to rage against his Saints for a long time which is meant by the time and times but at length he will avenge these troubles and shorten the times for his elect's sake, Mt. 24.22 which is here meant by the dividing of time.

26 r God by his power shall restore things that were out of order, and so destroy this little horn, that it shall never rise up again.

27 s He shows wherefore the beast should be destroyed, to wit, that his Church might have rest and quietness, though they do not fully enjoy here, yet they have it in hope and by the preaching of the Gospel enjoy the beginning thereof, which is meant of Christ's kingdom in this world, which kingdom the faithful have by the participation that they have with Christ their head.

27 t That is, of every sort that bear rule.

28 u Though he had many motions in his heart, which moved him to and fro to seek out the matter curiously: yet he was content with that which God revealed, & kept it in memory and wrote it for the use of the Church.

1 a After the general vision, he comes to certain particular visions: as touching the destruction of the monarchy of the Persians, and Macedonians: for the ruin of the Babylonians was at hand, and also he had sufficiently spoken thereof.

2 b That is, of Persia.

3 c Which represented the kingdom of the Persians, and Medes, which were joined together.

3 d Meaning Cyrus, which after grew greater in power then Darius his uncle and father in law.

4 e That is, no Kings or nations.

5 f Meaning Alexander that came from Grecia with great speed and expedition.

5 g Though he came in the name of all Grecia, yet he bare the title and dignity of the general captain, so that the strength was attributed to him, which is meant by this horn.

7 h Alexander overcame Darius in two sundry battles, and so had the two kingdoms of the Medes and Persians.

8 i Alexander's great power was broken: for when he had overcome all the East, he thought to return toward Grecia to subdue them that there had rebelled, and so died by the way.

8 k That is, which were famous: for almost in the space of fifteen year there were fifteen divers successors before this monarchy was divided to these four, where of Cassander had Macedonia, Seleucus, Syria, Antigonus Asia the less, and Ptolomeus Egypt.

9 l Which was Antiochus Epiphanes, who was of a servile and flattering nature, and also there were other between him and the kingdom, and therefore is here called the little horn, because neither princely conditions, nor any other thing was in him, by which he should obtain this kingdom.

9 m That is, toward Egypt.

9 n Whereby he means Ptolomais.

9 o That is, Judea.

10 p Antiochus raged against the elect of God, and trod his precious stars under feet which are so called, because they are separate from the world.
11 And extolled him self against the "prince of the host from whom the 'daily sacrifice' was taken away, and the place of his Sanctuary was cast down.
12 And 'a time shalbe given him over the daily sacrifice for the iniquity: and it shal 'cast down the truth to the ground, and thus shal it do, and prosper.
13 Then I heard one of the "Saints speaking, and one of the Saints spake unto a certain one, saying, How long shall endure the vision of the daily sacrifice, and the iniquity of the 'desolation to tread both the Sanctuary and the 'army under foot?'
14 And 'he answered me, Unto the 'evening & the morning, two thousand & three hundred: then shall the Sanctuary be cleansed.
15 ¶ Now when I Daniél had seen the vision, and sought for the meaning, behold, there stood before me 'like the similitude of a man.
16 And I heard a man's voice between the 'banks of Uláí, which called & said, Gabriél, 'make this man to understand the vision.
17 So he came where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, 'son of man: for in the last time 'shalbe the vision.
18 Now as he was speaking unto me, I being a sleep fell on my face to the ground: but he touched me, & set me up in my place.
19 And he said, Behold, I will shewe thee what shall be in the last wrath: for in the end of the time appointed it 'shal come.
20 The ram which thou sawest having two horns, 'are the Kings of the Medes and Persians.
21 And the goat 'is the King of Grecia, and the great horn that is between his eyes, is the first King.
22 And that that is broken, & four stood up for it, 'are four kingdoms, which shall stand up' of that nation, but not 'in his strength.
23 And in the end of their kingdom, when the rebellious shalbe consumed, a King of 'fierce countenance, and understanding dark sentences, shal stand up.
24 And 'his power shalbe mightie, but not 'in his strength: and he shal destroy wonderfully, and shal prosper, and practice, and shal destroy the 'mightie, and the holy people.
25 And through his policy also, he shal cause craft to prosper in his hand, and he shal extol him self in his heart, and by 'peace shall destroy many; he shal also stand up against the "prince of princes, but he shal be broken down 'without hand.
26 And the vision of the 'evening and the morning, which is declared, is true: therefore seal thou up the vision, for it 'shalbe after many days.
27 And I Daniél was stricken and sick 'certain days: but when I rose up, I did the King's business, and I was astonished at the vision, but none understood it.

