

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are moste lively here set forth, who neuer leaueth his destitute, but now in their greatest miseries and afflictions giueth them Prophets, as Ezechiel, & Daniël, whome he adorned with suche graces of his holie spirit, that Daniël above all other had moste special reuelations of suche things as shulde come to the Church, euen from the time that thei were in captiuitie, to the last end of the worlde, and to the generall resurrection, as of the foure Monarches and empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, & Romaines. Also of the certeine nombre of the times euen vnto Christ, when all ceremonies and sacrifices shoulde cease, because he shulde be the accomplishment thereof. moreouer he sheweth Christes office and the cause of his death which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he wil still leaue this exercise to his Church vntil the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

1 The captiuitie of Ichoiakim King of Iudáh. **4** The King chuseth certeine yong men of the Iewes to learne his lawe. **5** Thei haue the Kings ordinarie appointed, **8** But thei abstaine from it.

^a Read 2. King. 24. 1. and iere. 25. 1.

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

^c Who was as master of the wardes.

^d He calleth the Eunuches whome the King nourished and brought vp to be rulers of other countreies after ward.

^e His purpose was to kepe them as hostages, and that he might shewe him self victorious, and also by their good intreatie and learning of his religion, thei might fauour rather him then the Iewes and so to be able to serue him as gouerners in their land: moreouer by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure reuerence to these noble men.

^f The King required three things, that thei shulde be of noble byrth, that thei shulde be witty & learned, and y thei shulde be of a strong & comelike nature that thei might do him better seruice: this he did for his owne commoditie therefore it is not to praise his liberalitie: yet in this he is worthy praise, that he esteemed learning, and knewe that it was a necessarie meane to gouerne by.

^g That thei might forget their owne religion, and countrey factions, to serue him the better to his purpose: yet it is not to be thought that Daniël did learne anie knowledge that was not godlie: in all pointes he refused the abuse of things and superstition, in so muche y he wolde not eat the meat which the King appointed him, but was content to learne y knowledge of naturall things.

^h That by their good interteinement thei might learne to forget the mediocritie of their owne people.

ⁱ To the intent that in this time thei might bothe learne the maners of the Caldeans and also their tongue.

^k A swel to serue at the table, as in other offices.



In the thirde yere of the reigne of Ichoiakim King of Iudáh, came Nebuchad-nezzár, King of Babel vnto Ierusalém, & besieged it.

2 And the Lord gaue Ichoiakim King of Iudáh into his hand, w^h parte of the vessels of the house of God, which he caried into the land of^b Shinár, to the house of his god, and he brought the vessels into his gods treasure.

3 And the King spake vnto^c Ashpenáz the master of his^d Eunuches, that he shulde bring certeine of the children of Israél, of the^e Kings sede, and of the princes:

4 Children in whome was no blemish, but well fauoured, & instructed in all wisdome, and well sene in knowledge, and able to vtter knowledge, and suche as were able to stand in the Kings palace, and whome thei might teache the^f learning, and the tongue of the Caldeans.

5 And the King appointed them prouision euerie daie of a^h portion of the Kings meat, and of the wine, which he dranke, so nourishing theⁱ thre yere, that at the end thereof, thei might stand^k before the King.

6 Now among these were certeine of the children of Iudáh, Daniël, Hananiáh, Mishael, and Azariáh.

7 Vnto whome the chief of the Eunuches

nor mainteine his owne. ^o Meaning, that within this space he might haue the tryal, and that noman shulde be able to discern it: & thus he spake, being moued by the Spirit of God. ^p Not that it was a thing abominable to eat dentie meats: and to drinke wine, as bothe before and after thei did, but if thei shulde haue hereby bene wonne to the King and haue refused their owne religion, that meat and drinke had bene accursed. ^q This bare feeding and that also of Moses when he fled from the court of Egypt, declareth that we must liue in suche sobrietie as God doeth call vs vnto, seing he wil make it more profitable vnto vs, then all deuities: for his blessing onely sufficeth. ^r Ebr. faster in flesh.

1 gaue other names: for he called Daniël, Belteshazár, & Hananiáh, Shadrách, & Mishael, Mesnach, and Azariáh, Abednegó.

8 But Daniël had determined in his heart, that he wolde not^m defile him self with the porcion of the Kings meat, nor with the wine which he dranke: therefore he required yⁿ chief of the Eunuches that he might not defile him self.

9 (Now God had brought Daniël into fauour, and tender loue with the chief of the Eunuches)

10 And the chief of the Eunuches said vnto Daniël, ⁿ I feare my lord the King, who hath appointed your meat and your drinke: therefore if he se your faces worse looking then the^o other children, which are of your sorte, the^p shal you make me lose mine head vnto the King.

11 Then said Daniël to Melzár, whome the chief of the Eunuches had set ouer Daniël, Hananiáh, Mishael, and Azariáh,

12 Proue thy seruants, I beseeche thee, ^o ten daies, and let them giue vs^p pulse to eat, and water to drinke.

13 Then let our countenāces be looked vpon before thee, and the countenances of the children that eat of the porcion of the Kings meat: and as thou seest, deal with thy seruants.

14 So he consented to them in this matter, and proued them ten daies.

15 And at the end of ten daies, their^q countenāces appeared fairer, and in^r better looking then all the childrens, which did eat the porcion of the Kings meat.

16 Thus Melzár toke awaie the porcion of their meat, and the wine that thei shulde drinke, and gaue them pulse.

1 That thei might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation & a signe of seruitude which thei were not able to resist.

10 Not that he thought anie religion to be in the meat or drinke (for afterwarde he did eat) but because the King shulde not inrise him by this swete poison to forget his religion & accustomed sobrietie, and y in his meat & drinke he might daylie remembre of what people he was: and Daniël bringeth this in to shewe how God from the beginning afflicted him with his Spirit, and at length called him to be a Prophet.

11 He supposed thei did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them, w^r are of no religion: for neither he wolde conuente their

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Daniels knowledge.

Daniél. The Kings furie.

r Meaning, in the liberal sciences, and natural knowledge, and not in y^e magical artes which are forbidden, Deu. 18. 11.
 f So that he onely was a Prophet and none of the other: for by dreames & visions God appeared to his Prophetes, Nomb. 12. 6.
 t Of the three yeres a'houe mentioned ver. 5.
 u That is, he was esteemed in Babylon as a Prophet so long as y^e commune wealth stode.

17 As for these foure childrē, God gaue the knowledge, and vnderstanding in all learning and wisdom: also he gaue Daniél vnderstanding of all visions & dreames.
 18 Now when the time was expired, that the King had appointed to bring the in, the chief of the Eunuches brought the before Nebuchad-nezzár.
 19 And the King communed with them: and among them all was founde none like Daniél, Hananiáh, Mishael, and Azariáh: therefore stode thei before the King.
 20 And in all matters of wisdom, & vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters & astrologians, that were in all his realme.
 21 And Daniél was vnto the first yere of King Cyrus.

CHAP. II.

1 The dreame of Nebuchad-nezzár. 13 The King commandeth all the wise men of Babylon to be slaine because they coulde not interpret his dreame. 16 Daniél requirerh time to solute the question. 24 Daniél is brought vnto the King and sheweth him his dreame & the interpretation thereof. 44 Of the euermlasting kingdom of Christ.

a The father and the sonne were bothe called by this name, so that this is ment of y^e sonne, when he reigned alone: for he reigned also after a sort vnto his father.
 b Not that he had many dreames, but because many matters were contained in this dreame.
 c Because it was so rare and strange a dreame that he had not had the like.
 d He was so heavy with sleep that he began to sleepe a gayne. Some read, and his sleepe was broken from him.
 e For all these astrologers & forcerers called them selues by this name of honour as though all the wisdom and knowledge of the country depended vpon the, and that all other countreies were void of the same.
 f That is, in y^e Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, & therefore the learned vsed to speake it: as the Iewish writers do to this day.
 g This is a iuste rewarde of their arrogancie (which vnto the selues that they had the knowledge of all thing) y^e thei shulde be prouen tooles & y^e to their perpetual shame and confusion.
 h Here in appeared their ignorance that notwithstanding their brags, yet were thei not able to tel the dreame, except he entred them into the matter, & therefore thei wolde pretende knowledge where was but mere ignorance and so as deluders of the people, thei were worthy to dye.
 i Ebr. redeme the time.

And in y^e second yere of y^e reign of Nebuchad-nezzár dreamed dreames wherwith his spirit was troubled, & his slepe was vpon him. Then the King commanded to call y^e inchanters, and the astrologians and the forcerers, and the Caldeans for to shew the King his dreames: so thei came and stode before the King.
 3 And the King said vnto them, I haue dreamed a dreame, & my spirit was troubled to knowe the dreame.
 4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shewe the interpretation.
 5 And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shalbe drawn in picces, and your houses shalbe made iakes.
 6 But if ye declare the dreame and the interpretation thereof, ye shal receiue of me gifts and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.
 7 Thei answered againe, and said, Let the King shewe his seruants the dreame, and we wil declare the interpretation thereof.
 8 Then the King answered, and said, I knowe certainly that ye wolde gaine the time, because ye se the thing is gone from me.

9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me til y^e time be changed: therefore tel me the dreame, that I maie knowe, if ye can declare me the interpretation thereof.
 10 Then the Caldeans answered before the King, and said, There is no man vpon earth that can declare y^e Kings matter: yea, there is nether King nor prince nor Lord that asked suche things at an inchanter or astrologian or Caldean.
 11 For it is a rare thing that the King requirerh, & there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.
 12 For this cause the King was angrie and in great furie, and commanded to destroye all the wise men of Babél.
 13 And when sentence was giuen, the wise men were slaine: and thei sought Daniél & his felows to be put to death.
 14 Then Daniél answered with counsel & wisdom to Arióch the Kings chief steward, which was gone for the to put to death the wise men of Babél.
 15 Tea, he answered and said vnto Arióch the Kings captaine, Why is the sentence so hastie from the King? Then Arióch declared the thing to Daniél.
 16 So Daniél went and desired the King y^e he wolde giue him leasure & that he wolde shewe the King y^e interpretation thereof.
 17 Then Daniél went to his house and shewed the matter to Hananiáh, Mishael, and Azariáh his companions,
 18 That thei shulde beseeche the God of heauen for grace in this secret, that Daniél & his felows shuldenot perish with the rest of the wise men of Babél.
 19 Then was the secret reueiled vnto Daniél in a vision by night: therefore Daniél praised the God of heauen.
 20 And Daniél answered & said, *The Name of God be praised for euer and euer: for wisdom and strength are his,
 21 And he changeth the times and seasons: he taketh awaie Kings: he setteth vp Kings: he giueth wisdom vnto the wise, & vnderstanding to those that vnderstand.
 22 He discovereth the depe & secret things: he knoweth what is in the darkenes, and the light dwelleth with him.
 23 I thanke thee & praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.
 24 Therefore Daniél went vnto Arióch, whome the King had ordeined to destroye the wise men of Babél: he went and said

i Which declareth, y^e God wolde not haue his seruant ioyned in y^e companye of these forcerers, and astrologers, whose artes were wicked, and therefore iustly ought to dye, though y^e King did it vnto a rage, and no zeale.
 * Or, the captaine of the garrison.
 k He sheweth that mā hath nether wisdom nor knowledge but very darke blindness, and ignorance of him self: for he cometh onely of God, that mā vnderstandeth anie thing.
 l To whome y^e made thy games, and who liued in thy state: whereby he excludeth all other gods.
 m Meaning, power to interpret etc. it.

The Kings dreame.

Daniél. The interpretacion. 358

n Whereby ap-
peareth that
manie were
bliss, as ver-
s. and the rest
at Daniels of-
fer were pre-
ferred on con-
ditiō: not that
Daniél fou-
red their wic-
ked professiō,
but that he had
refuge & to equi-
tye. causē the
King proceeded
according to
his wicked af-
fectiō, & not
considering, if
their science
was lawfull or
no.

o He affirmeth
that man by
reason, & arte
is not able to
attaine to the
cause of Gods
secrets, but the
vnderstanding
only thereof
must come of
God: which by
the smith &
King with a
certain feare
and reuerence
of God that he
might be the
more apt to
receiue & hie
mysteries, that
shulde be re-
ueiled.
p Because he
had said & God
only must re-
ueile the signi-
ficatiō of this
dreame, & King
might haue
asked, why Da-
niel did enter-
prise to inter-
pret it, & there-
fore he shew-
eth, that he
was, but Gods
minister, & had
no giftes, but
suche as
God had giue
him to see
forthe his gle-
rie.
q By golde, sil-
uer, brasse, and
yron are ment
the Caldean,
Persian, Mace-
donian, & Ro-
maine kingdo-
me, which shul-
de successiue-
ly rule all the
worlde til
Christ (which
is here called
the stone) come
him selfe,
and destroye
the last: & this
was to assure
the Jewes, &
their afflictiōs
shulde not end
with the em-
pire of the Cal-
deans, but that
they shulde pa-
ciently abyde
the coming of
Messiah, &
shulde be at the
end of this
fourth monar-
chie.

said thus vnto him, Destroye not the wife men of Babel, but bring me before the King, and I will declare vnto the King the interpretation.

25 Then Arioch brought Daniél before the King in all haste, and said thus vnto him, I haue found a man of the children of Iuda that were brought captiues, that will declare vnto the King the interpretation.

26 Then answered the King, and said vnto Daniél, whose name was Belteshazzar, Art thou able to shewe me the dreame, & I haue sene, and the interpretation thereof?

27 Daniél answered in the presence of the King, & said, The secret which the King hath demanded, can neither the wife, the astrologians, the incanters, nor the soothsayers declare vnto the King.

