

CHAPTER 12

INTRODUCTION TO DANIEL 12

This chapter begins with an account of a time of exceeding great trouble to the people of God, who are comforted with the consideration of Michael the great Prince being on their side, and with a promise of deliverance, with the resurrection of the dead, and the glorious state of wise and good men upon that, (^{2712A}Daniel 12:1-3), and Daniel is ordered to shut up and seal the book of the prophecy, until a time when it should be better understood, (^{2712B}Daniel 12:4), next follows a question put by an angel to Christ, and his answer to it, with respect to the time of the fulfilment of those wonderful events, (^{2712C}Daniel 12:5-7). Daniel, not understanding what he heard, asks what would be the end of those things, (^{2712D}Daniel 12:8) in answer to which he is bid to be content with what he knew; no alteration would be among men; things would be neither better nor worse with them, (^{2712E}Daniel 12:9,10), a time is fixed for the accomplishment of all, (^{2712F}Daniel 12:11,12), and it is promised him that he should have rest after death, and rise again, and have his lot and share with the blessed, (^{2712G}Daniel 12:13).

Ver. 1. *And at that time shall Michael stand up*, etc.] The Archangel, who has all the angels of heaven under him, and at his command, the Son of God, our Lord Jesus Christ; who is as God, as the name signifies, truly and really God, and equal in nature, power, and glory, to his divine Father: “he shall stand up”; which is not to be understood of his incarnation, or manifestation in the flesh, for this refers to times long after that; yet neither of his personal appearance in the clouds of heaven, and standing upon the earth in the latter day; but of his spiritual presence among his people, and protection of them, and continuance with them: this respects the spiritual reigns of Christ, the Lamb’s standing upon Mount Zion, and the 144,000 with him, (^{664B}Revelation 14:1), and this will be at that time, when the eastern antichrist, the Turk, will be destroyed; for the words are closely connected with the last verse of the preceding chapter; and when also the western antichrist, the pope of Rome, will come to his end; for, as they rose, so they will fall, much about the same time; and then Christ will rise

and stand up, as the glorious Head of the church, and as a triumphant Conqueror over all his enemies, and take to himself his great power, and reign, and that kingdom which of right belongs to him.

The great Prince which standeth for the children of thy people; the King of kings, and Lord of lords, the Prince of the kings of the earth; great in his person, and in his office; great in dignity, power, and authority; who always did, and ever will, stand on the side of the true Israel of God: he espoused their cause very early; he wrought out salvation for them in time; he intercedes for them now in heaven, and will appear to be their patron and defender against all their enemies in the latter day: here it seems to have special regard to the people of the Jews, Daniel's people; whom Christ shall appear unto, and for, in an eminent manner, to convert and save them, help and assist them, protect and defend them.

And there shall be a time of trouble, such as never was since there was a nation even to that same time; that is, ever since the world was, from the beginning of it, from the creation of the world; not only from the time that the Jews became a people, which was at their coming out of Egypt, as some understand it, but from the beginning of time; and so our Lord interprets it, who seems to have this passage in view (~~402~~ Matthew 24:21), there have been many great and sore troubles in the world, great confusions in it, and convulsions of it, strange and amazing changes in it; very afflictive and distressing times have been to each of the kingdoms, nations, and cities, which have been entirely overthrown; but never was any like to this; which respects not the distresses of the Jews in the times of Antiochus, or at the destruction of Jerusalem by the Romans; nor does it seem to respect them at all, at least they will have no further share and concern in it, than as they will be in connection with other people, among whom they will be at this time; and it will be to them rather a time of deliverance and salvation than of distress; but it is that time of trial, and hour of temptation, that shall come upon all the world, (~~403~~ Revelation 3:10) as it may concern the church and people of God, it is the last struggle of the beast, of antichrist, at the time of his downfall and ruin, when he will make his last effort; this will be the last persecution of the saints, which will be short and sharp; the slaying of the witnesses, which will affect the whole interest of Christ everywhere; and as this concerns others, it designs the pouring out of the vials of God's wrath upon all the antichristian states, and all those judgments and calamities which will come upon the nations of the world, signified by the harvest and vintage; (see ~~404~~ Revelation 14:14-

20 15:1 16:1), etc.: and this time of trouble, for the nature, quality, and extent of it, will exceed any and all that ever were in the world.

And at that time thy people shall be delivered; the Jews, the people of Daniel; these shall be delivered not only from the then present outward troubles, not only from their present captivity and afflictions, but from their spiritual evils; from the bondage of sin, and the captivity of Satan; their disbelief of the Messiah; their confidence in their own righteousness, and attachment to the traditions of their fathers; they shall be turned from their transgressions, and return to the Lord their God, and David their King, and shall be truly converted, and spiritually and eternally saved, (^{<6125>}Romans 11:25,26).

Every one that shall be found written in the book; in the book of life, as Jacchiades; in the book of God's eternal purposes and decrees, concerning the salvation of his people by Christ; for it is according to these that God saves and calls men, whether Jews or Gentiles, (^{<5009>}2 Timothy 1:9 ^{<5048>}Philippians 4:3 ^{<5823>}Hebrews 12:23 ^{<6012>}Revelation 20:12,15 21:27).

Ver. 2. *And many of them that sleep in the dust of the earth shall awake,* etc.] Which is not to be understood in a figurative and metaphorical, sense, as by R. Jeshuah the Jew, Porphyry the Heathen, and by some Christian writers; neither of the deliverance of the Jews from the troubles of Antiochus, or their present captivity; nor of the spiritual resurrection of them, or others, from their state of infidelity to a profession of the Gospel, which in some is real, in others only hypocritical; but, in a literal sense, of the resurrection of the dead at the last day, which, with respect to the righteous, will take place upon the personal appearance of Christ at first, (^{<5046>}1 Thessalonians 4:16), for, as death is oftentimes compared to “sleep”, in which the senses are bound up, and the body is in a state of inactivity; (see ^{<6111>}John 11:11 ^{<6150>}1 Corinthians 15:20 ^{<5044>}1 Thessalonians 4:14), so the resurrection from the dead is expressed by awaking out of sleep, when the body shall rise fresh and vigorous, in full health and strength, as a man out of a comfortable sleep; (see ^{<4975>}Psalms 17:15 ^{<2359>}Isaiah 26:19). The word “many” is used, either because, as all will not sleep, so all will not be awaked; there will be some that will be alive and awake at Christ's coming, (^{<6156>}1 Corinthians 15:51 ^{<5047>}1 Thessalonians 4:17), or, as it signifies, a multitude, (^{<4970>}Psalms 97:1) and so here the innumerable multitude of the dead, who are afterwards distributively considered; and indeed the word is sometimes used for “all”; (see ^{<6155>}Romans 5:15,19):

some to everlasting life; to the enjoyment of everlasting life and happiness with Christ in the world to come; a phrase often used in the New Testament, though never before in the Old; expressive of that felicity and bliss which the saints enjoy in heaven after this life is over, first in the separate state of the soul, and then, at the resurrection, in soul and body, and of the everlasting continuance of it; they that shall enjoy this are those that are written in the Lamb's book of life, or are ordained unto eternal life; who are redeemed by the blood of Christ, regenerated by his Spirit and grace, justified by his righteousness, adopted into the family of God, are heirs of God, and joint heirs with Christ; these are the dead in Christ, which rise first:

and some to shame and everlasting contempt; wicked men, who lived in a course of sin in this world, without any remorse or shame; but, when they shall rise from the dead, they will rise with all their sins upon them, and with a full conviction of them in their consciences; and will be ashamed of them, and to appear before God the Judge of all; and will be had in contempt by the Lord, by elect angels, and all good men; and this reproach shall never be wiped off; (see ²⁷⁶⁴Isaiah 66:24). Our Lord seems manifestly to have respect to this passage, when he speaks of men coming out of their graves at the last day, "some unto the resurrection of life, and others unto the resurrection of damnation", (~~418~~John 5:28,29) and upon these words it may well be thought the Apostle Paul grounded his faith of the resurrection of the dead, both just and unjust, (⁴⁰¹⁵Acts 24:15), and though the resurrection of both is spoken of here and elsewhere together, yet it will be at distinct periods of time; the resurrection of the just at the beginning of the thousand years, and that of the wicked at the end of them, (⁶⁰¹⁵Revelation 20:5,6), between which will be the intermediate state of the saints dwelling with Christ on earth; where they will be favoured with his presence, and the rewards of his grace, to which the following verse has respect.