Chapter 9

Daniél desireth to have that performed of God, which he had promised concerning the return of the people from their banishment in Babylón 5 A true confession 20 Daniél's prayer is heard 21 Gabriél the Angel expoundeth unto him the vision of the seventy weeks 24 The anointing of Christ. 25 The building again of Jerusalem. 26 The death of Christ.

In the first year of Darius the son of *Ahashuerosh, of the seed of the Medes, which was made King over the 'realm of the Caldeans,
2 Even in the first year of his reign, I Daniél understood by 'books the number of the years, whereof the Lord had spoken unto Jeremiáh the Prophet, that he would accomplish seventy years in the desolation of Jerusalem.
3 And I turned my face unto the Lord God, and "sought by prayer and supplications with fasting and sackcloth and ashes.
4 And I prayed unto the Lord my God, and made my confession, saying, Oh Lord God, 'which art 'great and fearful, and kepest covenant and mercy toward them which love 'thee, and toward them that keep thy commandments,
5 We have sinned, and have committed iniquity and have done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy judgements.
6 For we would not obey thy servants the Prophets, which spake in thy Name to our Kings, to our princes, and to our fathers, and to all the people of the land.
7 O Lord, 'righteousness belongeth unto thee, and unto us 'open shame, as appeareth this day unto every man of Judáh, & to the inhabitants of Jerusalem: yea, unto all Israel, both near and far off, through all the countries, whether thou hast driven them, because of their offenses, that they have committed against thee.
8 O Lord, unto us appereth open shame, to our 'Kings, to our

11 q That is, God, who governs and maintains his Church.
11 r He labored to abolish all religion, and therefore cast God's service out of his Temple, which God had chosen as a little corner from all the rest of the world to have his Name there truly called upon.
12 s He shows that their sins are the cause of these horrible afflictions: and yet comforts them, in that he appoints this tyrant a time, whom he would not suffer utterly to abolish his religion.
12 t This horn shall abolish for a time the true doctrine and so corrupt God's service.
13 u Meaning, that he heard one of the Angels asking this question of Christ, whom he calls a certain one or a secret one, or a marvelous one.
13 x That is, the Jew's sins, which were cause of this destruction.
13 y That is, which suppresses God's religion, and his people.
14 z Christ answered me for the comfort of the Church.
14 a That is, unto so many natural days be past, which make six years three months and an half: for so long under Antiochus was the Temple profaned.
15 b Which was Christ, who in this manner declared himself to the old fathers how he would be God manifested in flesh.
16 c This power to command the Angel, declared that he was God.
17 d The effect of this vision shall not yet appear, but a long time after.
19 e Meaning the great rage which Antiochus should shew against the Church.
22 f That is, out of Grecia.
22 g They shall not have like power as had Alexander.
23 h Noting that this Antiochus was impudent and cruel, and also crafty that he could not be deceived.
24 i That is, not like Alexander's strength.
24 k Both the Gentiles that dwell about him, and also the Jews.
25 l Whatsoever he goes about by his craft, he shall bring it to pass.
25 m That is, under pretense of peace or as it were in sport.
princes, & to our fathers, because we have sinned against thee. 
9 Yet compassion and forgiveness is in the Lord our God, albeit we have rebelled against him. 
10 For we have not obeyed the voice of the Lord our God, to walk in his laws, which he had laid before us by the ministry of his servants the Prophets. 
11 Yea, all Israel have transgressed thy Law, and are turned back, and have not heard thy voice: therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 
12 And he hath confirmed his words, which he spake against us, and against our judges as judged us, by bringing upon us a great plague: for under the whole heaven hath not been the like, as hath been brought upon Jerusalem. 
13 All this plague is come upon us, as it is written in the Law of Moses: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth. 
14 Therefore hath the Lord made ready the plague, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we would not hear his voice. 
15 *And now, o Lord our God, that hast brought thy people out of the land of Egypt with a mighty hand, & hast gotten thee renown, as appeared this day, we have sinned, we have done wickedly. 
16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy wrath be turned away from thy city Jerusalem thine holy Mountain: for because of our sins, and for the iniquities of our fathers, Jerusalem and thy people are a reproach to all that are about us. 
17 Now therefore, o Lord our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy Sanctuary, that lyeth waste for the Lord's sake. 
18 O my God, incline thine ear and hear: open thine eyes, and behold our desolations, and the city whereupon thy Name is called: for we do not present our supplications before thee for our own righteousness, but for thy great tender mercies. 
19 O Lord, hear, o Lord forgive, o Lord consider, and do it: differ not, for thine own sake, o my God: for thy Name is called upon thy city, and upon thy people. 
20 ¶ And whilsts I was speaking and praying, and confessing my sin, and the sin of my people Israel, and did present my supplication before the Lord my God, for the holy Mountain of my God, 
21 Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen before in the vision, came flying, and touched me about the time of the evening oblation. 
22 And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee knowledge and understanding. 
23 At the beginning of thy supplications the commandment came forth, and I am come to shew thee, for thou art greatly beloved: therefore understand the matter and consider the vision.