28 But there is a God in heauen that receiueh secrets, and sheweth the King Nebuchad-nezzar what shalbe in the latter dayes. Thy dreame, and the things, & thou hast sene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy minde, what shulde come to passe hereafter, and he that receiueh secrets, telleth thee, what shal come.

30 As for me, this secret is not shewed me for anie wisdom that I haue, more then anie other liuing, but onely to shewe the King the interpretaciō, and that thou mightst knowe the thoughts of thine heart.

31 O King, thou sawest, and beholdest, there was a great image: this great image whose glorie was so excellent, & stood before thee, and the forme thereof was terrible.

32 This images head was of fine golde, his breast and his armes of siluer, his bellie and his thighs of brasse,

33 His legges of yron, & his fete were parte of yron, and parte of clay.

34 Thou beheldest it til a stone was cut without hands, which smote the image vpon his fete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the brasse, the siluer & the golde broken all together, and became like the chaffe of the sommer floores, and the winde caryed them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King the interpretaciō thereof.

37 O King, thou art a King of Kings: for the God of heauen hath giuen thee a kingdom, power, and strength, & glorie.

38 And in all places where the children of men dwell, the beasts of the field, and the foules of the heauen hath he giuen into thine hand, and hath made thee ruler ouer

them all: thou art & this head of golde.

39 And after thee shal rise another kingdome, inferior to thee, of siluer, and another third kingdom shalbe of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdom shalbe strong as yron: for as yron breaketh in pieces, & subdueth all things, and as yron bruseh all these things, so shal it breake in pieces and bruse all.

41 Where as thou sawest the fete and toes, parte of potters clay, and parte of yron: the kingdom shalbe & deuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the claye, and earth.

42 And as the toes of the fete were parte of yron, and parte of clay, so shal the kingdom be partely strong, and partely broken.

43 And where as thou sawest yron mixt with clay & earth, they shal mingle them selfes with the fete of men: but they shal not ioine one with another, as yron can not be mixed with clay.

44 And in the dayes of these Kings, shal the God of heauen set vp a kingdom, which shal neuer be destroyed: and this kingdom shal not be giuen to another people, but it shal breake, and destroye all these kingdoms, and it shal stand for euer.

45 Where as thou sawest, that the stone was cut of the mountaine without hands, and that it brake in pieces the yron, the brasse, the clay, the siluer and the golde: so the great God hath shewed the King, what shal come to passe hereafter, and the dreame is true, and the interpretaciō thereof is sure.

46 ¶ Then the King Nebuchad-nezzar fell vpon his face, and bowed him self vnto Daniél, and commanded that he shulde offer meat offerings, & swete odoures vnto him.

47 Also the King answered vnto Daniél, & said, I knowe of a trueth that your God is a God of gods, & the Lord of Kings, and the reueiler of secrets, & sence thou couldest open this secret.

48 So the King made Daniél a great man, and gaue him manie and great gifts. He made him gouernour ouer the whole prouince of Babel, and chief of the rulers, & aboue all the wife men of Babel.

is to shewe, that all the kingdomes of the worlde are transitorie, & the kingdom of Christ shal onely remaine for euer. a Meaning Christ who was sent of God, and not set vp by man, whose kingdom at the beginning shulde be small, & without beautie to mans iudgement, but shulde as length growe & fill the whole earth, & he calleth a great mountaine, as ver. 35. And this kingdom, which is not onely referred to the persone of Christ, but also to the whole bodie of his Church, and to euery member thereof, shal be eternal: for the Spirit that is in them, is life eternal, Rom. 8. 10. b Though this habling of the King seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reprobeth, & Daniél herein erred if he suffere it: but it is credible that Daniél admonished him of his fault and did not iustifie it. c This cōfession was but a sudden motiō, as it was also in Pharaoh, Exo. 9. 28. but his heart was not touched, as appeared fone after ward. d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren & were grievously oppressed in this their captiuitie, & also he receiued the, lest he shulde offend this cruel King, & willingly gaue them. Tit. iiii.

¶ Daniél lea-
ueth out the
kingdome of
the Assyrians,
which was be-
fore the Baby-
lonian, bothe
because it was
not a monar-
chie & general
empire, & also
because he wol-
de declare the
things, & were
to come, to the
comig of Christ
for the confort
of the elect a-
mong these
wonderful al-
terations: & he
calleth the Ba-
bylonia king-
dome the gol-
den head, be-
cause it resemb-
led of the other
three, it was the
best, and yet
was of it self
wicked and
cruel.
f Meaning the
Persians, which
were not infe-
riour in digni-
tie, power, and
riches, but we-
re worle tou-
ching ambitiō,
crueltye, & all
kinde of vice:
shewing, that
the worlde shul-
de growe wor-
se, and worse,
til it was resto-
red by Christ.
g That is, of the
Macedonians
shalbe of brasse,
not alluding to
the hardnes
thereof, but
to the vilenes
in respect of
siluer.
h That is, the
Romaine em-
pire shal subdue
all these other
afore named,
as after Alexan-
der was deu-
ided into the
Macedonians, Gre-
cians, Syrians &
Egyptians.
i They shal
haue ciuil war-
res and contin-
ual discords
among them
selues.
j Thei shal by
marriages, and
affinities thin-
ke to make the
selues strong:
yet shal they
neuer be ioyn-
ed in hearts.
k His purpose

The golden image.

Daniél. Their answer.

e He did not this for their private profit, but that the whole Church which was there in affliction, might haue some reliefe and ease, by this benefite. f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none coulde be admitted to the Kings presence, but by him.

49 Then Daniél made request to the King, and he set Shadrách, Meshách, and Abednegó ouer the charge of the prouince of Babel: but Daniél sate in the gate of the King.

CHAP. III.

1 The King setteth vp a golden image. s Certaine are accused because they despised the Kings commādemēt, and are put into a burning oven. 25 By belefe in God they are deliuered from the fyre. 26 Nebuchad-nezzár confesseth the power of God after the sight of the miracle.

1 **N**Ebuchad-nezzár the King made an image of golde, whose height was threescore cubites, & the breadth thereof six cubites: he set it vp in the plaine of Durá, in the prouince of Babel.

2 Then Nebuchad-nezzár the King sent forth to gather together the nobles, the princes & the dukes, the iudges, the receiuers, the counsellors, the officers, & all the gouerners of the prouinces, that they shulde come to the dedication of the image, which Nebuchad-nezzár the King had set vp.

3 So the nobles, princes, and dukes, the iudges, the receiuers, the counsellors, the officers, and all the gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzár the King had set vp: and they stode before the image, which Nebuchad-nezzár had set vp.

4 Then an herald cryed aloud, Be it knowe to you, o people, nations, and languages,

5 That when ye heare the sound of the cornet, trūpet, harpe, sackebut, psalteries, dulcimer, and all instruments of musicke, ye fall downe and worship the goldē image, that Nebuchad-nezzár the King hath set vp.

6 And whosoeuer falleth not downe and worshippeth, shal the same houre be cast into the middes of an hote fyrie fornace.

7 Therefore assone as all the people heard the sound of the cornet, trūpet, harpe, sackebut, psalterie, & all instruments of musicke, all the people, nations, & languages fel downe, and worshiped the golden image, that Nebuchad-nezzár the King had set vp.

8 ¶ By reason whereof at that same time came men of the Caldeas, and grievously accused the Iewes.

9 For they spake and said to the King Nebuchad-nezzár, O King, liue for euer.

10 Thou, o King, hast made a decre, that euery man that shal heare the sound of

the cornet, trumpet, harpes, sackebut, psalterie, and dulcimer, and all instruments of musicke, shal fall downe & worship the golden image,

11 And whosoeuer falleth not downe, and worshippeth, that he shulde be cast into the middes of an hote fyrie fornace.

12 There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, s Shadrách, Meshách, and Abednegó: these men, o King, haue not regarded thy commādemēt, nether wil they serue thy gods, nor worship the golden image, that thou hast set vp.

13 ¶ Then Nebuchad-nezzár in his angre and wrath commanded that they shulde bring Shadrách, Meshách, and Abednegó: so these men were brought before the King.

14 And Nebuchad-nezzár spake, and said vnto the, What disordre wil not you, Shadrách, Meshách, and Abednegó serue my god, nor worship the goldē image, that I haue set vp?

15 ¶ Now therefore are ye ready whē ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musicke, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediately into the middes of an hote fyrie fornace: for who is that God, that can deliuer you out of mine hands?

16 Shadrách, Meshách, and Abednegó answered & said to the King, O Nebuchad-nezzár, we s are not careful to answer thee in this matter.

17 Beholde, our God whome we serue, is able to deliuer vs frō the hote fyrie fornace, and he wil deliuer vs out of thine hand, o King.

18 But if not, be it knowen to thee, o King, y we wil not serue thy gods, nor worship the golden image, which thou hast set vp.

19 ¶ Then was Nebuchad-nezzár ful of rage, and the forme of his visage was changed against Shadrách, Meshách, & Abednegó: therefore he charged and commanded that they shulde heate the fornace at once seuen times more then it was wont to be heat.

20 And he charged the moste valiant men of warre y were in his armie, to binde Shadrách, Meshách, and Abednegó, & to cast them into the hote fyrie fornace.

21 So these men were bounde in their coats, their hose, & their clokes, with their other garments, and cast into the middes of the hote fyrie fornace.

22 Therefore, because the Kings commādemēt was straite, that the fornace shulde be exceeding hote, the flame of y fyre slew those men y brought forthe Shadrách, Meshách,

e It semeth, y thei named not Daniél because he was greatly in the Kings fauour, thinking if these thre had bene destroyed, they might haue had better occasion to accuse Daniél: and this declareth that this policie of erecting this image was inuēted by y malicious flatterers, w^{ch} sought nothing, but y destruction of y Iewes, whome they accused of rebellio & ingratitude. f Signifying, y he wolde receiue them to grace, if they wolde now at the lēgth obey his decre.

g For they shulde haue done iniurie to God, if they shulde haue doubted in this holie cause, & therefore they say, that they are refused to dye for Gods cause.

h They grieve on two points, first in the power, & prouidence of God ouer them, and secondly on their cause, w^{ch} was Gods glorie, and y testifying of his true religio, w^{ch} their blood & so make open confession, that they wil not so muche as outwardly consent to idolatrie.

i This declareth that the more, that tyrants rage, & the more wittily they slewe them selues in inuēting strange, and cruel punishments, the more is God glorified by his seruants to whome he giueth patience and constancie to abide y crueltye of their punishments: for ether he deliuereth them frō death or els for this life giueth the a better.

a Vnder pretence of religion, and holines in making an image to his idole Bel, he sought his owne ambition and vaine glorie: and thus declareth, that he was not touched with the true feare of God before, but he cōfessed him on a sudden motion as the wicked, when they are ouercome with the greatness of his workes. The Greke interpreters write, that this was done 18 yeres after the dreame, and as may appeare y King feared, left the Iewes by their religion shulde haue altered the state of his commonwealth, and therefore he met to bring all to one kinde of religion, and so rather sought his owne quietnes, then Gods glorie. b Shewing, y the idole is not known for an idole so long as he is with the workman: but when the ceremonies and customes are recited, & vsed and the consent of the people is there, the of a blocke they thinke they haue made a god. c This was sufficient with y wicked at all times to approve their religion, if the Kings authoritie were alleged for y establishment thereof, not considering in the meane season what Gods worde did permit. d These are y two dangerous weapons wherewith Satan vseth to fight against y childre of God, y consent of the multitude & y crueltye of y punishment: for though some feared God, yet y multitude, w^{ch} consented to the wickednes, assented the: & here y King required not an inward consent, but an outward gesture, that y Iewes might by litle & litle learne to forget their true religion.

Deliueraunce out of the fyre. Daniél. The high tre. 359

Meshách and Abednegó.

23 And these thre men Shadrách, Meshách and Abednegó feldowne bounde into the middes of the hote fyrie fornace.

24 ¶ The Nebuchad-nezzár the King was astonied and rose vp in haste, & spake, and said vnto his counsellors, Did not we cast thre men bounde into the middes of the fyre? Who answered and said vnto the King, It is true, o King.

25 And he answered, and said, Lo, I se foure men loose, walking in the middes of the fyre, and they haue no hurt, and the forme of the fourth is like the^k sonne of God.

26 Then the King Nebuchad-nezzár came nere to the mouth of the hote fyrie fornace, & spake and said, Shadrách, Meshách and Abednegó, the seruants of the hie God, go forth & come hether: so Shadrách, Meshách and Abednegó^l came forth of the middes of the fyre.

27 Then the nobles, princes and dukes, and the Kings counsellors came together to se these men, because the fyre had no power ouer their bodies: for not an heere of their head was burnt, nether was their coats changed, nor any smel of fyre came vpon them.

28 Wherefore Nebuchad-nezzár spake and said, ^m Blessed be the God of Shadrách, Meshách and Abednegó, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the Kings commandement, & yielded their bodies rather than they wolde serue or worship anie god, save their owne God.

29 Therefore I make a decre, that euery people, nacion, and langage, which speake anyⁿ blasphemie against the God of Shadrách, Meshách and Abednegó, shal be drawn in pieces, and their houses shal be made a iakes, because there is no god that can deliuer after this sorte.

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

31 Nebuchad-nezzár King vnto all people, nations and langages, that dwell in all the^o world, Peace be multiplied vnto you:

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

33 How great are his signes, and how mightie are his wonders! ^p his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

CHAP. IIII.

34 *Another dreame of Nebuchad-nezzár, which Daniél declareth. 29 The Prophet declareth how of a proude King he shoulde become as a beast. 31 After he confesseth the power of God and is restored to his former dignitie.*

1 I Nebuchad-nezzár being at^a rest in mine house, and flourishing in my palace,

2 Sawe a^b dreame, which made me afraied, and the hoghtes vpon my bed, and the visions of mine head troubled me.

3 Therefore made I a decre, that thei shoulde bring all the wise men of Babél before me, that they might declare vnto me the interpretacion of the dreame.

