A MOST
COMFORTABLE
EXPOSITION
OF
The last and most difficult part of the prophesie
of Daniel from the 16. verse of the 11.
chap, to the end of the
12. chapter.

Wherein the restoring of the Iewes and their cal-
ling to the faith of Christ, after the utter over-
throw of their three last enemies, is set
forth in lively colours,

By the labour and studie of that bright and wor-
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If you would not brethren, that ye should be ignorant of this se-
cret, that partly obstinacie is come to Israel, until the
fulnes of the gentiles be come in: and so all Israel shall
be saved, as it is written, The Deliverer shall come out
of Sion, and shall turn awe the ungodlimes from Iacob.

Anno 1635.
To the friendly Reader

Although the revealing of the Revelation and the song of songs doe yeeld cleere and notable arguments, sufficiently to make knowne the happy and longed for vocation of the Iewes, yet the due regard of such a divine mysterie doth require that we bring forth & laie to every little sparke, taken from the altar of God, which make yeeld more cleere and evident prooffe of that truth which mortall men do not yet sufficiently conceive & see into. Behold therefore how this truth is confirmed not of one or two, but of three such wittnesse, as are beyond all exception. Daniel is added to John and Salomon, who among the visions of Dan. 12, God almighty, doe plainly testifie that this deliverance of his nation to be performed in the last times was also revealed, what speciall account the good & great God made of all these, doe thole singular commendations testifie, which the Scriptures have honoured them withall. John he is the disciple who Jesus loved, Salomon was the king beloved of his God, Job. 15, 

A 2 whom 23.
whom his name was called Iedediah, 2. Sam. 12. 25. Daniel also is a man of desires, because in his time he was most accepted and beloved of God. It must not therefore seem strange, if God made known his secrets unto them after a special manner, for the secret of the Lord is present to them that fear him. United forces do allways beft prevail, and the more helps they affociate and joyne together, the stronger they are, a three fold cord is not easly broken. Although therefor thou doe sometimEs doubtingly read over the Revelation of John, & the Song of Solomon for the newness and strange-ness of the matter; yet when by Daniels coming in, such an admirable content of Scripture, giveth such cleere light to confirme the matter in hand, fear not to embrace the truth with thankfullnes unto God: for here all these, not by mutuall conspiration, but by divine inspiration, doe proclaime one and the same thing.

How much also Daniels testimonie is to be ac-counted of in this matter, thou shalt farre better perceive by his owne words welunderstood, the by mine, as the effuifing expofitiō plainly sheweth.

That truly is of great weight, that Daniels prophecy is deputed and appointed for the Iewes, to whom notwithstanding he bringeth no comfort, if that resurrection spoken of 12. 2. be understood of the last and general resurrec-tion, properly so called, which without all doubt both in matter and time doth fall in together with their deliverance in verf. 1. Beholde then after the Iewes three laft enemies be utterly overcome; that is to faie, the Roman empire, which is called the King ch. 11, 16. and is defcribid by his properties verf. 37, 38, 39. and the Saracens, whom he notheth and nameth, The King of the South verf. 40. and lastly, the Turkish empire filled with the title of the King of the North verf. 40. &c. Behold I faie, a plaine and cleere pourtraiure of the Iewes vocatiō, not onely yndertaken and begun 44. 45. but consum-mate and perfect ch. 12. 1. 2. 3. where it shall bee made manifest (I think) without obscurite. That the resurrection there is the full restoring of the Iewish nation out of the dust of defration and their calling to the faith in Christ, whereby those that are dead in sinne are truly raiseid up againe according to that of the Apostle. If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead. Rom. 11. 15.

And that the mindes of good men maie the Iefe be disquieted in the expectation of so great a felicity and happines. Lo the very times of this deliverance opened to thee, as well of it begun when tidings out of the East shall trouble the Turk verf. 7. and 11. as when fulfilled, when the Tur-kish name and empire both shall bee utterly abol-ished. The greatness of the Kingdomes vnder the whole heaven shall be given to the people of the Saints of the most high. verf. 12. True it is A 3 indeed
indeed that almost all these things are otherwise carried and applied by interpreters very well deserving of the Church; but Truth is ever well accepted and entertained of the ingenuous, to which none can prescribe a rule, or Overrule, not space of times, of patronage (or authority) of persons, as Tertullian speaks well. Yea, if a scandal be taken (or arise) because of the truth, it is more profitable to permit the scandal, that the truth should be left. He doth sparingly refuse other men's opinions, but mildly alter his manner always, where they prejudice and hinder the truth.

The controversy is chiefly concerning Antiochus, whom he endeavoureth to prove by a multitude of weighty reasons, that he must of necessity be excluded out of every particle of this prophecy which he hath here vnderstakè to hande. Affuredly he bringeth admirable light to the right understanding of the whole prophecy of Daniel. Weighing then all things in an equal ballance, lay apart all prejudice against the truth discovered, and pray earnestly with mee. That the Deliverer may come out of Sion, who may vterly overthrow his enemies, the Beasts with Gog and Magog, and that he may thorowly turne away vngodlines from Iacob. Farewel.

The text of the 11. Chapter of Daniel from ver. 36. to the end.

36. And the King shall doe according to his will, and he shall exalt himselfe, and magnifie himselfe above every god, and shall speake maruilsous things against the God of gods, and shall prosper till the indignation be accomplished: for that is determined, shall be done.

37. Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god: for he shall magnifie himselfe above all.

38. But in his estate shall he honour the God of forces: and a god whom his fathers knew not, shall he honour with gold, and silver, and with precious stones, and pleasant things.

39. This shall be his estate in the most strong holds with a strange god, whom he shall acknowledge, and increaseth with glory: and he shall cause them to rule over many, and shall divide the land for gain.

40. And at the time of the end shall the King of the South push at him, and the King of the North shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships, and he shall enter into the countryes, and shall overflow and passe over.

41. Her shall enter also into the glorious land, and many countryes 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 hand 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 the Libyans, and the Ethiopians shall be at his spoiles.

44. But tidings out of the East, and out of the North shall trouble him: therefore he shall goe forth with great fury to destroy, and utterly to make away many.

45. And he shall plant the taberndacles of his palace betweene the seas in the glorious holy mountaine, yet he shall come to his end, and none shall helpe him.

Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord my rock and my Redeemer.

THE ANALYSIS

or Resolution.

Daniel recordeth things done in the first six chapters afterward in the rest of the booke, visions and revelations shewed to him: wherein is disclosed, what the people of the Lyes are to expect from that time to the very last end. Of the Revelations he first propoundeth the universal type of things to come in Chap. 7. In those following he vieth a larger declaration of the first, both as it did agree with the next times in regard either of the enemies chap. 8. or of the Medias in chap. 9. As also it did agree to all times by a continued order and succession from his owne time to the full deliverance of his nation. Of this last and plentifull Prophecie the preparation is set downe in the tenth chapt. then afterward the things it selfe in the two following chapters 11. and 12. From the beginning of the 11. chap. vnto this place the matters of the Persians and Grecians are so manifestly, particularly, and expressly foreshewed, that in very deed, it may seeme rather a Historie then a prophecy. That which remaineth doth partly shewe the other oppressors of the people of the Iews, in this Chap. partly that withend end of all their troubles in the following.

There are three oppressors sott downe, The first a certaine Kinge described, without anie addition of his dominion how farre it stretched, but summarily both of an unlimited power toward strangers,mold proud and prosperous till the appointed time vers. 36. and alfo towards his owne, a contemner of his Countries and fathers religion, without naturall affections, and exalting himself above all, vers. 37. After particularly as he should be famous for some speciall acts, partly in the matter concerning Religion vers. 38. and beginning of the next, and partly in politicke affaires, in the later part of vers. 39. The second is the King of the South, who is happy in his preparation vers. 40. in his proceeding
We begin the exposition from the 36. verse, because there are not many things in the former verses need to stale or hinder the Reader; but those which follow are much doubted of, whether they belong to Antiochus Epiphanes, to some other Kings. Whilst judgment doth Calvin avouch, That it can by no means be referred to Antiochus. Those things that follow do not anie wise agree: for how should he do what he lift, by exalting himselfe above all that is God, whom the shippe of Chittim limited and prescribed vers. 30. Neither did the Kings of Egypt, being young, attempt anie thing against Antiochus: Neither was there anie King of the North, by whom he sustained anie wrong to speak of. Or if we shall make Antiochus himself the King of the North, as some interpreters doe: Neither doth the King of the South provoke him as it foloweth vers. 40. Neither did he returne into Egypt after he was commended to depart by the Romans as vers. 30. before.

The historie recordeth that he went twice into Egypt: as, 1. Maca. 5. 1. About the same time Antiochus undertook his second voyage into Egypt, wherein he doth admirably agree with Daniel; but of a third expedition not a gy, or the least mention in anie Author that I could finde. The Authors of the books of the Macabees would have made some mentio thereof if there had been anie. Neither wold Iosephus have let it passe, who after the returne of Antiochus out of Egypte by reason of the Romans threatening denounced, doth mention nothing at all that was againe attempted against that Countrie before his death among the Persians. Livie also, who sheweth him to be restrained by Popilius the legate lib. 45. of his Epitomies abridgement, declareth him in the next book to be dead without doing anie other memorable expolite. Justice also, after he had declared the tarrtelle...
againe to enterprize warre against the good liking of the Senate? Moreover That little help spoken of verfe 34. proceeded farre beyond the tyrannie of Antiochus whom Judas Macabees and his other brethren did overlive. To what end therefore should the Prophet, when he had mett these twylkes, come fayling back againe that wale he had formerly overlaid with certaine inextricable confounding of things? Finally shall we think or imagine, that the fewes calomities did to continue in Antiochus alone, as that it should be altogether needless to speak a word of their consequent troubles afterward? Neither doe these words anie better agree to his fowmes, who never did attaine unto the greatnesse of their Father. The Kingdome of Syria did more and more decaie, until at length not long after it was utterly wasted. This King therefore is not Antiochus, but some other farre from mounting him, one of those fowmes of the four Kingdome of the Assyrions, was abolished and gone before this vision was fhewed to Daniel, as before ch. 10. 1. Of the beare and leepard, the Perians and the Grecians, there hath bene enough spoken in the former part of this chapter. The terrible beast then only remaineth, that variable wyld beast and of manie fashions, which is this Kinge. For it is necessarie that the exposition (of which kinde this last prophesie is) should bring no new matters, as farre as it concerneth the general heads, nor anie whit depart from the generall type. By which it is also manifester that the fourth beast ch. 7. is not the Kingdome of the Seleucids and Logi...
... 14  

dans, as some learned men have thought, (being this Kinge, that very beast, neither is Antiochus nor anie part of the Grecian Monarchie, which had no successeour after Antiochus greater then hee. But of this matter more hereafter. So as by those necessarie arguments thus laid down, we are ledde by the hand to the Romans, who tooke the lamp from the Grecians, and whom the Jews afterward found and felt the mult cruel revengers of their wickednes. For it is the intent of the spirit in a breife Synopsis or abridgement to our views, to deliver what the state of the Jews should be, not onely to the first comming of Christ, which yet notwithstanding Antiochus never attained to, but also to all ages succeeding, till at leaht they shall bee gathered into one soule, & be made together with us Citizens of the same Kingdome.

Other prophecies have made this manifest unto us & the singular agreement of this prophectic will marvellously confirm the same. The Angel doth note or signifie, the Romane Monarchie by the name of one kinge, as if it were of some singular person after his manner; and then he addeth certaine properties, by which as in a glance we may behould his lively face. Fust of all therefor, where shall we finde a greater power to doe what hee list thru in this empire? especially from such time as Antiochus the great by their means was depraved of all commande beyond the mountaine Taurus, and was commanded to contain himselfe within the narrow bounds of Syria. For a little before having vanquished Hannoal and triumphed over Perseus the Macedonian, & having taken the Cymbrians or Dunes, and all feare laid aside farre and wyde round about, what should restraine such an extreme licenciousnes of all things, and such an unbridled appetitie both of coveting anie thing, and of obtaininge anie thing he covered according to his will. The bride of feare was cast upon all other Kinges; only the Romanes, whose power exceeded, did bite the bride, & would not be curbed by those whom they had overcome in bataill. Ptolomie felt of their tyrannical power, while Iland Cyrus, although he were a kinge and their fellow and confederate, was proscripted and rancketed, not for anie offence and injurie, but onely for their desire to enjoye to get, a wealth, wherewith the Iland was reported to abound. And whereas no fret nor seignior coulde be pretended, then Cato that great patronne of justice, as he was called, was made a publick robber of the wealth ungody covered, that so, as I think, the groffe dishonord of the facte might in some part be hid and concealed by the authorite of the man. The Egyptian could not brooke the wronge, but at the report of the matter poynoned himsef, Florus lib. 3. ch. 9.

The warre against Greece if we will take knowledge of the truth, we also made, faith the fame Florus, onely through a desire to vanquish that noble Iland. But this licenciousnes was nothing to the outrageousnes of the Emperorus. It would be over tedious to enter in the particulars, neither is it needfull in a matter so well knowne to all. Assuredly that which Daniel once spake of Nebucadnezar, agreeth very fittly to this Kinge, and for the Majestie that God gave him, all nations, people, and languages trembled, & feared before him: he put to death whom hee would, hee frowne whom hee would, whom he would be hee put downe Dan. 5. 19. There are the large boundes of an unlimited deffile proper to supreme authority. Let us not seck for them either in Antiochus, or in anie other servile prince, but onely in the highest empire. This is therefore his hift marke, His unlimited power out of all contoule. His pride foloweth, hee shall exalt himsef above all that is called God.
Interpreters doe use to carry these wordes to the impietie of this Kings, which indeede is noted in the next wordes. And here shall speake marvellous things, and wordes against the God of Gods. Those former wordes therefore doe belonge to men; for pride is here sett out by a twofold subject about the which it is exercised, partly men whom it contemneth and despiseth at their understandings partly God himself, of whom it doth both think and speake unreverently. We know that men placed in higher degrees of dignitie, are in manie places in the Scripture called Gods, especially such as have anie government and command of things: this King should make no accounte of all these in comparison of himself, as it is evident in the people of Rome. For how should not hee lift up himself above all, whom almost through the whole world, hee held as his vassals and cuppy-holders: who could obtaine a Kingdome but by the helpe of his autoritie or who could keepe on but with his good will? The Prolemites Kings do flie to him as to the bidder of Kingdemes, that Antiochus at his command might he made to lay down his victorious waue, and depart out of Egypt which he had subdued, and so let goe his sweete morall out of his mouth againe: And without delay commeth Ptolemy flying into Egypt, and shewed by his doings how little a legate of Rome did esteem of anie Kinge, he scornfully refuseth the hand and embracements, hee bids leave-off his complements and friendly salutations and making a circle, striketh to his face before he went out of that place. Neither durft the great King mutter a word against it, but rememberinge he had to doe with his Lord and Master, quietly suffred him to be taken from him, and giving warning for the readiness of all his carriage he departed out of Egypt. This Ephmases did more wisely then Perseus the Macedonian, who waging battelie with the Romans, learned at the length to his great damage by following the triumpheing chariot of Aemilius, what a dangerous matter it was to contend or fight with a superiour, or one more then his match. Foolisly also did Gentius King of Illyricum, who would not submit to this tyrannical prince before he was sent prisoner to Rome together with his wife and children and kinsfolke by Ammius the Precet. O Roman thou wait indeed aboue every God, all Kings did submit their necks and yeld under thy yoke Ptolemy, fore the King of Bythinia, though not according to princely dignitie, yet very commodiously, to make thee of the Romane eminencie, commanded his sonne Nicomedes as an orphan or ward to the Senate, and acknowledged himselfe a free man of the people of Rome.

But we are to obserue notwithstanding that this King should exalt and magnifie himselfe by wrestling principallie by force and armes, and not by voluntarie subjection to him. Ptolemy indeed willingly seemede to professe himselfe their servant, but his profession was but a base flatterie, which feare extorted, but he did not ingenuously nor willingly defire it. What should I make mention of Eumenes King of Pergamus, of Attarathes King of Cappadoct, of Mithidates King of Pontus, of Diarbus King of Salatia, who all of them and all others in all places submitted themselves to this King, either of their owne accord or of compulsion. We see therefore that this agreeth to the Romans alone to whose will and pleasure all other did reforms. Antiochus neither durft nor was able to arrogate anie such matter. But if we interperet these Gods to bee the celestiall and divine powers, then is there leffe likelihood in it, that hee should preferre himselfe before the heavenlie, which knew so wel he had a master on earth. But these Gods hereo
spoken of are not heavenly but earthly ones: That even as Antichrist, who was afterward to succeed in this very state, should exalt himself above all that is called God or is worshipped, 2 Thef. 2. 4. by assuming to himself a dominion over all the kings of the earth: so this king here should goe before him in the same steps, to make to his heir the more easie path and passage to the top of his execrable pride to be abhorred of all men; such is his arrogant haughtiness over men, but hee will not be contey ned within these bounds: hee wil use reproachfull wordes against the God of Gods, faith the text, but so did the Assyrian king also of oldes. Hath anie of the Gods of the nations delivered his Land out of the hands of the King of Ashur. 2 King. 18. 33. And it is said of Antiochus also, that hee flue manie men and spake very proudly. 1. Maca. 1. 35. This therefor seemeth to be a common note of great sovereignty, which usually breaks out into great blasphemy against God himself: yet there is reason in this place, wherefore it should be proper and peculiar to the Romane, for the Assyrian hath no part at all in this vision, neither can it be referred to Antiochus, whose horrible mischiefs are formerly recorded; that he should pollute the holie place or sanctuary, and should take away the daily sacrifice, and let up the abominable desolation vert 31. He had now alreadie pasted and proceeded beyond those wordes, why should he now be reproved for insconsiderate end unchast language after such heinous mischiefs? we doe not use to accute a man whom we have proved to have thrust his neightour through wit a sword and after to lay to his charge that he prickt him with a pin or a needle also. This therefore is not Antiochus his blasphemy but the Romane, who thought they came behind him in wicked deeds against the God of Gods, yet they refrained not themselves from wicked wordes. Although it bee not necessarie that these wordes should bee of the mouth, when as the foolo hath fald in his heart there is no God: and it is certain although they used no wordes, and brake not out into termes, yet the Romanes after they grew into acquaintance with the nation of the Jews, did in their private thoughts attribute more to their Jupiter of the capittoll, then to the great creature of the world. But yet wordes are not wanting, which are as witnesses of notorious blasphemy. Ciceron, with the applause and approbation of his nation, doth not vouchsafe the true and sincere religion of God anie other name than a barbarous superstition; neither so contented, his ungracious tongue goeth forward in determining those sacred things of divine institution to bee both unworthy of the noblenesse and splendor of the Romane Empire, the gravitie and greatnes of their name, the institutions of their ancesflours, and also to be odious and hateful to the immortal Gods, because the nation whole they were, was vanquished, removed, persecuted: for so hee playeth and maketh a flourish and ostentation of his eloquence against the God of heavin in his oration for Flaccus.