Ver. 3. *And they that be wise shall shine as the brightness of the firmament*, etc.] That are wise, not in things natural and civil, but in things spiritual; who are wise unto salvation; that are wise to know themselves, their state and condition by nature; their impurity and impotence; the insufficiency of their own righteousness; the exceeding sinfulness of sin, and the dangerous circumstances they are in; that are wise to know Christ, and him crucified; to believe in him, and trust in him for everlasting life and salvation: these at the resurrection shall shine, both in body and soul; their

bodies shall be fashioned like to the glorious body of Christ; their souls shall be filled with perfect light and knowledge, and be completely holy, without any sin upon them; and this light and glory that will be upon both soul and body will be like the brightness of the heavens when the sun is risen; yea, it will be like the brightness and glory of the sun itself, as our Lord affirms; having, as it seems, respect to this passage, (^{<013>}Matthew 13:43). Some render it, “they that instruct”^{f586}; or make others wise, and so restrain it to ministers of the word; but the more general sense is best; and, besides, they are more particularly described in the next clause:

and they that turn many to righteousness as the stars forever and ever; or, “that justify many”^{f587}; that teach the doctrine of a sinner’s free justification by the righteousness of Christ; that lead and direct souls sensible of sin, and of the weakness of their own righteousness, to the righteousness of Christ, as being that only which justifies before God; otherwise it is God alone that justifies men, by imputing the righteousness of his Son unto them: but these show men the way of justification, or that which God takes to justify sinners; and this being the principal doctrine of the Gospel, they are denominated from it; and no man deserves the name of a Gospel minister that does not preach it, though this is not all that they preach; they preach all other doctrines of the Gospel in connection with it, and also instruct men thus justified to live soberly, righteously, and godly: now, as these are stars in the church of Christ below, who receive their light from Christ the sun of righteousness, and communicate it to his people; so they will continue stars in the Millennium state, and appear exceeding glorious, having the glory of God and Christ upon them, and not only then, but to all eternity. These words are applied to the days of the Messiah by the Jews^{f588}.

Ver. 4. *But thou, O Daniel, shut up the words*, etc.] Of the book, in which he had wrote the visions and prophecies delivered to him: this he is bid to “shut up”, to keep it from the common and profane people, who would only burlesque it; and to keep it to himself, as a peculiar treasure committed to his care; and though it was not kept from the saints and people of God, from their reading it, yet he was not to interpret and explain it to them; it was to remain a secret until the time of its accomplishment was come, or, however, near at hand; so that this denotes the obscurity of the prophecy, and the great difficulty of understanding it; it being like a book that is shut and sealed, as follows, (see ^{<013>}Revelation 5:1-5):

and seal the book, even to the time of the end; till the time comes appointed for the fulfilment of it, which shows that it reached to times at a great distance; that till these times were come, or near, it would be as a sealed book, and yet the accomplishment of it would be sure and certain, as what is sealed is:

many shall run to and fro, and knowledge shall be increased; that is, towards the end of the time appointed, many persons will be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another; spiritual things with spiritual, in order to obtain the mind of Christ; will peruse carefully the writings of such who have gone before them, who have attempted anything of this kind; and will go far and near to converse with persons that have any understanding of such things: and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased; and things will appear plainer the nearer the accomplishment of them is; and especially when accomplished, when prophecy and facts can be compared together: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelic truths and doctrines, will be abundantly enlarged at this time; and the earth will be filled and covered with it, as the sea with its waters; (see ^{<2310>}Isaiah 11:9 ^{<3124>}Habakkuk 2:14).

Ver. 5. *Then I Daniel looked, and, behold, there stood other two*, etc.] Other two angels, besides the man clothed with linen, (^{<2713>}Daniel 12:6) or rather besides the angel who had given Daniel the long account of things that were to come to pass, in the preceding chapter, and the beginning of this; whom Daniel, being attentive to that account, had not observed before; but now, that being finished, he looks about him, and takes notice of those other two who were standing, being ministering spirits to Christ, and ready to execute his orders:

the one on this side of the bank of the river, and the other on that side of the bank of the river; Hiddekel or Tigris, as appears from (^{<2708>}Daniel 10:4). The reason of this position was chiefly on account of Christ, the man clothed with linen, who stood upon or above the water of the river, in the midst of it; and to show that they were waiting upon him, and ready to go every way he should send them to do his will; and also on account of Daniel, that he might hear what was said, whether to Christ, or to one another; since, being at such a distance, their voice must be loud; and

indeed the design of all that follows to the end of the chapter is to inform him, and by him the church and people of God in all future ages, of the time and end of all these things before delivered in the prophecy.

Ver. 6. *And one said to the man clothed with linen,* etc.] One of the angels on one side of the bank of the river spoke to Christ, who appeared in a human form, as a presage of his future incarnation; and as clothed in linen, expressive of his priestly office, and of his purity and holiness, which qualified him for it; (see Gill on “²⁷⁰¹⁶Daniel 10:6”). Which of the angels it was that spake is not said, or on which side of the river he stood; very probably each of them spake in their turn, and joined: in the same request to Christ:

which was upon the waters of the river: or above^{f589} them; denoting his power and dominion over men, kingdoms, and nations, sometimes signified by waters, and even over those the most tumultuous and raging:

how long shall it be to the end of these wonders, these wonderful things before predicted, concerning the state and condition of the people of God, their troubles and afflictions, the fall and ruin of antichrist, and the glorious things that shall follow upon that: angels, as they are inquisitive creatures, and pry into the mysteries of grace, so into those of Providence; especially such as concern the church of God, for whom they have a great regard; of the secrets of which they have no knowledge until revealed unto them; though this question seems to be put not so much for their own sakes as for the sake of Daniel, who was present, but had not that courage and presence of mind as they had; nor could use that freedom with Christ as they did, at least at first, till encouraged by their example.

Ver. 7. *And I heard the man clothed in linen, which was upon the waters of the river,* etc.] Christ, as he appeared in a human form, and as the High Priest our profession, and as the Mediator that has power over all flesh; so he pronounced articulate sounds with a human voice, and so loud, clear, and distinct, that Daniel could hear every word he said, and for whose sake it was said:

when he held up his right hand and his left hand unto heaven; the lifting up of the right hand is a gesture used in swearing, and the lifting up of both hands is either for the greater solemnity of the action, or with respect to the two angels that stood one on one side of him, and the other on the other, that both might be eyewitnesses of this solemn affair; though lifting

up both hands is often a prayer gesture, and there may be a mixture of both in this action, of both praying and swearing; Christ, as the High Priest, intercedes for his church and people, that their faith fail not till the end of their troubles comes:

and sware by him that liveth for ever; by the living God, the immortal One, who only hath immortality. Maimonides^{f590} interprets it, “by the Life of the world”; that is, by God, who is the Life of the world, that gives life and being to all creatures; all live, and move, and have their being in him, and so is greater than all, and by whom an oath is only to be taken. Christ, as man, swears by his divine Father, who, as such, was greater than he; though, if we understand it of God, Father, Son, and Spirit, the one, only, true, and living God, there is no impropriety in Christ’s swearing by himself the living God, which is a character he sometimes bears; (see ~~scrib~~ Hebrews 3:12 6:13), what he here swears to is,