4 So came the enchanters, the astrologians, the Caldeans and the southsayers, to whom I tolde the dreame, but^c they coulde not shewe me the interpretacion thereof.

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

6 O Belteshazzár, ^e chief of the enchanters, because I knowe, that the spirit of the holy gods is in thee, & no secret troubleth thee, tel me the visions of my dreame, that I haue sene and the interpretacion thereof.

7 Thus were the visions of mine head in my bed. And beholde, I sawe a^f tre in the middes of the earth and the height thereof was great:

8 A great tre & strong, and the height thereof reached vnto heauen, & the sight thereof to the ends of all the earth.

9 The boughes thereof were faire and the frute thereof muche, and in it was meat for all: it made a shadowe vnder it for the beastes of the field, & the fowles of the heauen dwelt in the boughs thereof, and all flesh fed of it.

10 I sawe in the visions of mine head vpon my bed, and beholde, a^g watchman & an holy one came downe from heauen,

11 And cryed aloud, and said thus, Hewe downe the tre, and breake of his branches: shake of his leaues, and scatte his frute, that the beastes may flee from vnder it, & the fowles from his branches.

12 Neuertheles leaue the stumpe of his rootes in the earth, and with a band of yron and brasse binde it among the grasse of the field, and let it be wet with the dewe of heauen, and let his porcion be with the beastes among the grasse of the field.

13 ^h Let his heart be changed from mans nature, & let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 ⁱ The sentence is according to the decre of the watchmen, and according to the worde of the holy ones: the demaunde

^a There was no trouble that might cause me to dreame, and therefore it came onely of God.

^b This was another dreame besides that which he sawe of the foure empires: for Daniél bothe declared what that dreame was, and what it ment; and here he onely expoundeth the dreame.

^c In that that he sent abroad to others who- se ignorance in times past he had experienced, and left Daniél who was euer ready at hand, it declareth the nature of the vngoulie, who neuer seke to the seruantes of God, but for very necessitie, and then they spare no flat terings.

^d This no doubt was a great grief to Daniél not onely to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzár did to make him forget the true religion of God.

^e Which also was a great grief to the Prophet to be nobred among the sorcerers & men whose practises were wicked and contrary to Gods worde.

^f By the tre, it signified the dignitie of a King, whome God ordeineth to bea defence for all kinde of men, & whose state is profitable for mankind.

^g Meaning the Angel of God, which nether eateth nor sleepeth, but is euer ready to do Gods will, & is not infect with mans corruption, but is euer holy: and in that that he cometh to cut downe this tre, he knewe y^t it shoulde not be cut downe by

man but by God. ^h Hereby he meaneth y^t Nebuchad-nezzár shoulde not onely for a time loose his kingdome, but be like a beast. ⁱ God hath decreed this iudgement and the whole armie of heauen haue as it were subscribed vnto it, like as also thei desire the execution of his decre against all them that liue vpon them selues against God.

^k For the Angels were called the sonnes of God, because of their excellencie; therefore the King called this Angel, whome God sent to comfort his in these great troubles, the sonne of God.

^l This comendeth their obedience: God that they wolde not for any feare departe out of his fornace, till the time was appointed, as Noth remained in y^e Arke till the Lord called him forth. ^m He was moued by y^e greatnes of the miracles of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but y^e doctrine must chiefly be adioyned, without the which there can be no faith.

ⁿ If this heathen King moued by Gods Spirit, wolde not be blasphe- mous vnpauished, but made a Law and set a punishment to suche transgressors, muche more ought all they that professe religion, take order that suche impietie reigne not, lest according as their knowledge & charge is greater, so they suffer double punishment.

^o Meaning, so farre as his dominion extended. ^p Read Chap. 244.

The dreame expounded.

Daniél. The Kings pride & fall.

was answered, to the intent that liuing mé may knowe, that y^e moſte high hathe power ouer the kingdome of men, and giueth it to whome ſoeuer he wil, and appointeth ouer it the moſte abieſt among men.

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

16 ¶ Then Daniél (whoſe name was Belteſhazzár) held his ^k peace by the ſpace of one houre, and his thoughts troubled him, & the King ſpake and ſaid, Belteſhazzár, let nether the dreame, nor the interpretation thereof trouble thee. Belteſhazzár answered and ſaid, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 There y^e thou ſaweſt, which was great and mightie, whoſe height reached vnto the heauen, and the ſight thereof through all the worlde,

18 Whoſe leaues were faire & the frute thereof muche, and in it was meate for all, vnder the which the beaſts of the field dwelt, and vpon whoſe branches the foules of the heauen did ſit,

19 It is thou, ô King, y^e art great & mightie: for thy greatnes is grown, & reacheth vnto heauen, & thy dominion to the ends of the earth.

20 Where as the King ſawe a watchman, & an holy one, that came downe from heauen, and ſaid, Hewe downe the tre & deſtroy it, yet leaue the ſtump of the rootes thereof in the earth, and with a bande of yron and braſſe binde it among the graſſe of the field, & let it be wet with the dewe of heauen, and let his porcion be with the beaſts of the field, ^l til ſeuē times paſſe ouer him,

21 This is the interpretation, ô King, and it is the decre of the moſte high, which is come vpon my lord the King,

22 That they ſhal driue thee from men, & thy dwelling ſhal be with the beaſts of the field: they ſhal make thee to eat graſſe as y^e oxen, & they ſhal wet thee with the dewe of heauen: and ſeuē times ſhal paſſe ouer thee, til thou knowe, that ^m the moſte high beareth rule ouer the kingdome of men, and giueth it to whome ſoeuer he wil.

23 Where as they ſaid, that one ſhulde leaue the ſtump of the tre rootes, thy kingdome ſhal remaine vnto thee: after that, thou ſhalt knowe, that the heauens haue the rule.

24 Wherefore, ô King, let my counſel be acceptable vnto thee, and ⁿ break of thy ſinnes by righteouſnes, & thine iniquities

by mercie toward the poore: lo, let there be an healing of thine errour.

25 All theſe things ſhal come vpon y^e King Nebuchad-nezzár.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King ſpake and ſaid, Is not this great Babel, that I haue buylt for the houſe of the kingdome by the might of my power, and for the honour of my maiestie?

28 While y^e worde was in the Kings mouth, a voyce came downe from heauen, ſaying, O King Nebuchad-nezzár, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhal driue thee from men, and thy dwelling ſhal be with the beaſts of the field: they ſhal make thee to eat graſſe, as the oxen, and ſeuē times ſhal paſſe ouer thee, vntil thou knoweſt, that y^e moſt high beareth rule ouer the kingdome of men, & giueth it vnto whome ſoeuer he wil.

30 The very ſame houre was this thing fulfilled vpon Nebuchad-nezzár, and he was driuen from men, and did eat graſſe as the oxen, and his bodie was wet with the dewe of heauen, til his heeres were grown as egles feathers and his nailes like birds claws.

31 And at the end of theſe ^r dayes I Nebuchad-nezzár liſt vp mine eyes vnto heauen, and mine vnderſtanding was reſtored vnto me, and I gaue thanks vnto the moſte high, and I praized and honored him that liueth for euer, ^s whoſe power is an euerlaſting power, and his kingdome is from generation to generation.

32 And all the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, & in the inhabitants of the earth: and none can ſtay his hand, nor ſay vnto him, What doeſt thou?

33 At the ſame time was mine vnderſtanding reſtored vnto me, and I returned to the honour of my kingdome: my glorie and my beautie was reſtored vnto me, and my counſellours ^t and my princes ſought vnto me, & I was eſtabliſhed in my kingdome, and my glorie was augmented toward me.

34 Now therefore I Nebuchad-nezzár ^u praife, and extoll & magnifie the King of heauen, whoſe workes are all trueth, and his wayes iudgement, and thoſe that walke in pride, he is able to abaſe.

CHAP. V.

5 Belſhazzár King of Babylon ſeeth an hand writing on the wall. 8 The ſoſtſayers called of the King, can not expownde the writing. 25 Daniél readeth it, and interpreteth it alſo. 30 The King is ſlayne. 31 Daniél enioyeth the kingdome.

p Suffre the errors of thy former life to be redreſſed.

q After that Daniél had declared this viſion: & this his pride declared that iris not in man to conuert to God except his Spirit moue him, ſeing y^e theſe terrible threatenings coulde not moue him to repent.

k He was troubled for the great iudgement of God which he ſawe ordeined againſt y^e King: and ſo the Prophetes vſed on the one parte to denounce Gods iudgements for the zeale they bare to his glorie, and on the other parte to haue compaſſion vpon man, and alſo to conſider that they ſhulde be ſubieſt to Gods iudgements, if he did not regard them with pittie.

l Whereby he meaneth a ſlog ſpace, as ſeuē yerres. Some interpret ſeuē moneths, and others ſeuē weekes: but it ſemeth he meant of yerres. m Not y^e his ſhape or forme was changed into a beaſt, but that he was either ſtricken mad, & ſo auoided mans company, or was caſt out for his tyrannie and ſo wandered among the beaſts, and ate herbes & graſſe. n Daniél ſheweth the cauſe, why God thus puniſhed him. o Ceſſe from prouoking God to anger any longer by thy ſinnes, that he may mitigate his puniſhment, if y^e ſhewe by thine vpright life that thou haſt true faith & repentance.

r Whē the terme of theſe ſeuē yerres was accomplished

Chap. 7. 14. Mich. 4. 1. Luk. 1. 33.

s He confeſſeth Gods will to be the rule of all iuſtice & a moſte perfect Law whereby he gouerneth bothe man and Angels and deuils, ſo y^e none ought to murmure, or aſke a reaſon of his doings, but onely to ſtand content therewith and giue him y^e glorie. t By whom it ſemeth that he had bene put from his kingdome before. u He doeth not onely praife God for his deliuerance, but alſo confeſſeth his fauour that God may onely haue the glorie & maieſtie of the throne, & that he may be exalted & maieſtie caſt downe.

1 King

a Daniél re-
citeth this hi-
storie of King
Belshazzár E-
uimrodachs
sonne, to shewe
Gods iudge-
ments against
the wicked,
for the deli-
uerance of his
Church, and
how the pro-
phetic of Ie-
remiah was
true, that they
shulde be de-
liuered after
seuenteie yers.
b The Kings
of the East par-
tes then vied
to sit alone co-
munically, & dis-
dained yanie
shulde sit in
their companie:
and now to
shewe his
power, & how
little he set by
his enemies, he
then besieged
Babylone, ma-
de a sollemne
banquet, & vied
excesse with
their companie
which
is met here by
drinking wines
thus the wic-
ked are moſte
diffolute, and
negligent whē
their destru-
ctiō is at hand.
c Or, overcome
with wine.
c Meaning his
grand father.
d In contempt
of the true
God they prai-
sed their ido-
les, nor y they
thought, that y
golde or siluer
were gods, but
that there was
a certaine ver-
tue, and power
in them to do
them good, y
is also the opi-
nion of all ido-
laters.
e That it might
be the better be-
fene.
f So he that
before contē-
ned God, was
moued by this
fight to trem-
ble for feare
of Gods iudge-
ments.
g Thus the
wicked in their
troubles seke
manie meanes,
who drawe
them frō God,
because they
seke not to him
who is the
onelic comfort
in all afflictiōs.
h To wit, his
grand mother
Nebuchad-
nezzars wife,
which for her
age was not
before at the
feast, but came
together when
she heard of these strange newes. i Read Chap. 4. 6. and this declareth, that
both this name was odious vnto him, and also that he did not vse these vile
practises, because he was not among them when all were called.

King ^a Belshazzár made a great feast
to a thousand of his princes, and
dranke wine ^b before the thousand.

² And Belshazzár ^c whies he tasted the wi-
ne, commanded to bring him the golden
and siluer vessels, which his ^c father Ne-
buchad-nezzár had brought from the Tem-
ple in Ierusalem, that the King and his
princes, his wife, and his concubines might
drinke therein.

³ Then were brought the goldé vessels, that
were také out of the Temple of the Lords
house at Ierusalém, and the King and his
princes, his wiues, and his concubines drá-
ke in them.

⁴ They dróke wine and praised the ^d gods
of golde, and of siluer, of brasse, of yron, of
wood and of itone.

⁵ At the same houre appeared fingers of a
mans hand, which wrote ouer ^e against the
candlestick vpon the plaister of the wall
of the Kings palace, & the King sawe the
palmie of the hand that wrote.

⁶ Then the Kings countenance was chan-
ged, and his thoughts troubled him, so that
the ioyntes of his loines were loosed, and
his ^f knees smote one against the other.

⁷ Wherefore the King cryed loud, that they
shulde bring ^g the astrologians, the Cal-
deans and the sothsaiers. And the King
spake, and said to the wife men of Babel,
Whosoever can read this writing, and
declare me the interpretaciō thereof, shal-
be clothed with purple, & shal haue a chai-
ne of golde about his necke, and shalbe the
third ruler in the kingdome.

⁸ Then came all the Kings wise men, but
they colde nether read the writing, nor
shewe the King the interpretation.

⁹ Then was King Belshazzár greatly trou-
bled, and his countenance was changed in
him, and his princes were astonied.

¹⁰ Now the ^h Queene by reason of the tal-
ke of the King, and his princes came into
the banquet house, and the Queene spake,
and said, O King, liue for euer: let not thy
thoughts trouble thee, nor let thy counte-
nance be changed.