That was but a light matter that Augustus commended his nephew Caius for contemning the religion of the Jews. Tiberianus did perfecte them with so great hatred, that hee compelled all their worshippers or Louers to burne all their holy garments with all their furniture: who also appointed and distributed the Jews youth by a kind of oath, into the provinces of a corruptare, and hee banished the rest of that nation & their followares under a penality of perpetuall flaverie & servitude, if they were not obedient, as Suetonius in his Tiberius witnesses ca 36, yet notwithstanding he would afterwards have had Christ registred among the Gods, if the authoritie of the Senate had not hindred it, who as auncient decree it was, that no God should be celerated by the Emperor, unless it were approved by the Senate.
the notorious blasphemous of this King, with whom the divinity is weighed and esteemed according to mans arbitrement and judgment, except God doe please men, hee shall not be God: man must now be propitious and favourable to God as Tertullian speaketh in his Apo
logieus.

Virtue great prosperity goeth with their intolerable pride, which hath bene in no kingdom greater then here. With what prosperous enterpriseth from the first foundations hath everything bene begunne, continued and perfected? One warre hath alwaies drawne on another, and new occasions did incontinent followe eoch other, so commodious, fit and feasurable, as that the Ro
mane armies might seeme no so much to have fought principalities as to be called the unto.

Upon just caufe did Servius Tullius one of the first Kings seeme to have familiar companie with Fortune, which prosperiteit was noe whit lesened in succeeding ages and generations. Those especially after the subduing of Syria: whence it came that Rome had so many eminent, renowned and flately temples of fortune, but none of widsome, temperance, patience, fortitude and magnanimity; doubles the Romane people did more increase by fortune, then by prowess. Surely that title or monop of their words, which Caesar in his pompous pageant, bare before him in his triumph of Pontus, I came, I saw, I overcame, might have bene common to the whole empire.

Plutarch his little book of the fortune of the Romanes may afford an ample and large discourse of this their felici
tie to him that delighteth more. But least anewke minde should be too much discouraged with these their prosperoitie affairs, there is added a comfort of an appointed and set time. Till he hath accomplished his wrath, faith he, what wrath? not his owne, which cannot be fatis
fiede, but Gods, who was angrie for the times of the people, who ordaine the tyrants for judgment, & es	ablisheth the prophets for correction Hab. 1. 12. The reason which followeth is double, for it must be ren
dered: because Sentry is to be exerected: and to it be
longeth unto the lewes, as if it were determined with God to correcte and punish the refractarie. By giving to
this Kinge, the people of Rome a great sovereignty, as the Apostile interpreteth a like place in Isai, for that which the Prophet saith, The consumtion decreed shall flow with righteousnes, for the Lord God of hosts shall make the consumnation & decision in the midst of the
Land. ch. 10. 12. Paul saith in I Thess. He willeth his account & gather it into a short summe with righteousnes: for the Lord will make a short worde and count in the earth Rom. 8. 19. by which testimonie he prooveth that the lewes are to be rejected and butt a few of that nation to be saved, which Sentry be afterward calleth: αυτος θεος Rom. 11. 22. by a word answereing to the he
brewe יִֽשְׂרָאֵל. The Grecians turne this place of His. It is brought to an end and perfection with haff, in the very fame with Paul. His short worde, for the things determined doth come to his end with a kind of hastening.

The other interpretation concerneth the Romanes themselve because the determination is made, that is to say, the boundes are set & fixed, beyond which, the mad
efel of the wicked King shall not passe, whom the bride of divine providence shall moderate, even in the least and smal least matters; for that both decision or de
termination signifieth, which doth not consider the matter in summe and generall, but severally by every member distributed into his parts: a matter of singular comfort against distrust, as though God did not by his provi
dence reach over particular matters: both meanings are
very good, but which is the more apt and fit in this place, let the reader judge.

37. Neither shall he regard the God of his fathers. Now he informs us what manner of one this King should be towards his owne, whereunto he propoundeth a threefold propriety. The contempt of his fathers

Gods, No regard to the desire of women; and the magnifying of himselfe above all, what is therefore that conceit of the Goddesst Interpreters doe referre it to the disdain of all Religion, which yet notwith standing the Romans we know, have too superstitiously, observed, as is evident by bee socie by manie examples & in Valerius Maximus lib. 1. 11. Neither shall we feynde their potecrie ancie

whit to relinquish the institutions of their Auncellours in this matter. Their Children after the Grecian Monarchie went on in the same Course of superstition, wherein their auncient fathers had gone before them. These things therefore doe rather belong to Civill policie; which this new King should innovate and bring in, altogether differing from that which his auncellours had observ'd. For the civill Magistrate is called God, as we spake before, and therefore his not regarding the Gods of his fathers is nothing else, but his light doinge of the Magistrates, which his fathers used in times past: and not long after the Romans had subdued Judea, the government of this people became a Monarchie, which was before an Aristocratie or at least mixt of the people and the nobles. Their first government of old, in former ages was by Kinges, but they were at length expell'd, and the name grew to odios as that Tarquinsus the Confull could no longer be tolerat'd, because he affected the name of a King. And from thence forward the same hatred was deriv'd to all their possessors as manie examples doe make manifest; and that decrees of the Senate, wherein there was order taken, that no Kings should enter into the Citie.

But it was fatall and omisous at that time to be so base about excluding of Kings; when he by and by after a King was to rise up amongst themselves. In the time of Cicero the foureth or interpreter of the Sibyls, earnestly contended in the Senate, that he whom they accosued as a King should be also called a King, if they should live in faculty. But this was taken in very ill part, in so much that the Orator adviseth them to daile shift with their great ones, that they would bring forth anie thing out of the Sibyls prophecies rather then a King, when neither Gods nor men would suffer anie longer at Rome. But thy prophecies fayled thee, O thou wise Orator. Thou sawest with thine eyes a little after a King at Rome which thou didt prophecye should never come to passe. This contempt therefore of their fathers Gods is a new ordination of Emperious violating the law of their fathers, and bringing those Magistrates into subjection, who were wont in their old Fathers time to have the chief command. This change of government was a remarkable note for all men easily to distinguish between this King and others. And so doth Daniel admirably confesse with Joah's revelation, what time as Jacob did write these things, he tell us five Kinges were fallen and the first did then flourish. Daniel in these words doth as it were formel the funeral of the first King, and the birth or na. 17.

tixit of the first, which should aspire to the top and to the highest command, by the contempt of the auncient Gods, the old Magistrates whom their fathers yielded all obedience. As concerning the define of women, there is no little difficultie about the righte meaning. The interpreters take it passively for that define which men beare towards women, whereby it commeth to passe that some referre it to lust, others to humane and courteous, but the like construction is active elsewhere, as the define
The desire of all nations, that is to say, which all nations doe desire, Psag. ii. 8. So the desire of women, is that which women doe desire, which were very unequall and unfitte to refurre unto lust. What is it then that women doe most of all desire and affect? To have their children most honourable. Bathseba femeth herupon to requite an oath of David, that her Sonne, if she had one by him, should succeed him in the Kingdome, which happily the wrestler from him before she did yeilde unto his lust. Affuredly, The desire of women brought the mother of Zebecedus children to swerve her outrageous ambition in asking the chiefes tears in Christes kingdome for her two sonses. Whencefore this kinge should have no regard to this desire, because he would be nothinke carefull for his natural succession, otherwise then in all other kingdomes. For if we cast our eyes upon anie other government, what doe the fathers more earnestly, being kinges, affect, then to leave their children, a quiet, stable and fixed kingdome? But this care nothingeth troubleth this kinge Octavius therefore succeedeth I. Caesar, Tiberi- us his sonne in lawe Octavius; Caligula Tyberius and so afterward: yea for the most part in degrees much further of, the succession no way allied unto him that was before especially, when as the highest emprise was at the pleasure or at the bollowing of fierce and cruel soldiers, not of the Senate gathered together of lawfull assemblies. Sometimes indeed in succeeding ages one or two sonses now and then have enjoyed their fathers Kingdome by inheritance, but that was rather by the choice and affect of soldiers, the by the advice of their fathers, who perceiving how greatly force and violence had prevailed did not mind the care of succession, which they law to be in other mens poower. Such therefore should the government bee, as should more respect the honouring of all estates with great authoritie, then the desire of women to enrich or enoble their Sonnes with an singuler preheminence above the rest, and it were indeed a marvelous matter if he wisedome of God had not forewarned us of it longe before, that the emperours having the cheife command of all matters, there should be so few found in so great a number to have their lawfull issue to succede them. This is therefore the second, cleare, famous, and domesticall note, whereby this emprise should be knowne. The third is his magnifying himselfe above all; where there commeth against a new Contempe of the Gods, no Regerd anie God faith he. To what purpose is this? was not this impietie sufficiently reprehended before in the former verse? He wil magnifie himselfe above all Gods, and now also in the beginning of this, and he thin not regard the God of his fathers. This repetition is not in vayne, but a new degree of the like pride. The contempt of the Gods in the former verse was of all forreigne Magistrates amonge all nations whatsoever. The contempt of the Gods in the beginning of this verse, was of their owne domestical but auncient and instituted of old. The contempt of the Gods in this place is of the present Consuls, Procurators and Tribunes, and the rest now in being, whose names are yet remyned, but all the power and authoritie was invested in this cheife Magistrate alone. Tacitus in the first entrance of his historie shewing how Augstus by little and little drew the right of all offices to himselfe alone: First he fet upon the Consulship like an enemie by force as Sustonius declareth in Augstus cap. 27. the rest were offfed him at his pleasure: he was perpetuall Tribune or protector of the Commons, and had perpetuall government also of lawes and manners. Therefore the other Magistrates were but titular only, and a vainglory and semblance of authoritie, appointed only to ease the prince of trouble in their Kingdomes, and
not to exercise anie absolute authoritie. No marvell therefore if he exalt himselfe above all these, whom he vis'd as his vaiffals and base flatterers. All Kingses in their territories have cheife command, neither doe they respect anie other inferior God or Magistrate, whom themselves created of their owne subjects, but on the contrary side are honoured of all men. But this especially should bee remarkable in this empire, because the beginning of innovations are most of all observed, we finde therefore this third note most conspicuous and manifest in this Kinge, which is not at all observed in others by reason of long custome.

38. But in his place shall he honour the God of forces. Hitherto to have bene more common notes, now he setteth vpon more speciall ones, and more proper to certaine places, and first of all how he should behave himselfe towards the true God. For the better understanding whereof the words are first to be discus'd, which are diversely rendred by interpreters. The learned Tremellius and Junius doe translate them absolutely: And as concerning the God of great strength he shall honour him in his place, I say; He shall honour the God which his fathers knew not, &c. but this construnction doth require a nominative case, this God of forces, &c. as Pl. 11. 4. & 18. 31. Apoc. 2. 26. & 3. 12. 21. as we have there observed vpon the place. In such like constructions the preposition is wanting indeed, but the want thereof is so frequent in this kinde, that I think it is no where fully express'd. Moreover this translation doth give the whole honour to the God whom his fathers knew not, whereas yet the Angel expressly leaveth some honour to the God of forces: for these worde. (He shall honour the God) in the former part of the verfe, must have the like significition with the same worde in the second part thereof. Furthermore except the words

(He shall honour) were to be joyned with those in the beginning of the verfe the God of forces, the accent annexed in shall honour should be altogether in wayne, and the compulation of the next word, yea and also the whole word (God) next repeated.

The second word (Mawzim, of forces) hath no leffe difficulty. The significition is agreed vpon, but the purpose of it is divers waies applied. Some doe receive the hebrew word it selfe, and think it added to significie an Idol, and that in very deed not unprobably: for he that a little before was called a contemner of the Gods, how shall hee presently in the next worde be accounted a worshipper of the true God? But if I be not deceived, the historie will remove this block, and refute the interpretation. Tremellius doth expound it of the true God, whose judgment I approve of, for to is the word taken before in v. 31. and by and by againe in v. 39. especially being joyned with mitlahim סלע, which word is also spoken of the holy place in vers. 24. Thirdly by глаголом, vpon his place, or in his place, to wit, of this Kinge, as learned Calvin doth expound it: as if this Kinge wold acknowledge no other God but such as should be fastened to his place, should come after the word jecabed, he shall hono:ur. which being otherwise, it cannot, as I think, be referred to one thing else, but to that which went before, namely, to the true God in whose place this honour was to be done.

The double sense therfore of the worde evineth that the true God of great strength is to be honoured in his owne place by this Kinge; which to be done, the historie also beareth witnesse. For Pompey having surpriz'd Jerusalem and entred the temple, when as within it the table and candlestick, and the cuppe were all of gold, and great abundance of sweet incense, and beside about two thousand talents of sacred monies in the treasurie,
But although this honour be of some certaine place, it is yet but generally propounded the distinct and severall kindes thereof are declared in that which followeth: And the God, faith he, Whom his fathers knew not, that he honour with golde &c, what God is this? A forged one indeed, as some have thought, who referre these things to Antiochus Epiphanes, who set up Jupiter Olympius in the temple. But we have shewed already that these things can no wales agree to Antiochus. And how could Jupiter Olympius be unknowne to his ancestors, whom these fathers especially, worshipped? The Gentiles knew well enough the whole rout of Gods, but the only true Iehovah, when both they & their fathers were igno- rant of this God, whom alone it concerned them to knowe after the Romans had to dee with the Iews, they get somthing of him by hearing. Whences it is that we read of some holie centurions in the Gospels, who in the time of their governements in Iuda, have learned and attyned the saving knowledge of God.

This is therefore the same true God which was formerly called the God of forces, who could scarce be better perceived then by that groffe and palpable ignorance wherein the nations of old did formerly wallowe.

How then did this King conferre to the honour of this God, gold, silver and precious stones? Doubles by a noble and costly reparing of the temple, for in the reign of Augustus the temple of Jerusalem was repaired, and restor'd, towards the which building what a huge muffle of Gold, silver and precious stones, and other very costly things was laid out? A thousand cariages were imploied in carying of stones, ten thousand of the most skillfull artificers, and moreover a thousand preists who should see to the framing of the inmost porches, from
whence all the prophane and unclean were debarred, neither was the building finished in leffe time then eight yeeres. Hence therefore make a man more easilly guess what give in a just account of such an infinite charges; especially if he call to minde the goodly goldé vineyards, and the other ornament of such an admirable work; both munnel and materials. So costly: Iosephus Antiquries book. 15. 14. c. 14. Now then did God performe that which of old, he had foretold by his Prophet Hag. gai 2. 8. The silver is mine and the gold is mine, saith the Lord of houles. Some of the Isues that returned after the captivitie, which had leene the former house, are laid to weep with a lowde voyce when the foundation was layde. Ezra 3. 12. But Hagast biddeth them be of good courage, for the glory of the second house shall be greater then the first and the desire of all nations shall come unto it, yea whatever the second house in the building begun was wauing of an splendour and magnificent strucuture, God promiseth to supply, whole is all the gold and silver which he plentifully poureth out for the furnishing and ornaments of the houle. And now at this time they did religiously and earnestly endeavour to bousth the Temple, to prepare it, for our Lordes comming, who was shortly to come unto his owne house.

For soone after the temple was finished our Lord Jesus Christ was borne, who was greater then Salomons temple, for whom the house was worthily prepared, being so sumptuously bousth and adornd, as token of that most glorious temple, which himselfe was soone after to finish and make perfect; which was also hewed in some sort to be chiefly amongst the gentiles, being they were now the chiefe authors of the typicall ones re-ordning, for this seemeth to be no slighte prelagiche of the spiritual building into the which they were shortly after to be brought and chosen, by that high and absolute workman.

Thus shall he doe in the most straunge houles, with a ver. 39 strange God. He doth further proceed to make this king better toowe by other of his doings: for these words are an answer to a seeret objection whereby these thinges formedly of the temples building, may seeme like to agree with and to the Romans: for we know that Herod bestowed all that cost of his owne. The Angel therefor meete with it, as if he should say, I would not have you to think me to avouch, that the Romans did or would undertake any thing with their owne handes, cost or meane. But whatsoever he did in the houles of the strong God, be did it all at the charge and travel of a strange God, that is to saie, of a certaine inferior magistrat, which held his place rather by force and tyrannie then by any lawfull authortie, where he shall worthily be judged a stranger, or strange God. And who can be ignorant that Herod was such a one, an Edomite by birth and a stranger, who had no right at all of lawfull authortie over the Iesues? Wherfore the Romans should doe all by his meane, which they conferred on the houles of the strong God: that is to saye, which they bestowed upon the building of the Temple: for there are the houles of the God of forces, where hee privily fended succour to his owne people, and yeeldeth help unto them in adversities, as the frequent and fervent prayers of the Iesues doo manifest, whereby they labour all they can, that God would hars and helpe out of his temple Ps. 18. 7. 10 which purpose also is that of the Prophet Amos 1. 2. The Lord roareth out of Sion and uttereth his voice from Jerusalem. And it is manifest whatsoever was done in the building of the Temple, it was done by the authortie of the Romane Emperour, but yet by the cost and travel of Herod, a strange God;
that doth Herod himself acknowledge in an oration to the people concerning that matter.

Amongst other opportunities and means of finishing so great a work, which was a terror to man's mind, he reckoneth the friendship of the Romans by the benefit whereof he specially rejoiceth, that he may be able and fit to bring all the perfection which he had purposed and propounded to himself. Now faith he, being by God's providence obtained a Kingdom and have leisure, ready monie and great revenues comming in & that which is most of all, the friendship of the Romans, the Lords of the world, I will doe my endeavours &c. Ioseph. Antiq. lib. 15. 14. See how he attributeth the greatest part of his means to the friendship of the Romans, whereof he made more account then of his leisure or ready monie at all, which yet he more evidently declareth, when as after the work finished, he did dedicate a golden eagle of great weight upon the great dome of the temple, the ark of that King, by whose favour and authority, that strange God had shewed him selfe so bountiful upon the holde of the Almighty God. And hidetho of his works towards God. Now in speciall what manner of one he should be towards men, whom, faith he, he shal acknowledge; he shal increase with glory, for all authority was in the hands of the Romans, from the first touch at that province. He by his legate Scaurus did preferre Aristobulus the younger brother both to the priesthood and the Kingdom. He also by Pompey restored Hecamus againe, he made Antipater the Edomite the governor of all Iuda, and appointed his sonnes Phasaelus and Herod to reigne, who but he confirmed Herods will and testament, and declared not Archelaus his sonne for King, but granting him a myrtle of Herods jurisdiction, made him a ruler of the people?