Chapter 10

There appeareth unto Daniel a man clothed in linen, 11 Which sheweth him wherefore he is sent.

24 p He alludeth to Jeremiah's prophecy, who prophesied that their captivity should be seventy years: but now God's mercy should sevenfold exceed his judgement, which should be four hundred and ninety years, even to the coming of Christ, and so then it should continue forever. 
24 q Meaning Daniel's nation, over whom he was careful.
24 r To show mercy and to put sin out of remembrance.
24 s From the time that Cyrus gave them leave to depart: and these weeks make 49 year, whereof 46 are referred to the time of the Temple, and 3 to the laying of the foundation. 
24 t Counting from the sixth year of Darius who gave the second commandment for the building of the Temple, are 62 weeks, which make 439 years, which comprehend the time from this building of the Temple unto the Baptism of Christ. 
25 *Ebr., in straightness of time. 
26 u In this last week of the seventy shall Christ come and preach and suffer death. 
26 v He shall seem to have no beauty, nor to be of any estimation, as Is. 53.2. 
26 w Meaning, Titus Vespasian's son, who should come and destroy both the Temple and the people without all hope of recovery. 
27 z By the preaching of the Gospel he confirmed he promise, first, to the Jews, and after to the Gentiles. 
27 a A Christ accomplished this by his death and resurrection.
27 b Meaning that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God and their idolatry: or some read that the plagues shall be so great, that they shall all be astonished at them. 

Chapter 10

1 a He notes this third year, because at this time the building of the Temple began to be hindered by Cambyses Cyrus' son, when the father made war in Asia minor against the Scythians, which was a discouraging to the godly, and a great fear to Daniel. 
1 b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of God's promise.
And in the fourth and twentieth day of the first month, as I was by the side of that great river, even Hiddekel;
5 And I lift up mine eyes, and looked, and behold, there was a man clothed in linen, whose loins were girded with fine gold of Uphaz.
6 His body also was like the Chrysolite, and his face (to look upon) like the lightening, and his eyes as lamps of fire, and his arms and his feet were like in color to polished brass, and the voice of his words was like the voice of a multitude.
7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great fear fell upon them, so that they fled away and hid them selves.
8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my strength was turned in me into corruption, and I retained no power.
9 Yet heard I the voice of his words: & when I heard the voice of his words, I slept on my face: & my face was toward the ground.
10 And behold, an hand touched me, which set me up upon my knees and upon the palms of mine hands.
11 And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand in thy place: for unto thee am I now sent. And when he had said this word unto me, I stood trembling.
12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to humble thy self before thy God, thy words were heard, and I am come for thy words.
13 But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael one of the chief princes, came to help me, and I remained there by the Kings of Persia.
14 Now I am come to shewe thee what shall come to thy people in the latter days: for yet the vision is for many days.
15 And when he spake these words unto me, I set my face toward the ground, and held my tongue.
16 And behold, one like the similitude of the sons of man touched my lips: then I opened my mouth, and spake, and said the word unto me, I stood trembling.
17 Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to humble thy self before thy God, thy words were heard, and I am come for thy words.
18 Then there came again, and touched me one like the appearance of a man, and he strengthened me,
19 And said, O man, greatly beloved, fear not: peace be unto thee: be strong and of good courage. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak: for thou hast strengthened me.
20 Then said he, Knowest thou wherefore I am come unto thee? but now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.
21 But I will shew thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things, but Michael thy Prince.