¹¹ There is a mā in thy kingdome, in who-
me is the spirit of the holie gods, and in
the dayes of thy father light and vnder-
standing & wisdom like the wisdom of
the gods, was found in him: whome the
King Nebuchad-nezzár thy father the
King, I say, thy father, made chief of the
enchanters, astrologians, Caldeans, and
sothsaiers,

¹² Because a more excellent spirit, and
knowledge, and vnderstanding (for he
did expounde dreames, and declare hard

sentences, and dissolued doubtés), were fo-
unde in him, ⁱ enen in Daniél, whome the
King named Belshazzár: now let Da-
niél be called, and he wil declare the in-
terpretacion.

¹³ ¶ Then was Daniél brought before the
King, and the King spake and said vnto
Daniél, Art thou that Daniél, which art
of the children of the captiuitie of Iudáh,
whome my father the King brought out of
Iewrie?

¹⁴ Now I haue heard of thee, that ^k the spi-
rit of the holie gods ^h in thee, & that light
and vnderstanding and excellēt wisdom
is found in thee.

¹⁵ Now therefore wisemen, & astrologians
haue bene brought before me, that they
shulde read this writing, and shewe me
the interpretation thereof: but they col-
de not declare the interpretation of the
thing.

¹⁶ Then heard I of thee, that thou coldest
shewe interpretations, and dissolue dou-
tēs: now if thou canst read the writing, &
shewe me the interpretation thereof, thou
shalt be clothed with purple, & shalt haue a
chaine of golde about thy necke, and shalt
be the third ruler in the kingdome.

¹⁷ Then Daniél answered, and said before
the King, Kepe thy rewardes to thy self, &
giue thy giftes to another: yet I wil read
the writing vnto the King and shewe him
the interpretation.

¹⁸ O King, heare thou, The moste high
God gaue vnto ^l Nebuchad-nezzár thy
father a kingdome, and maiestie and ho-
nour and glorie.

¹⁹ And for the maiestie that he gaue him, all
people, nations, and langages trembled, &
feared before him. he put to death whome
he wolde: he smote whome he wolde: who-
me he wolde he set vp, & whome he wolde
he put downe.

²⁰ But when his heart was puffed vp, and his
minde hardened in pride, he was deposed
from his kinglie throne, and they toke his
honour from him.

²¹ And he was driuen from the sonnes of
men, & his heart was made like the beasts,
and his dwelling was with the wilde asses:
they fed him with grasse like oxen, and
his bodie was wet with the dewe of the
heauen, til he knewe, that the moste high
God bare rule ouer the kingdome of mē,
and that he appointeth ouer it, whome so-
guer he pleaseth.

²² And thou his sonne, o Belshazzár, hast
not humbled thine heart, thogh thou knew-
est all these things,

²³ But hast lift thy self vp against the Lord
of heauen, and they haue brought the vessels
of his House before thee, & thou and thy
princes, thy wiues and thy concubines

k For the ido-
laters thought,
that y Angels
had power as
God, and there-
fore had the
in like estimati-
on, as they
had God, think-
ing that the
spirit of pro-
phetic, & vn-
derstanding ca-
me of them.

l Before he
red the writ-
ting, he decla-
red to y King
his great ingra-
titude toward
God, who col-
de not be mo-
ued to giue hi
the glorie, con-
sidering his
wonderful wor-
ketoward his
grand father,
& so the wech-
that he doeth
not sinned of
ignorance, but
of malice.

The writing declared.

Daniél. His constancie.

haue drunke wine in them, and thou hast praised the gods of siluer and golde, of brasle, yron, wood and stone, which nether se, nether heare, nor vnderstand: and the God in whose hand thy breath is and all thy wayes, him hast thou not glorified.

m After that 24 God had so long time deferred his anger, & pacifically waited for this amendment. *n* This worde is twise writte for the certaintie of y thing: shewing, that God had moste surely counted: signifying also that God hath appointed a terme for all kingdome, & y a miserable end shal come on all that raise them selues against him. *Or, wanting*

m Then was the palme of the hand sent from him, and hath written this writing.

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

26 This is the interpretacion of the thing, *MENE*, God hath nobred thy kingdome, and hath finished it:

27 *TEKEL*, thou art wayed in the balance, and art founde to light.

28 *PERES*, thy kingdome is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniél with purple, and put a chaine of golde about his necke, and made a proclamacion concerning him that he shulde be the thirde ruler in the kingdome.

30 The same night was Belshazzar y King of the Caldeans slaine.

o Cyrus his sonne in lawe gaue him this title of honour although Cyrus in effect had y dominion.

31 And Darius o of the Medes toke y kingdome, being threcore and two yere olde.

CHAP. VI.

Daniél is made ruler ouer the gouernours. s An alie against Daniél. 16 He is put into a denne of lyons by the commandement of the King. 23 He is deliuered by faith in God. 24 Daniels accusers are put vnto the lyons. 25 Darius by a decre magnifieth the God of Daniél.

a Read Eccle Chap. 1.

1 *I*T pleased Darius to set ouer the kingdome a hundred and twentie gouernours, which shulde be ouer y whole kingdome.

2 And ouer these, thre rulers (of whome Daniél was one) that the gouernours might giue accompts vnto them, and the King shulde haue no damage.

Or, not be troubled.

3 Now this Daniél b was preferred aboue the rulers and gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

b This beate Daniél a stranger to all his nobles & familiars, because the graces of God were more excellent in him then in others.

4 Wherefore the rulers and gouernours sought an occasion against Daniél concerning the kingdome: but they coulde finde none occasio nor faute: for he was so faithful that there was no blame nor faute founde in him.

c Thus the wicked ca not abide the graces of God in others, but seeke by all occasions to deface them: therefore against such affaites there is no better remedie then to walke vprightly in y feare of God, and to haue a good conscience.

5 Then said these mé, We shal not finde an occasion against this Daniél, except we finde it against him concerning the Law of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdome the officers and gouernours, the counsellors, and dukes haue consulted together to make

a decre for the King and to establish a statute, that whosoever shal aske a petition of anie god or man for thirtie dayes saue of thee, o King, he shalbe cast into the denne of lyons.

8 Now, o King, cōfirme the decre, and seale the writing, that it be not changed according to the law of the Medes and Persians, which altereth not.

9 Wherefore King Darius d sealed the writing and the decre.

d Herein is cōdemned the wickednes of the King, who wolde be set up as a god, & passed not what wicked lawes he approved for the maintenance of the same.

10 ¶ Now when Daniél vnderstode that he had sealed the writing, he went into his house, and his window being open in his chamber toward Ierusalém, he kneeled vpon his knees thre times a day, & prayed and praised his God, as he did aforetime.

e Because he wolde not by his silence shew that he consented to this wicked decre, he set open his windowes toward Ierusalém, when he prayed: bothe to stirre vp his self with the remembrance of Gods promises to his people when they shulde pray toward that Temple, & also y others might see that he wolde nether consent in heart nor dede for these fewe dayes to anie thing that was contrary to Gods glorie.

11 Then these men assembled, and founde Daniél praying, and making supplicacion vnto his God.

12 So they came, and spake vnto the King concerning the Kings decre, Hast thou not sealed the decre, that euerie man that shal make request to anie god or mā within thirtie dayes, saue to thee, o King, shalbe cast into the denne of lyons? The King answered, and said, The thing is true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniél which is of the children of the captiuitie of Iudáh, regardeth not thee, o King, nor the decre, that thou hast sealed, but maketh his petition thre times a day.

14 When the King heard these wordes, he was fore displeased with him self, and set his heart on Daniél, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, o King, that the law of the Medes and Persians is, that no decre nor statute, which the King confirmeth, may be altered.

f Thus the wicked mainteine euil laws by constancie, and autoritie, which is oft times either lightenes, or stubbornnes when as the innocents thereby perishe: & therefore gouernours nether ought to feare nor be ashamed to breake suche.

16 ¶ Then the King commanded, and they broght Daniél, and cast him into the denne of lyons: now the King spake, and said vnto Daniél, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was broght, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, & with the signet of his princes, that the purpose might not be changed, cōcerning Daniél.

18 Then the King went vnto his palace, and remained fasting, nether were the instruments of musike broght before him, and his slepe went from him.

19 ¶ Then the King arose early in the morning, and went in all haste vnto the denne of lyons.

^g This declar-
eth that Da-
rius was not
touched with
y true know-
ledge of God,
because he
doubted of his
power.

^h My iuste
cause, and
vprightnes in
this thing, whe-
rein I was char-
ged, is appro-
ued of God.
ⁱ For he did
disobey the
Kings wicked
commandment
to obey God,
and to did no
iniurie to the
King who ought
to command
nothing, whe-
reby God shul-
de be dishoou-
red.

^k Because he
committed him-
self wholly vn-
to God whose
cause he did
defend, he was
assured, y no-
thing but good
colde come
vnto him: whe-
rein we see the
power of faith,
as Ebr. 11. 33.
^l This is a ter-
rible example
against all the
wicked, which
do agast their
conscience ma-
ke cruel lawes
to destroye the
childe of God
& also admon-
isheth prin-
ces how to pu-
nish such, whe-
their wicked-
nes is come
to light: though
not in euerie
point or with
like circum-
ces, yet to exe-
cute true iuste-
ce vpon them.

^m This proueth
not that Darius
did worship God
aright, or els
was conuerted:
for then he wolde
haue destroyed
all superstition
and idolatrie, &
not onely giuen
God the chief
place, but onely
haue set him vp,
and caused him
to be honored
according to his
worde: but this
was a certaine
cōfession of Gods
power, whereunto
he was compelled
by this wonderful
miracle. ⁿ Which
hath not onely
life in him self,
but is the onely
fountaine of life,
& quickeneth
all things, so
that without him
there is no life.

CHAP. VII.

³ A vision of foure beastes is shewed vnto Daniél.
⁴ The ten hornes of the fourth beast. ²⁷ Of the euerla-
sting kingdome of Christ.

¹ IN the first yere of Belshazzar King of
Babél, Daniél sawe a dreame, and there
were visions in his head, vpon his bed:
a then he wrote the dreame, & declared y
summe of the matter.

² Daniél spake and said, I sawe in my vision

by night, and beholde, the foure windes of
the heauen stroue vpon the great sea:

³ And foure great beastes came vp from
the sea one diuers from another.

⁴ The first was as a lion, and had egles
wings: I behelde, til the wings thereof
were plucked of, and it was lifted vp from
the earth, and set vpon his fete as a man,
and a mans heart was giuen him.

⁵ And beholde, another beast which was the
seconde, was like a beare and stode vpon
the one side: and he had thre ribbes in his
mouth betwene his teeth, & and thei said
thus vnto him, Arise & deuoure muche
fleshe.

⁶ After this I behelde, and lo, there was an
other like a leopard, which had vpon his
backe foure wings of a foule: the beast
had also foure heads, and dominion was
giuen him.

⁷ After this I sawe in the visions by night,
& beholde, the fourth beast was feareful
and terrible and verie strong. It had great
myr teeth: it deuoured & brake in pieces
and stamped the residue vnder his fete: &
it was vnlike to the beastes that were be-
fore it: for it had ten hornes.

⁸ As I considered the hornes, beholde,
there came vp among them another litle
horne, before whome there were thre
of the first hornes pluckt awaie: & beholde,
in this horne were eyes like the eyes of
man, and a mouthe speaking presumptuous
things.

⁹ I behelde, til the thrones were set vp,
and the Ancient of daies did sit, whose
garment was white as snowe, and the heere

^h Meaning, Alexander the King of Macedonie. ⁱ That is, his foure chief
captaines, which had the empire among them after his death. Seleucus had
Asia the great, Antigonus the Iesse, Cassander, and after him Antipater was
King of Macedonie, and Ptolemeus had Egypt. ^k It was not of him self
nor of his owne power that he gate all the countreies for his armie contei-
ned, but thirtie thousand men, and he ouercame in one battel Darius, which
had ten hundred thousand, when he was so heauie with slepe that his eyes
were scarce open, as the stories reporte: therefore this power was giuen him
of God. ^l That is, the Romain empire which was as a monster & colde not
be copared to anie beast, because the nature of none was able to expresse it.
^m Signifying the tyrannie and griedines of the Romans. ⁿ That which
the Romans colde not quietly enioie in other countreies, thei wolde giue it
to other Kings and rulers that at all times when thei wolde, thei might take
it againe: which liberalitie is here called the stamping of the rest vnder
the fete. ^o That is, sondrie and diuers prouinces which were governed by
the deputies and proconsuls, whereof euerie one might be compared to a
King. ^p Which is ment of Iulius Cesar, Augustus, Tiberius, Caligula,
Claudius, and Nero &c. who were as Kings in effect, but because thei colde
not rule, but by the consent of the Senat, their power is compared to a litle
horne. For Mahomet came not of the Romaine empire, and the Pope hath no
vocation of gouernement: therefore this can not be applied vnto them, and
also in this prophetic the Prophets purpose is chiefly to comfort the Iewes
vnto the reuelation of Christ. Some take it for the whole bodie of Anti-
christ. ^q Meaning, a certaine portion of the ten hornes: that is, a parte
from the whole estate was plucked awaie. For Augustus toke from the Senat
the libertie of chosing the deputies to send into the prouinces, and toke the
gouernment of certaine countreies to him self. ^r These Romaine Empe-
rours at the first vied a certaine humanitie and gentleness, and were content
that others as the Consuls and Senat shulde beare the name of dignitie, so
that thei might haue the profite, and therefore in elections and counsels wol-
de beuaue them selues according as did other Senatours: yet against their
enemies and those that wolde resist them, thei were fierce and cruel, which
is here ment by the proud mouth. ^s Meaning the places where God and
his Angels shulde come to iudge these monarchies, which iudgement shulde
beginne at the first coming of Christ. ^t That is, God which was
before all times, and is here described as mans nature is able to compre-
hend some portion of his glorie.