That which of late belonged to one now by the appointment of this King, who might doe whatsoever he list, was divided amonge fourre, Phillip and Antipas and Salome doe enjoyue equal portions with Archelaus. Ioseph. Antiq. lib. 17. c. 15. So he divided the land for money and the historie makes it manifest, that this King made more account of talents then of reason and common, justice and equitie, whosoever brought the greatest weight of gold did speed best in his suite. But that buying and selling is of all other the most memorable, when after the overthrow of Jerusalem, Vespasian & Titus emperors had famously triumphed, Ceasar writes from Rome to Liberius Maximus, appointed governor, to make sale of all the land of the Iews: Ioseph. of the Iews warre. lib. 7. c. 16. Either without doubt had the angel respect, giving us this for an inffallible mark of this kinge, that no place may be left anie more to doubt of his person.

And at the time of the end shall the King of the South push as verst. 40; him.

Hitherto we have spoken of the first of the three oppressors as wee did distingiuish in the Analysis or Resolution. The second and third doe folowe, the prophecie is but short in the second, very large in the third, because it did more concern the Saints to be very well fortified against his tyrannie, as we shall see in the exposition. Our learned Broughton doth separate those words from the former with a prefixed title, for the argument in a differing character to this purpose. The third expedition of Antiochus into Egypt against Ptolomæus Philometor. But we shewed in the 36. verse before, that there was no such third expedition, which is grounded upon a wrong interpretation of the 29 verse of this chapter, neither is it confirmed by the context of anie historie: all those words are flatter against it: for the King of the South shall provoke this King and
fall upon him with his sightfull hornes: but the King of Egypt attempted nothing at all against Antiochus from the time of his departure out of his country at the commannement of the Romanie legate. The Prophets thought themselves happy men to be delivered from such a grievous enemie by the royall authoritie of the Romans, so faire they were from provoking him to battaile. Besides, this conflict should be at the end of the Kinges: but Antiochus toward his end had all his warre against the Eymaitians or Persians in the east, not against Proleemie in the south. In the hundred fortie & third yeere of the Kingdome of the Greekes hee left Egypt being thereto compelled by the authoritie of the Senate, at which time in his returne he grievously tormentet the Iewes, but two yeere after he raged most cruelly, sending Apolloniou to root out utterly the Jewish religion if it were possible. At the beginning of the hundred fortie and seventh yeere, when he thought to break into Iudea, itcoteinly came into his minde to commit this tiske to Lydas, and himselfe to go first into Persia, from whence he never returned alive againe into Syria.

Shall wee thriu up together so maine victories, and those of so manie nations, which the angel attributed to the King of the north, into such narrow fitts of eighte yeere and a few moneths more at the most, and in the meantime not think them worthie of one worde celebration or praise, by the historiographes? Antiochus surely after the Romanes had refrayned him from making warre where he lifted, and that he must of necessitie lay downe his weapons, feemeth to give himself over to that monitrous spot, which Atheneus defchereth in the wordes of Polibius. He had monie enough for that wondrous pompe, after he had rob the temple of Jeru-

salem of a thousand eight hundred talentes, in his returne out of Egypt, wherewithall in the pride & haughtinesse of his heart he imagined, he could make the land navigable and the sea passable on foot. 2. Masch. 5. 2, 21. And what else now should such a man doe, borne to no thriftnes, but to wallow himselfe in the myre & puddle of his owne filthie pleasures, who had an injunction for ceftation of armes? And so Polib. in Athen. Dipn. 2, 3, 5. All these things, faith he, were brought to passe, partly by those things which he had scraped together out of Egypt, after he had receiued the young king, Philomether with a feign

ed league, & partly by the help of his friends, but he had pilled also very manie temples. But to make short, All the noble acts which are hereafter rehearsed of the King of the north, doe call us back to some other beside Antioch: We are not to think that the Iewes calamities had an end in this one masticry, or that they needed no other caution against the ensuing evils. The Angel l'egreteth in the revelati that should be finisht which God had promis'd by his prophets in times past when the seventh An-
gel conndeth c. 16. 7. & this 16. 7 is the last period of time which shall put an end to all prophesi. But among the Prophets there is not anie one, to whom God hath impa-
ted at anie time more plentiful revelations, either of lon-
erg continued, or of more exact knowledge of all par-
ticular matters, then unto Daniel; neither is it likely that there should be no remainder of comfort in the prophecy

ces for the people of God, whom we know he hath determined at the length to joyn to his Church, when he hath gathered the remnant together. These things doe I speak to this end, because I see other learned men to ref-

rene those things which followe with in the boundes of Chrits incarnation, howsoever they confesse ingenuously and confine by arguments, that they can no waies agree to Antiochus. But I trow it shall evidently a-
ppeare to anie man embracing the truth without con-
tention, that it is the purpose of the spirit in this place...
to comprise in a short abridgement the whole estate of the people of the Iews in a continual orderly succession even to the second coming of Christ. Let us come therefore to the words, The time of the end whereof mention is made in the first place, whereof manie middle matters to be overpassed, and that a passage is made to the last things; yet not to the last and utter ruine of this King, the Romane Emperour, but to his fiding glorie, and end of his unbridled power, whereby of late he did whatsoever he pleased. Neither did enie remarkable accident fall out besides those things already spoken of, after the defacing of the Citie and scattering of the nation by Adrian, which handled the remainder of this people in like maner as Vespasian, had their fathers not manie years before. Insly therefore doth he passe with so swift a course from those times to the weakened and decayed empire. A little before the end therefore of the flourishing Romane empire, (the King of the fourth) that is the Sacarans shall encounter him, which with their Captaine Mahomet did first make an invasion into the Romane Dominion out of Arabia and the southerne places were adjoyninge.

The beginning of this hostile and violent assault was about the yeere five hundred and thrittie, which in short time fell out to happily vnto them, that within fiftie then thirty yeere they got from the Romane empire Jerusalem, all Syria, Africa and the greater Asia. The Spirit doth fitly liken this nation to a beast that striketh with his horns with al might, he shall putt at him, he shall go wantonly and proudly inquit, neither with ill succed to nor with like force then the wilde beasts use to doe, whose strength is all in their horns. Great was the inoletie of the Agarens, who hearing that Constanlius had prepared a navie against them, said not till he should pursue and invade them, but presently came

37 came byying upon him into Phenice in Lycia, and overcame him in a great battle by sea: Zorac. Conf. Afterward for seven yeares together they vexed his sonne Constaninus Pogonatus, and in their great pri de bent all their forces against the royal Citie, which they most eagerly assaulted as manie years almost as the Grecians did Troy of old, as seeking the leffer towns and judging the mistrie alone worthy, to the which they might intender their journey with earnest desiers. But thou wilt say then, if the Spirit would fall downe into these times, why doth he passe over the Gothes, Vandals, Sclavians and the other northern rude and barbarous people, by whose invasions this Romane King was weakened and wearied before these Saracens fell upon him.

Because it was his purpose to touch those opprissions onely, which should be troublesome to the people of the Iews, which suffred no great losse by this waffling of Europe, most of them remaining in Africa and Asia. In which places being free from the Romane yoke, they served a new lawrie by submitting themselves to the bashful Agarens. So the holie land in times past, the Iews country, fell vnder their dominion at length. The Spirit therefore maketh mention especially of these by whom the Iews were to suffer most hardship. Neither doth he in this place detect the Iews by such words as he did before when he had to doe with Antiochus: for the legall worship being abrogate by the death of Christ, for which the Iews to this day so eagerly strive, it cannot be that they should suffer any thing for godlines sake, for which cause the Spirit should speak of Religion oppreseed, as it fell out vnder Antiochus, wherefore he vouchesfeth the Iews no mention at all, onely he rehearseth these enemies whom they should finde hurtfull and grievous. Such is therefore the King of the south. The King of the north is described at large by his preparation after the maner of
a whirlywind, and by his warlike instruments of all sorts then by his hapie progress in this verse.

But who is this King of the north? Not Antiochus, as we have before declared sufficiently, though the same title of the King of the north be given to the Kings of Syria. The other notes will not suffer it as the inflaming expulsition will manifest. Neither is it the Romane defending himselfe against the Agarens: for that (At the time of the end) did belong to the declining of the Romane Empire, but the King of the north doth grow into great authority from this beginning, as the words following doe shew: which reason also enforceth that this bickering must of necessity be referred to some other time than that which went before the comming of our Lord Christ: for the Romane Kings did as yet flourish and grow more and more, neither at that time had attened to his height and maturitie. But this warre fell out about the end of the flourishing of the Empire. It is not then to bee doubted but that the King of the north is the Empire of the Turkes. We know that the inward parts of the north did cast out this base rabble into the world through the straights of the Caipian see, which at length loosing his reins for libertie, mightily assailed our continent on every side, and doth in these daces violently assault us as it were a whirlywinde. But who it is against whom the angular faith, he shall come against: the King of the south or the Romane, it may be doubted of: As a whirl wind, faith he shall he fall upon him.

He vanquished indeed the Empire of the Saracens in Asia, but the weight and force of his tyranny did lie especially against the Romane whom the angel maketh the common butt to both Kings, both of the north and south, to persecute him through with their darts and weapons, as the history sheweth evidently. Having therefore found out the adversaries, let us see in the several parts how the description will agree. He shall invade, faith he, a whirlwinde and tempest suddenly, speedily and mightily shaking and waftinge all things, whose force can feardly be anie way avoyded but by flight, which indeed agreeth to none more fully and truly then to the turkish tyranny from the yeare one thousand three hundred, when he began vitally to overthrow Citties, Kingdoms, armes, laying along and spoylings all that come in his way.

The outrageousnes of the Turkes did as much exceed that of the Saracens, as a violent tempest ruffing from above, exceedeth the fiercenes of a beast pufhinge with his horne. The violence of this beast may be avoyded by flight or resistance, and our men have resissted at length the inflencie of the Saracens, though with their great trouble and losse: but it is not in man power to oppose the terriblenes and force of the whirlwindes, from which it is hard in anie corners or coverts to make an escape. Whence it came to passe that our warres have not so much put off the furie of the Turkes as provoked it: neither is anie better to be expected untill his tyrannie be come to his appointed time. His warlike instruments are chariots, horsemen and ships: the hooked iron chariots were in frequent use with the Ancients, as it is manifest both by veterar and prophane historic: The Romanes first laxe them in the warre of Antiochus, and after that against Mithridates: They stroke great terrour at the first, but afterward they were desist and scorned as Vegetius sheweth, book 3.

Wherefore the Romanes never vied these chariots, and while they bore the swaie and vanquished, others also cast them off as unprofitable on every side: Here therefore he doth rather allude, to the ancients Custome, then briefly determine that the Kinge of the North would vie such
such a kind of armes: vnlesse peradventure these chariots be wagons and other carriages appointed for the armies remoovals whereof the Turkes use abundance, though they have great plenty of camels. They may also be referred to those great gunces which are drawn upon wheele, which doe resemble a kind of chariots, spitting fire. The Turkes abound in horsemen, they bring more of them into the warres then almost all the Christian princes joyned together.

They have also very great navies well furnished at their pleasures: for they were not contented with the bounds of Asia, but providing shipping they sailed into Europe with a defire to subdue and conquer our world also.

He wanteth then no kind of preparation, wherewithall the Angel said he should be furnished. The successe is summarily signified in the last wordes: And he shall enter into the Countreie and shall overflow and passe over, that is, They shall goe vp on the breathe of the earth, as John speaketh Rev. 10. 9.

The first wordes thereof doe shew the largenes of his tyrannie, for it shall not be contained within the bounds of one Countrey, but he shall spread himselfe into manie regions. The next wordes shew his easie victories, which shall bee as soone and as cally gotten, as a low ground is soone covered with an overflowings of waters. The third mouth the satisfaction of his victories whereby he maie freely goe hither and thither in his conquered Kingdomes, and in regard of his strong holdes where he shall posseed he may goe, and come, passe and repasse, without anie feare of hostile invasion or home rebellion, unlesse the word gnabar, passe over, doth signifie some declining or leaening of his power, as if the Angel would affoord some hope that his tyrannie should not be perpetuall. But this comfort is added to ver. 44. whereupon it seemeth the little probable, soe as the former sense is the likeliest. wherefore when such happie success is signified in these wordes, and how the event hath bene answerable, we perceive and feele by woeful experience, rather then need to be expressed by anie mans speech: since the time that the floodgates taken up, this whirling raging gulf was sent into the worlde, overflowing and violently bearing all away with his multitudes.

And he shall enter into the glorious land & manie countreyes shall be overthrow.

The largenes of his dominions is set out at large, and withall certaine bounds are set, at least on some part, which by no means he shall overpass. The first countrey made mention of is the land of the Roe or of delight and ornament, that is Judea it selfe, as Ezechiel saith, calleing it the land of the Roe or of glorye, which God swears to give to the Israelites after their deliverie out of Egypt, and which he gave them to posseke after foortie years wandring in the wildernesse. Ezech. 20. 6. 15.

But it may happily be doubted, what should be the reason of this appellation, whether it be so called from his inhabitants put to flight and driven into banishment, as, the Roe-bucks leaving their wonted haunts doe runne hither and thither when the hounds and hunters doe pursue them in the mountains. So Esay speaks of Babylon describing her exiled Citizens caried away, for it shall be faith he. As the chased Roe and as the sheep that no man taketh up ch. 13. 14. And Iudea, whether we respect the first Canaanites, whom the land spued out for their horrible wickednes, or the new dwellers the Israelites first caried away by the Assyrians and after driven out of their country by the Romans, and scattered throw the whole earth, may worthily be called a chased Roe. But Ezechiel in the place aforefaid seemeth to bring another notation of this name: for he describing Canaan from the abounding of milk and honie, as if it had...
had borrowed, his name of this fruitfulness, faith. It is
the Roman glory of all landes, as if all landes did hunt
and seek eagerly after this land as after the Roebuck, becuase
of the felicity thereof, as if this were the glory and de-
licious delight of all landes, for he is lobed of all. I
think the Spirit did use this word of fes purpose, therby
to comprehend both, their expulsion and happiness, left
her citizens should despise and be quite out of heart, but
in the midst of her sorowfull exile they should think
themselves to be Gods feli, darlings and delight. To
this same purpose is that word Armageddon, vied in
the Apocal, as we have shewed in that place. Seing then
that this is the land whereof the Angel in this place layth,
the King of the North shall come into it; and he
speaketh of his coming as of a new thing: for to what
purpose should he declare it as a wondrous and strange
thing which was visuall and accustumed? This King
therefor of the North is not Antiochus, for whom it was
no newes to come into Iudea.

He had twies before grievously afflicted it, ver 28.
30. His third comming might have beene terrible but no
new, if he had come, which we have proved, formerly
to be false from the truth. By the same reason is the
Romane excluded whom we have seen before beeing
rule in the land, and making fale thereof ver. 39. or divid-
ing it for gaines, but it most fytly and truly agreeth to
the Turk, who at his first ought was wholly, taken up in
subduing of Europe and Asia, on that side which is joyn-
ed to the borders of the Persians Empire, and came not
in Iudea the glorious land before Zelimus, about the year
one thousand five hundred and fourteen, going into Es-
gyr, took his journey this way, and so by the way, won
Jerusalem by assault.

At the same time fell manie countrie, Compane of
Syria, Antiochia, Damascus, Tripolis, Retillus, Sidon
and also Palestina, with all the region by the sea coast even
unto Egypt, which all now first came under the Turkish
tyranrie. Yet it to came to passe by divine provinenge
that he medled not with Edom, Moab or Ammon, for
that is the chiefe of the children of Ammon; as if he
should sy, he was to farre from subduing those countries
that he had no power over their extremest coasts. We
know these regions doe border upon Iudea, Edom to
the South, Moab and Ammon toward the East, and by
one common name are at this day called Arabia, the third
part whereof the Turk vaxxed, not being content to open
himselfe a way into Iudea, through Syria, Iudea, Palesti-
na. From the time of that expedition, Persia and Europe
especially, did hold him taker, so as his warres proceeded
that way no further.

Here therefore refeth the Turk on that part of the
world, by which fixed boundes and journey, as it were
drawne and laid out, the Spirit leadeth us as it were fooro,
to finde out this Cruel beasts. But these landes
were not free from Antiochus, who had the tuition of
them, as it is manifset by Hiercaius the sonne of Iosephus,
who attempting manie things against the Arabians, and
fearing least being brought under the power of Antiochus
he should pay for his evil deeds, layd violent handes
upon himselfe; Antiochus enjoyed all his possession.
Ioseph. Antiquit. lib. 12. 5.

Afterward the Romans with their Captain Scaurus
pierced in even to the rock of Arabia, much more did
they bring under their subjection those countries borde-
ing upon Iudea, Ioseph. Antiq. lib. 14. 9. And again
Augustus Caesar sent Ellius Gallus into Arabia to Attemp-
t those nations and countries. Strabo lib. 16 in Arabia, but
under Trojanus Arabia was made a province, as Sextus
Ruff. Histor. Antiquit. lib. 5. de Confulibus. It could
not be therefore said that these nations should escape out

F 2

of the
of the handes either of Antiochus or of the Romans, but
only of the Turk himselfe, who as a Channel hat the
these wafts to restraine his raging billowes with these
Shoares.

Ver. 42. And he shall stretch forth his hand upon the
countries and the land of Egypt shall not escape.

The Angel yet goeth forward to declare the greatnes
of this tyrannic in certaine particular provinces amongst
which he specially and by name expresseth Egypte first
of all and some other regions of the Continent, as
well because the Iewes did ther epecially live in exile,
to whom this comfort was chiefly intended, as also be
cause the conquest of these countries should, as it see
meth, be the last.

To stretch the hand then is to offer violence, to make
warre and to vanquish and to bring into subjection against
their wills, this rage and tempest was to spread it selfe
into divers countries, and the Christian world hath at
this day wofull experience of the truth of this divine
oracle.