Chapter 11

A prophecy of the kingdoms, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 28 Of Syria, 36 And of the Romaines

1 Also I, in the first year of Darius of the Medes, even I stood to encourage & to strengthen him. 2 And now will I shew thee the truth. Behold, there shall stand up yet three Kings in Persia, and the fourth shall be richer than they all: and by his strength, and by his riches he shall stir up all against the realm of Grecia. 3 But a mighty King shall stand up, that shall rule with great dominion, and do according to his pleasure. 4 And when he shall stand up, his kingdom shall be broken, and shal be divided toward the four winds of heaven: & not to his posterity, nor according to his dominion, which he ruled: for his kingdom shall be plucked up, even to be for others besides those. 5 And the King of the South shall mightie, and one of his princes, and shall prevail against him, and bear rule: his dominion shall be a great dominion.
6 And in the end of years they shall be joined together: for the King’s daughter of the South shall come to the King of the North to make an agreement, but she shall not retain the power of the

19 o Which declares that when God smites down his children, he does not immediately lift them up at once (for now the Angel had touched him twice) but by little and little.
20 p Meaning that he would not only himself bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.
21 q For this Angel was appointed for the defense of the Church under Christ, who is the head thereof.

Chapter 11

1 a The Angel assures Daniel that God has given him power to perform these things, seeing he appointed him to assist Darius, when he overcame the Caldeans.
2 b Whereof Cambyses that now reigned, was the first, the second Smerdes, the third, Darius the son of Hystaspis, and the fourth Zerxes, which all were enemies of the people of God, and stood against them.
2 c For he raised up all the East countries to fight against the Grecians: and albeit he had in his army nine hundred thousand men, yet in four battles he was discomforted and fled away with shame.
3 d That is, Alexander the Great.
4 e For when his estate was most flourishing, he overcame himself with drink, and so fell into a disease: or as some write, was poisoned by Cassander.
4 f For his twelve chief princes first divided his kingdom among themselves.
4 g After this his monarchy was divided into four: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdom of Macedonia, and Ptolemeus Egypt.
4 h Thus God revenged Alexander’s ambition and cruelty in causing his posterity to be murdered, partly of the father’s chief friends, and partly one of another.
4 i None of these four shall be able to be compared to the power of Alexander.
4 k That is, his posterity having no part thereof.
4 l To wit, Ptolemeus King of Egypt.
5 m That is, Antiochus the son of Seleucus, and one of Alexander’s princes shall be more mighty: for he should have both Asia and Syria.
6 n That is, Berenice the daughter of Ptolemeus Philadelphus shall be given in marriage to Antiochus Theos, thinking by this affinity that Syria and Egypt should have a continual peace together.
whole kingdom, and his confederates with him: thus shall he do, and he shall give him the daughter of women, to destroy her: but she shall not stand on his side, neither be for him.
18 After this shall he turn his face unto the isles, and shall take many, but a prince shall cause his shame to light upon him, beside that he shall cause his own shame to turn upon him self. 19 For he shall turn his face toward the forts of his own land: but he shall be overthrown and fall, and be no more found.
20 Then shall stand up in his place in the glory of the kingdom, one that shall raise taxes: but after few days he shall be destroyed, neither in wrath, nor in battle.
21 And in his place shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries. 22 And the arms shall be overthrown with a flood before him, and shal be broken: and also the prince of the covenant.
23 And after the league made with him, he shall work deceitfully: for he shall come up, and overcome with a small people.
24 He shall enter into the quiet and plentiful province, and he shall do that which his fathers have not done, nor his father's fathers: he shall divide among them the prey and the spoil, and the substance, yea, and he shall forecast his devises against the strongholds, even for a time. 25 Also he shall stir up his power and his courage against the king of the South with a great army, and the king of the South shall come up to battle with a very great and mighty army: but he shall not stand: for they shall forecast & practice against him. 26 Yea, they that feed of the portion of his meat, shall destroy him, and his army shall overflow: & many shall fall, and be slain. 27 And both these king's hearts shall be to do mischief, and they