that it shall be for a time, times, and an half; that it would be so long to the end of these wonderful things; or that the troubles of the church would last so long, and, at the end of that date here fixed, a glorious scene would open, and amazing things appear, to the great joy and comfort of the saints. “Time” signifies a prophetic year, or 360 years; and “times” two prophetic years, or 720 years; and half a time half a prophetic year, or 180 years, in all 1260 years; which is the exact date and duration of the reign of antichrist, of the church’s being in the wilderness, and of the witnesses prophesying in sackcloth, and of the treading under foot the holy city, expressed both by 1260 days, and by forty two months, which are the same; see (~~scrib~~ Revelation 11:2,3 12:8,14 13:5):

and when he shall have accomplished to scatter the power of the holy people: that is, either, “when he (God) shall have finished the scattering the power of the holy people”, the Jews; when the dispersion of them, who were formerly a holy people to the Lord, and shall be so again, will be over; and they shall be gathered out of all nations where they have been dispersed, and, being converted, shall return to their own land: or, “when he” (antichrist) “shall have done scattering”, the church and people of God in general; when his wars with the saints, and victories over them, will be ended; and particularly when the slaying of the witnesses will be over, at which time there will be a great scattering of the saints; they will be as sheep without a shepherd, their pastors being smitten, slain, or removed

into corners; all which things will be fulfilled about the end of the date before mentioned:

and then all these things shall be finished; or, as the same glorious Person explains it, “time will be no longer, and the mystery of God will be finished”, (⁶⁰¹⁶Revelation 10:6,7), the time of antichrist’s reign, and of the troubles of the church, and the witnesses’ prophesying in sackcloth, will be protracted no longer than the time, and times, and half a time, or the 1260 days, or forty months, that is, 1260 years; then all the afflictions of the church will be at an end, and glorious times will succeed, as before spoken of; the spiritual reign of Christ, the first resurrection, and the Millennium, in their order.

Ver. 8. *And I heard, but understood not*, etc.] Daniel heard what Christ said, in answer to the angel, but he did not understand the meaning of it, which he ingenuously confesses; he did not understand what was meant by “time”, and “times”, and “half a time”; what kind of time this was, and when and how it would end, and which he was very desirous of knowing:

then said I, O my Lord, what shall be the end of these things? he applied not to the angel that put the above question, but to the man clothed with linen; to Christ, whom he perceived to be a divine Person, a Person of dominion, power, and authority, superior to angels, and his Lord and God; and who only could resolve the question he puts, which is somewhat different from that of the angel’s, (²⁷¹³⁶Daniel 12:6), that respects the length of time, to the accomplishment of these things; this the quality at the end of them, what kind of end they should have; or what the signs, symptoms, and evidences of the end of them, by which the true end of them might be known. Mr. Mede renders it, “what are these latter times?” perhaps it might be rendered better, “what is the last of these things?”^{f591} what is the last thing that will be done, that so it may be known when all is over?

Ver. 9. *And he said, go thy way, Daniel*, etc.] About thy business; attend to civil affairs, the affairs in which he was concerned in the king’s court, and ask no more questions concerning this matter; but be content with the prophecies that have been delivered to thee, and with what knowledge thou hast of them: or he is bid to go and write in a book the several visions he had seen, and the predictions related to him; that he might read them, and meditate on them at his leisure, and transmit them to future posterity, for their use: or go the way of all flesh, prepare for death and eternity; for in the present state he was not to expect a full revelation of these things; but

should rest satisfied with what he knew, and assure himself with the full performance of them, and that he should have his share of the blessed times in the Millennium, and of the ultimate glory, as in (²⁷¹³Daniel 12:13).

For the words are closed up, and sealed till the time of the end; that is, till the time comes, or draws near, that they shall be accomplished; till then they would not be clearly understood, but remain in a great measure dark and obscure, though sure and certain: it is suggested they would not always remain so; time is the best interpreter of prophecy, and, the nearer the time of the accomplishment of it is, the clearer it appears, things leading the way to it being gradually fulfilled; but clearest of all when it is accomplished; then it is no more shut and sealed, but open and manifest; (see Gill on ²⁷¹⁴Daniel 12:4”).

Ver. 10. *Many shall be purged, and made white, and tried,* etc.] Though Christ does not give, in plain, clear, and explicit terms, an answer to the above question, when, and how, and what would be the end of the church’s troubles and afflictions; yet he here points out the use of them, which for the present should be chiefly attended to; and, when duly considered, would be a means of causing the saints to endure them with more patience and cheerfulness: many should be hereby made more pure and holy, and more free from their spots, their chaff, and their dross; their corruptions, and the power of them, weakened; their graces tried, and become more bright and shining; and they themselves a greater ornament to the religion they profess: hereby they should be “purified”, or cleansed from the chaff of their sins; or be separated, as the chaff is by the fan, from hypocrites and ungodly men, who would not be able to endure persecution for the sake of the Gospel: and “be made white”; as cloth is by the fuller; freed both from their own spots in their garments, being led to the blood of Christ to wash their garments, and make them white therein; which afflictions may be the means of guiding them to, under the direction of the blessed Spirit; and from such persons who were spots in their feasts of love: and “be tried”, as gold and silver in the furnace, and so be rid of their own dross, and of the wicked of the earth, who are like unto it; see the note on (²⁷¹⁵Daniel 11:35).

But the wicked shall do wickedly; go on in a course of sin, and be never the better for the afflictive dispensations of Providence; these either mean formal professors, that turn apostates from the faith, and become openly wicked livers; or the profane world in common; and particularly furious

persecutors of the saints: such as each of these there will be till the end of things come; (see ^{<621>}Revelation 22:11):

and none of the wicked shall understand; neither the doctrines of the Gospel spiritually and experimentally; nor the providences of God, and what he is doing in the world; and particularly not the prophecy of this book, and especially what has been just delivered:

but the wise shall understand; more or less of each of these things, such as are wise unto salvation; that search the Scriptures, seek to God by prayer, and are much in meditation, and make use of every help for the understanding of divine things, and even of these prophecies; and especially towards the close of time, as the accomplishment of them draws near.

Ver. 11. *And from the time that the daily sacrifice shall be taken away*, etc.] This is in part an answer to the above questions, as they relate to the end of things: some dates are given, by which it might in general be known when and how these things would end: and these dates begin with the removal of the daily sacrifice; that is, the doctrine of atonement and satisfaction for sin by the sacrifice of Christ, the antitype of the daily sacrifice under the law; this was taken away by antichrist, when he got to his height; when he established the doctrine of works, and opposed the merits of men to the merits of Christ, and his own pardons, indulgences, penances, etc. to the satisfaction of Christ:

and the abomination that maketh desolate; image worship; the abomination of the Mass, and other acts of idolatry and superstition:

there shall be a thousand two hundred and ninety days; from the beginning of the reign of antichrist to the end of it are one thousand two hundred and sixty days or years, or forty two months, which is the same, according to (^{<635>}Revelation 13:5), here thirty days or years are added, which begin where the other end, and is the time allotted for the conversion of the Jews, and other things, making way for the kingdom of Christ; and which the reign of antichrist was an hinderance of, but should now immediately take place.