Egypt was one among the rest which should bee van
quished and subdued to this empire; which that fame
Zelimus, of whom we spake in the former verse, was
brought under his subjection in the years 1515. He had
indeed intended and prepared his voyage against the Per
sian; But when Campion Gaurius the Sultan of Egypt
had taken Aladinus his nephew on the brotiers side, and
had sent a proude armie to Zelimus, who defied the peace
while he was occupied in his Persian waftes, the
Turk on the sodian turned all his forces against him. So
having flaine himselfe and scattered his armie, in the
province of Comagena, he gave not over till he had
peaced into Gaurius his Kingdome, of Egypt, through
Syria

Ver. 43. And he shall have power over the treasures of
gold and silver and over all the precious things of Egypt.

Syria and Iuda, and although it did valiantly defend
it selfe, he did utterly overthrow it and tread it under
foote. Antiochus indeed attempted warre against
Egypt; but he was constrained to depart without doing
of any thinge. For all his attempts were restrained by one
comminatorie warring of the Romans, so as he was fayne
to reliquish that which he had gotten, as Iosephus An
tiq. lib. xi. 6.

How shall we then applie these things to Antiochus,
who was farre short of the success of this King of the
North. The Romane did enjoy this Kingdome, yet
not by stetching his hand upon Egypt as the Turk who
overcame it by force and armes, but by right of league and
confederacie as all historians report. Now to find out the
true events, we must not onely regard what was done,
but after what manner and for what, wherein the prophecie
is as certaine, as in fore trowinge the thinges themselves,
which are to be done.

Ver. 43. And he shall have power over the treasures of
gold and silver and over all the precious things of Egypt.

These wordes doe more fully showe how Egypt
should not escape, that is to say, it should be subject to
his will in such sort as he may freely prey upon it, make
havock and spoile of it, which we find this Zelimus did,
when he had taken Tomumbeins Mamicus, who
had made himselfe King after Gaurius his death, he
tried him with a tedious and sharpe examination about
his treasures before he would put him to death.

What hidden treasures will not he find out and carri
away, which constreineth the King him selfe by torment
so to bewray all? how cruelly did he rage against the com
mon people, who had no regard of Majestie & honoressOf

F 3
very good right did the Spirit make mention of the hidden treasure, for the smelting and finding out whereof such a deal of cruelty was vied.

And when there was no more gold, least anie thing should be wanting which might further his desires, he carried away more than five hundred families out of all Egypt, specially out of the Cittie Memphis of the most wealthy and noble ranke, besides a great multitude of women and children of the Mamates, whom he commanded to be flaine every one. A kind of men indeed worthie to dye an evill death. No suche thing was ever done by Antiochus. And although the Romans had power over the treaures of Egypt, which they with greedines and crueltie extorted in all places by all the meanes they could, yet this power was not of the saddest but of the flourishing estate of the empire, whose time is now handled, as we have seene in the beginning of the 40. verfe. Whatsoever things therefore are here mentioned, as some waies agreeing to the Romans, wee shall fynde much differing in time, fo as the diligent and attentive reader cannot deceived.

As concerning the Lybians and Ethiopians, who sayth hee, shall bee at his lefpe: thereby is signified that these nations also shall serve the King of the North, whose lefpe and goings they shall observe, and should joyn themselves as companions in his expeditions. Libia is a common name of the whole continent of the third part of the world which is now called Africa: & it is a speciall name of a certaine part of the country, which againe is distinguished into two other Lybues, fo as in the whole it is three fold. It hath not his name of Lybia the wife of Ephus; or anie fuch like as the Grecians would have it, but of Lehabim by contraction. Lubim, as the native wordes are usually corrupted among foreign nations, for the countrie is so called for the flame and scotching heate of the sunne wherewith it is alwaies torne under and burnt. And those Lehabim tookt their original of Mitizaun Gen. 10. 32. Some referre Lehab to the 1006 Lebab, & the forme of the humane doth admit this notaiton as the more fit, neither in the signification agreeing; seeing that the Lybians were before all other nations in craft and subtilitie. But Daniel seemeth to use the word corrupted, rather by the custome of nations then contracled after an usuall and accustomed manner.

The Ethiopians here or Cufhims whose father was that sonne of Cham Gen. 10. 6. And although the Cufhites did inhabit faire and wyde, in Asia and Africa, yet they seem by a common and generall name, to be specially pointed at which inhabit from the South of Egypt to the seaward. The Angel therefore faith that these nations shall follow the turkisch enigyes, or at least the Turk with his lefpe shall come unto them, that is to say, with his Emisaries, Ballaues, Degoes and Agares and other messengers, which he useth as lefpets to overrun faire distant places, and to bring them under his subjection. And we know also that a great part of Africa, beside Egypt, is now possessed of the Turk at this day. Academus Barbaroffa the turkische ambassadour did deprive Malestes the King of Tunus of his Kingdom, whom the Emperor Charles the first restored againe in the yeare 1535. who five yeares after had occasion againe to faile to Argiers in Africa to keep the Turk busied in faire distant places to bridle and restraine the inoffensiveness of his late victorie in Europe with some looffs in Africa, if it might bee. But Cesar now arrived not with the like happy successse as he did before, for the third day there arose such a tempest and violent fall of raine, that he lost mane of his ships, gunnes and all other provision,
fion, yehe he wanted manie thousand of his soldiers, whereby he was constrained to depart without doing any thing, and to leave that whole province to the Turkes. Yet not these alone are in his eyes but Ezekiel setting downe the armie of Gog, whom in the Revelation we have manifestly proved to be the Turke, doth coniague together the Ethiopians and them of Pharaoh the most westerne Lybians of the countrytingstana ch. 38.5. Now if these things be applied to Antiochus we shall see a wonderful difference. He had no command over Egypt alone, much lef over the Lybians the Ethiopians whom he never came neere unto either by himself or by his messengers in any warlike expedition.

The Romances were of old the Lordes of all this country, but in their prime floures of their Kingdome, nor at the time of the end, when the Angel hath already brought us as we said before,

But the tydings out of the East and out of the North shall trouble him.

Hithero of the prosperous affaires of the King of the North, now follow the adverse, and first by tydings. All the former passages have shewn as things past already: for since Antiochus, the Romances, Saracens and Turkies have played their partes, who with grievous calamities have wafted and at his time doe wait the less, partly while they retayned the religion given them from God, and partly whilst to this day they doe wickedly observe their ceremonies abrogated long agoe. But those things which follow from hence unto the end, doe shew us also of things to come, as it will easily appeare by the particular exposition. We have often times in our papers that opinion which attribueth all these things to Antiochus, to that intent truly that it might appear in every particular, how much it wandeth from the truth, we are yet to proceed in the same, that we suffer not our selves to be deceived by it, when we shall see the difference and disaffection thereof on every side. I doe not therefore finde what tydings from the East should trouble him, except happily that rich temple of Diana in Elanois did trouble the man: yet that meffiahe was more to provoke his lust in coveting: then to strike anie fear into him. And what need was there to goe thither with such cruel minde, utterly to destroy all, where gold and not blood was sought after. Neither was there any forcible attempt to anie private mans goods, but onely to sacred wealth, where with the Lewes often times, being more jealously affected to their sacred and holie thinges, then thowe of Elanios were, redeemed both their lives and libertie. And grant him to be Antiochus Epiphanes, he was hee so madde or, beside himself, that being affrighted with eastern & northern tydings, himself should goe into the east and send Lybians into the South, and set no guard at all toward the North?

Our learned Broughton fawes that these tydings were no way likely to trouble the man, and therefore hee taketh in the Parthishe warre which Florus, reporteth to be betweene Pharares and Antiochus the King of Syria in the Abridgement of Livius 59. but the learned man was deceived in the name, and referreth that to Epi-

phanes, which was proper to Sedetes many yeares after, Liv. li. 46, who weth Epiphanes to be dead but that which he mentioneth of Antioch. 59. belongeth to Sedetes, as it is manifest out of Iustin allo, who weth Antiochus to have departed, who hee, who had to doe with Popilius the Romane legate in Egypt, at the end of the 34. booke, but the Parthishe warre was of another Antiochus much younger, the brother of Demetrius that was living and taken by the Parthishe, of which warre bee enteracted in his 38. book. That is therefore a vayne Parthishe warre, at no hand to bee referred to those tydings.
Calvin doth explain those things of Ciasius, who being overcome at Carrae in a great battle not far from Babylon, the Romans whom he made this King of the North, was terrified with the report of this slayer.

It could not indeed otherwise be, but very grievous to the Romans to hear of the death of so great a Captain and of so great and well furnished an army, but where are the tydings from the North? Caesar in the mean time did subdue the French men, neither were there anie other northern tumults. Where was this Cruel expedition to destroy and utterly to make away manie? The Romans did not much situate in the revenge of that overthrow, only Antonie added more unto it, by the overthrow also of his own forces. For whereas the Parthians brought the eagles of Augustus, which they had taken away at the death of Ciasius, they did it voluntarily and not by constraint as Florus threateth in his 4th book and 12 cha. Furthermore where did the Romans plant his Tabernacle? at the glorious holy mountain there is a place, in Iuda the holy land, thereby to repulse the fear of their tydings; or how came he to his end in the same land, who flourished so long after him when he began to fall, he had his overthrow anie where have therabouts? There are manie such like arguments which will not suffer it to be referred to anie Romish; Wherefore these words belong to the Turke, whom we have theretofore been to be meat of the King of the North, and the tydings out of the East and the North, which shall so trouble him, shall the report of the Jews converted to the Christian faith: We know this nation is dispersed almost through the whole world, but yet they most abound in the countries East and North in respect of Iuda; For they be bordering

dering upon their native Country, and the Remaines of their brethren, which were of old carried away by the Assyrians, and inhabited these very places, might thereto invite and allure others as often as they were to remove out of their own country.

Out of both these regions the Jews at length shall shew themselves, who shall give attentive eyes unto Christ. This did the Revel. 16.14, teach us before, where after the overthrowe of Rome, Ephesians that had dried up, that the Way of the Kings of the East male be prepared.

There have we shewed that this is to be understood of the vocation of the Jews and that it belongeth to the very same time with these tydings out of the East, this most deadly and last warre prepared in both places doe make manifest. There the dragon mustering all his forces, doth go to a place called Armageddon to cut off and destroy utterly, but he doth bring destruction upon himselfe, for that nextvall doth pour ouf the last destruction upon all Gods enemies. Here the King of the North shall goe forth with great furie in the glorious holy mountains to destroy and utterly cut off manie, but he shall come to his end and none shall help him. Then immediately shall that resurrection followe, as wee see in the beginning of the next chapter. But the Apocalypse maketh onely mention of the East, because the first greatest & choicest company that come from thence, yet in the new Jerusalem, next to the first gates on the East, which are open to these first eastmost Jews, are those on the north, because the brethren of those parts that make up the next companie of those that came on flocking into the new city c.21.11, in which respect Ezch. doth first describe the north gates of the holy city restored, shewing by this mixt and confused order (his prophecy giving the first to the north & the Apocal to the East) that it killeth not much whether of the twaine
we feel first, the desire of both out of both countries will be to close joyed & almost inseparable, ch 42. 16 & 16. 30. This content therefore of Daniel, doth very much confirm our exposition of the Revelation & the Cæciliæ, but the matter will as yet appear more evidently, when we shall have gone over the rift of Daniel. These are the tydings out of the East and the North, which at length shall be noyed farre and more after Rome shall be defaced: still alive and survinginge, no good newes can be expected; Christ doth deferre thatioyfull and happe time to her fall and ruine, leaft that loathsome hartoll, should be partaker of such a pleasant report. And how can it otherwise be, but this newes must be very troublesome to the Turk, who knoweth well what a deale of mischiefe male therupon fall upon him? he hath enough to doe to defend himselfe against us Christianes of the west alone: what a terror will it bee to see himself, in the midst of his enemies to be beft before and behinde, at one time, and not onely to hazard the loss of his empire, but of the name of the Turkes also? for then shall that saying of the Prophet be fulfilled, I have been Iuda as a hollowe, & so have filled Ephraims hands, and have raised up thy fortes O Sion, against thy fortes O Greece, and made thees the swords of a mightie man. Zach. 9. 13.

Now then will he gnathe the teeth, feete and chafe, storms and grove medde, hee will appoint chois officers and muller and take up a huge armie, hee will set forth to warre with a full purpose to wal and deftrec all things, for as much as newe will see the time at hand, either to quit himselfe speedily, or to perish for ever. And the Romane Antichrist will afford him an opportunities to turne himselfe wholly to that warre, who will withhold us in these west parts with as troublesome a warre as the revelation teacheth, chap. 19. 19.

For he shall revive and remaine, a while after his forlorn and loft Rome, as we have observed upon the Apocal. 16. 13 &c.

Ver. 45. And he shall plant the tabernacle of the wrath of his judgement between the seas in the mountians of bolte delight.

We have heard of the tydings and of his wicked purpose, forowful prefages of his destruction at hand. Now the definition it selfe is set downe, a sweet comfort to all the godlie and of all their tedious troubles, but all this will bee finished in warre: both the place and the herc of are set downe in this verse. As concerning the place, before he describeth it by his proper markes, he refeth in a word what manner of provision he shoulde make in this place, he sayeth, He shall plant the tabernacles of the wrath of his judgement, for to I render and translate ἡ θέαμα ἡ ἀπόφασις Αφαδήνος: the Greeks doe retaine the HEBRUE word entire ἡ ἀπόφασις, and he shall plant his tabernacles of the Godfiel, but Symmachus redreth it παράπτωσις, stable, and he shall spread the tabernacles of his stable, that is to say a stable wherein his horse shall stade. The vulgar latine version doth imitate the Greces, he shall plant his tabernacle Aphadno. The rest which I have done thus with one content, and he shall plant the tabernacle of his palacie.

The strangenes of the word which is no where els vied in the Scriptures, and the conveniencie of the matter made me thorowly to observe the notation thereof, which femeth to be compounded of three wordes, Aph and Din, and the affixe of the third person? the wrath of his judgment? as if he would say, Hee shall plant the tabernacles of wrath, whereby he shall procure upon himselfe judgement & everlasting destruction; most significal word vied
of purpose, as it seemeth, most divinely to comprehend in a breif luminous admirable consolation. He shall indeed attempt destruction unto others, but the mischiefs shall fall upon his owne head: he shall finde and feele that in himself which he intended for others.

Reverend Broughton faith, it is a Babylonian word of frequent use in the Babylonian Talmud: but it may be the Hebrew words did often infect the word, found in Daniel in their writings in that signification which themselves most fancied, though they were not in common use with the vulgar Babilians. The fit composition of these Hebrew words doth make this opinion more then probable. Now for the place of the warre, he faith, Between the seas: but where abouts is that? or rather where is it not? seeing the whole land is an Island? he therefore restrains this largeness in the next worde: in the mountains of holie delight, in the mountaine Tefib, of the Roe or delph, that is to say in the land of Judea, as we have seen before in ver. 41. Hence let us take knowledge which these be the river Euphrates and the Syriack name of the Mediterranean sea, as in the 72. Psalm ver. 8.

And he shall have dominion from sea to sea, from the river unto the ends of the earth: for first the Jews shall be gathered together who now live as exiles and out of their owne country. All the Prophets speak of this returne which they shall advance and take in hand, not for religious sake, as if God could not elsewhere be worshipped, or as if it were of necessity to bring in the legall worship againe, but not to thinke any longer as strangers and inmates with forraine nations and that the admiraile goodnes of God might openly appear unto all men, now againe pitying his people whom he had estranged from himselfe with to longe a divorce: Hitherto also will the Turke come in haft to oppresse this newly returned people. He will compass the campes of the saints faith Apocal. 20. 9. and the beloved Citie, but Ezechiel most plainly saying, After manie daies thou shalt be visited in the latter years, thou shalt come into the land which is brought back from the sword and is gathered out of manie people against the mountaynes of Israel, which have beene alwaies wast, when he shall have brought forth out of the nations, they shall all dwell safely; and there is much more cha. 38. 8.

The tydings therefore out of the East shall call the enimie into the holie land: not to Chimaia whither Antioch went, nor to Babylon whither the Romans went, to be revenged upon the Parthians, so as if there were no other mark of the King of the north besides the very place of the warre, his person could not be concealed from an attentive reader.

The issue of the warre will bee most lamentable, for he shall come to his end and none shall helpe him: because it shall be brought to passe not so much by mans power and forces as by Gods owne mightie armes, gloriously shewing it felse from heaven, as it is Apocal. 20. 9. But fire shall come downe from God out of heaven to consume them. And I will plead against him, faith Ezech. 38. 22. with patience and with blood, and it will raine upon them and upon his bandes, and upon the manie people that are with him an overflowinge raine and great hailstones, fire and brimstone. What help and aide can come against these darts and arrowes? O Turk, thou shalt therefore perish, not only the Prince himselife, but also the principalitate it selfe; thy name shall be utterly razed out and thou shalt be tormented everlastinglie, both for thy horrible impietie against God and also for thy barbarous wickednes and crueltie against men.

Thou art left as another Pharaoh soone to be overthrowne with violent stormes of the fluid lake, that both the
the great name of our God may bee made more famous, as also to aford to all the Saints the argument of a new fone of thanksgiving. Such is therefore the King of the North, who when he shall perish in the holic land, he can neither be Antiochus nor the Romane, who came to their ends in other places.

The text of the whole

12. CHAP.

1 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 was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke.

2 And many of them shall steepe in the dust of the earth, shall awake some to everlasting life, and some to shame and everlasting contempt.

3 And they that be wise shall shine as the brightness of the firmament, and they that turne many to righteousness, as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the booke, even to the time of the end: many shall runne to and fro, and knowledge shall be increas’d.

5 Then I Daniel looked, and behold, there stood other two, the one on this side of the banke of the river, and the other on that side of the banke of the river.

6 And one said to the man cloathed in linen, which was upon the waters of the river: How long shall it bee to the end of these wonders?

7 And I heard the man cloathed in linen which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and saide by him that liveth for ever, that it shall bee for a time, times, and an half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what shall bee the end of these things?

9 And be said, Go thy way, Daniel: for the words are closed up, and sealed, till the time of the end.

10 Many shall be purified and made white and tried: but the wicked shall doe wickedly: and none of the wicked shall understand: but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate, is set up, there shall bee a thousand two hundred and ninety days.

12 Blessed is he that waiteth and commeth to the thousand three hundred and five and thirty days.

13 But goe thou thy way till the end be: for thou shalt rest, and stand in the lot at the end of the dayes.

H THE
THE ANALYSIS
or Resolution.