^b Which fig-
nified y there
shulde be hor-
rible troubles
and afflictions
in the world
in all corners
of the world
and at sondrie
times.
^c Meaning the
Assyrian and
Caldean em-
pire, & was
moste strong &
fierce in pow-
er, and moste
foule come to
their autoritie
as though thei
had had wings
to flye: yet
their wings
were pulled
by the Persi-
ans, & therew-
on their fete,
and were made
like other men
which is here
ment by mans
heart.

^d Meaning
the Persians,
which were
barbarous and
cruel.
^e Thei were
smale in y be-
ginning, and
were shut vp
in their moun-
taines and had
no brute.
^f That is, de-
stroyed many
kingdomes, &
was insacia-
ble.

^g To wit, the
Angels by
Gods comma-
dement, who
by this mean-
es punished y
ingratitude of
the world.

^a Where as the
people of Is-
rael looked for
a continual
quietnes after
these fewentie
yeres, as Iere-
miah had de-
clared, he sheweth
that this rest shal
not be a deliuerance
from all troubles,
but a beginning,
& therefore encour-
aged the to loke for
a continual affliction
til the Messiah be
vnted, and reuiled,
by whome they shulde
haue a spiri-
tuel deliuerance,
& all the promises
fulfilled: whereof
they shulde haue
a certaine token
in the destruction
of the Babylonical
kingdome.

Christ's dominion.

Daniél. The Sainctes consumed.

of his head like the pure woll: his throne was like the fyrie flame, & his wheles as burning fyre.

10 A fyrie streame yssued, and came forth from before him: thousand thousands ministred vnto him, and ten thousand thousands stode before him: the iudgement was sit, and the bookes opened.

11 Then I behelde, because of the voyce of the presumptuous wordes, which the horne spake: I behelde, euen til the beast was slaine, and his bodie destroyed, and giuen to the burning fyre.

12 As concerning the other beastes, they had taken awaie their dominion: yet their liues were prolonged for a certeine time and season.

13 ¶ As I behelde in visions by night, beholde, one like the Sonne of man came in the cloudes of heauen, and approached vnto the Ancient of daies, & thei brought him before him.

14 And he gaue him dominion, & honour, and a kingdome, that all people, nations and langages shulde serue him: his dominion is an euerlasting dominion, which shal neuer be taken awaie: and his kingdome shal neuer be destroyed.

15 ¶ I Daniél was troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraied.

16 Therefore I came vnto one of them that stode by, and asked him the trueth of all this: so he tolde me, and shewed me the interpretation of these things.

17 These great beastes which are foure, are foure Kings, which shal arise out of the earth,

18 And thei shal take the kingdome of the Sainctes of the moste high, and possesse the kingdome for euer, euen for euer and euer.

19 ¶ After this, I wolde knowe the trueth of the fourth beast, & was so vnlike to all the others, very feareful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the residue vnder his fete.

20 Also to knowe of the ten hornes that were in his head, & of the other which came vp, before whome thre fell, and of the hor-

ne that had eyes, and of the mouth that spake presumptuous things, whose loke was more stout then his felowes.

21 I behelde, & the same horne made battel against the Sainctes, yea, and preuailed against them,

22 Vntil the Ancient of daies came, and iudgement was giuen to the Sainctes of the moste high: and the time approached, that the Sainctes possessed the kingdome.

23 The he said, The fourth beast shal be the fourth kingdome in the earth, which shal be vnlike to all the kingdomes, and shal deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shal rise: & another shal rise after the, and he shal be vnlike to the first, and he shal subdue thre Kings,

25 And shal speake wordes against the moste high, & shal consume the Sainctes of the moste high, & thinke he maie change times and lawes, and thei shal be giuen into his hand, vntil a time, and times & the deuiding of time.

26 But the iudgement shal sit, & thei shal take awaie his dominion, to consume and destroye it vnto the end.

27 And the kingdome, and dominion, and the greatnes of the kingdome vnder whose heauen shal be giuen to the holie people of the moste high, whose kingdome is an euerlasting kingdome & all powers shal serue and obeie him.

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

ulus, Tyberius Caligula, Nero, Domitianus &c. q. God shal suffer them thus to rage against his Sainctes for a long time, which is ment by the time and times but at length he wil avenge these troubles and shorten the times for his electes sake, Mat. 24. 22. which is here ment by the diuiding of time. r. God by his power shal restore things that were out of order, and so destroye this last horne, that it shal neuer rise vp againe. f. He sheweth wherefore the beast shulde be destroyed, to wit, that his Church might haue rest and quietnes, which though thei do not fully inioye here, yet thei haue it in hope and by the preaching of the Gospel enioye the beginning thereof, which is ment by these wordes vnder the heauen: & therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome is faithful haue by the participation that thei haue with Christ their head. t. That is, some of euerie sorte that beare rule. u. Though he had manie motions in his heart, moued him to and fro to seke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for the use of the Church.

CHAP. VIII.

A vision of a battel betwene a ramme and a goat.

20 The understanding of the vision.

1 IN the thirde yere of the reigne of King Belshazzar, a vision appeared vnto me, euen vnto me Daniél, after that which appeared vnto me at the first.

2 And I sawe in a vision, & when I sawe it, I was in the palace of Shushán, which is in the prouince of Elám, & in a vision me-

ans, and Macedonians: for the ruine of the Babylonians was also he had sufficiently spoken thereof. b. That is, of Persians.

u. That is, an infinite number of Angels, & were ready to execute his commandment.

x. This is ment of the first coming of Christ when as he wil of God was plainly reueiled by his Gospel.

y. Meaning, he was astonished, when he sawe these Emperours in such dignitie, & pride, & so suddenly destroyed at the coming of Christ when this fourth monarchie was subiect to men of other nations.

z. As the thre former monarchies had an end at the time that God appointed, although thei flourished for a time, so shal this fourth haue & they that patiently abide Gods appointment, shal inioye the promises.

a. Which is ment of Christ who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to flesh, as he was afterwards: but appeared then in a figure, and that in cloudes: that is, being separate from the common sorte of men by manifeste signes of his diuinitie.

b. To wit, when he ascended into the heauens, and his diuine maiestie appeared,

and all power was giue vnto him in respect of that that he was our Mediator.

c. This is ment of the beginning of Christs kingdome when God the Father gaue vnto him all dominion, as to the Mediator, to the intent that he shulde gouerne here his Church in earth continually til the time that he brought the to eternal life.

d. Through the stragles of the vision. e. Meaning, of the Angels, as ver. 10. f. Because Abraham was appointed heire of all the world Ro. 4. 13. & in him all the faithful, therefore the kingdome thereof is theirs by right, which these foure beastes or tyrants shulde inuade, and vsurpe vntil the world was restored by Christ: and this was to confirme them that were in troubles, that their afflictions shulde haue an end at length. g. That is, of the moste hie things, because God hath chosen them out of this world, & they shulde loke vp to the heauens, whereon all their hope dependeth. h. For the other thre monarchies were gouerned by a King, and the Romain empire by Consuls: the Romans changed their gouernours yerele, & the other monarchies retained them for terme of life: also the Romans were the strongest of all the other, and were neuer quiet among them selues. Read ver. 7.

k. This is ment of the fourth beast, which was more terrible then the others.

l. Meaning the Romain Emperours who were moste cruel against the Church of God bothe of the Iewes and of the Gentiles.

m. Til God thewed his power in the person of Christ, and by the preaching of the Gospel gaue vnto his Church rest & so obtained a famous name in the world, and were called the Church of God, or the kingdome of God.

n. Read the exposition hereof, ver. 8.

o. That is, shal make wicked decrees & proclamations against Gods worde and send through out all their dominio to destroy all that did profess it.

p. These Emperours shal not consider thei haue their power of God but thinke it is in their owne power to change Gods lawes and mans, and as it were of order of nature, as appeareth by Octa-

After the general vision, he cometh to certaine particular visions: as touching the destruction of the monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was also he had sufficiently spoken thereof. b. That is, of Persians.

c Which re-
ferred the
kingdome of
the Persians,
and Medes,
which were
ioyned toge-
ther.

d Meaning
Cyrus, which
after grewe
greater pow-
er then Da-
rius his vncle
and father in
lawe.

e That is, no
Kings or Na-
tions.

f Meaning, A-
lexander that
came fro Gre-
cia with great
speede and ex-
pedition.

g Though he
came in the na-
me of all Gre-
cia, yet he be-
are the title &
dignitie of the
general captai-
ne, so that the
strength was
attributed to
him, which is
meant by this
horne.

h Alexander
ouercame Da-
rius in two
fondry battels,
and so had he
two kingdo-
mes of the Me-
des and Per-
sians.

i Alexanders
great power
was broken
for when he
had ouerco-
me all y^e East,
he thought to
returne tow-
ard Grecia to
subdue them
that there had
rebell'd, and
so dyed by the
way.

k That is, y^e
were famous
for almoste in
the space of fif-
tene yeres the-
re were fiftene
dynasties suc-
cessours befo-
re this monar-
chie was deu-
ided to these
four.

l Of Callander
had Macedo-
nia, S. Lucius,
Syria, Antigonus
Asia the
lesse, and Pro-
lomeus Egypt

1 Which was
Antiochus E-
piphanes, who
was of a seruile
and flattering
nature, and also
there were
other betwene
him & the king-
dome, and there-
fore is here cal-
led the litle
horne, because
neither prince
lie conditions,
nor any other
thing was in
him, why he
shulde obtaine
this kingdome.

m That is, to-
ward Egypt.
n Whereby he
meant Ptolomais.
o That is, Iudea.
p Antiochus
raged against
the ch. & of God,
and trod his
precious starrs
vnder fete which
are so called,
because they
are separated
from the worlde.

q That is,
God, who gou-
erneth and main-
teineth his Church.
r He labored to
abolish all religion,
& therfore cast
Gods seruice out
of his Temple,
which God
had choise as a
litle corner from
all the rest of y^e
worlde to haue
his Name
there truly cal-
led vpon.

t He sheweth
that their finnes
are the cause
of these horrible
afflictions; and
yet comforteth
them, in that he
appointeth this
trane a time,
whome he wolde
not suff. r vterly
to abolish his
religion.

u This horne
that abolisheth
for a time y^e
true doctrine
& so corrupt
Gods seruice.
v Meaning, y^e
he heard one
of the Angels
asking this
question of
Christ, whome
he calleth a
certaine one
or a secret one,
or a maruelous
one.

thought I was by the riuer of Vlái.

1 Then I looke vp and sawe, and beholde,
there stode before the riuer a^e rāme, which
had two hornes: and these two hornes we-
re hie: but one was^d hie then another, &
the hieft came vp last.

4 I sawe the ram puffing against y^e West
and against the North, and against the
South: so that no^e beastes might stande
before him, nor colde deliuer out of his
hand, but he did what he list, and beca-
me great.

5 And as I considered, beholde, f a goat came
from the West ouer the whole earth, &
touched not the ground: & this goat had
an^g horne that appeared betwene his eyes.

6 And he came vnto the ram that had the
two hornes, whome I had sene standing by
the riuer, and ranne vnto him in his fierce
rage.

7 And I sawe him come vnto the ramme, &
being moued against him, he^h smote the
ramme, and brakⁱ his two hornes: & there
was no power in the rāme to stand against
him, but he cast him downe to the groude,
and stamped vpon him, & there was none
that colde deliuer the ramme out of his
power.

8 Therefore y^e goat waxed exceedi^g great,
and when he was at the strongest, his greatⁱ
horne was broken: and for it came vp fou-
re that^k appeared towarde the foure win-
des of the heauen.

9 And out of one of them came forth the^l a
litle horne, which waxed very great tow-
arde the^m South, and towarde theⁿ East,
and towarde the^o pleasant land.

10 Yea, it grewe vp vnto the^p hoste of hea-
uen, and it cast downe some of the hoste, &
of the starrs to the ground, and trode
vp on them,

11 And extolled him self against the sprin-
ce of the hoste from whome the^r dailie sa-
crifice was taken away, and the place of his
Sanctuarie was cast downe.

12 And a time shal be giue^s him ouer the dai-
lie sacrifice for the iniquitie: & it shal^t cast
downe the trueth to the ground, & thus
shal it do, and prosper.

13 Then I heard one of the^u Sainctes spea-
king, & one of y^e Sainctes spake vnto a cer-

teine one, saying, How long shal endure the
vision of the dailie sacrifice, and the iniqui-
tie of the^v desolation to tread bothe the
Sanctuarie and the^w armie vnder fete?

14 And^x he answered me, Vnto the^y eue-
ning and the morning, two thousand and
three hundred: then shal the Sanctuarie be
cleansed.

15 ¶ Now when I Daniél had sene the vi-
sion, and foght for the meaning, beholde,
there stode before me^b like the similitude
of a man.

16 And I heard a mans voyce betwene the
bankes of Vlái, which called and said, Ga-
briél, c make this man to vnderstand the
vision.

17 So he came where I stode: and when he
came, I was afraied, and fel vpon my face:
but he said vnto me, Vnderstand, o sonne
of man: for^d in the last time shal be the
vision.

18 Now as he was speaking vnto me, I
being a slepe fel on my face to the groun-
de: but he touched me, and set me vp in
my place.

19 And he said, Beholde, I wil shewe thee
what shal be in the last^e wrath: for in the
end of the time appointed it shal come.

20 The ramme which thou sawest hauing
two hornes, are the Kings of the Medes &
Persians.

21 And the goat is the King of Grecia, &
the great horne that is betwene his eyes, is
the first King.

22 And that that is broken, and foure sto-
de vp for it, are foure kingdomes, which
shal stand vp^f of that nacion, but not^g in
his strength.

23 And in the end of their kingdome, when
the rebellious shal be consumed, a King of
h fierce countenance, and vnderstanding
darke sentences, shal stand vp.