Ver. 12. *Blessed is he that waiteth, and cometh to the one thousand three hundred five and thirty days.*] Which is an addition of forty five days or years more, beginning at the end of one thousand two hundred and ninety, and make up this sum; during which time the vials will be poured out upon all the antichristian states, and the Turkish empire be destroyed, and all the

enemies of Christ and his church removed, and clear way made for the setting up of his kingdom in the world in a more visible and glorious manner; and therefore happy is the man that will be found waiting for these times, and live to enjoy them. There are various ways taken in the computation and application of these one thousand three hundred and thirty five days by Jews and Christians. Lipman^{f592} the Jew makes them to be the same with “time”, and “times”, and “half a time”, (^{דניאל}Daniel 12:7), “time” he supposes, designs the space of four hundred and eighty years, from the Israelites going out of Egypt to the building of the first temple; times the space of four hundred and ten years which is as long as that temple stood; and “half a time” half of these two spaces, that is, four hundred and forty five years; all which make up one thousand three hundred and thirty five; but strange it is that time should signify a larger space than “times”. Much more ingenious is the computation of Jacchiades on the text, who makes the account to describe the space of time from the days of Daniel to the end of the world. He supposes there were three thousand three hundred and ninety one years, from the beginning of the world to Daniel; he then takes and joins the one thousand two hundred and ninety days in the preceding verse, which he understands of years with the one thousand three hundred and thirty five days or years in this, which make together two thousand six hundred and twenty five; and, added to the above, the whole is six thousand and sixteen years; which agrees with the opinion of Elias, in the Talmud^{f593}, that the world shall stand six thousand years. Many Christian interpreters^{f594} apply it to the times of Antiochus; and reckon them thus, understanding them of days; and not years; from the time of his taking away the daily sacrifice, to the restoration of it by Judas Maccabaeus, were three years and a half and some days, in all one thousand two hundred and ninety, as in the preceding verse; during which time the temple was profaned by idolatrous worship, the altar demolished, and the daily sacrifice ceased, and was a time of great distress with the Jews; and which, though greatly alleviated by the success of Judas, yet their calamities were not over until the death of Antiochus, which happened forty five days after; and these, added to the above number, make one thousand three hundred and thirty five days; at the close of which it was happy times with them, being delivered from so cruel and powerful an enemy; and therefore blessed were they that waited and came to this time. This passage Mr. Brightman applies to the Turkish empire; and thinks that time, and times, and half a time; (^{דניאל}Daniel 12:7), measure the space of the power of that empire; “time” signifying one hundred years;

“times” two hundred years; “half a time”, fifty years; in all three hundred and fifty years; which added to one thousand three hundred, when that empire began, the date ends in one thousand six hundred and fifty, when he supposes, it would begin to decline; to which, if you add forty five days or years, as here, it will bring it down to one thousand six hundred and ninety five, when he thought it would be utterly extinct; but time has shown this to be a mistake. Mr. Mede^{f595} thinks these numbers are to be reckoned from the profanation of the temple by Antiochus; and that the first number, one thousand two hundred and ninety, ended in the year of Christ one thousand one hundred and twenty three, when antichrist was come to his height, and was discerned by many to be the person that was prophesied of as such; and the latter number, one thousand three hundred and thirty five ended in the year of Christ one thousand one hundred and sixty eight, when the Waldenses, Albigenses, and others separated from the church of Rome as antichristian, upon which violent persecutions were raised upon them: but then not happy, but miserable times, followed on these; unless this blessedness spoken of is to be applied to the martyrs that died for the sake of Christ, as in (~~f643~~ Revelation 14:13). Another learned man^{f596} was of opinion that these numbers are to be counted from the destruction of Jerusalem by Titus Vespasian, A.D. 71, from whence the first number fell on the year 1361, at which time the school at Prague was founded by Charles king of Bohemia, and the errors and tyranny of antichrist began to be openly opposed by the same; and the second number ended in the year 1406, when the light of the Gospel broke out more clearly; so that the angel here pronounces those blessed who overlived these first seeds of the Gospel being brought to light; but something of great importance and cause of more joy, is here intended. Wherefore, upon the whole, it seems best to interpret these numbers as at first, of the date of the reign of antichrist, and as showing the full and certain end of it; when there will be blessed times, halcyon days indeed!

Ver. 13. *But go thou thy way till the end be*, etc.] Prepare for death and expect to be under the power of it, to lie in the grave, till the end of the world, until the resurrection morn:

for thou shalt rest; from all toil and labour, from all sin and sorrow; his body in the grave, his soul in the bosom of Christ: and stand in thy lot at the end of the days; signifying that he should rise again from the dead, have his part in the first resurrection, his share of the glory of the Millennium state, and his portion in the heavenly inheritance of the saints; the antitype

of Canaan, which was divided by lot to the children of Israel: and, in the faith and hope of this, it became him to be contented and satisfied; believing the accomplishment of all that had been shown him, and looking for the blessedness which was promised him. Agreeable to which is the paraphrase of Jacchiades;

“but thou, O Daniel, go to the end of thy life in this world; and, after thou art dead, rest in the rest of paradise; and at the end of days thou shall stand and live in the resurrection of the dead, and shall enjoy thy good lot in the world to come”

FOOTNOTES

- ft1 -- Antiqu. l. 10. c. 10. sect. 1.
- ft2 -- Comment. in Dan. i. 5.
- ft3 -- Pseudo-Epiphani, de Vit. Prophet. c. 10.
- ft4 -- Contra Haeres. haeres. 55.
- ft5 -- T. Bab. Bava Bathra, fol. 15. 1.
- ft6 -- Antiqu. l. 10. c. 10. sect. 7.
- ft7 -- Moreh Nevochim, par. 2. c. 45.
- ft8 -- T. Bab. Megillah, fol. 3. 1.
- ft9 -- Bereshit Rabba, sect. 98. fol. 84. 4.
- ft10 -- R. Nehumiah apud Grotium, de Ver. Relig. Christ. I. 5. sect. 14.
- ft11 -- Ibid. (Antiqu. l. 10. c. 10. sect. 7.) ut supra.
- ft12 -- Calmet's Dictionary, in the word "Daniel".
- ft13 -- Apud Schickard. Not. in Purim.
- ft14 -- Itinerar. p. 86.
- ft15 -- Seder Olam Rabba, c. 25. in principio.
- ft16 -- Annales Vet. Test. A. M. 3398.
- ft17 -- Scripture Chronology, p. 676.
- ft18 -- Nat. Hist. l. 5. c. 24.
- ft19 -- Geograph. l. 5. c. 18.
- ft20 -- Apud Joseph. Antiqu. l. 1. c. 4. sect. 3.
- ft21 -- **wyhl a tyb** "domum deorum suorum", Cocceius, Michaelis.
- ft22 -- Clio, sive l. 1. c. 199.
- ft23 -- Ibid. c. 181.
- ft24 -- Biblioth. l. 2. p. 98. Ed. Rhodoman.
- ft25 -- Clio, sive l. 1. c. 183.
- ft26 -- Biblioth. I. 2. p. 98.

- ft27 -- Apud Joseph. Antiqu. l. 10. c. 11. sect. 1.
- ft28 -- Vid. Rollin's Ancient History, vol. 2. p. 70. and Universal History, vol. 4. p. 409.
- ft29 -- Onomast. Sacr. p. 752, 753.
- ft30 -- **hkwl mh [rzmw**, so **w** is sometimes rendered; see Noldius. p. 276.
- ft31 -- **µymtrp** "ex Graeca voce" **πρωτος**, Grotius, Junius.
- ft32 -- **µwam** "quidquam quod obstet", Gussetius.
- ft33 -- Histor. l. 6. c. 5.
- ft34 -- Politic. l. 4. c. 4. tom. 2. p. 224.
- ft35 -- Present State of the Ottoman Empire, B. 1. c. 5. p. 13.
- ft36 -- **t [d y [dyw** "et scientes scientiam, Pagninus, Montanus, intelligentes scientiam", Calvin.
- ft37 -- **ˆwçl w rps** "librum et linguam", Jo. Henr. Michaelis.
- ft38 -- Smegma Oriental. l. 1. c. 3. p. 35.
- ft39 -- Bereshit Rabba, sect. 74. fol. 65. 4.
- ft40 -- Xenophon. Cyropaedia, l. 7. c. 23.
- ft41 -- Polymnia, sive l. 7. c. 63.
- ft42 -- Geograph. I. 2. p. 58.
- ft43 -- Ibid. l. 16. p. 507.
- ft44 -- Vid Euseb. Praepar. Evangel. l. 1. p 38. & l. 9. c. 41. p. 456.
- ft45 -- Onomast. Sacr. p. 924.
- ft46 -- **µkl ygk** "secundum captivitatem vesture", Gejerus; "in captivitate vestra; sic quidam legunt cum" **b**, Vatablus.
- ft47 -- The word is only used in this place; but in the Arabic language <Arabic> "gil" is an age or generation, as in the Arabic version of Gen. vi. 9. Matt. i. 17. and xxiii. 36. Luke xi. 50, 51. So, in the Talmudic language, **wl yg ˆb** is one that is born in the same hour, and under the same planet, as the gloss explains it in T. Bab. Bava Metzia, fol. 27. 2.