Hitherto of oppressours, now their deliverance is handled, which in the general and in this kinde, is both out of great affliction v. 1. and afterwards to an unchangeable condition and estate, vers. 2, 3. but in his qualitie, it is both sealed, vers. 4. and hath a double opposition of time, the first proper to the Angel, whose preparation sheweth the number of Angells, and the place, vers. 5. But the conference doth consist of a question vers. 6. and an answer, consisting partly in gesture, and partly in words, vers. 7. The second opposition of the time is such, as a man at length should understand also, the occasion whereof was also the ignorance and the question of Daniel vers. 8. The answer of the Angel is partly negative and refusinge, v. 9. partly consoletorie, as well universally, which belongs to all Saints, (whom he sheweth this darkness and obscuritie shall nothing hurt ver. 10.) and withall ye, Ideth help and assistance to understand the double time expressly determined first vers. 11. the second vers. 12. as also particularly, which belongeth to and concerneth Daniel himselfe, vers. 13.

T

THE SCHOLIA
or Exposition.

Vers. 1. And at that time shall Michael stand up, the great Prince.

Verse: 1.

T His left. Catastrophe and turning, doth prosecute three things in order: who shall deliver, from whence, and whom.

Some would have Michael here the defender, to be Christ and it is very certaine that he is the great Prince, yes, by farre the greatest of all, the Prince of his elect people, who hath delivered his church alwaies and will deliver it herafter, yet the name of Michael here seemeth to be some certaine Angel whose ministeric the great Prince will use in this bataille. In the later end of the tenth chap. before, he is spoken of as a certaine helper, with whose aide that glorious Angel assisted, seemeth notwithstanding to complaine of his being alone. There is none that holdeth with me, saith he, in these things but Michael thy Prince.

But more plainly there in vers. 13. And to Michael one of the cheife or first princes, for Christ is not one of the cheife princes, as if he were of a certaine order of Angels, and had a Companion of power, but all the Angels, as servitors doe Minister unto him. But thou wilt say, Who is this, that is to say, in the first day of the month. Levit. 23. 24. And so with this our Prophet, in one yeares of Darius, that is in the first Dan. 9. 1. From whence
whence in one of the Sabaoths for the first dayes of the weeke. But the same word joynd with others is, for the most part of number not of order, as behold the man is become like one of us : Gen. 3. 22. He doth not mean as the first of us, of which sort are manie other places. That may be added also, that the Archangel Michael in Jude 9. Doth put off the Divil to the Lords judgment as if himselfe had not power and authoritie to restrain him, which yet notwithstanding Christ doth exercise. Mar. 1. 25. as in manie places else where in the Gospel.

Neither is it likely that the Apostle, if he had meant Christ, would have called him by his proper name, especially when he doth bring his argument from the greater, whose force is much lashed, if that which is greatest of all, be not called by his owne, but by a farre inferior title. Yet doth he not so dispute of this, as if I meant willingly to content with anie man about that matter, but only to finde out truth, whereof very great care is to be taken as much as may be, even in the smallest matters. Neither is it of necessity that things must beone by the minisiterie of an Angel from heaven, in such sort as part thereof should be acted by man, but Christ may raise and stirre up some excellent man in whose person he may present a visible Michael, as in that bataille of Michael and the Divil in Apocal. 12. we have seen. But what kindle of ministerie must it shalbe? in what manner this Prince shall come prepared and furnished to the bataille, it is at large declared in Apocal. 19. 11. Secondly whences he shall deliver, is from such a troublesome time, as was not the like from the beginning of the nation unto that very time. The Turk is always intolerable even in peace, rest, and vacation, how outrageons wilt he bee, when he shalbe afraid of his owne overthrowe? He hath driven else where about some Countrie, or at the uttermost about the Empire, but now he must fight for his life, where he must either overcome, or else not only undergo the yoke of subjection, but be utterly destroyed and die with extreme torments. He hath often times in vaine caried, almost infinite forces into the field; how will he be furnished now, when he shall perceive all now shall be hazarded at once for ever?

Out of these frights of time, anie one may easily conjecture what horrible turmoiles, the Cruel beast shall make, but also, on the newe and Christian peoples part there will bee no lesse grievous a tryall, when they shall see this horrible and fearfull tempest, immediately to follow the faith which they so lately had professed? For they may imagine God to be anger, because they have forsaken their fathers religion and have embraced christian, which their ancestors did so hate, therefore the Spirit doth foretell the grievous troubles of those times, least anie man by the sharpenes thereof should fall from the truth. God doth vitally turne the rage and furie of the adversaries unto his owne praise and glorie, if other escapes be flipp'd up, he openeth a pasadger throow the sea, bringh't out of the lions den, and pretreveth safe in the firce furnace, neither doth hee still the raging waves vntill wee see our selves allmost lost: Wherefore as of old in Egypt, so salvation will now fainely shine forth, but then especially when all things seeme desperate, and past recoverie.

But how is this affliction most grievous? of all former onely which some one greater should after succeed not to, but of all without exception, for it then outstrippeth all the former and it selfe shall be last, which an everlasting deliverie shall presently follow, for her unto is joynd the resurrection, after which no calamities is to be excepted of the Saints. How therefore should
it either agree to either Antiochus or Romane, who, whatsoever mishapcf they did, it was but a flea-biting to this miserable of a thousand six hundred yeares, wherein as yet the Jews doe lye buried.

But this fit or sharpe assault is not come as yet, seeing the deliverance is not yet happened, which shall fall out in the midst thereof. Who shall be delivered, they are first noted by their nature, then by grace, by nature, Thy people, by grace, Every one that shall be found written in the book. That sheweth the nation of the Jews, which were Daniels people, concerning of Jacob the same common root and flock. So in the beginning of the verse also standing for the children of thy people: whereby he teacheth that this deliverance is not predestiny but to be expected in their posterity, namely their children, but how many ages after, that appeareth afterwards.

This prophecy therefore is proper to the Jews, but thence it will not follow also as proper to the time of Antiochus, seeing the Jews might be affliction as Gods people, howsoever they suffer not for Mosaical ceremonies, as it will fall out when they come to the faith. I would that worship Broughton had considered this, he would not have so drawn all with a wrye nekke unto Antiochus.

But there shall also a choice and difference in this people: Theire deliverance shall not be so confused to bring all to eternall life, but those only which together with this outward safetie from these great dangers, shall be by saving faith adopted for sonnes, whole name God in his everlasting decree hath written in the book of life, for it is not in him that willeth or runneth, but in God that sheweth mercy: neither is it in our power to receive faith or believe, but is only theirs who have the earnest penny of election. It is very likely therefore that some of the Jews will hold to obstinately their legal rites and institutions, that neither with the famous deliverance of their nation, nor with that exceeding glory wherein the truth shall then flourish, shall they suffer themselves to be separated from their superstition.

And many of them that sleep in the dust of the earth shall awake.

Such hath bene the troublous estate whence they shall be delivered; The condition into which they shall shift and palle, is waking out of the dust of the earth, which is afterward laid downe by a distribution of saies and reproued in this verse; and againe of faiths alone in the next verse. As concerning the wakinge, all our expositours that I could see, doe refer it to the last resurrection of the bodies. Some Jews contrariwise doe apply it to the restoring of the Church, which they say shall bee in this world. Wee must freely and diligently search on which side the truth is, all prejudice laid aside. It maketh against ours, that all these thinges, namely the end of the former chapter & first verse of this, are so linked together in a continuall course and order among themselves, for that is meant by the band of time in the beginning of the chapter. At that time shall Michael the Prince stand vp, as he should say. At what time the kings of the North shall pitch his tents in the land of tibis Iudeas it selfe, the shall that great trouble oppresse them, then shall happen this admirable deliverance, then shall this resurrection be accomplished: therefore howsoever in other places passage may be made from the birth of Christ to his second appearing, yet in this place it cannot, where such a band doth come in betwene.

And unless we doe allow of this connexion, what a huge heap would there bee in the prophesie, what a gulf
Sicke to let scape and skip a thousand six hundred years and more, I know not how manie, especially which hath gone so leisurely and orderly to this very place and was chiefly ordained for the Jews, to whom he afford-eth no comfort at all, if he pass and be presently from Christ first exhibited unto the latter end of all things. This one thing may seem sufficient to refuse the exposition not only of this verse, but also of all which ours do bring upon the ten last verses of the former chapter, which they will not have reach beyond the first comming of Christ, when as yet the Angel hath gone step by step through all ages from thence as we have made it plaines I hope.

Sicke therefore all these things are necessarly coupled and joined togethre among themselves, if that voyage of the King of the North into the land of Shem, be either the expedition of Antiochus or the Romans into that country, then this resurrection which immediately followeth, is neither not proper, or if it be proper, then that exposition of Antiochus and the Roman is not true and natural. But you will say, Let us hazard the losse of that exposition rather then suffer this of the resurrection to be taken so from us. Let it be a continuaull orderly prophacie, let it be shut up at length with the last resurrection; but the Angell will not have it so, who speaketh so exactly as if he did it of purpose to meet with this strange expositio.

Manie of them, faith he, that sleep in the dust shall awake; the resurrection (to properly called) is common to all, as manie as from the first Adam doe sleep in the dust, but when this is onely of some, it is manifest to be some other then that which is properly so called. But some will say, Some are put for all. Once happily or twice in Rom. 5. 15. 9. But we must not flarte from the naturall significacion but where there is necessitie of the

figurative here nothing inforceth to leave the proper: but contrariwise there is a necessitie to retaine it: for feing this resurrection is the fame with the deliverance in the former verse: made indeed out of the book of life, after the manner of the resurrection, and being of one onlye people of the jewes, as was observed before, they are said well, Manie to be awakened, when the men of one nation and not of all mankind do arise: therfore our Broughton doth not well translate it, for the manie of them that sleep in the earth of the dust shall awake, for the manie is as much as the multitude or the unverfall of them that sleepe; al together from the minds and purpose of the prophacie.

So dangerous a thing it is to put in anie thing of our owne in doubfull places, which are rather to be left pure and intire, then to be prejudiced by anie additions. It maketh somewhat also, that the reward of the best here, is much inferior to that which all have there at the last, in the resurrection, all the righteous shall shine as the sunne in the Kingdom of their father Matth. 13. 43. but in this they whose reward is greater, shall not exceed the brightness of the stars.

But they, faith he, that turne manie to righteounes shall be as the stars for ever and ever. Is a manifest difference betweene that and the heavenly Crowne. Besides, which judifie, faith he, intimating a place for doctrine in this resurrection, whereby godlie mindeis being indued with the knowledge of Christ doe enjoy true righteounes and holiness, when as in that last resurrection, prophacie shall cease, and all this politicke wherewith the Church is now governed upon earth, 1. Cor. 13. 8, and last of all the Angel both knoweth and teacheth others the date of this resurrection, as wee will shew in the last verses of this chapter: for the end of these wonders whereof they inquire afterward, verse 6. and 8. doth In-
clude this resurrection, the last term of the former prophetic and a thing worthy of admiration: but the day of the last resurrection is hid from the angels themselves, yea from Christ himself as the former of man, much more from Daniel or any other of the Prophets. Marc. 13, 31. These things therefore make against the proper expounding of the wordes Calvin objecteth one thing against the figurative, which is the restoriug of the church, which will that stand, faith he; which is said, some shall rise to life, others to shame & contempt. If this did not already agree to the church of God, surely none should rise to shame & contempt. But it may be answered, that the church is a field mingled at least with tares among the good corn, & not at all without bad fishes, a house not without some vials to disfigure in a manner, wherefore it is needful to prefer some particular restoring of the church, before that general exhibition of the general resurrection. Neither is the cattalitic of the bodies resurrected any whit at all weakened thereby. This doctrine is confirmed by other scriptures above all exceptions, and this very place whose proper sense and meaning we have cleared doth make somwhat else for confirming thereof. The spirit of God would not so often and diligently use this allegorical resemblance, if it did not thereby declare the thing should not at all terminate in any manner to pass in his time. Otherwise it were an incoherent matter to avoid, all the promises confirmed by this type, as no whit more certain then the resurrection whereof there is little or no hope at all.

But the holy Prophets doe leave no standing back, whilst they bring the matter grounded upon manifest promises, and rested upon by assured faith to confirm the same. Faith therefore lootheth nothing, although it doth ingeniously acknowledge what is due to every place. What is this resurrection then? the full restoring of the Jewish nation & their vocation to the faith in Christ, for so is our Conversion to God often called, in the Scriptures, the time that shall come, faith Christ, and now it is, when the dead shall hear the voice of the Sonne of God, & they that hear it shall live. 1 Cor. 15, 25. Awake thou that sleepest, faith the Ap. Eph. 5, 14, & arise from the dead & Christ shall give thee light. But the Jews specially that rise by believing & rising out of their troubles, of whose restoring the world hath little hope. The mightie hand of God will raise up these dead carcasses, 11 & it were incredible that this dust should live againe: wherefore the Apostle speaketh of the Jews, who shall receive the beast out of the dead Rev. 11, 15, as purposely bringing light unto this & such like places. This resurrection then is the same whereof the Apostle speaketh c. 20, 12, 13, for this followeth the utter overthrow of Gog & Magog, that is presently added to the destruction of the Turks, as we have expounded, & both Gog & the Turk do make the same enemy, as we have shewed in the Revelation at large. This is that resurrection whereof Ezech. 37. with this onely difference, that Ezech. describeth the first conversion of the Jews by life restored to dead bones & Daniel expresseth their first conversion by the ydngs out of the East, and therefore the battle of Gog and Magog doth follow the resurrection with him. But in this and also in the Apocalypse, it doth go before it. This is that resurrection whereof in Canticle, 6, 11, 13. Returne O Shulamite, returne, that we may look upon thee: Or rather that with that foloweth (for the renovation doth rather belong unto the ydngs of the East in our Daniel) O that one would give thee as a brother unto me, thy breasts of my mother, finding thee without I would kiss thee yet I should not despise thee. So as an admirable content of Scripture doth shine forth every where to confirm a matter altogether vnknowne to the world, & we have expected nothing leaue that almost these manie
Such is the resurrection then, the distribution of them that die, both of some to eternal life and of others to shame and everlasting contempt. For as conversion to Christ is specially called resurrection, yet notwithstanding the general deliverance from enemies, which was common to the whole nation, doth in some sort resemble it, when they shall lift up their heads and stand upon their feet, who late were trodden under foot of all, and were almost brought to dust with the weight of their long and tedious afflictions.

Out of whom, those whole hearts the Spirit shall endue with love and faith, shall surely awake and come out of the graves having now obtained the dignity of the children of God: Who shall enjoy eternal life, not only because they shall have the fruition thereof in heaven, but also because there shall be a perpetual felicity in earth, notwithstanding the troubles of the former ages and more, but that shall continue pure and spotless until their departure into heaven, for now will God wipe all tears from their eyes, and there shall be no more death, nor sorrow nor crying nor pain, for the former things are passed away. Apoc. 21. 4.

But the rest who being partakers of the deliverance to yet persist in the wretched blindness of their hearts, they shall rise in deed, but to eternal destruction; and after this time there is now promising of mercy to them, and of calling them to the faith, whereby alone we apprehend and laic hold of salvation: for all the fewers will not give consent to the same truth; but some of them will preserve and persist in their unaid hardness of heart, howsoever God shall give a clear testimonial to his Sonne by subduing all their adversaries. There is no place therefore left in the new Jerusalem for the fearful and unbelievers and the abominable and murderers and whoremongers and forcers and idolaters &c. all liers, which

which is specially spoken of the obdurate and hardened fewers, although the men of the same rank in all other nations also shall bee in the like estate and condition. Rev. 21. 8.

Ver. 3. And they that are wise shall shine as the brightnes of the firmament. Ver. 33. 1 Thes.

The other distribution of them that rise is of saints only, whereof some be people some be the teachers; both are illustrated by a similitude, they of the firmament, these of the starrs. For I doe agree with learned Calvin, who taketh瀚athchilim intantissvally, as also little after in the tenth verse, where with out doubt knowledge is not tied unto teachers, which thence appeareth, because瀚athchilim, the wise, are there opposeth. Let them give to the wicked, for onely the saints, & all of them are truly wise, but the wicked, although they excell in politic, craft and subtleties, in all trades & customs of living, yet notwithstanding are empic and void of all sound and true wisdom, and are in very deed said to bee fools, as Solomon doth often call them.

But now all the people and whole companie of the faithful bee pure & cleane, shining with beatie of intire holines, like unto the firmament it selfe, whither no cloudes aspireth, nor anie earthlie pollution ascendeth to cast anie apersion or blott thereupon. The firmament is often covered all over with thick clouds, and taken out of our sight, but here it is spoken off, not as it often seemeth to us, but as it is in its owne nature.

But they that justify others by teaching, admonishing, exhorting, reproving and comforting, which are parts and duties of the Teachers, and they which enjoy publicke office in the Church shall bee the solidit and clearest parte of their sphere and compass, and that
become shining flares wherewith this ornament shall be
bewtified and adorned, themselves in the mean time
enjoying the choicest glories. So in the first christian
Church the ministers were flares, which one like the
sonne of man walking betweene the candlesticks, dd
bear in his right hand, Apoc. 1. 12.

These teachers of the Jews shall enjoy like glorie,
which are precious stones in the Apoc. 21. 19. whereof is
built the wall of the new Jerusalem.

It is to be observed here that the Doctors and
Teachers are described by that present duty not formerly
past: for matledikim doth signifie them that doe judifie,
and not that have justified or turned to rightoufnes; by
which argument we have shewed before, that the last re-
surrection is not here intended in this place, where there
willbe no use of present teachers, but the former past
labours onely shall be rewarded. Furthermore we may
observe, that here is a life reward both of people and
teachers then that which God hath laid up for all his
owne against the last daie, who shall bee like as the
sonne.

If therefore the Angel doe heere now speak of the
greater glorie of the sainets, why should he signifie it by
the resemblaunce of the ornamentes? besides what singular
thing have the teacheurs, if they atteine to no more then
that which is common to the teacheurs heere in this life?
These are all flares as the place even now spoken of did
teach us: but now they are also called angels whose like-
nes and similitude seemeth to be the highest top of our
felicite and happines. Indeed they are called angels
but by reason of their ministrie onely, and not of their
present glorie. The Spirit therefore would shew us by
the rewards themselves, that this is some other resurrec-
tion then that which shall of all men at the last.

Ver. 44. And then Daniel shott up the wordes and
sealed the book.