24 And his power shal be mightie, but notⁱ
in his strength: and he shal destroe won-
derfully, & shal prosper, and practise, and
shal destroe the^k mightie, and the holy
people.

25 And through his^l policie also, he shal
cause craft to prosper in his hand, and he
shal extoll him self in his heart, and by
m peace shal destroy many: he shal also
stand vp against theⁿ prince of princes,
but he shal be broken downe^o without
hand.

26 ¶ And the vision of the^p evening and the
morning, which is declared, is true: there-
fore seale thou vp the vision, for it shal be
after many daies.

27 And I Daniél was stricken & sicke a cer-
teine daies: but when I rose vp, I did the
Kings busines, and I was astonishd at the
vision, but none vnderstode it.

x That is, the
Iewes finnes,
which were
cause of this
desolation.

y That is, y^e
suppression
of Gods religi-
on, & his people.
z Christ answer-
ed me for the
comforte of y^e
Church.

a That is, vnto
so many na-
tural daies be-
past, which
make fix yeres
three moneths
& an half: for
so long vnder
Antiochus was
the Temple
prophaned.

b Which was
Christ, who in
this manner de-
clared him self
to the olde
fathers how
he wolde be
God manifest-
ed in flesh.

c This power to
commande
the Angel, de-
clared that he
was God.

d The effect
of this vision
shal not yet
appear, but a
long time af-
ter.

e Meaning y^e
great rage y^e
Antiochus
shulde shewe
against the
Church.

f That is, out
of Grecia.

g They shal
not haue like
power as had
Alexander.

h Noting that
this Antio-
chus was im-
pudent and
cruel, and also
craftie that he
colde not be
deceiued.

i That is, not
like Alexanders
strength.

k Bothe y^e Ge-
tills that dwell
about him, &
also y^e Iewes.

l What fouer
he goeth a-
bout by his
craft, he shal
bring it to
passe.

m That is, vnder
pretence
of peace or as
it were in
sporte.

n Meaning, a-
gainst God.

o For God
wolde destroy
him with a no-
rable plague,
& so comforte
his Church.

2. Mac. 9. 9.
p Read ver-
f. 14.
q For feare &
astonishment.

CHAP. IX.

a Who was al
ſo called A-
ſyages.

b For Cyrus
led with ambi-
rio, w^{ch} about
warres

c In o-
ther countreis,
and therefore

d Darius had
ſtile of ſ king
dome, though
Cyrus was
king in effect.

e For though
he was an ex-
cellent Prophet,
yet he daily in
creaſed know-
ledge by rea-
ding of ſ Scrip-
tures.

f He ſpeaketh
not of that or-
dinarie praier,
which he vied
in his houſe
thrice a day,
but of a rare
and vehement
praier, left
their finnes
ſhulde cauſe
God to delay
the time of
their deliuerā-
ce propheſied
by Ieremiāh.

g That is, haſt
all power in
thy ſelfe to ex-
ecute thy ter-
rible iudge-
mentes againſt
obſtinat ſin-
ners, as ſart ri-
che in mercie
to coſort the,
which obey
thy worde &
loue thee.

h Ebr. him.

i He ſheweth
that whenſoe-
uer God puni-
ſheth, he
doeth it for iu-
ſte cauſe: and
thus y^e godlie
neuer accuſe
him of rigour
as the wicked
do, but ac-
knowledge y^e
in them ſelues
there is juſte
cauſe, w^{ch} he
ſhulde ſo in-
treat them.

k Ebr. conſuſion
of face.

l He doeth not
excuse ſ^e Kings
becauſe of
their autori-
tie, but praieſh
chiefly for
the as y^e chief
occaſions of
theſe great
plagues.

m He ſheweth
that they re-
bell againſt
God, which
ſerne him not
according to
his cōmande-
ment & worde.

n As Deu. 27.
15, or the curſe
confirmed
by an othe.

o That is, ac-
cording to all
thy merciful
promiſes and
the performan-
ce thereof.

p Shewe thy
ſelfe fauora-
ble.

q That is, for
thy Christs
ſake inwhome
y^e wilc accept
all our praier.

r Declaring y^e
the godliethe
only vnto
Gods mercies
and renounce
their owne
workes when
they ſeke for
remiſſion of
their finnes.

s Thus he col-
de not content
him ſelfe wth
any vehemen-
cie of wordes
for he was ſo
led with a ſer-
uent zeale con-
ſidering Gods
promes, made
to the citie in
reſpect of his
Church & for
y^e aduancemēt
of Gods glorie

t Chas. 8. 16.

u Who was al
ſo called A-
ſyages.

v For Cyrus
led with ambi-
rio, w^{ch} about
warres

w In o-
ther countreis,
and therefore

x Darius had
ſtile of ſ king
dome, though
Cyrus was
king in effect.

y For though
he was an ex-
cellent Prophet,
yet he daily in
creaſed know-
ledge by rea-
ding of ſ Scrip-
tures.

z He ſpeaketh
not of that or-
dinarie praier,
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in his houſe
thrice a day,
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praier, left
their finnes
ſhulde cauſe
God to delay
the time of
their deliuerā-
ce propheſied
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aa That is, haſt
all power in
thy ſelfe to ex-
ecute thy ter-
rible iudge-
mentes againſt
obſtinat ſin-
ners, as ſart ri-
che in mercie
to coſort the,
which obey
thy worde &
loue thee.

ab Ebr. him.

ac He ſheweth
that whenſoe-
uer God puni-
ſheth, he
doeth it for iu-
ſte cauſe: and
thus y^e godlie
neuer accuſe
him of rigour
as the wicked
do, but ac-
knowledge y^e
in them ſelues
there is juſte
cauſe, w^{ch} he
ſhulde ſo in-
treat them.

ad Ebr. conſuſion
of face.

ae He doeth not
excuse ſ^e Kings
becauſe of
their autori-
tie, but praieſh
chiefly for
the as y^e chief
occaſions of
theſe great
plagues.

af He ſheweth
that they re-
bell againſt
God, which
ſerne him not
according to
his cōmande-
ment & worde.

ag As Deu. 27.
15, or the curſe
confirmed
by an othe.

3 Daniél deſireth to haue that performed of God, which he had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true con-
feſſion. 20 Daniels prayer is heard. 21 Gabriél the
Angel expoundeth vnto him the viſion of the ſeu-
entie weekes. 24 The anointing of Chriſt. 25 The buy-
ding againe of Ieruſalém. 26 The death of Chriſt.

IN the firſt yere of Darius the ſonne of
Ahaſueróſh, of y^e ſede of the Medes,
which was made King ouer the b realme
of the Caldeans,

2 Euen in the firſt yere of his reigne, I Dani-
niél vnderſtoode by c bokes the nombre of
the yerres, whereof the Lord had ſpoken
vnto Ieremiāh the Prophet, that he wolde
accompliſh ſeuentie yerres in the deſo-
lation of Ieruſalém.

3 And I turned my face vnto the Lord
God, and d fought by praier and ſupplica-
cions with faſting & ſackecloth & alhes.

4 And I praied vnto the Lord my God, &
made my confefſion, ſaying, Oh Lord
God, which art e great and feareful, and ke-
peſt couenant and mercie toward them
which loue thee, & toward them y^e kepe
thy commandements,

5 We haue ſinned, & haue cōmitted iniqui-
tie & haue done wickedly, yea, we haue re-
belled, and haue departed frō thy precep-
tes, and from thy iudgements.

6 For we wolde not obeie thy ſeruants the
Prophetes, which ſpake in thy Name to
our Kings, to our princes, & to our fathers,
and to all the people of the land.

7 O Lord, frighteouſnes belōgeth vnto thee,
and vnto vs^o open ſhame, as appeareth this
day vnto euerie man of Iudāh, and to the
inhabitants of Ieruſalém: yea, vnto all Iſ-
raél, bothe nere and farre of, through all the
countreis, whether thou haſt driuen them,
becauſe of their offences, that they haue
committed againſt thee.

8 O Lord, vnto vs apperteineth open ſhame,
to ours Kings, to our princes, and to our
fathers, becauſe we haue ſinned againſt
thee.

9 Yet compaſſion and forgiuenes is in the
Lord our God, albeit we haue rebelled a-
gainſt him.

10 For we haue not obeyed y^e voice of the
Lord our God, to walke in his lawes, which
he had laid before vs by the miniſterie of
his ſeruants the Prophetes.

11 Yea, all Iſraél haue tranſgreſſed thy
Lawe, and are turned backe, and haue not
heard thy voice: therefore the i curſe is
powred vpon vs, & the othe that is written
in the lawe of Moſes the ſeruant of God,
becauſe we haue ſinned againſt him.

12 And he hathe cōfirmed his wordes, which
he ſpake againſt vs, and againſt our iud-

ges that iudged vs, by bringing vpon vs^o a
great plague: for vnder the whole hea-
uen hathe not bene the like, as hathe bene
brought vpon Ieruſalém.

13 All this plague is come vpon vs, as it is
written in the Lawe of Moſes: yer made
we not our prayer before the Lord our
God, that we might turne from our iniqui-
ties and vnderſtand thy trueth.

14 Therefore hathe the Lord^o made readie
the plague, and brought it vpon vs: for the
Lord our God is righteous in all his wor-
kes which he doeth: for we wolde not hea-
re his voice.

15 * And now, o Lord our God, that haſt
brought thy people out of y^e land of Egypt
with a mightie hand, and haſt gotten thee
renoume, as appeareth this day, we haue ſin-
ned, we haue done wickedly.

16 O Lord, according to all thy^o righte-
ouſnes, I beſeche thee, let thine angre and
thy wrath be turned away from thy citie
Ieruſalém thine holy Mountaine: for becau-
ſe of our finnes, & for the iniquities of our
fathers, Ieruſalém and thy people are a re-
proche to all that are about vs.

17 Now therefore, o our God, heare the
prayer of thy ſeruant, and his ſupplica-
cions, and cauſe thy face to ſhine vpon
thy Sanctuarie, that lyeth waſte for the
m Lords ſake.

18 O my God, encline thine eare and hea-
re: open thine cies, and beholde our deſo-
lations, and the citie whereupon thy Na-
me is called: for we do not preſent our
ſupplications before thee for our owne
righteouſnes, but for thy great tendre
mercies.

19 O Lord, heare, o Lord forgiue, o Lord
conſider, and do it: differre not, for thine
owne ſake, o my God: for thy Name is
called vpon thy citie, and vpon thy peo-
ple.

20 ¶ And whiles I was ſpeaking & praying,
and confeſſing my ſinne, and the ſinne of
my people Iſraél, and did preſent my
ſupplication before the Lord my God,
for the holy Mountaine of my God,

21 Yea, while I was ſpeaking in praier, euen
the man^o Gabriél, whome I had ſene be-
fore in the viſion, came flying, and tou-
ched me about the time of the euening
oblacion.

22 And he informed me, and talked with
me, and ſaid, O Daniél, I am now come
forth to giue thee knowledge & vn-
derſtanding.

23 At the beginning of thy ſupplications
the cōmādemēt came forth, and I am
come to ſhewe thee, for thou art greatly
beloued: therefore vnderſtand the matter
and conſider the viſion.

He alludeth 24 Seuentie & wekes are determined vpon
to Ieremiahs thy people and vpon thine holie citie, to
apphecie, who propheticd y their captiuitie ſhulde be
ſeuentie yeres: but now Gods mercie ſhulde
ſeuen folde excede his iudgement, & ſhulde
be foure hundredth & ninetie yeres, euen to
the coming of Chriſt, & ſo then it ſhulde
continue for ever.

Meaning Daniél's nation, ouer whom he was careful
To ſhewe mercie and to put ſinne out of remembrance.
From the time y Cyrus gaue them leave to departe: and theſe wekes
make 49 yeres, whereof 46 are referred to the time of the building of the Temple, & 3 to the laying of the fundacion.
Counting fro the ſixt yere of Darius who gaue the ſecond commandement for the building of the Temple, are 62 wekes, which make 439 yeres, which comprehend the time from this building of the Temple vnto the Baptiſme of Chriſt.

Meaning Chriſt come and preach and ſuffer death. He ſhal ſeme to haue no beautie, nor to be of anie eſtimation, as Iſa 53.2. Meaning, Titus Veſpaſian ſonne, who ſhulde come and deſtroy bothe the Temple and the people without all hope of recouerie.
By the preaching of the Goſpel he confirmed his promes, firſt, to the Iewes, and after to the Gentiles.

Chriſt accompliſhed this by his death and reſurreccion. Meaning that Ieruſalem and the Sanctuary ſhulde be vterly deſtroyed for their rebellion againſt God and their idolatrie: or ſome read that the plagues ſhal be ſo great, that they ſhal all be aſtonied at this time.

Meaning, Cābyſes who reigned in his fathers abſence, & did not onely for this ſpace hinder the building of the Temple, but wolde haue farther ragged, if God had not ſent me to reſiſt him, & therefore haue I ſtaied for the profite of the Church.
I Thogh God colde by one Angel deſtroy all the worlde, yet to aſſure his childre of his loue, he ſet forth the double power euen Michael, that is Chriſt Ieſus & head of Angels.
For thogh the Prophet Daniél ſhulde end and ceaſe, yet his doctrine ſhulde continue til the coming of Chriſt for the comfort of his Church.

There appeareth vnto Daniél a man clothed in linen,
Which ſheweth him wherefore he is ſent.

Henoceth this third yere, becauſe at this time the building of the Temple began to be hindered by Cambyſes Cyrus ſonne, who the father made waie in Aſia minor againſt the Scythians, & was a diſcoursing to the godlie, and a great feare to Daniél.

Which is to declare that the godlie ſhulde not haſten to muche, but patiently to abide the yſſue of Gods promes.