- ft48 -- So Hottinger, who says the word in the Arabic language signifies a nation or country; and renders the words, “qui secundum nationem et gentem vestram”, Smegma Orientals, l. 1. c. 7. p. 134.
- ft49 -- **μυρ**[z see Gen. xl. 6. 2 Chron. xxvi. 19. 1 Kings xx. 43. and xxi. 4. Prov. xix. 3. 12. so Ben Melech.
- ft50 -- Onomast. Sacr. p. 600.
- ft51 -- Antiqu. l. 10. c. 10. sect. 2.
- ft52 -- **μυ**[rzh **ἠμ** **απο** **των** **σπερματων**, Sept.; “de seminibus”, Montanus; “de sativis”, Cocceius.
- ft53 -- **μῆλ** [mçyw “auscultans eis”, Junius & Tremellius, Broughtonus; “auscultavit eis”, Pisator, Cocceius.
- ft54 -- **αϸν** “fuit ferens”, Montanus; “auferens”, Piscator, Gejerus; “perseveravit auferre cibum”; Cocceius; “erat capiens”, Michaelis.
- ft55 -- **twdy** rç[“decem manibus”, Montanus.
- ft56 -- Herodoti Clio, sive l. 1. c. 107, 108. Justin. e Trogo, l. 1.
- ft57 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 456, 437.
- ft58 -- Herodotus, Clio. sive l. 1. c. 55.
- ft59 -- In Vita Artaxerxis.
- ft60 -- De. Divinatione, I. 1.
- ft61 -- Cyropaedia, l. 8. c. 45.
- ft62 -- Seder Olam Rabba, c. 28. p. 80.
- ft63 -- Antiqu. l. 10. c. 10. sect. 3.
- ft64 -- Apud Joseph. contr. Apion. l. 1. c. 19.
- ft65 -- Concord. Ebr. Part. p. 452. No. 1405.
- ft66 -- Annales Vet. Test. A. M. 3401.
- ft67 -- Chronological Tables, cent. 9.
- ft68 -- Scripture Chronology, p. 677.
- ft69 -- Vid. Juvenal. Satyr. 6. A. Gellii Noet. Attic, l. 1. c. 9. Cicero de Divinatione, I. 1.
- ft70 -- Aelian. Var. Hist. l. 1. c. 32.

- ft71 -- Curtius, l. 6. c. 5.
- ft72 -- **adza ynm atl m** “verbum a me firmum, [vel] firmatum”, Michaelis; “a me decretum et statutum”, L’Empereur.
- ft73 -- Vid. Curtium, l. 7. c. 5. p. 206.
- ft74 -- Vid. Alex. ab Alex. Genial. Dier. l. 3. c. 23.
- ft75 -- Eliac. 2. sive l. 6. p. 366.
- ft76 -- Erato, sive l. 6. p. 72.
- ft77 -- **twnynt δευτερον**, Sept.; “secundo”, Pagninus, Montanus, Junius & Tremellius, Piscator; so Ar.
- ft78 -- **^ynbz ^wtna and[yd** “quod tempus vos emitis”, Pagninus, Munster; “ementes”, Montanus; “vos tempus redimere”, Junius & Tremellius, Piscator.
- ft79 -- **atçby l [** “super aridam”, Pagninus, Montanus; “super arida”, Cocceius; “super arido”, Michaelis.
- ft80 -- **^yl j qtm aymkj w** “et sapientes interficiebantur”, Pagninus, Montanus, Munster, Piscator, Michaelis.
- ft81 -- **μ[j w aj [byth** “interrogavit de lege et decreto”, V. L.; “super consilio”, Munster, Calvin; “de eo consilio”, Castalio.
- ft82 -- “Redire fecit consilium et statutum”, Pagninus, Montanus; “reverti fecit”, Michaelis.
- ft83 -- **ayj bj br** “principem carnificum”, Montanus, Grotius.
- ft84 -- **aj yl ç** “dominatori”, Junius &, Tremellius, Piscator, Broughton,
- ft85 -- **l [** “ascendit”, Gejerus.
- ft86 -- Itinerarium, p. 76.
- ft87 -- In Bereshit Rabba, sect. 1. fol. 1, 3.
- ft88 -- Auctor. Yade Moseh in ib.
- ft89 -- Echa Rabbati, fol. 50. 2.
- ft90 -- **atrwbq** “fortitudinem”, V. L. Pagninus, Montanus; “robur”, Piscator.

- ft91 -- **tl m** “verbum”, Junius & Tremellius, Broughtonus, Michaelis; “sermonen”, Pagninus, Montanus; “quod dicit rex”, Cocceius.
- ft92 -- **yrzq** sectores, Cocceius, Gejerus.
- ft93 -- “Fatidici”, Munster, Tigurine version; “qui de homine determinant hoc, vel illo modo ipsi eventurum esse”, Jacchiades.
- ft94 -- **w[dwhy-hl** “sed ut notificarent”, Pagninus, Montanus; “indicent”, Vatablus.
- ft95 -- “Sed ut interpretatio regi manifesta fieret”, V. L. “eo fine ut indicetur”, De. Dieu.
- ft96 -- **tywh hzh** “videns fuisti”, Montanus, Michaelis; “videns eras”, Vatablus.
- ft97 -- **aygç dj µl x** “imago una grandis”, Pagninus, Montanus; “imago una magna”, Junius & Tremellius, Cocceius; “simulachrum unum magnum”, Michaelis.
- ft98 -- **Psj yd whnmw l zrp yd whnm** “ex illis quidam ex ferro, et excillis quidam ex luto”, Gejerus.
- ft99 -- Opera, tom. 1. in Epitaph. Nepotian. fol. 9. I. ad Gerontiam, fol 32. E. & in Epitaph. Fabiolae, fol. 68. H.
- ft100 -- Prooem. in Comment. in Esaïam. I. 11. fol. 65.
- ft101 -- **tywh hzj** “videns eras”, Montanus, Michaelis.
- ft102 -- Zohar in Gen. fol. 86. 2.
- ft103 -- Pirke Eliezer, c. 11. fol. 12. 2.
- ft104 -- Bemidbar Rabba, sect. 13. fol. 209. 4.
- ft105 -- Tzeror Hammor, fol. 63. 2.
- ft106 -- T. Bab. Shebuot, fol. 35. 2.
- ft107 -- Apud Euseb. Prepar. Evangel. l. 9. c. 41. p. 456.
- ft108 -- Geograp. I. 15. p. 472.
- ft109 -- Exodus Trogo, l. 12. c. 13.
- ft110 -- Nat. Hist. l. 4. c. 10.
- ft111 -- Zohar in Gen. fol. lxxxv. 4.