Hitherto is the first part of the chapter, now he comes
meth to the last, where first is a shewing containing of a pre-
cept, &c the putting in of a tacite & cloe objection.
The precept is of shuffling the wordes and sealing the
book even to the time of the end. But how should this
bee? Should Daniel keep it to himselfe alone? Wherfore
then did he commit it to writing? The Angel would
have him write it in thame wordes, and after the same
manner which he had received it, to sade nothing of his
owne by way of exposition to cleere the matter. Daniel
knew well how obscure and dark these things would be
to the readers, and he himselfe understood the whole
matter very well, as he wittifed in the beginning of the
vision, and he understood the thing: &c had understanding
of the vision ch. 20. 1. therefore the learned and eloquent
man could have cleared the obscurities with such wordes
if he might freely have done it, as none of the simples
fort need to have bene anie where graved them. But
the Angel doth not give this libertie but commandeth
to wrap it up in the fame obscurite whether he waw it
covered at the first deliverie thereof from himself. This
doeth take to be the true & proper meaning of this shuffling
& sealing: for Daniel had heard these thinges of the
Angel, neither had hee anie other way to shuff the up but
by writing obscurely and not in open & payne terms.
But wherfore doth he bid shott up the wordes and seal
the booke? Are the book and these wordes the fame &
all one? It often cometh to passe that some short and
little writings is called a booke, as the books of the gen-
eration of Iesus Christ Mat. 1. 1. & such like. But happily
here in this place the wordes are this very prophecy, & do
the beginning of the tenth chapter, & the book all his
visions
visions in general which he is commanded to hide in a
profound hole, hard to be knowne and to put them to-
gether in a book, after God had infpoken to him in this
kynde of visions, but the former visions were already
written before, so as it is better to referre words and
books to the same thinge: yet so, as the thinges should be
kept close and not be hid for ever, but only to the time of the
end: of what end? Of a perfect end, or soone
after to be perfected: nigh at hand, as it seemeth and a
little before the end, when thinges lately buried in obscure
darknes shall be brought forth into open light. Daniel
might have objected, that so the elect should be
deprived of the fruit of a most holie and divine revelation.
The angel meets with it, as if he should saie, Let not that
trouble thee, for manie that come to and fro, and
knowledge shall be increased, that is to saie, although these
thinges be hard and difficult, yet some will take great
paines in searching out the truth, and by wise discourses
gather one thing of another, wil level very neere, yea and
hit the mark it selfe, and will much increase knowledge;
which thing indeed we have seene come to passe both
in the lewes and in our owne men, who by diligent search
have found out manie remants of this gold faeting
hese and thare, and therby have brought much profit
both to themselves and to the Church.

But for what cause would God have these thinges shut
up for a time?

Firstly, that the wicked by seing should not see, and by
hearing should not heare, whatsoe Christ spake in par-
tables to the unbelieving lewes, and John was com-
manded to seale up those thinges which the thunders
uttered. Apoc. 10. 4.

Secondly, That securitie should not growe upon the
Sainetts by the expectation of a long time, to whom the
opinion of an end alwayes approching should bee profi-
table,

table, whereby they may have their Lamps alwayes in
readines.

Thirdly, that there might be a testimony of Gods truth
in those anicient times, when the wicked at length shall
know that those thinges were forstold many ages before,
which themselves doe finde most true after it is too
late.

4. Lastly, because this obscure sight shall not take away
all understanding of the Sainetts, but shall whet only their
diligence in searching, to whom the Angell promiseth a
further profiting and proceeding, seing by their godly la-
bour and diligence, God doth make over to the godly
all his mysteries & secrets in Christ.

And Daniel looked & behold two

Standing.

So is the seing now followeth the first desigining of
the time; the preparation whereof doth propound unto
us two other Angells, and the place where they stood.
The number seemeth to be added for the confirmation of
the whole matter. In men Courts God hath ap-
pointed every matter should be established by the mouth
of two or three witnesses, Deut. 19. 15. After the same
manner the more are sent, that the matter might be more
confirmed, and humane infirmity regarded & provided
for. Now might the Prophet try his right by Law with
the Angell if he had deceased, or the thing foretold him
should not come to passe. The place where they stood
was at the bank of the river, one at one side of the bank,
and the other on the other side, and the river was Hi-
dike, as we learne by the 10. chap. vers 4. the third river
of Paradise, Gen. 2. 14.

It is not certainly knowne whether the Prophet were
bodily present by this river, or the sight thereof were
awarded him after a propheticall manner. If it be this,

K there
there is some great matter in it, why this alone should be
offered to his very viewe above all the rest, but if he were
bodily present, which I rather thinke, Daniels company
flying away for fear, chap. 10. 7. neither can it be with-
out cause, that he maketh mention rather of the river then
of the region and country: And we shall see assuredly
that of the foure visions, which were shewed to Daniel,
three of them were at the waters. And not without
good cause, when as visions doe foreshew the affaires of
nations and people to be done in ages to come, and wa-
ters do both lively resemble the troublesome tempests of
worldly businesse, with the variable and inconstant condi-
tion of people, and also thereunto are frequently used
in scripture, as in Ezek. 26. 19. When I shall make thee
a desolate citie, by bringing up the deepes upon thee, and
great waters shall cover thee. But waters doe differ ac-
cording to the diversitie of the things thereby signified.
In the first vision the four Winds of heaven drove
upon the great sea, and four great beasts came up from
the sea, chap. 7. 2. 3: because as the Sea is the collection &
gathering together of waters, so there was interrat of
the matters of all people, which should all be disturbed
with these fourie Kingdoms. The second vision was at
Vladymo sea, but only a river unknowne, not famous, not
fet out with any note at all of any excellencie, so in that
vision the Empire of the whole world was not interrat
off, but some particular nations, the Medes, Persians, and
Grecians, in which the prophecy sloopeth his narration,
as it were in some creek of a great sea, and a river, drawne
and derived out of the deep, chap. 8. 2: The last vision
was at Hiddikel, a particular River also, but such a one
as flowed out of Paradise, evie as the matters therin handed,
doe specially respect a particular people, but holy &
elect, whose spring & originall doth come out of Par-
dise, the infinite grace of a mercifull God, which runneth
thence along through the flock of the holy Patriarchs in
all ages, as it were through a channell.

The former visions were also shewed for the Chur-
ces sake onely, but they declared growing nations.
First, the four great Monarchies, afterward the Medes,
Persians, & Grecians: This alone sheweth the ful deliv-
erance of the holy people, and therefore they were given
at the sea and unknowne waters, like to people of no
account with God: but this was given at the holy River,
that he might more lively set before our eyes the condi-
tion of that ancient & holy people, by the election of
grace. Such a River therefore is it. Now, the Angels do
not stand both on one side, but are severally placed, and
keep both the bankes, because God defends this people
on every side by his Angels, to whom he hath given in
charge, not onely to be carefull of some of their matters,
and carles of the rest, but to perfect all things which doe
concerneth the safety of his elect. This is a great comfort
in time of so long a divorce, when they understand that
their God careth for the, and that there remaineth a feed
of election amongst them, though the blind world feeth it
not, as being farre hidden from mens eyes.

Ver. 6. And he said unto the man clothed in linens.

The conference of the Angels followeth, and first a ques-
tion before, which we have both the persons propound-
ing it and to whom. The propounder of it was one of
the Angels, which stood at the bankes. Both do not en-
quire by words, although the desire of knowledge of it
was common to them both. It was sufficient for the one
to receive the answer, neither was it material which of
them demanded it; Therefore whilist one speaketh the
other expecteth in silence, modestly observing order, the
upon this matter of garments; these were so proper and peculiar to the holy place that they were to be used if the priests were there conversant, though upon other occasion then for religion; whereto tendeth that of Iosephus, That when Herod redid the temple and could not himselfe for religions cause enter into the inward parts, he procured the framing thereof by the priests, a thousand of them at his cost were cloathed with priestle cloth, and were not vni killfull, some in malonrie, some in carpentrie lib. Antiq. 13. 14.

These garments doe therefore seem to prove him to be Christ, who is the only priest worthy to be consulted with in all doubtsfull matters, whose lips preserue knowledge, and at whose mouth the law is to be inquired. He is always in the temple, in the midst of his owne, and is therefore always clothed with holy garments: which yet will more appeare, if we consider him standing upon the waters of the river.

The other two angels each of them kept his banke, looking to their tasks enjoyned, but the care of all lay upon this, and therefore as the Spirit moved upon the first waters, sustaining them in that confusion by his mighty power Gen. 1. 2. so Christ watcheth over the affaires of his Church, which would quickly come to utter ruine if they were not supported by his power.

But it is to be observed, if this be Christ, Michael is not: for he doth plainly distinguish between himselfe & Michael in the end of the tenth chapter, and there is none that holdeth with me, faith he, in these things but Michael your prince.

Such are therefore the persons conferring: the Question it selfe, How longe shall it bee to the end of these wonders? that is to say, when shall the 6d of these wonders be? The Angels doe define to behould and prie into the secret mysteries of redemption, unto which earnest study
they might privately give themselves, and enquire these things apart, if their example were nothing pertinent to kindle and enflame our industry.

Who therefore can without great blame be negligent in inquiring after these things, whereof he feeth the angels to declare, though excelling in multiplicitie of knowledge of things. Neither is this their ignorance feigned: for to what end should the answerers so earnestly search in a matter of no doubt, for their sake especially did he speak so earnestly by allération, knowing that Daniel could not understand his answer. And we know that the Angels, though they be of an excellent understanding of all things created, yet are ignorant of many things till they be further informed. For they are not only ignorant of the last date, but also of that manifest wisdom of God in the mysterie of the Gospel, which it now made known by the Church unto principalities and powers in heavenly places Ephes. 3. 10. They desire to have these things shewed unto them, whereby they might the more magnifie the great and high creature for his infinite wisdom.

Ver. 7. And I heard the man clothed in linen.

The answer is confirmed by an oath, the form whereof is express by gesture and words, The gesture is the lifting up of both hands to heaven; That is to say, towards heaven. It was an ancient custom in swearing to lift up the right hand to heaven, as if they would call him to be present for a witness, whose glory and majesty, doth shine especially in the heavens, but he here clothed in linen, by lifting up both his hands, doth seriously shew some excellent matter, and doth more peace and affect the mind with a sense of the highest Majesty.

As often as the name of God is to be vvd, the minde is to be raised up to as great a reverence as may possibly be, and how much more of us miserable men very dut and earth, when as the mighty and holy Angels doe so prepare and dispose themselves at the very mention of him. Oh thou saintly beast which doest in mockerie pollute his holy name, in thy common talkes, The solemn words are by him that liveth for ever. In all invocation, when the minde is not capable of the divine exceeding greatness, an attention is specially to be fastened on that part, as I maie say, which is most powerfull to kindle and stirre up our present faith. Whereas now therefore the times are spoke of, he most fitly bringeth in God living for ever, who can best of all bear witness of the appointed periods of all things, whose alone is eternitie it selfe.

But now let us come to the matter it selfe, which sets downe the time two waies, both by a certain distributio, and by a full dispersion of the holy people. The distribution is more general and indefinite, which may as well agree to an age, for what age is there wherein we maie not finde a time, times and a halfe? But the other member, and when he shall have accomplished to scatter the power of the holy people, All these things shall be accomplished; doth revoke that generallitie unto certaine bounds, neither doth it permit a wandering into all ages, but makes it proper to one certaine: as if he should say, All these things shall have an end, not at every time, times and halfe a time, but at one certaine time, when hee shall make an end of scattering the holy people: which plain and perspicuous sentence makes me think that those things can no waies agree to Antichus.

For although we grant the time of his afflicting the Church
Church to fall fitly into this distribution, whereof notwithstanding we shall see by and by: Had this people also an end of their calamities with Antiochus? Did that blessed resurrection and happy, happen to the Jews at his death? What scattering from the first beginning of the nation, is comparable to this, whereof they have had now such miserable experience, these manie ages since their crucifying of Christ? It was not more grievous to be afflicted in their own country, then to be scattered through the whole world: to want their country, goods, estates & liberties, and to hold their lives at other men’s pleasures, where ever they live: besides the distribution fittheth not.

The most learned Tremellius doth so render it. After an appointed time, appointed times, and part of time. The wordes are thus properly: At, or for an appointed time, appointed times and a half. For I think the wordes is no where used but for an halfe or equall part of another. But before where the matter is handled, it is Vphelas guidan, and the division of time c. 7. 13. I confess it, but because the word phelag was doubtfull, this prophesie being more plaine, as the latter always useth to be, doth by name expresse: what part hee meant and spake of before, faire halfe. Can we then after this fashion divide the time wherein Antiochus afflicted thelews? Our writers doe refere these things unto that time wherein the daies sacrifice was taken away by Antiochus, and the abominable sacrifices of the wicked gentiles were subtilllyt and put in lieu thereof. But his time is faire from the accounte. For this abomination lasted but three yeares and ten daies at the most: The 15. daie of the moneth Chisleu in the 145. yeare this impiety began, 1. Mac. 1. 57. and in the yeare 148. the 25. daie of the same moneth, the abomination was put away and the temple cleansed, 1. Mac. 4. 52. therefore if one yere be a time, 2 yeares, times, ten daies are distant from the halfe 172. daies.

But Iosephus doth expressly confirm the affiduitie and continuance of the daily worshipping to have ben inhibited for three yeares and six moneths, in bello Iudaico. lib. 1. 11. But the Macabean contrarie, That day the heathen had defiled it, in the same daie was it made new againe, 1. Mac. 4. 74. where are then the six moneths of Iosephus, if it were restored, the same day that it was defiled? Therunto agreeth the second booke of Macab. 10. 5. That day the temple was polluted by strangers, or the very same day it was cleansed againe. Yea Iosephus himselfe doth more faithfull wittes elsewhere contradicte himselfe.

And they offered whole burnt offerings, thine he, upon the new altar, and that fell out upon the same daie wherein their holly things had beene prophaned three yeares before Antig. lib. 12. 11. See how exquisitly he speakes, shewing it also to be the same day of the yeare not of the weeke.

Therefore the true time of this abomination was preciselie three yeares only, we made mention lately of ten daies more, but by them was signified the beginning of that wicked enterprize revealed: What then came into Iosephus minde to make an addition of six moneths more? Surely, as it seemeth, from the misunderstanding of this prophesie, which hee thought to be referred to Antiochus, he would have fitted the time against all cred of historie.

But you will say, though these things doe not sufficiently agree to that three yeares, yet they agree well enough to the term of two thousand three hundred daies, which time of raging was appointed before to Antiochus by the Angel chap. 8. 14. for if we allow for a time 657 daies, for times 1514, for halfe a time 328, the summe will be
made up wanting but one day. Truly this conjecture doth nearer to the truth than the former; and sheareth what a necesse conjunction there is between these two enemies, who have the like time of the raging allowed unto, yet it worseneth much from the meaning of this prophecy for this distribution is the very same with that of c. 7, 25, and belongeth unto it. But that little horn of the 7, c. which is the same with this time, is not the same with the little horn of the 8 chap. which is certainly Antiochus Epiphanes, and therefore wee shall not doe well to confound the times & so give that to one which is proper to another. Not to speak of the vision of the 7, c. which was at the sea, but that of the eight at the river of Vlai, & those in the seventh were written in the common tongue of the heathenish Kingdome, that the common prophecy might come abroad unto all.

There in the 8, in the proper and mother tongue of the holy people; by both which the prophet would intumate that he proposeth to be more general. This more particular, and those which follow tending to the end of the book.

To let these things passe, I say: It is most certaine, that the little horn of the eighth chapt. of the third great Monarchie, whereof c. 7, 7, is of the goate, which is called a leopard, chap. 7, 6, with his 4 wings and 4 Heads, therefore he maketh one Kingdome with the goate and leopard. For the hornes must not be pulled out in the heads, and another mapes of Kingdome appointed of those and of this, where all the hornes belongeth unto the third Empire and Monarchie, which is of the Macedonians. But the little horn of the 7, chap. is of the fourth great Monarchie, except we will labour to make them but three only, which the Angel saith are four c. 7, 17, contrast to the ancient histories, which doe acknowledge no such diversitie in the hornes from the beast itself, whose the hornes are, not observe anie such thing in Antiochus: wherfore a new Kingdome should begin from him. He recketh the years of his Kingdome from Alexander, 1 Mac. 1, 11, &c. to constantly throw that whole narration. Surely if a new government was to begin from thence, the Spirit had directed his pen to bring the accounte, from his first beginning after the manner of other Kingdomes. Furthermore the little horn of the eighth chapt. doth come out of one of the four hornes of the goate, but the little horn of the 7, chap. came up amongst the other ten hornes.

Besides this hornes reigneth till the hornes bee cast downe, and the ancient of days did sit; ch. 7, 9, that is to say, till all the Kingdomes of the world be overthrown, and all principalities come to Christ, as it shall come to passe after this blasphemous horn shall be cut off.

But presently after Antiochus had not the Kingdome, at least that most ample one of full glorio, whom all nations should serve, as it is there in verse 14. It was tedious to gather all these things which shew a difference. These few may be sufficient to the understanding and lovers of the truth.

Seing therefore these things cannot agree unto Antiochus, we must seek out some other Monarchie, which we shall finde to be no other then the Turkish, whether the prophecy hath brought us allready, as we have shewed. This is that little horn amonge the ten, coming out of the fourth great Kingdome, to wit the Romane, most famous in the Apocalypse with the ten hornes, chap. 12, 3, &c. with whose iron teeth and nails of brass, all the rest were devoured and broken in peaces. The time of this little horn was limited before ch. 7, 25, and is here repeated againe at the but & bound of that matter which the Angels demanded. For the man clothed in linen and weather, then shal be the end of these
wonders, when the blaspemous Kingdome of the Turks
shall come to an end, then God should make an end of
scattering the holie people and of powring out his wrath
anxie further upon them.

But what should be the time of this tyrannie, is more
plainly understood by the revelation, where is given
him an houre and daie and a moneth and a yeare eft., 9.
15, which fumne commeth to 375 yeares, every daye
being taken for a yeare, as we have there readed. By
which entire number granted we may now understand
the reason of the division, for a time is one hundred
years, times 100 yeares, half a time 50, which whole
space if we number from the beginning of the Turkish
power anno 1300, it will end at length at the yeare 1650,
but 45, remaine still. You will say, The reason is because
the Apocal. setteth downe the time of the Turkish
name, but the Angel heere doth sett downe the beginning
of his ruine and alteration, which destruction we had
formerly sete downe in his express numbers at v. 11.
& 12. following, as we have formerly heard.

First the tydings out of the East shall trouble him, then
some years after his utter ruine shall follow in the land
of Tfebi 11. 44. 45. But the distribution used in this place
reacheth to the tydings and no further.