Called Abib, which containeth parte of Marche & parte of April.

Being carryed by the ſpirit of prophetic to haue the ſight of this riuier Tygris.

This was the Angel of God, which was ſent to aſſure Daniél in this prophetic that followeth.

Meaning, I ſaw the viſion. He declarerh hereby that God wolde be merciful vnto the people of Iſrael.

and his face (to loke vpon) like the lighting, and his eyes as lampes of fyre, and his armes and his fete were like in colour to poliſhed braſſe, and the voyce of his wordes was like the voyce of a multitude.

7 And I Daniél alone ſawe the viſiō: for the me that were with me, ſawe not the viſiō: but a great feare fell vpon them, ſo that they fled away and hid them ſelues.

8 Therefore I was left alone, and ſawe this great viſion, & there remained no ſtrength in me: for my ſtrength was turned in me into corruption, and I reteined no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I ſlept on my face: and my face was toward the ground.

10 And beholde, an hand ſe touched me, which ſet me vp vpon my knees and vpon the palmes of mine hands,

11 And he ſaid vnto me, O Daniél, a man greatly beloued, vnderſtand the wordes that I ſpeake vnto thee, and ſtand in thy place: for vnto thee am I now ſent. And when he had ſaid this worde vnto me, I ſtoode trembling.

12 Then ſaid he vnto me, Feare not, Daniél: for from the firſt daye that thou diſdeſt ſet thine heart to vnderſtand, and to humble thy ſelf before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Perſia withſtoode me one and twentie dayes: but lo, Michael one of the chief princes, came to helpe me, & I remained there by the Kings of Perſia.

14 Now I am come to ſhewe thee what ſhal come to thy people in the latter dayes: for yet the viſion is for manie daies.

15 And when he ſpake theſe wordes vnto me, I ſet my face toward the ground, & helde my tongue.

16 And beholde, one like the ſimilitude of the ſonnes of man touched my lippes: then I opened my mouth, and ſpake, and ſaid vnto him that ſtoode before me, O my Lord, by the viſion my ſorowes are returned vpon me, and I haue reteined no ſtrength.

17 For how can the ſeruāt of this my Lord talke with my Lord being ſuche one? for as for me, ſtraight way there remained no ſtrength in me, nether is there breth left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he ſtrengthened me,

19 And ſaid, O man, greatly beloued, feare not: a peace be vnto thee: be ſtrong and of

with him before in the ſimilitude of a man. I was overcome with feare and ſorrowe, when I ſawe the viſion. He declarerh hereby that God wolde be merciful vnto the people of Iſrael.

Xxx.i.

A mightie King.

Daniél. The holie land consumed.

^oWhich declar-
eth that whē
God smiteth
downe his chil-
dren, he doeth
not immediatly
lift them vp at
once (for now
Angel had rou-
ed him twi-
se) but by litle
and litle.
^p Meaning
he wolde not
onely him self
bridle the ra-
ge of Camby-
ses, but also
other Kings
of Persia by
Alexander the King of Macedonias.

good courage. And when he had spokē vn-
to me, I was strengthened, and said, Let
my Lord speake: for thou hast strengthe-
ned me.

10 Then said he, Knowest thou wherefore
I am come vnto thee? but now wil I retur-
ne to fight with the prince of Persia: and
when I am gone forth, lo, the prince of
Grecia shal come.

11 But I wil shewe thee that which is de-
creed in the Scripture of trueth: and
there is none that holdeth with me in the-
se things, but Michaél your Prince.

^q For this Angel was appointed for
the defense of the Church vader Christ, who is the head thereof.

CHAP. XI.

*A prophetic of the kingdomes, which shoulde be enemies to
the Church of God, as of Persia, 3 Of Grecia, 5 Of E-
gypt, 18 Of Syria, 36 And of the Romaines.*

1 **A**lso I, in the first yere of Darius of
the Medes, euen I stode to incoura-
ge and to strengthen him.

2 And now wil I shewe thee the trueth. Be-
holder, there shal stand vp yet ^b three Kigs
in Persia, and the fourth shalbe farre ri-
cher then they all: and by his strength, &
by his riches he shal stirre vp ^c all against
therealme of Grecia.

3 But a mightie King shal stand vp, that
shal rule with great dominion, and do ac-
cording to his pleasure.

4 And when he shal stand vp, ^e his kingdome
shalbe broken, ^f and shalbe deuided
toward the ^g foure windes of heauen: &
not to his ^h posteritie, nor according to
his dominion, which he ruled: for his
kingdome shalbe pluckt vp, euen to be for
others besides ^k those.

5 And the ^l King of the South shalbe migh-
tie, and one of ^m his princes, and shal pre-
uaile against him, and beare rule: his do-
minion shalbe a great dominion.

6 And in the end of yeres they shalbe ioy-
ned together: for the Kings ⁿ daughter of
the South shal come to the King of the
North to make an agreement, but she shal
not reiteine the power of the ^o arme, ne-
ther shal ^p he continue, nor his ^q arme: but
she shalbe deliuered to death, and thei that

brought her, and he that begate her, & he
that comforted her in these times.

7 But out of the budde of her ^r rootes shal
one stand vp in his stead, which shal
come with an armie, and shal entre into the
forteressle of the King of the North, and
do with them as he list, and shal pre-
uaile,

8 And shal also carye captiues into Egypt
their gods with their molten images, and
with their precious vessels of siluer and of
golde, and he shal continue ^u mo yeres
then the King of the North.

9 So the King of the South shal come into
his kingdome, & shal returne into his owne
land.

10 Wherefore his ^x sonnes shalbe stirred
vp, and shal assembe a mightie great ar-
mie: and one ^y shal come, and ouerflowe, &
passe through: then shal he ^z returne, and
be stirred vp at his forteresse.

11 And the King of the South shalbe an-
grie, and shal come forth, and fight with
him, euen with the King of the North: for
he shal set forth a great ^a multitude,
and the multitude shalbe giuen into his
hand.

12 Then the multitude shalbe proude, and
their heart shalbe lifted vp: for he shal cast
downe thousands: but he shal not ^b pre-
uaile.

13 For the King of the North ^b shal retur-
ne, and shal set forth a greater multitude
then afore, and shal come forth (after cer-
taine yeres) with a mightie armie, & great
riches.

14 And at the same time there shal ^c manie
stand vp against the King of the South:
also the rebellious children of thy ^d peo-
ple shal exalte them selues to establish the
vision, but they shal fall.

15 So the King of the North shal come, and
cast vp a mounte, & take the strong citie:
and the armes of the South shal ^e not re-
sist, nether his chosen people, nether shal
there ^f be anie strength to withstand.

16 But he that shal come, shal do vnto him
as he list, and none shal stand against him:
& he shal stand in the ^g pleasant land, which
by his hand shalbe consumed.

17 Again he shal ^h set his face to enter
with the power of his whole kingdome, &
his confederates with him: thus shal he do,
and he shal giue him the ⁱ daughter of
women, to destroye ^j her: but ^k she shal not
stande on his side, nether be for him.

red with him into Egypt to fulfil this prophetic: also the Angel sheweth that
all these troubles which are in the Church, are by the prouidence & counsil
of God. ^e The Egyptians were not able to resist Stopas Antiochus cap-
taine. ^f He sheweth that he shal not onely afflict the Egyptians, but also
the Iewes, and shal enter into their countrey, whereof he admonisheth the
before that they may knowe that all these things come by Gods prouidence.
^g This was the seconde battell that Antiochus fought against Ptolemus Epi-
phanes. ^h To wit, a beautiful woman, was Cleopatra Antiochus daughter.
ⁱ For he regarded not the life of his daughter in respect of the kingdome of
Egypt. ^k She shal not agree to his wicked counsell, but shal loue her houshold,
as her duetie requireth, and not seke his destruction.

^a The Angel
assured Dani-
el that God
had giuen
him power to
performe the-
se things, being
he appointed
him to assist
Darius, whē he
ouercame the
Caldeans.
^b Whereof Cal-
byses ^y now
reigned, was
first, the secon-
de Smerdes, ^y
third, Darius
the sonne of
Hyftaspis, and
the fourth Zer-
xes, which all
were enemies
to the people
of God & stode
against the.
^c For he rai-
sed vp all the
East countreis
to fight againt
the Grecians:
and albeit he
had in his ar-
mie nine hun-
dred thousand
men, yet in fou-
re battels he
was discomfited
and fled a-
way with shame.
^d That is, A-
lexander the
Great.
^e For whē his
estate was ma-
ke flourishing,
he ouercame
him self with drinke, and so fell into a discaise: or as some write, was poy-
soned by Cassander. ^f For his twelue chief princes first deuided his kingdome
among them selues. ^g After this his monarchie was deuided into foure: for
Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedo-
nia, and Ptolemus Egypt. ^h Thus God reuenged Alexanders ambition & crueltie
in causing his posteritie to be murdered, partly of the fathers chief
friends, & partly one of another. ⁱ None of these foure shalbe able to be
compared to the power of Alexander. ^k That is, his posteritie hauing no parte
thereof. ^l To wit, Ptolemus King of Egypt. ^m That is, Antiochus the
sonne of Seleucus, and one of Alexanders princes shalbe more mightie: for he
shulde haue both Asia & Syria. ⁿ That is, Berenice the daughter of Ptole-
meus Philadelphus shalbe giuen in marriage to Antiochus Theos, thinking by
this affinitie that Syria and Egypt shulde haue a continual peace together.
^o That force & strength shal not continue: for sone after Berenice & her yong
sonne after her husbands death, was slayne of her stepsonne Seleucus Cal-
cicus the sonne of Laodice, the lawful wife of Antiochus, but put away for
this womans sake. ^p Nether Ptolemus, nor Antiochus. ^q Some read, seed,
meaning the child begotten of Berenice.

^r Some read,
she that bega-
te her, & the-
reby vnderstand
her nurse, &
brought her vp:
so that all thei
that were occa-
sion of this ma-
riage, were de-
stroyed.
^s Meaning that
Ptolemus Eu-
ergetes after
the death of
his father Phi-
ladelphus shul-
de succede in
the kingdo-
me being of
same Roche
that Berenice
was.
^t To reuenge
his sisters de-
ath against An-
tiochus Cali-
cicus King of
Syria.
^u For this Pro-
lemus reig-
ned fix & for-
tie yeres.
^x Meaning Se-
leucus and An-
tiochus ^y great,
the sonnes of
Calcicus shal
make warre
against Ptole-
meus Philo-
pater the son-
ne of Philadel-
phus.
^y For his el-
der brother Se-
leucus dyed,
or was slayne
whiles the
warres were
preparing.
^z That is, Phi-
lopater when
he shal be An-
tiochus to take
great domi-
nions fro him
in Syria, & also
readie to inua-
de Egypt.
^a For Antio-
chus had fix
thousand hor-
semen & thre-
score thousand
footmen.
^b After the de-
ath of Ptole-
meus Philo-
pater, who left
Ptolemus Epi-
phanes his heire.
^c For not onely
Antiochus
came against
him, but also
Philippe King
of Macedonia,
and these two
brought great
power with
them.
^d For vnder
Onias which
falsely alled-
ged that place
of Isa 19, 19,
certeine of the
Iewes rety-
red with him into Egypt to fulfil this prophetic: also the Angel sheweth that
all these troubles which are in the Church, are by the prouidence & counsil
of God. ^e The Egyptians were not able to resist Stopas Antiochus cap-
taine. ^f He sheweth that he shal not onely afflict the Egyptians, but also
the Iewes, and shal enter into their countrey, whereof he admonisheth the
before that they may knowe that all these things come by Gods prouidence.
^g This was the seconde battell that Antiochus fought against Ptolemus Epi-
phanes. ^h To wit, a beautiful woman, was Cleopatra Antiochus daughter.
ⁱ For he regarded not the life of his daughter in respect of the kingdome of
Egypt. ^k She shal not agree to his wicked counsell, but shal loue her houshold,
as her duetie requireth, and not seke his destruction.

1 That is, to-
warde Asia,
Grecia & tho-
se yles which
are in the sea
called Mediter-
ranean: for the
Iewes called
all countreys
yles which we-
re deuied fro
them by sea.
m For where
as Antiochus
was wont to co-
tinue the Ro-
maines, & put
their ambassa-
dours to shame
in all places, Ar-
tius, & Con-
sul, or Lucius
Scipio put him
to flight, and
caused his shame
to turne on
his owne head.
n By his wic-
ked life, and
obeying of foo-
lish counsell.
o For feare of
the Romaines
he shal see to
his holdes.
p For when as
vnder the pre-
sence of power
he wolde
haue robbed
the temple of
Iupiter Dodone-
us, the coun-
sellor of Seleucus
his brother de-
ceiued him.
q That is, Seleu-
cus shal succee-
de his father
Antiochus.
r Not by for-
raine enemies
or battell, but
by treason.
s Which was
Antiochus Epi-
phanes, who as
is thogh, was
the occasiō of
Seleucus his
brothers death
and was of a vi-
le, cruel & fla-
tering nature,
and defrauded
his brothers
sonne of his ki-
ngdome, & vnu-
dered his king-
dome without
the consent of
the people.
t He sheweth
his great foraine
powers shal
come to helpe
the yong sonne
of Seleucus a-
gainst his vn-
cle Antiochus, &
yet shal be o-
uerthrowen.
u Meaning Pro-
lusius Philome-
tor Philo-
pater sonne,
who was this
childes cousin
germaine, & is
here called prince
of the coun-
ty, because he
was the chief,
& all other fol-
lowed his conduite.
x For after
his Philometor
& his vn-
cle Antiochus
made a league.
y For he came
vpō him at vnuerses,
and when he
suspected his
vn-
cle Antiochus
nothing. z Mean-
ing in Egypt.
a He wil cōtēnt
him self with
the smale holdes
for a time, but
euer labor by
crafte to attēine
to the chiefest.
b He shal be
ouercome with
treason.
c Signifying
his princes and
chief about him.
d Declaring
his soldiers
shal braue out
& venture their
life to day & to
be slaine for the
lauegarde of
their prince.
e The vn-
cle & the nephe-
we shal take
truce, & banket
together, yet in
their hearts thei
shal imagine
mischief one
against another.
f Signifying
that it standeth
not in the coun-
sel of men to
bring things
to passe, but
in the prouidence
of God who
ruleth the Kings
by a secret
bridle. y they
cō not do what
thei list. h Luc-
ius. g Which
he shal take of
the Iewes in
spoiling Ieru-
salem & the
Tēple, & this
is tolde the-
fore to moue
the to pacifce,
knowing
all things are
done by Gods
prouidence.
h That is, the
Romaine power
shal come
against him.
i For P. Popilius
the ambassa-
dor appointed
him to depart
in the Romaines
name, to
which thing he
obeyed, al-
though with
grief, and to
renew his
rage he came
against the
people of God
the seconde
time.