- ft112 -- Pirke Eliezer, c. 30. fol. 31. 2.
- ft113 -- R. Isaac, Chizzuk Emunah, par. 1. p. 45.
- ft114 -- Adv. Haeres. l. 5. c. 26.
- ft115 -- **akl m [rtb]** “in aula regis”, Grotius.
- ft116 -- Chronological Tables, cent. 10.
- ft117 -- Connexion, etc. par 1. B. 2. p. 87.
- ft118 -- Scripture Chronology, p. 709.
- ft119 -- Clio, sive l. 1. c. 178.
- ft120 -- Bibliothec. Hist. I. 2. p. 98. Ed. Rhod.
- ft121 -- Connexion, etc. par. 1. B. 2. p. 103.
- ft122 -- Geograph. l. 6. c. 3.
- ft123 -- Ibid. l. 5. c. 20.
- ft124 -- T. Bab. Sanhedrin, fol. 92. 2.
- ft125 -- Kabala Denudata, par. 1. p. 671.
- ft126 -- De. Vita Apollonii, l. 1. c. 19.
- ft127 -- Deipnosoph. I. 4.
- ft128 -- Geograph. l. 10. p. 324.
- ft129 -- Hilchot Celim, c. 10. sect. 14.
- ft130 -- In Virgil. Aeneid. I. 11.
- ft131 -- Originum, l. 3. c. 21.
- ft132 -- Euterpe, sive l. 2. c. 109.
- ft133 -- T. Bab. Sanhedrin, fol. 93. 1.
- ft134 -- **adxh** “nunquid desolatio?” Montanus. So Jacchiades, and some in Ben Melech.
- ft135 -- “An certo consilio?” Junius & Tremellius; “sive ex proposito?” Piscator; so Rabbenu Hai in Ben Melech; “an de industria?” Cocceius; “num revera, [vel] studiose?” Michaelis.
- ft136 -- **^ydyt [^wkytya ^h** “si futuri estis”, Gejerus.

- ft137 -- **whyl brsb** “cum femoralibus”, Pagninus; so Syr. Ar.; “cum braccis suis”, V. L.
- ft138 -- Expos. Dict. Chald. col. 1022. rad **cyj p**.
- ft139 -- De. Calceis Hebr. l. 2. c. 10. sect 4, 5, 6, 7.
- ft140 -- **hwt** “expavit”, Munster, Piscator, Michaelis; “trepidavit”, Gejerus; so Ben Melech from the Targum on Gen. xxvii. 33; “trepidus”, Junius & Tremellius.
- ft141 -- **μ[j μyç ynm** “a me proponitur edictum”, Junius & Tremellius, Piscator, Broughtonus; “a me positum decretum”, Montanus, Cocceius, Michaelis.
- ft142 -- **j l xh** “prosperare fecit”, Munster; “prosperari jussit”, Junius & Tremellius, Piscator; “prosperos felicesque fecit”, Gejerus.
- ft143 -- **rpç** “pulchrum”, Montanus, Grotius, Gejerus, Michaelis; “deceat me”, Junius & Tremellius.
- ft144 -- **rdw rd μ[** “cum generatione et generatione”, Pagninus, Montanus, Michaelis; “cum omni aetate”, Piscator.
- ft145 -- Joseph. Antiqu. l. 10. c. 10. sect. 6.
- ft146 -- Annales Vet. Test. A. M. 3434.
- ft147 -- Chronological Tables, cent. 10.
- ft148 -- Connexion, p. 92.
- ft149 -- Scripture Chronology, p. 710.
- ft150 -- Connexion, etc. par. 1, B. 2. p. 102.
- ft151 -- **hrçpw** “id est, interpretationem ejus”, Junius & Tremellius, Broughtonus, Michaelis.
- ft152 -- **hyp[** “ramus ejus”, Pagninus, Montanus, Munster, Vatablus; “ramos ejus”, Junius & Tremellius; “rami ejus”, Piscator.
- ft153 -- Lex. Kabalist. in voce **bwya** p. 54, 55.
- ft154 -- **l yj b** “in virtute”, Montanus; “cum robore”, Gejerus; “fortier”, Cocceius, Michaelis; “strenue”, Junius & Tremellius, Broughtonus.

- ft155 -- [bj xy “tingatur”, Pagninus, Montanus, Munster; “intingatur”, Junius & Tremellius; “tingetur”, Piscator, Michaelis.
- ft156 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.
- ft157 -- atI aç “petitio”, Pagninus, Montanus; “postulatio”, Munster; “hoc postulatum”, Junius & Tremellius; “petitio haec”, Piscator.
- ft158 -- μυçna I pç “humliem hominum”. Montanus, Grotius; “humilem inter homines”, Pagninus; “humilem virorum”, Michaelis; “humillimum hominum”, Cocceius.
- ft159 -- Geograph. l. 15. p. 472.
- ft160 -- ÿrrj ÆI “truderis”, Michaelis.
- ft161 -- Apud Euseb. Praepar. Evangel. l. 9. c. 41. p. 457.
- ft162 -- Annales Vet. Test. A. M. 3435.
- ft163 -- Connexion, etc. part. 1. p. 105.
- ft164 -- Chronological Tables, cent. 10.
- ft165 -- I kyh I [“super palatium”, Vatablus; “super palatio”, Cocceius, Michaelis.
- ft166 -- Apud Euseb. ut supra. (Praepar. Evangel. l. 9. c. 41. p. 457.)
- ft167 -- Connexion, etc. part 1. B. 2. p. 102.
- ft168 -- Biliothec. I. 2. p. 98.
- ft169 -- Ibid.
- ft170 -- Vol. 4. B. 1. ch. 9. p. 409, 410.
- ft171 -- Politic. l. 3. c. 3.
- ft172 -- Nat. Hist. l. 6. c. 26.
- ft173 -- Clio, sive l. 1. c. 178.
- ft174 -- Apud Joseph. Antiqu. l. 10. c. 11. sect. 1. & contr. Allion, 1. 1. sect. 19.
- ft175 -- Apud Euseb. ut supra. (Praepar. Evangel. l. 9. c. 41. p. 457.)
- ft176 -- De. Prophet. Vit. & Inter. C. 10.
- ft177 -- Cateches. 2. sect. 11.

- ft178 -- Apud Bucheim Dissertat. de **μεταμορφώσει** Reg. Nebuchad. in Thesaur. Philol. Dissert. tom. 1. p. 890.
- ft179 -- Melpomene, sive l. 4. c. 105.
- ft180 -- De. Situ Orbis, l. 2. c. 1.
- ft181 -- Annales Vet. Test. A. M. 3442.
- ft182 -- Connexium, etc. part. 1. p. 106.
- ft183 -- Chronological Tables, cent. 10.
- ft184 -- **y[dnm** “intellectus meus”, Cocceius, Michaelis.
- ft185 -- **ywyz, η μορφη μου**, Sept.; “forma mea”, Tigurine version, “figura mea”, Munster.
- ft186 -- **aryty wbr** “magnificentia amplior”, Pagninus, Montanus; “amplitudo major”, Junius & Tremellius; “magnificentia major”, Piscator; “majestas amplior seu major”, Michaelis.
- ft187 -- Apud Joseph. contr. Apion. l. 1.
- ft188 -- Apud Euseb. Evangel. l. 9. c. 41. p. 457.
- ft189 -- Clio, sive l. 1. c. 188.
- ft190 -- Antiqu. l. 10. c. 11. sect. 2.
- ft191 -- **μj l** “panem”, Montanus, Piscator. All food is called bread, Jarchi in Lev. xxi. 17.
- ft192 -- Hist. Hebr. l. 1. c. 5. p. 24.
- ft193 -- Athenaei Deipnosophist. l. 14. c. 10. ex Beroso & Ctesia.
- ft194 -- Xenophon. Cyropaedia, l. 7. c. 23. Herodot. Clio, sive l. 1. c. 191.
- ft195 -- Geograph. l. 11. p. 352, 353.
- ft196 -- Nat. Hist. l. 33. c. 10.
- ft197 -- Plutarch. in Vit. Alexand.
- ft198 -- Ut supra. (Nat. Hist. l. 33. c. 10.)
- ft199 -- Antiqu. l. 10. c. 11. sect. 2.
- ft200 -- **armj μ[j b** “vino dictante”, Tigurine version.
- ft201 -- Hist. l. 1. c. 5. p. 24.