Therefore so is the end of the wonders, when all these
things shall be fulfilled, that is to say when the restaura-
tion shall bee, the glorie of the saints shall shine, the
glorie of the teachers shall bechiefe, and all other
things brought to perfection whereby Christ's King-
dome shall have the preheminence over all; Which
things if any man judge to bee meant of the internall
kingdome already obtained, he deftioeth the prophesie,
which is specially conversant in foretelling things
which shall be accomplished, being proper to certaine
places and times, and not alike common to all alike;
Wherof

whereof what observation or prediction or admiration
can there be, as of these things which in the former
verse are called wonders?

It is to be observed, that the same distribution here in
this place used in Apoc. 12. 14, are not of the same con-
tinuance, for that of the Apoc. is of 42 moneths, this of
Daniel is onely of 13, and certaine daies.

Verf 8. And I heard, but understood not.

Hitherto the controversy of the Angels and the in-
struction belonging unto them; Now he commeth to
Daniel. The occasion is his ignorance and a question
the holy man heard, but he understood not. A young
beginner is not capable of that which the Schollers of
the upper formes doe easily & quickly conceive.

A notable proofe of difference betwixt the heavenly
& earthly Schoole. An obscure declarat ion sufficeth
them, which our dolens no more perceiveth then the
blind man doth the sunne beams, although it be of the
most acute and wittie & for who is more acute then
Daniel? But how is Daniel now ignorant of that which
he understood before? Had he forgotten it? It was the
same division of the same Kingdom in cha. 7. and a cer-
taine angell being asked of the whole matter, made
knowne unto him the interpretation of the wordes,
ch. 7. 16. There the continuance of the tyrannic onely
was signified by that distribution, which was sufficient
to understand that vision.

But now another thing is demanded when the end
should bee. Now continuance of a certaine part of any
thing unde we know where the count is to begin, doth
leave the minde in doubt floating or wavering with a
coucused notion onely.

This is therefore that which he desired to know, with

the
the expectation whereof he might comfort the tediousnes of his preuent greife. But happily he is not without all blame in that he so curiously enquired into the times.

Indeed Christ gave his Disciples a check for asking such things: It is not for you, faith he, to know the times and seasons which the Father hath put in his owne power, Acts 1.7. and how was it that Daniel thought not thus? Surely, if it concerned me to know these things, the angel would have spoken plainly, and have fitted his speech to my capacity, but it seemeth he would have me rest in the certain expectation of things to come to passe one day, whereupon he did use such a solemn oath, & would have me search no further when they shall be accomplished.

Surely, the angel by not granting his request doth seem secretly to reprove it: yet not so, but some should at length understand those things, else he would not have added such express bounds of the matter: and that saying of Christ, is not simply and absolutely to be understood, but in part, and in some sense. For Paul doth define certaine times, &c all things are most accurately delivered to John in the revelation. Therefore he would not have his Apostles too carefull of the times, which did so little concern their callings, but above all things to be diligent in preaching of the Gospel, wherein consisteth the very life of salvation.

And he said: Go thy way, Daniel for thy words are closed up.

The Angel answereth, & first by refusing to impart that which he demanded. Go thy way, faith he, and be content with those many secrets, which have been already revealed unto thee: there is a certaine measure of knowledge for every one, beyond which we may not passe. Every man ought to content himself within his bounds, whatsoever notable and remarkable thing is to fall out until the Messiah be manifested in the flesh. Thou hast undoubted knowledge abundantly, clearly and exactly: that which from that time shall after come to passe, although thou see the continual course thereof unto the later end marked out, yet the very moments of time thou must not know, for these words are closed and sealed up till the time of the end. Thou must not only set at others the things delivered before in obscure terms, as thou conceivest of me, but also the reason of the times, for things to be done after the coming of Christ is shut up from thy selfe: the understanding of them is not to be found out, before the appointed time is come, and the end draweth near, wherein all things shall be perfected and fulfilled.

This is the summe of the Angels answer, and we see how men in vaine in all ages have troubled themselves in the calculation and account of these things. These dark questions have framed the Labyrinth with intricate windings.

How unapt are we of our selves, to foresee things to com, when we fail so fowlly here & there, though the light of most certaine truth be held out unto us. we are not therefore to stick in mens great names: This knowledge and search is not from humane capacity, but from divine revelation, if not extraordinary, yet the minde must be enlightened from above, and specially at that time when as the consummation and end shall be at hand & before the dooers.
Many shall be purified, and made white and tried.

A general consolation. Daniel might have feared leaf, that the saints being delitute of a clear light, might dash upon so many grievous offences, \\n\\& at length fall into many gulses of destruction. The Angell meets with it, and biddeth him not to be anxious and penitent in that respect. They should sustaine no losse at all by the obseruation of those things; for both the holiness of profession shall be manifest and certaine, and the wife shall gett understanding.

Both these members are expressly laid downe, and illustrated also by a putting to of the contraries. The ungodliness of the wicked, which shall doe wickedly, is opposed to the constancie of profession, and ignorance of the ungodly, to the understanding of the wise. As for constancie, it is more profitable to the godly to live always in expectation of their Lords comming approach, then to understand the delay thereof for a long season, considering the great infirmities of us all, yea, the wife virgines also sleepe whilst the Bridegome tarryeth. And when the servant begins to thinke with himself, that his Lord will delay his comming, he will fall a Quitting his fellow servants and maidens, and will care and drinke and be drunken. Therefore this obscuritie doth bring this commodity with it, to drive away security, and to make the mind always vigilant and attentive, for it yeeldeth a certaine present hope; which will not suffer them to be filthy or vile, but doth pursure them on to go courageously forward without intermission.

Hence it commeth to passe, that no dangers doe terrify the saints; but they gett and gaine singular profit by them, according to the manner \\n\\& greatness of every triall, for they are dilatingushed into a threefold degree, for they are either certaine light ones or more grievous, or very great.

The first sort shall make the saints pure and cleane, as we doe purifie things, which have not gotten much filth, either by a slight wyping or rubbing or spunging of them: Or if a garment have drunken in deeper any filth or spot, that it cannot be cleanned without greater pains, the triall shall be nothing else but a certaine witning, indeed a more troublesome and sharp triall, according to the quality of the filth more deeply soaked in, which yet notwithstanding shall not exceed the boundes of purifying.

But if it be needfull to break vessels, which are unclean, and very filthy, and to cast them into the fire, they shall be cast into the furnace, for no other end but to be melted, and \\n\\to be made worth new and holy vessels. Surely, a very great comfort to the godly, whether they be purifie or washed lightly over with lighter afflictions, or be whitened with some sharper trials, as under the fuller seven or of all with the greater they be melted in the furnace of the hottest fire.

But it must be observed, although certaine words be here repeated, which were used formerly, chap 11. 15, yet it will not therefore follow to be the same perfections. These are common effects of every affliction; there are also the Passions by name expressed; but this no lesse concerneth the common people.

But the wicked shall doe wickedly.

This is the opposite member of the first part, as obscuritie shall drive away security from the good, so it shall increase in the wicked; For when they shall see no danger before their eyes, they will think there is no danger at all.
therefore they will loose the reins to their lusts, give themselves to pleasure, and take their ease, after a mocking fashion demanding, where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation, 1. Peter 3. 4. But let no man be moved with their example, being the Spirit hath foretold the same to long before.

The second member is of understanding, whereas all the wicked shall be void, for they observe no events, and those which they see with their eyes, they attribute to nothing but chance. Then to divine providence, the God of this world doth blind their eyes, and deprive them of all light of understanding, that they see not their own definition before they have plunged themselves therinto, without all hope of escape.

But the elect doe otherwise, which amidst the great darkness of worldly things doe always see some twilight, by guidance whereof they may walk in safety; for they doe always draw from the divine oracles, that which may serve for their comfort and instruction, however to the world they be inextractible, or such as cannot be dissolved.

This therefore doth the Angell affirm, that some sparkes do always shine in the wise in the midst of this darkness, as much as may suffice for their several times & ages: to such wise men, I say, which doe wholly depend upon the will of God, which doe not suffer the works of God to passe away by them without profit, which call to remembrance the things past, compare and lay together things present, use great diligence in searching of the Scriptures: To these wise men, which have, shall more be given, knowledge shall be increased, faith shall be confirmed: wherein shall obstinacy hinder them in any thing less to be believed, that which is needfull or profitable. It is to be observed that the word in Ephes. 5. when it is opposed to the wicked, is not taken for the teachers alone, but for any of the common sort of believers.

And from the time that the daily sacrifice shall be taken away.

Hitherto was comfort from the freedome of danger, now there is help of understanding afforded, though not unto Daniel himself, who had answer before, to be gone, and that the thing was closed up, and sealed, yet to as not withstanding he should declare and leave it to posterity, whereby before the end of days, they being better enformed by the event of things, might have sure witnesse of the admirable truth and wisdom of God.

Let us dive into this deeper and bottomlesse pit, supported by divine assistance, if happily he will grant us to bring forth to light that which had hitherto layne hid in the bottom of deepes darknesse.

There is the more hope of a happy endeavour and attempt herein, by reason of the end now approaching, whereunto the understanding of these things is promised.

Verily, I doe unwillingly encounter with other mens learned judgments, and I would refraine the very naming of them, but that, as I am persuaded, necessity doth otherwise enforce.

But I hope that good and reasonable men and lovers of the truth will not take it amiss to have those things removed out of the way, which doe hinder the right understanding of things, when as themselves also have taken all proueworthy labours, to finde out the truth, and have freely taken away all whatsoever they knew did hinder the fame.

There is a twofold time here laid downe, certaine and
limited, but neither of them doe at all belong to Antiochus: For in that, the first whereof in this verse of 1290, days is referred to that time, wherein Antiochus Eupator, the Sonne of Epiphanes did by his Letters patteins or charter permitt and conforme to the Imperial wpulul the worship restored by Judas Maccabees from the time of the desolation made by his Father Antiochus: The calculation or account doth not agree: For the true time of the desolation as we have showed before in ver. 7. was just three whole years to a day, or ten days more at the utmost.

To the decree, made by Antiochus the Sonne, the fiftieth day of the moneth Xanticus, 2. Mach. 11. 13. (which month answers to Nilan of the Hebrews, as Iosephus in his Antiqui: lib. 3. cap. 10.) there are added other 108 days more; for so many fall out betweene the 15. of Chilis, and the fiftieth of Xanticus. The summe of all these is only 1217. days, which want of the number set downe by the Angell 77. days.

But if any will beleive Iosephus his fable, whereof we have spoken in the seventh verfe, who doth adde of his owne liking, to the time of the desolation: which whole space of three years and fix months doth affoord 1272. days, yet notwithstanding eighteene days are wanting to this summe. But if we joyne 108. days to that, three years & fix moneth, the space to the decree of Antiochus the Sonne, then there will be 90. days over and too mane: so will this space and time no way agree with it self; nor to repeat other matters, whereby we have before evinced sufficiently, that the Angell hath nothing to doe with Antiochus from the 36. verse of the former chapter.

Calvin of happy memory did well see, that this could not be understood of the prophaning of the Temple, which was done by Antiochus, therefore doth apply it unto the Romans, but will have the number of the days to be

to be taken allegorically, as if the Angell had said to this effect, although the time of affliction may seem very long, even to 1290. days, yet we must not dispare, nor be out of heart of such a great number, but always to call to mind, although affliction remaine a time and times, yet there will follow afterward but halfe a time. But for that the Angell would have used some usuall & ordinaire number, it falleth out often times, that 7. or 10. or a hundred, or a thousand, or some such round, and common number is put for an indeffinite: but no man will use unaccustomed particular in common speech, except he intended some just and certaine summe.

Besides that, what mystery hath such sentence in it: What needeth that to be sealed or shutt from Daniel, or any other, which is the common doctrine of all times? It is well knowne to all the Saints, that the very longest afflictions shall come to an end at length: neither could Daniel be ignorant thereof, if the former distribution had meant any such thing: wherefore we must not reft in any common doctrine, but we must finde out some thing proper and peculiar to times and places, without which it is no prophecy.

There are many other interpretations, but not of any moment and authority, as to hinder the truth at all, and therefore I will let them paile.

Now then to discover and declare the matter, according to the measure of grace given unto us, in these words the Angell teacheth two things: First, the very decree and fett time, from whence we are to begin to number and account; afterwards the continuance there-of. That is sett out by a double note or markes: One is of taking away of daily sacrifice, the other is of setting up of the abominable desolation.

M 3 There
There is mention made in Daniel divers times of taking away of the daily sacrifice ch. 8. 11. and 9: 27. and 11. 31. Now it is out of all controversy, that all these places doe belong unto two times only, and to two men by whom it should be taken away: Antiochus and Christt: whether of these doth the Angel speake of? we have shewed before both by the number of the dates, & by other arguments also, that it cannot be referred to Antiochus.

Christ therefore is to be understood, who by his death hath abolished the ceremonial lawe of sacrificing: which is also made plaine by the manner of speaking, where Antiochus is spoken of, there is always added some signification of wickednes, of putting downe the truth, of suppressing and contempt of holines or of some such like, for because he by violating the daily sacrifice did aboli-10.

It is hard and hidden indeed what time these words doe meane; yet we must labour to finde and finde it out by comparing it with other places.

It would be tedious to repeat all other mens judgments. I will content my selfe with the bringing forth mine owne, which I leave and commend to the godlie & learned, as also all things else of mine to be weighed & examined.  shineth Abomination & execration or cursing, but it is attributed to divers things according to the differing respect & state of the time: which Homonymie, that is, when divers things are signified by one and the same word, hath peradventure deceived some.

Before Christt was a very abominable and accursed thinge to take away the legall ceremonies which God himselfe did institute and deliver to the fathers to be religiously observed, whence Antiochus is said to set vp the defolating abomination ch. 11. 31. After Christ, who brought an end to the legall worship by fullfilling the truth of all shadowes in himselfe.

It was no lese odious and hateful to obtrude and thrust upon God an old worship antiquated and aboli-12.

Wherunto Eliasie seemeth to have reference, speaking in the name of the Lord, He that killeth a bullock is as if he had slaine a man, he that sacrificeth a sheepe as if he cut of a dogs neck, he that offereth an oblation as if he offered wine and blood, he that burneth incense, as if he burnt an idol, yea they have choisen their own waies and their foule delighteth in their abominations ch. 60. 3. 4. God in deed doth worthily detest heathenish superstition, but for men brought vp in understanding of divine things to hate and persecute the truth, and to dissemble and confound religious worship with an adulterate and counterfeite worship, as the Jewes natiue doth since they rejected Christ, is a most lustsome abomination before God. May not that also be the meaning of that before in ch. 9. 17. Where after the sacrifice abrogated by Christ, there followed desolation upon the winge of abominations? Let us see briefly, if you please, as also to bring some light and evidence happily to a place very difficult and intricate: The words are thus; And he shall confirm the covenant with manie for one week, & in the midst of the week he shall cause the sacrifice and oblation to cease, and upon the wing of abominations that maketh desolate, and until the consummation and that determined, he shall pour upon the desolate, chap. 9. 27.
But as concerning the affairs of the nation yet standing for a time as entire, the fearfull revenging hand of God fell upon the winge of abominations that makest defolate. Which, then, and what matter of wing is this? wing is a military word signifying some troup, or band of soldiers, such as was the wing of the Jewish rebels, when they took vp armies against the Romans: for the Angel doth point at this very time, when he faith not simply that God will reveng and punish the abomination of the Jews, then being common to all that time, since they had rejected Christ, and obstinately receiued their abolished ceremonies: but on the wing, he faith, when rebellion shalbe added to abomination, and the people shalbe mustred and rankt into winges, bands and troupes: as Iosephus de bello Judaico lib. 45. reporteth it was done, when the zealous ( for to the conspirators called themselves) whole captains were Eleazar and Iohn, having gathered together a company of desperate men, did betake themselves into the Temple which they made the tower and refuge both of the Civil intestine, as also of the forraigne warres.

Thefe troupes of thieves and robbers, although all the people conspiring together, were of the same rankes, was certainly this wing of abominations, wholly composto of most desperate, cruel and wicked men, of whom the very Edomites were ashamed, who being called for their ayde, after they saw the barbarousnes of their felowe and companions, did for sake them prefently, and conveyed themselves home again.

This was the winge making defolate with its audacious impudence and wickednes, and brought ruines, upon their owne heads, and upon their whole country and laws. Manie things make for this expostition.
First because destruction came upon this wing after Christ was cut off, for that is hanged, as it did fall out and happen to the Jews properly, not to the Romans. Then against these things which Christ addith for explication take Math. 24. 15. This wing should stand in the hole place even as these robbers in the temple, which they pillaged immediately after they had begun their conspiracies, and held it to their last universal slaughter.

For although the whole land of Judea was the holy place in respect of other countries, yet Christ spake to his disciples, who by that kind of speech did understand the Temple as they were accustomed commonly. Which yet is more plain and evident by Mark. 13, 14. Who saith this abomination should be left where it ought not, which cannot agree to the Romans. For Christ had not already approved of their rule over the Jews, and had commanded the to give to Caesar those things that were Caesar. Then was it lawfull for them to enforce those mutinous conspirotors to their duty, what should hinder them from besieging the city upon just occasion? when as they made not warre against them willingly, but drewne thereto against their wills and injuriously provoked.

Last of all Christ protesteth this wing of abominations standing in the holy place as a signe to flee out of Judea, which anie might doe in convenient time, whilst these rebels besieged the Temple a yeare or two before the Romane armie came thither, and there was the very good cause to flee, when they could expect no harder measure from conquering enemie, then the citizens hasted of their domestical murderers, but after the city was besieged it was too late to think of an escape by flight.

But Luke ch. 21. 20. maketh mention of an armie besieging Jerusalem, I confess it, but yet notwithstanding there

is no lesse difference between this armie and that winges, then between the Romanes and the Jews, things which differ in the whole subjects.

Therefore there is not a word of abomination, where there is anie mention of this armie. The one might be well a token of the other, some part of the time of both exiling together, which viciunity and necessitie happily occasioned the expolitours to confound the things themselves, but they are altogether divers in the nation, country and people, to wit, the armie of the Romanes, and the abominable winges of the Jews.

The exhortation which followeth after to flight, we have seene out of Mathew from what fontaine itt properlly floweth. All things therefore duly weighed, it seemeth to me more probable and fit to expound it of the Jewes then of foreigne nations.

The other part of punishment is upon the nation treading underfoote, such as it should be from that warre, neverable to raise vp it selfe againe, He that poureth, (faith he,) upon the desolate, even to the consummation and that determined, which words doe shewe that it is that bee overwleomed with continuall miferies, and be brought almost unto nothinge, as we know it was, yet it should have this comfort, that there is a time determined and limited to these calamities for to meanes the word נחנה Nekhorefah.