18 After this shal he turne his face vnto the
yles, & shal take many, but a prince shal
cause his shame to light vpon him, beside
that he shal cause his owne shame to turne
vpon him self.

19 For he shal turne his face towarde the
fortes of his owne land: but he shal be o-
uerthrowen & fall, & be no more foude.
20 Then shal stand vp in his place in the glo-
rie of the kingdome, one that shal raise
taxes: but after fewe dayes he shal be de-
stroyed, nether in wrath, nor in battell.

21 And in his place shal stand vp a vile perfo-
ne, to whome they shal not giue honour
of his kingdome: but he shal come in peacea-
bly, & obtēine the kingdome by flateries.

22 And the armes shal be overthrowen with
a flood before him, & shal be broken: and
also the prince of the couenant.

23 And after the league made with him, he
shal worke disceitfully: for he shal come
vp, and ouercome with a smale people.

24 He shal entre into the quiet and plenti-
ful prouince, and he shal do that which his
fathers haue not done, nor his fathers fa-
thers: he shal deuide among them the pray
and the spoile, and the substance, yea, & he
shal forecast his deuises against the strong
holdes, euen for a time.

25 Also he shal stirre vp his power and his
courage against the King of the South &
a great armie, and the King of the South
shal be stirred vp to battell with a very great
and mightie armie: but he shal not stand:
for thei shal forecast & practise against him.

26 Yea, they that fede of the portiō of his
meat, shal destroy him: & his armie shal
ouerflowe: & many shal fall, & be slaine.

27 And bothe these Kings hearts shal be
to do mischief, & they shal talke of disceite
at one table: but it shal not auail: for yet
the end shal be at the time appointed.

28 Then shal he returne into his land with
great substance: for his heart shal be against
the holie couenant: so shal he do and retur-
ne to his owne land.

29 At the time appointed he shal returne,
and come towarde the South: but the last
shal not be as the first.

30 For the shippes of Chittim shal come
against him: therefore he shal be sorie and
returne: and feare against the holie coue-

nant: so shal he do, he shal euen returne &
haue intelligence with them that forsake
the holie couenant.

31 And armes shal stand on his parte, and
thei shal pollute the Sanctuary of strength,
& shal take away the daile sacrifice, & they
shal set vp the abominable defoliation.

32 And such as wickedly breake the coue-
nant, shal he cause to sinne by flatterie: but
the people that do knowe their God, shal
preuaile and prosper.

33 And they that vnderstand among the
people, shal instruct many: yet they shal
fall by sworde, and by flame, by captiuitie
and by spoile many dayes.

34 Now when they shal fall, they shal be hol-
pen with a litle helpe: but many shal clea-
ue vnto them faintly.

35 And some of the of vnderstanding shal
fall to trye them, and to purge, & to make
them white, til the time be out: for there is
a time appointed.

36 And the King shal do what him list: he
shal exalte him self, & magnifie him self
against all, that is God, & shal speake mar-
uailous things against the God of gods, &
shal prosper, til his wrath be accomplished:
for the determination is made.

37 Nether shal he regarde the God of his
fathers, nor the desires of women, nor ca-
re for any God: for he shal magnifie him
self about all.

38 But in his place shal he honour the god
Mauzzim, & the god whome his fathers
knewe not, shal he honour with golde and
with siluer, and with precious stones, and
pleasant things.

39 Thus shal he do in the holdes of Mauz-
zim with a strange god whome he shal ac-
knowledge: he shal increase his glorie, and
shal cause them to rule ouer many, & shal
diuide the land for gaue.

40 And at the end of time shal the King
of the South push at him, and the King
of the North shal come against him like a
whirlewinde with charres, & with horse-
men, and with many shippes, and he shal
entre into the countreys, & shal ouerflowe
and passe through.

number many hypocrites. r To wit, of the that feare God & will lose their
life for the defence of true religion, signifying also that the Church must con-
tinually be tryed & purged & ought to loke for one persecution after another:
for God hath appointed the time: therefore we must obey. s Because the An-
gels purpose is to shewe the whole course of the persecutiō of the Iewes vnto
the coming of Christ, he now speaketh of the monarchie of the Romaines &
he noteth by the name of a King, who were without all religion & contemned
the true God. t So long the tyrants shal preuaile as God hath appointed
to punish his people: but he sheweth that it is but for a time. u The Ro-
maines shal obserue no certaine forme of religion as other nations, but shal
change their gods at their pleasures, yea, contēme them & preferre them sel-
ues to their gods. x Signifying that they shulde be without all humanitie:
for the loue of women is taken for singular or great loue, as 2 Sam. 13. 6.
y That is, the god of power and riches: they shal esteeme their owne power
about all their gods & worship it. z Vnder pretence of worshipping the gods,
they shal enriche their citie with the most precious iewels of all the world,
because that hereby all men shulde haue tē in admiration for their power &
riches. a Although in their hearts thei had no religiō, yet they did acknowledge
the gods and worshipped them in their temples, lest they shulde haue bene
despised as atheists: but this was to increase their fame and riches: and when
they gate any countrey, they so made others the rulers thereof, y the profite
euer came to the Romaines. b That is, bothe the Egyptians & the Syrians shal
at length fight against the Romaines, but they shal be ouercome. xxx. ii.

With the
Iewes which
shal forsake
the coue-
nant of the Lord:
for first he
was called a-
gainst the Iewes
by Ialon the
hie Priest, and
this seconde ti-
me by Mcne-
laus.
k A great fa-
ction of wicked
Iewes shal
holde with An-
tiochus.
l So called, be-
cause the power
of God was
nothing dimi-
nished, although
this tyrant set
vp in the Tem-
ple the image of
Iupiter Olympi-
us; and so be-
gan to corrupt
the pure serui-
ce of God.
m Meaning
such as bare the
name of Iewes
but in dede
were nothing
lesse: for they
solde their sou-
les, and be-
trayed their
brethren for
gaue.
n They that re-
maine constant
among the peo-
ple, shal teache
others by their
example and e-
difie many in
the true religiō.
o Whereby he
exhorteth the
godlie to con-
fiance although
they shulde pe-
rish a thou-
sand times, and
though their mi-
series indure
 neuer so long.
p As God will
not leaue his
Church desti-
tute, yet will he
not deliuer it
all at once, but
so helpe, as
they may stil
seme to fight
vnder the cros-
s, as he did in
the time of
the Maccabees
whereof he be-
re prophesied.
q That is, the
re shal be euen
of this soale

who was this childes cousin germaine, & is here called prince of the coun-
ty, because he was the chief, & all other followed his conduite. x For after
his Philometor & his vn-
cle Antiochus
made a league. y For he came
vpō him at vnuerses,
and when he
suspected his
vn-
cle Antiochus
nothing. z Mean-
ing in Egypt. a He wil cōtēnt
him self with
the smale holdes
for a time, but
euer labor by
crafte to attēine
to the chiefest. b He shal be
ouercome with
treason. c Signifying
his princes and
chief about him. d Declaring
his soldiers
shal braue out
& venture their
life to day & to
be slaine for the
lauegarde of
their prince. e The vn-
cle & the nephe-
we shal take
truce, & banket
together, yet in
their hearts thei
shal imagine
mischief one
against another. f Signifying
that it standeth
not in the coun-
sel of men to
bring things
to passe, but
in the prouidence
of God who
ruleth the Kings
by a secret
bridle. y they
cō not do what
thei list. h Luc-
ius. g Which
he shal take of
the Iewes in
spoiling Ieru-
salem & the
Tēple, & this
is tolde the-
fore to moue
the to pacifce,
knowing
all things are
done by Gods
prouidence. h That is, the
Romaine power
shal come
against him. i For P. Popilius
the ambassa-
dor appointed
him to depart
in the Romaines
name, to
which thing he
obeyed, al-
though with
grief, and to
renew his
rage he came
against the
people of God
the seconde
time.

The general resurrection. Daniél. Of patient abiding.

^c The Angel forewarneth the Jewes when they shulde see the Romaines invade them, and that the wicked shulde escape their hands, y then they shulde not thinke but that all this was done by Gods providence, for as muche as he warned them of it so long a fore, and therefore he wolde fill preferre him, d Hearing y Crausus was slaine & Antonius discossed e For Augustus overcame the Parthians, and recovered that which Antonius had lost. f The Romains after this reigned quietly through all countreys & firs sea ro sea, and in Judea: but at length for their crueltie God shal destroy them.

Chap. xii. a The Angel here noteth two things: first y the Church shalbe in great affliction & trouble at Christs coming, and next that God wil send his Angel to deliver it, whome here he calleth Michael, meaning Christ, w is published by y preaching of y Gospel. b Meaning all shal rise at y general resurrection, y thing he here nameth, because y faithful shulde have euer their respect to y: for in y earth there shalbe no sure comfort. c Who have kept the true feare of God & his religion. d He chiefly meaneth the ministers of Gods worde, & next, all the faithful which instruct y ignorant, and bring them to the true knowledge of God. e Though the most parte despise this prophetic, yet kepe thou it sure and esteeme it as a treasure. f Til the time that God hath appointed for the full revelation of these things: and then many shal runne to and froo searche the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

He shal entre also into the pleasant lād, & many countreys shalbe ouerthrowen: but these shal escape out of his hād, ^e Edō & Moāb, & the chief of y childre of Ammō. He shal stretch forth his hāds also vpo the countreys, and the land of Egypt shal not escape.

But he shal haue power ouer y treasures of gold & of siluer, & ouer all y precious things of Egypt, & of the Lybians, and of the blacke Mores where he shal passe.

But the tidings out of the East and the North shal trouble hi: therefore he shal go forth ^e with great wrath to destroy & roote out many.

And he shal plant y tabernacles of his palace betwene y seas in the glorious and holie mountaine, yet he shal come to his end, & none shal helpe him.

CHAP. XII.

Of the deliuerance of the Church by Christ.

And at that time shal Michael stād vp, the great prince, which standeth for the children of thy people, and there shalbe a time of trouble, such as neuer was since there began to be a nation vnto that same time: & at that time thy people shalbe deliuered, euerie one that shalbe founde written in the booke.

And many^b of the that slepe in the dust of y earth, shal awake, some to euerlasting life, & some to shame & perpetual cotēpt.

And they that be wise, shal shine, as the brightnes of the firmament: & they that turne many to righteousnes, shal shine as the starres, for euer and euer.

But thou, o Daniél, shut vp the wordes, and seale the booke^f til the end of the

time: many shal runne to and fro, & knowledge shalbe increased.

¶ Then I Daniél looked, and beholde, there stode other two, the one on this side of the brinke of the river, and the other on that side of the brinke of the river.

^g Which was Tygris.

And ^h one said vnto the mā clothed in linnen, which was vpon the waters of the river, When shalbe the end of these wōders?

And I heard the man clothed in linnen which was vpon the waters of the river, when he held vp his right hand, & his left hand vnto heauen, and sware by him that liueth for euer, that it shal tarie for a time, two times & an halfe: and when he shal haue accomplished, to scatter the power of the holie people, all these things shalbe finished.

^h Which was as it were a double othe & did y more cōfirme the thig. ⁱ Meaning, a long time, a longer time, & at length a short time: signifyig that their troubles shulde haue an end.

Then I heard it, but I vnderstode it not: then said I, O my Lord, what shalbe the end of these things?

^k When the Church shalbe scattered & diminished in such sorte as it shal seme to haue no power.

And he said, Go thy way, Daniél: for the wordes are closed vp, and sealed, til the end of the time.

^l Fro the time that Christ by his sacrifice shal take away y sacrifices & ceremonies of y Law.

Many shalbe purified, made white, and tried: but the wicked shal do wickedly, & none of the wicked shal haue vnderstanding: but the wise shal vnderstand.

^m Signifying that the time shalbe long of Christs secd de coming, and yet the children of God ought not to be discouraged, though it be deferred.

And from the time that the^l dailie sacrifice shalbe taken away, and the abominable desolation set vp, there shalbe a thousand, two hundred and ninetie dayes.

ⁿ In this number he addeth a moneth and an halfe to the former number, signifyig y is not in mā to appoint the time.

Blessed is he that waiteth and commeth to the thousand, thre hundred and a five and thirrie dayes.

But go^o thou thy way til the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

^o The Angel warneth the Prophet patiently to abide, til the time appointed come, signifyig that he shulde departe this life, and rise againe with the elcd, when God had sufficiently humbled & purged his Church.

me of Christs coming, but y they are blessed that patiently abide his appearing. o The Angel warneth the Prophet patiently to abide, til the time appointed come, signifyig that he shulde departe this life, and rise againe with the elcd, when God had sufficiently humbled & purged his Church.

HOSEA.