- ft202 -- Ebr. Comment. p. 424.
- ft203 -- **yhwyz** “splendores ejus”, Montanus, Vatablus, Michaelis.
- ft204 -- **hxrj yrj q** “cingula lumborum ejus”, Pagninus, Junius & Tremellius, Cocceius.
- ft205 -- **l yj b** “cum virtute”, Vatablus; “in virtute”, Montanus; “fortiter”, Cocceius; “cum robore”, Michaelis.
- ft206 -- **anwgra** “purpura”, Vatablus, Pagninus; Montanus; Grotius, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft207 -- Vid. Jac. de Clerice Dissertat. de Epulo Belshazzar, in Thesaur. Theolog. Philol. vol. 1. p. 885.
- ft208 -- Clio, sive l. 1. c. 185, 188.
- ft209 -- Antiqu. l. 10. c. 11. sect. 2.
- ft210 -- **bh ^rj al Ætybzbw** “tua tibi dona et munera habeto: aut in alios conferto”: Castalio.
- ft211 -- So Pagninus, Munster.
- ft212 -- **hdzhl** “ad superbe agendum”, Junius & Tremellius; “ad superbiendum”, Piscator, Michaelis; “ut superbe ageret”, Cocceius.
- ft213 -- **hnm wyd[h hyrqyw** “et gloria ejus ablata est”, V. L.; “honor ejus translatus fuit”, Michaelis.
- ft214 -- **ywç atwyj μ[hbbl w** “cor ejus cum bestiis posuit”, Vatablus, Calvin; “animum suum cum bestis posuit”, Cocceius.
- ft215 -- **aymç yrm l [** “super Dominum coeli”, Montanus; “super Dominum scelorum”, Michaelis.
- ft216 -- Sanchoniatho apud Euseb. Praepar. Evangel. l. 1. c. 9. p. 34.
- ft217 -- **atl m** “sermonis”, V. L. Pagninus, Montanus; “verborum”, Junius & Tremellius, Piscator, Broughtonus; “verbi”, Cocceius; “illius verbi”, Michaelis.
- ft218 -- **wçybl hw** “ut induerent”, Gejerus.
- ft219 -- Hist. Heb. l. 1. c. 6. p. 26.
- ft220 -- Cyropaedia, l. 7. sect. 22, 23.

- ft221 -- Antiqu. l. 10. c. 11. sect. 4.
- ft222 -- Seder Olam Rabba, c. 28. p. 81.
- ft223 -- Annales Vet. Test. A. M. 3466.
- ft224 -- Chronological Tables, cent. 10.
- ft225 -- Scripture Chronology, p. 711.
- ft226 -- Connexion, etc. par. 1. p. 120.
- ft227 -- Cyropaedia, l. 8. c. 36.
- ft228 -- Ibid. l. 6. c. 2.
- ft229 -- Ibid. l. 4. c. 21.
- ft230 -- De. Divinatione, l. 1.
- ft231 -- See the Universal History, vol. 5. p. 181. and vol. 21. p. 64, 65.
- ft232 -- Xenophon, Cyropaedia, l. 8. c. 45.
- ft233 -- Nicol. Abrami Pharus Vet. Test. l. 12. c. 24. p. 338. Pererius in ib, Graeci Patres apud Theodoret. Orat. 6. in Daniel.
- ft234 -- Thalia, sive l. 3. c. 89.
- ft235 -- Antiqu. l. 10. c. 11. sect. 4.
- ft236 -- **atwkl m l kb** “in toto regno”, Pagninus, Montanus, Piscator, Cocceius; “toti regno”, Junius & Tremellius.
- ft237 -- **dj εἷς**, Sept.; “unus”, V. L. Syr. Ar. Pagninus, Montanus, Piscator, Cocceius, Michaelis.
- ft238 -- Antiqu. l. 10. c. 11. sect. 4.
- ft239 -- **qzn awhl al οπως μη ενοχληται**, Sept.; “ne rex molestia afficeretur”, Pagninus; “ut rex illo levaretur gravamine”, Munster.
- ft240 -- **j xntm** “victorem se gerebat”, Piscator, Michaelis.
- ft241 -- **akl mw** “ideo rex”, Gejerus, Michaelis.
- ft242 -- **htyj ç** “corruptela”, Pagninus, Montanus, Cocceius, Michaelis; “corruptionem”, Gejerus.
- ft243 -- **wçgrh** “tumultuarie convenerunt”, Montanus; “cum tumultu accurrerent”, De. Dieu; “convenerunt gregatim et cum strepitu”, Gejerus.

- ft244 -- **adwm** “confitebatur”, V. L. Junius & Tremellius, Piscator, Calvin, Cocceius.
- ft245 -- **yhwl** [“super eo”, Montanus; “super ipsum”, De. Dieu.
- ft246 -- Bibliothec. Hist. l. 17. p. 510.
- ft247 -- Hist. Heb. l. 1. c. 10. p. 34.
- ft248 -- **Ænbzçy** “liberet te”, Junius & Tremellius, Piscator, Grotius, Cocceius, Michaelis.
- ft249 -- **ahgnbarprpçb** “summa aurora cum luce”, Junius & Tremellius; “in tempore aurorae cum luce”, Piscator.
- ft250 -- **abgl hbrqmb** “cum appropinquasset ad foveam”, Pagninus; “quumque appropinquaret ad foveam”, Piscator.
- ft251 -- **yhwl** [“apud se”, Piscator; “apud illum”, Michaelis.
- ft252 -- Antiqu. l. 10. c. 11. sect. 6.
- ft253 -- Annales Vet. Test. A. M. 3466.
- ft254 -- Connexion, etc. part 1. p. 125, 128.
- ft255 -- Chronological Tables, cent. 10.
- ft256 -- Scripture Chronology, p. 711.
- ft257 -- **dy ãm** “de manu”, Montanus, Cocceius.
- ft258 -- Cyropaedia, l. 8. c 45.
- ft259 -- Vid Nicolai Abram. Pharus Vet. Test. l. 12. c. 24. p. 338.
- ft260 -- Antiqu. Jud. l. 10. c. 11. sect. 4.
- ft261 -- Annales Vet. Test. A. M. 3449.
- ft262 -- Connexion, etc. part. 1. p. 114.
- ft263 -- Chronological Tables, cent. 10.
- ft264 -- **hzj ml j** “somnia vidit”. V. L. Pagninus, Montanus, Junius & Tremellius, Piscator, etc.
- ft265 -- **a[ra ãm tlyj nw** “quibus efferebatur e terra”, Junius & Tremellius, Piscator; “per quas efferebatur supra terram”, Grotius.
- ft266 -- Cyropaedia, l. 5. c. 10.