Hence therefore we see a twofold desolation of the place of the people of Jerusalem, and of the whole nation. The two former did fall into the same time. The third indeed from that original doth yet endure through manie generations.

But the desolation of abomination is a differing things from all these, a full abolishment of the ceremonial worshopp atwel in respect of use, as right, which the appointed dates will not have begun at the destruction of Jerusalem.
Jerusalem: Therefore we must seek yet further. Nevertheless being it is now manifest what is abomination: the other word Shomem remaineth to be examined, which expositours do render diversely, Calvin making athonied, Tremelius making defolate.

But for the most part it doth always signify passively in this active form, when it noteth action, it is mostly vied in piel: which difference Daniel doth diligently observe: for speaking of Antochus, which made defolation by setting vp abomination, he noteth him by abomination that maketh defolate, Mthomim, ch. 11. 31. And againe the same forme of the word sowed the authors of the calamitie, to come upon them upon the wing of abominations, Mthomim, making defolate, as in the place lately expounded ch. 9. 27. but where he speaks of the people suffering defolation, he useth the word Shomem, as there he shal powre upon the defolate. In which place both words are vied Mthomem, and Shomem as the figure Antacalasis, doth make the difference more apparant.

Once I finde it to significre actively as before in ch. 8. 13. but out of the more frequent use of the word, wee render it passively to set vp abomination, made defolate.

This is the summe and effect of the whole sentence, and from the time, of the daily sacrifice taken awaie by the death of Christ, and of setting vp abomination made defolate, that is to selle, of abolishing vitally that impious manner of sacrifice: for God had determined that the abrogated vfe of the ceremoniall worship shoulde at lengthe be vitally rooted out, as the least trace thereof should not remaine. Wherefore when as the fett time doth consist of two parts, the abrogation of lawfull worshipping, and the rooting out of adulterous,

For the fi. it is agreed upon amongst all, into what time it fell out, neither can the second be obscure and hidden, if we diligently peruse the historie. Wee know from Christ raised up from the dead, unto the times of Vespasian, this abomination did stand in the holy place: holie, both by the first instituition, and also by the estimation of the common people without anie interpretation.

But he having surprized Jerusalem, did burne the Temple and deface that place, where alone it was lawful to sacrifice. Who would not now have thought the abomination to be made defolate, but soone after it seewd it fell againe a little, until Adrian wafted the Jewes with a new slaughter, and took from them all hope of recovering the holie rubbish decayed; for which causse they had raisd a sharpe warre.

Did then the hatred lye buried from this time? after a few yeares it made new broiles againe: for wicked Italian having gotten the government, was the author and furtherer of the restoring the abomination, not only giving them libertie to repair and build the Temple, but also by commands the charges to be supplied out of the publik revenues of the common wealth. Socer. lib. 3. 20.

Neither went they negligently about the busines when they had this libertie: The Jewes did diligently follow their opportunity.

All things were in a readiness towards the building: but God did so order it and make void all their labour and impious endeavours. An exceeding great earthquake did break and utterly overthrow the old foundations which were yet remaining; or as Theodoret reporteth, themselves cast it downe with their own hands, thinking to build it new from the lowest foundations lib. 3. 20.
Then fire falling downe from heaven did burne up all their working toles and instruments, so as will they kill they,they were consumed to death, and leave off their enterprize, & to go home every one into their countrey, whence they had run together out of every place on all sides.

Cyril of Jerusalem maketh mention of this prophecy of Daniel, when the lewes did first sett upon the works, which Christ hath also laid downe in the Gospels, and spake it unto many in private, that now was the time when that a stone should not be left upon a stone in the temple, but that laying of our Saviosr should be fulfilled. Neither was his prediction vain: The earthquake the very next night confirmed the very truth thereof.

Now, that I may conclude with the words of Socrates: So therefore was the Temple utterly overthrown in stead of the new building, which was prepared. But now that we have seen many and divers overthrowes, which of them shall we make the beginning of the account? Afforledly the last: for a thing is not laid to be utterly wast and defolate before it be brought downe, as it setteth up no more. As long as it doth a little after revive againe; it hath a being after a short though very troublesome. When after Julian therefore nothing more was attempted, let us acknowledge from that time the abomination utterly made defolate.

Now then, we have the set time of the beginning certaine, the last open overthrow of all the legal worship, which came in the days of Julian, about the year 360. For Osmilius doth call the first of Constantine into the year 304, whereunto if we add two years of his reign, and then 4 of his Sonnes Constantius, and last of all one, and certaine moneths of Julian, we shall finde the Apostate to have reigned precisely at the same time. Let this be spoken of the Epistle of Paul at the time of beginning of the account; the space of time followeth, which cannot be concluded in the number of so many natural days.

No such things as here foretold, did fall out about that time. And the prophet saith, when natural days are not to be reckoned, we are not to think of any other days then before of the week; whereas every one day must be taken for a year. Neither is it so: but the years, of which it was, the times of the weekly years, which are one hundred and ninety years, to the time of Julian the Apostate, the fore-appointed time will end, and be out at the year, 650. exactly when a time, & half a time shall be ended as before. Then shall Ephraim be dried up, that the way of the Kings of the East may be prepared, Apoc. 16. 17. Then the tydings of the East shall trouble the King of the North, as before chap. 11. 44. Then the Bride, which hath beene married from the marriage bed to many ages and generations shall be married, &c., and to the Returne of Shulamite, as we have shewed upon Cant. 6. 13. Then finally shall that voice ring out Halleluja, for the marriage of the Lamb and his wife, Apoc. 19. 4. 7. For these things doe belong to the same time, and these are the things which shall presently follow the destruction of Rome, whose last definition or mine is now at hand, as we have made plaine and evident in the Revelation.

Ver. 7.
So is the first bound and limit, which being knowne, the second cannot be hard nor hidden, for this of 1337 days doth adde and put to the former 45 years, and doth end at the yeare 1691. The former number did end at the first rising and declining power of the Turkes; this second at the defacing and utter abolishing of the fame: That was perfectly finished together with time, times, and half. This shall end together with that space of an hour, and a day, and a moneth, and 2 yeares, Apoc. 9.15. The tydings before did trouble him from the East, but now his univerall slayther shall be in the Land of Tzaphor Indo, and before this last limit is that ample and large promise prefixed: Blessed are they that wait, and doe come unto it. And then indeed shall all the Saints be bleffed, who shall have a glorious resurrection, and be raised out of the dust of destruction, and every one of them shining like the firmament and stars: for this is the time and limit of that resurrection, of which before, ver. 2.3, and Apoc.16.12, what shall be wanting to the chiefe felicitie on earth, when the Saints shall see new Jerusalem comming downe from Heaven, themselves in old citiizens throogh dogs excluded, and whatsoever is unclean, hunger and thirst to be free of, all enemies rooted out, and all teares taken a way for ever.

When I say, there shall be all these things, and infinitely many other, which the prophets doe profess with admirable pleasedness of words, Can it be doubted any longer, but then shall be indeed that golden age, and highest top of holy felicity, and happiness, which mortall men may expect, yea or thinke of in this earthlie and base habitation.

And this word alone doth setup our minde more to hope for these thinges, which the Prophetes have so solemnly spokenes of this matter, then to interpret and expound them, as already publisht and faltulled long since. For if we looke back to the death of Antiochus Epiphanes, we have shewed already, that the space and number of dayes is altogether unlike & farre dillate.

The decree of Ezechiel of Antiochus his Sonne, wherein he granteth the Jews their owne Religion freely, doth not reach to the just account, as we have shewed in verse 11.

Now, if we shall cast the death of Antiochus the Father unto the 45 day from that decree, the time difference of necessity will yet remaine: but yet say I, to grant the account and calculation to be very just, what felicity did follow the death of Antiochus, that the Church might so greatly rejoice therein? except peradventure we shall thinke the holy people to be in very great prosperity, while they were oppressed with warres under Eupator, 1.Macc. 6. 28.29. or that they could triumph greatly when Demetrius was devising a sharp and bitter persecution against them by Bichides, Alcimus, and Nicantor, 1. Maccab. 7. 9.26, especially in his second expedition, when there came so great trouble and affliction in Israel upon the Jews, as like was not since the time that no prophet was seen amongst them. 1.Maccab. 1.9.27.

There is no need to record the ambition of the Priests, the tyranny of the Roman, the inhumanity and incivility of Herod and the Governours, and that which is farre greater of all, the abdication and rejection of the whole nation, for so many generations to this day, all which doe of necessity carry it, that this full and constant felicity of the godly, which the Angel speakes of in this place, can not be of those times.
How much more cautiously doth the holy Spirit speak, which calleth all that joy, but a small and little help, as before in ch. 14. 14.

A certaine Godly & Learned Man doth thinke these yeares are to be numbered, and to be counted from the overthrow of Jerusalem by Titus and Vespasian, they are of Christ 71. from which beginning the first account falleth into the yeare 1561. at which time the Schoole of Prague was founded by Charles King of Bohemia, and did begin to reftitute openly to gaine the errors and tyranny of Antichrist: The second and feth in the yeare 1496. when a more cleare light of the Gospel brake forth, so as the Angell here doth pronounce him blessed that shall overleve thefe feth feeders of the Gospel brought into light againe.

But we have declared already, that Titus indeed did destroy the Cittie and the Temple, & made a lamentable Havock of the people, so as for a time they were constrained to leave off their Moisica[l] worship; yet notwithstanding he brought not the last gaine of sacrificing, which unles the Angell mentioneth the feth time of the beginning.

Besides the knowledge of the Gospel is a blessed thing for all times & ages: but the Angell doth speak of a certaine speciall felicity and blessedness, which shall come unto the godly, belted in inward joy of the Spirit: Otherwise the noting & marking out of certaine dayes were in vaine, neither were the promised joy of so great worth & inoric, if the Saints did enjoy it always alike.

I doe not blesthren bring forth their judgements, and refute them any way for to hepe as them, for I reverence their Godly Labours, and do knowe their great learning and knowledge in Christ eterus: But that no opinion should be any hinderance and prejudicial to the truth, which I am sure they would have as well as I. As if the truth lay hidden in the bowels of a hard fift, and cannot be gotten out but by much distilling and many blowes; yet notwithstanding I am folícious and very apprehensive herein, lest by fruiting the stone, and seeking the pearl, I should at any time let fall any virulent or venemous stroke upon any mans good name or credit: and I hope my Godly brethren will likewise take in good part this rude and disorderly work, whatsoever it is, looking rather to that, which is well and profitable spoken to embrace it with thankful minds, then concerning that which is good for any other defect or unprofitable.

Psalm 13. But gloe thy way till the end be. 

Hitherto was the common comfort, that which is proper to Daniel, is in this last verse. The meaning whereof is this, as if he should say: But then Daniel, goe thy way, and rest content, that all theses things shall come to passe towards or before the end, and although they seem to be long delayed, yet the tediousnesse thereof shall not be grievances, unto thee: for thou in the meane time shalt yield to nature, and go the way of all flesh, and being freed from the miseries of this life, shalt quietly rest, and be partaker of that happiness, which I here doth enjoy which dye in the Lord, and at length also shalt thy body also be raised up out of the grave, in that lot and condition, which God shall give unto thee, that thou mayst be partaker of unspakeable joy, with all the rest of the Saints, and so reign with Christ for ever.

Q 2

This
This meditation ought to put away all trouble from the prophet, & to beget in us that moderation and steadfastness of mind, that although we be transported with an eager desire of this approaching felicity: yet notwithstanding if it be the Lords will so to have it, we may willingly depart, and lay downe our earthly Tabernacles.

It is a most pleasant thing indeed to see and behold Christ reigning upon Earth, but there is no cause at all why the holy soules should envy this pleasure and happiness to their Brethren left here below.

Let us therefore rest with quiet minds in the midst of the tempert and dangers of this World, expecting now shortly, either in life or in death, that which is with all voters, and fervent prayers much to be desired.

Comme Lord Jesus.

Have bene often requested to translate Mr. Brightman upon Daniel & the Canticles into English, as he is already upon the revelation. I have at length yelded to doe one, being both short and pithie, leaving the other to such as have more floure of giftes and leasure, for reasons beft knowne to my selfe, which I must crave allo to keep unto my selfe: although I confesse I would be gladde that all our English Churches should enjoy the benefit of the goodlie & learned labours of such a worthie English man (say what if I should say, an English prophet, as some learned beyond the seas have called him) for as or blesed Saviour faith, (and it was his owne lot and portion) a prophet is not without honour but in his owne country, and among his owne kindred. Marc. 6.4.

I have bene indeed both Jesuists and Lutherists abroad, and also protestants at home, both in pulpit and in private, bankeing and carping against this excellent and worthie man, but I spare and pity them, not anie of them able to doe or speake as he hath done and spoken, and manie of them not worthie to cary his bookees after him. 

O 3  It is
It is farre more caule to corrup a wrottie writer then to
complie a booke like his: let them eyther mend him, which
wilbe a hard taske for them, speak better, or hould their
peace.

He was indeede one of a thousand, great & gracieus
manie was both in life & in learninge, dixum ad dominum
qua faciet i & en facii qua domini, & verba verbae in o-
pera. He taught that he did prattice, and did prattice
that he taught, and fo turned wordes into workes. He
was a great Artist and a great linguist. He had good
skill in all arts and tongues needfull for a compleat de-

tine, even in long alao, (vecall musicke being the best)
till his more weightie studies cald him from the mayde,
to divinitie their mithtreve, wherein he excelled and shined
above manie of his fellows, all that then lived with him
in Queene Colledge in Cambridge, whereof he was a
fellowe, doe very well knowe. He skipped every wate.
and was a Brightman indeede answerable to his name,

depopulos & amphi, vir splendidus, a bright man, in his
life shinning to all that conversed with him, and in
his deep learning & knowledge shinning to all that heard
his learned catechizinge, common places, and lectures in
the college, or his sermons in the countrie in Bedfor-
dshire.

Agnus domini capis muscam. Eagle like he soareth alofte
catching no flies but great and high matters; he doth not
with the lambe Wade in the shallow, obious and playne
places, but with the Elephant he swimmeth and helps
other to swimme safely over the deepest and darkest
places of the whole canoncall scripture, as Joah's re-
velations, Salmes songes, & Daniel's obfurec vission in
11. 12.

Some may think he did ab omu sopere and heare to
high above his reach and capacitie, and therefore hee the

Austrian Lutheran applyeth the speach of John to Paul.

24 to him uniquely, but those that did well know him,
and the great measure of meeknes and humilitie that
God had graced him withall, would not think that he did

spho se eyre $ pse deh ephorin delo Ephorin be 0 0

as the Apoollie faith very eloquentie in that
euuent euiration Rom.11. 3. iunmum humilitatis, sum-

mum divinitatis. The depth of humilitie is the height
of divinitie: the lower in or selves, the higher with
God, as himselfe speaketh Esa.57. 15. though he be high
and loftie and dwelleth in the highe and holles place, yet
he wil dwell also with the contrect and humble spirit, &c
vnto such wil he be a guide and teach them his waies and

Ps. 25. 9. 14.

And therfore I do not doubts but God Revealed much
vnto him & let him se a great deal more into the mys-
call & darkes passages; then hiane other of his dese
serves, that so he might reveale & open them to others:
for as he freely receaved to be freely gave.

But whither will my love carrie me? I refraine: his owne
works that praiseth him abundantly; which becaurse being
in latine, the greatest part of our countiemen do not
nderstand. I have made his short exposition of Daniel to
speake English unto them, that none man be deprive of
the benet of his godlie labours.

It is pittie such a bright shinning candle should be put
under the bed or buffet, but to be let so as all may see &

euyoy the light thereof. Math. 5. 15. He hath to erleed
that pointe of the Iews vocation, which the Apoollie
calleth a Gk. Rom.11. 33. in thele latter times after
the overhrowe of their last & greatest enimies the Turkes,
as i have not seene in anie wriiter the like. He goeth
beyond the scrine and against the streame of the moost
interpreters, who goe about for the moost part to restraine
all in
Then followeth the joyful returne and resurrection of the Jews: who lay as dead for almost seventeen hundred yeares in chap. 12. which if it be not meant of them, there is little comfort for them in the whole prophecy, which was the Prophets maine intential and principal drift and scope. Oculum addscopus, our eye must be always at the mark and scope, if we mean to hit the white and right meaning, and the Apostle Paul doth call their calling and receiving unto grace, life from the dead. Rom. 11. 15. whereunto most sweetly agree the prophet Ezekiel from the 37. chapter, to the end of his prophecy in the last 2. chapters, first setting downe their conversion in the first 14. verses of the 37. where the dead and dry bones gathered come together agayne and live.

2. ly the reviving and joying together againe the ten tribes with the two, from the 15. ver. to the end.

Thirdly, the destruction of Gog, and all their enemies in the 38. and 39. chapters.

Fourthly, and lastly, we have a heavenly new prophecy concerning the glorious and Christian Church of the Jews, whereof Christ himselfe was the builder, in the 9 last chapters, beginning with a very solemn charge, for a reverend attention, and a sweete carriage, and demeanour of all parts inward and outward, as of harts, eyes, and eares. 40. 4. And also concluding with the new and lattest name thereof, not Jerusalem, as of oldes now antiquated, but Jehovah Shammah, the Lord is, and will be there for ever, as being the truth of the former type, represented by the temple. Psalm 132. 14. This is my rest for ever, here will I dwell, for I have desired it.

Thus have I briefly in a word epitomized and abridged this learned exposition for thee: He shall now speak unto thee in thine owne mothers tongue and native language. He will bring that to thine eares, which happily
thou didst never hear of before: Make much of such faithfull expositours, and prais to God to increase the number of such learned interpreters, as may help thee to see and understand such myrticall visions and revelations of God, and that he would in his due time bring downe those two myne enemies of his gospell and his people, the Romane Antichrist in his old Rome, and the easterne Gog and Magog in his new Rome or Constantinople, who would soon fall of his owne Mahumetan ponderous weight, if he were not supported by Romish idolatry. And let not vs protestants by our scandalous lives and conversations be anie hindrance to the calling and comming on of our faire distant brethren the Jewes, but help forward, what we make their effectual vocation, by frequent and fervent prayers for them, and dayly crucifying of sin, which crucified the Lord of glory both theirs and ours, and to together with joviall content set forth the purity of Gods worship, and celebrate his praises unto the full and finall end and consummation of all things.

FINIS