17 h To wit, a beautiful woman, which was Cleopatra Antiochus' daughter.
17 i For he regarded not the life of his daughter in respect of the kingdom of Egypt.
17 k She shall not agree to his wicked counsel, but shall love her husband, as her duty required, and not seek his destruction.
18 l That is, toward Asia, Grecia and those isles which are in the sea called Mediterranean: for the Jews called all countries isles which were divided from them by sea.
18 m For where as Antiochus was wont to contend with the Romans, and put their ambassadors to shame in all places, Attilus the Consul, or Lucius Scipio put him to flight and caused his shame to turn on his own head.
18 n By his wicked life and obeying of foolish counsel.
18 o For fear of the Romans he shall flee to his holds.
18 p For when as under the pretense of poverty he would have robbed the temple of Jupiter Donodium, the countrymen slew him.
18 q That is, Seleucus shall succeed his father Antiochus.
18 r Not by foreign enemies or battle, but by treason.
18 s Which was Antiochus Epiphanes, who as is thought, was the occasion of Seleucus his brother's death and was of a vile, cruel and flattering nature, and defrauded his brother's son of the kingdom, and usurped the kingdom without the consent of the people.
18 t He shows the great foreign powers shall come to help the young son of Seleucus against his uncle Antiochus, and yet shall be overthrown.
18 u Meaning Ptolemeus Philometer Philopater's son, who was this child's cousin germaine, and is here called the prince of the covenant, because he was the chief, and all other followed his conduit.
18 x For after the battle Philometer and his uncle Antiochus made a league.
18 y For he came upon him at unawares, and when he suspected his uncle Antiochus nothing.
18 z Meaning in Egypt.
19 a He will content himself with the small holds for a time, but ever labor by craft to attain to the chiefest.
19 b He shall be over come with treason.
19 c Signifying his princes and the chief about him.
19 d Declaring that his soldiers shall brast out and venture their life to overthrow, and the kingdom to be saved for the safeguard of their prince.
19 e The uncle and the nephew shall truce, and banquet together, yet in their hearts they shall imagine mischief one against another.
shal talk of deceit at one table: but it shall not avail: for yet the end shall be at the time appointed.
28 Then shall he return into his land with great substance: for his heart shall be against the holy covenant: so shall he do and return to his own land.
29 At the time appointed he shall return, and come toward the South: but the last shall not be as the first.
30 For the ships of Chittim shall come against him: therefore he shall shalbe sorry and return, and freat against the holy covenant: so shall he do, he shall even return and have intelligence with them that forsake the holy covenant.
31 And arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall set up the abominable desolation.
32 And such as wickedly break the covenant, shall he cause to sin by flattery: but the people that do know their God, shall prevail and prosper.
33 And they that understand among the people, shall instruct many: yet they shall fall by sword, and by flame, by captivity and by spoil many days.
34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave unto them faintly.
35 And some of them of understanding shall fall to try them, and to purge, and to make them white, till the time be out: for there is a time appointed.
36 And the King shall do what him list: he shall exalt himself, and magnify him self against all, that is God, and shall speak marvelous things against the God of gods, and shall prosper, till the wrath be accomplished: for the determination is made.
37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnify him self above all.
38 But in his place shall he honor the god Mauzzim, and the god whom his fathers knew not, shall he honor with gold and with silver, and with precious stones, and pleasant things.
39 Thus shall he do in the holds of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glory, and shall cause them to rule over many, and shall divide the land for gain.
40 And at the end of time shall the King of the South push at him, and the King of the North shall come against him like a whirl wind with chares, and with horsemen, and with many ships, & he shall enter into the countries, & shall overflow and pass through.
41 He shall enter into the pleasant land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon.
42 He shall stretch forth his hands also upon the countries, and the land of Egypt shall not escape.
43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and of the Lybians, and of the black Mores where he shall pass.
44 But the tidings out of the East and the North shall trouble him: therefore he shall go forth with great wrath to destroy and root out many.
45 And he shall plant the tabernacle of his palace between the seas in the glorious and holy mountain, yet he shall come to his end, and none shall help him.

Chapter 12

1 Of the deliverance of the Church by Christ.

And at that time shall Michael stand up, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there began to be a nation unto that same time: & at that time thy people shall be delivered, every one that shall be found written in the book.

2 And many of them that sleep in the dust of the earth, shall

37 x Signifying that they shall be without all humanity: for the love of women is taken for singular or great love, as 2 Sam. 1.26. 38 y That is, the god of power and riches: they shall esteem their own power above all their gods and worship it.
38 z Under pretense of worshipping the gods, they shall enrich their city with the most precious jewels of all the world, because that hereby all men should have them in admiration for their power and riches.
39 a Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they should have been despised as atheists: but this was to increase their fame and riches: and when they got any country, they so make others the rulers thereof, and the profit ever came to the Romans.
40 b That is, both the Egyptians and the Syrians shall at length fight against the Romans, but they shall be overcome.
41 c The Angel forewarns the Jews that when they should see the Romans invade them, and that the wicked should escape their hands, then they should not think but that all this was done by God’s providence, forasmuch as he warranted them of it so long a time, and therefore he would preserve him.
42 d Hearing that Crassus was slain and Antonius comforted, For Augustus overcame the Parthians, and recovered that which Antonius had lost.
45 f The Romans after this reigned quietly through all countries and from sea to sea, and in Judea: but at length for their cruelty God shall destroy them.

Chapter 12

1 a The Angel here notes two things: first that the Church shall be in great affliction and trouble at Christ’s coming, and next that God will send his Angel to deliver it, whom here he calls Michael, meaning Christ, which is published by the preaching of the Gospel.
2 b Meaning all shall rise at the general resurrection, which thing he here names, because the faithful should have ever their respect to that: for in the earth there shall be no sure comfort.
awake, some to everlasting life, and some to shame & perpetual contempt.
3 And they that be wise, shal shine, as the brightness of the firmament: and they that turn many to righteousness, shal shine as the stars, for ever and ever.
4 But thou, ô Daniél, shut up the words, and seal the book till the end of the time: many shal run to and fro, and knowledge shal be increased.
5 ¶ Then I Daniél looked, and behold, there stood other two, the one on this side of the brink of the river, and the other on that side of the brink of the river.
6 And one said unto the man clothed in linen, which was upon the waters of the river, When shal be the end of these wonders?
7 And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and swear by him that liveth for ever, that it shal tarry for a time, two times and an half: and when he shal have accomplished to scatter the power of the holy people, all these things shalbe finished.
8 Then I heard it, but I understood it not: then said I, O my Lord, what shal be the end of these things?
9 And he said, Go thy way, Daniél: for the words are closed up, and sealed, till the end of the time.
10 Many shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal have understanding: but the wise shal understand.
11 And from the time that the daily sacrifice shalbe taken away, and the abominable desolation set up, there shalbe a thousand, two hundred and ninetie days.
12 Blessed is he that waiteth and commeth to the thousand, three hundred and fifty and thirtie days.
13 But go thou thy way till the end be: for thou shalt rest and stand up in thy lot, at the end of the days.

3 c Who have kept the true fear of God and his religion.
3 d He chiefly means the ministers of God’s word, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God.
4 e Though the most part despise this prophecy, yet keep you it sure and esteem it as a treasure.
4 f Till the time that God has appointed for the full revelation of these things, and then many shall run to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the Gospel.
5 g Which was Tygris.
7 h Which was as it were a double oath & did the more confirm the thing.
7 i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should have an end.

7 k When the Church shall be scattered and diminished in such sort as it shall seem to have no power.
11 l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.
11 m Signifying that the time shall be long of Christ’s second coming, and yet the children of God ought not to be discouraged, though it be differed.
12 n In this number he adds a month and an half to the former number, signifying that it is not in man to appoint the time of Christ’s coming, but that they are blessed that patiently abide his appearing.
13 o The Angel warns the Prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his Church.