- ft267 -- Cyropaedia, l. 7. c. 24.
- ft268 -- **tmyqh rj rj çl w** “quae dominatum unum erexit”, Junius & Tremellius, Polanus; “et dominatum quendana erexit”, Piscator.
- ft269 -- Cyropaedia l. 1. c. 22. l. 4. c. 4, 24.
- ft270 -- Curt. Hist. l. 7. c. 11.
- ft271 -- (Curt. Hist.) l. 3. c. 15. p. 221.
- ft272 -- Raptores Orbis, etc. Taciti Vita Agricolae, c. 30.
- ft273 -- Adv. Jovinian. l. 2. fol. 32. L.
- ft274 -- Advers. Haeress, l. 5. c. 25.
- ft275 -- Ibid. c. 26.
- ft276 -- Works, B. 4. p. 779.
- ft277 -- Observations on Daniel, p. 75-78, 80, 88.
- ft278 -- Inquiry into the Time of the Messiah’s coming, p. 28.
- ft279 -- Vid. Schott. Phycia Curiosa, l. 5. c. 25. p. 711, 712.
- ft280 -- **wymr ^wsrk** “subsellia posita sunt”, Tigurine version; “solia posita sunt”, Piscator, Cocceius; “throni elati sunt”, Pagninus, Montanus.
- ft281 -- T. Bab. Chagiga, fol. 14. 1. & Gloss in ib.
- ft282 -- **rwnyd rhn** “fluvius ignis”, Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft283 -- **l q ^m** “a voce”, Montanus, Cocceius; “ex quo coepit vox”, Vatablus, Junius & Tremellius; “ex quo audita fuit vox”, Piscator.
- ft284 -- In Gen. fol. 85. 4. Ed. Sultzbac.
- ft285 -- T. Bab. Sanhedrin, fol. 98. 1.
- ft286 -- Bemidbar Rabba, sect. 13. fol. 209. 4. Midrash Tillium apud Galatin. de Arcan. Cathol. ver. l. 10. c. 1.
- ft287 -- Apud Yalkut Simeoni, par. 2. fol. 85. 2.
- ft288 -- **l bj tt** “corrumpetur”, Pagninus, Montanus; “corrumpitur”, Junius & Tremellius, Piscator, Cocceus.
- ft289 -- **hndn wgb** “in medio vaginae”, Montanus; “intra vaginam”, Munster, Vatablus.

- ft290 -- **tyrkta** “transfixus est”, Junius & Tremellius, Polanus; “succisus, [vel] excisus est”, Munster.
- ft291 -- “Quod attinet”, Michaelis.
- ft292 -- **ˆynwyl [yçydyq** “sanctorum altissimorum”, Pagninus, Montanus; “sanctorum excelsorum”, Junius & Tremellius.
- ft293 -- “Sancti exceisoram, sel locorum”, Piscator.
- ft294 -- **ˆwl bqy** “accipient”, Munster, Piscator, Tigurine version.
- ft295 -- “Suscipient regnum sanctorum”, Pagninus, Montanus; “sortientur, [vel] obtienebunt regnum”, Calvin; so Polanus, Sanctius.
- ft296 -- **ˆyhl k ˆm** “a cunctis ipse”, Pagninus, Montanus; “ab omnibus illis”, Junius & Tremellius, Piscator.
- ft297 -- **htrbj ˆm br hwzj w** “cujus aspectus”, Munster; “et aspectus ejus major sociis suis”, Pagninus.
- ft298 -- Works, B. 3. c. 14. p. 661.
- ft299 -- Apud Lowth in loc.
- ft300 -- Observations on Daniel, c. 6. p. 47.
- ft301 -- Ibid. p. 73.
- ft302 -- Works, B. 4. ep. 24. p. 778.
- ft303 -- **ayl [dxl** “ad regionem, [sive] latus Altissimi”, Calvin; “juxta Altissimum”. Cocceius; “ex parte Altissimi”, Munster.
- ft304 -- **al by παλαίωσει** Sept.; “deteret”, Junius & Trmellius, Piscator; “abolebit”, Montanus; “absumet” Munster; “consumet”, Vatablus.
- ft305 -- <Arabic> “ingrato et duriore modo tractavit, affixit”, Giggeius apud Golium, col. 325. Erpenius apud Castel. col. 363. So Michaelis on the place observes.
- ft306 -- And R. Isaac in Chizzuk Emunah, par. 1. p. 44. applies it to the Messiah.
- ft307 -- Seder Olam Rabba, c. 28. p. 81.
- ft308 -- Antiqu. l. 10. c. 11. sect. 4.
- ft309 -- Annales Vet. Test. A. M. 3451.
- ft310 -- Connexion, &c part 1. p. 117.

- ft311 -- Scripture Chronology, p. 710.
- ft312 -- Chronological Tables, cent. 10.
- ft313 -- Geograph. l. 15. p. 500.
- ft314 -- Herodoti Terpsichore, sive l. 5. c. 48.
- ft315 -- Strabo. ib. p. 502.
- ft316 -- Curtius, l. 5. c. 2. Plutarch. in Vita Alexandri, Diador. Sicul. Bibliothec. l. 17. p. 540.
- ft317 -- Terpsichore, sive l. 5. sect. 48.
- ft318 -- Bibliothec. l. 17. p. 539.
- ft319 -- Laconice, sive l. 3. p. 175.
- ft320 -- Nat. Hist. l. 6. c. 27.
- ft321 -- Geograph. l. 15. p. 500.
- ft322 -- In Vita Alexandri.
- ft323 -- Ut supra. (Nat. Hist. l. 6. c. 27.)
- ft324 -- Bibliothec. l. 17. p. 540.
- ft325 -- Hist. l. 5. p. 249.
- ft326 -- Ut supra. (Nat. Hist. l. 6. c. 27.)
- ft327 -- Geograph. l. 15. p. 500.
- ft328 -- Polymnia, sive l. 7. c. 151.
- ft329 -- Hiller. Onomastic. Sacr. p. 658, 935.
- ft330 -- Jarchi & Bartenora in Misn. Celim, c. 17. sect. 9.
- ft331 -- Maimon & Bartenora in Misn. Kelim, c. 17. sect. 9. & Middot, c. 1. sect. 3.
- ft332 -- R. Nathan, Sepher Aruch in voce $\hat{\text{C}}\text{C}$, fol. 160. 3.
- ft333 -- R. Abraham Zacuth, Sepher Juchasin, fol. 65. 2.
- ft334 -- Antiqu. l. 1. c. 6. sect. 4.
- ft335 -- Nat. Hist. l. 6. c. 27.
- ft336 -- Geograph. l. 15. p. 500.
- ft337 -- Geograph. l. 6. c. 3.

- ft338 -- Geograph. p. 501, 505.
- ft339 -- Ut supra, (Nat. Hist.) l. 6. c. 23, 27.
- ft340 -- Geograph. l. 6. c. 3.
- ft341 -- Ut supra, (Geograph.) p. 505. Plin. Nat. Hist. l. 6. c. 27.
- ft342 -- Clio, sive l. 1. c. 188. Terpsichore, sive l. 5. c. 49, 52.
- ft343 -- Ut supra. (Curtius, l. 5. c. 2.)
- ft344 -- Geograph. l. 15. p. 501.
- ft345 -- Travels, part 2. B. 3. c. 9. p. 153.
- ft346 -- See the Universal History, vol. 5. p. 124.
- ft347 -- Antiqu. l. 10. c. 11. sect. 7.
- ft348 -- **dj a l ya** “aries unus”, V. L. Pagninus, Montanus, etc.
- ft349 -- Hist. l. 19.
- ft350 -- **hnwrj ab hl [hhbghw tynçh ^m hj bg tj ahw.**
- ft351 -- Travels, vol. 3.
- ft352 -- Justin ex Trogo, l. 7. c. 1.
- ft353 -- Satyr. 10.
- ft354 -- Alexander was remarkable for the agility of his body, as appeared by his mounting his horse Bucephalus (Plutarch in Vita Alexandri), to the admiration of his father, and all that beheld him; as well as famous for the quick marches of his army, and his very swift and expeditious execution of his signs. “Plurimum pedum celeritate pollebat”; he greatly excelled in swiftness of foot, says the historian: and again, “armatusque de navi, tripudianti similis prosiluit”; he leaped armed out of the ship like one that danced (Suppl. in Curt. l. 1. p. 16. l. 2. p. 26) And he himself, speaking of the countries he had conquered, says, “quas tanta velocitate domuimus”: and elsewhere, “cujus velocitatem nemo valuisset effugere”. And of Bessus it is said, that “Alexandri celeritate perterritus”. And Cobares, the magician calls him “velocissimus rex” (Curt. Hist. l. 6. c. 3. & l. 7. c. 4. 7.). And another historian says (Justin ex Trogo, l. 11. c. 2. & l. 12. c. 9.) that having observed the enemy’s city forsook by them, “sine ullo satellite desiliit in planitiem urbis”: and again, “tanta celeritate instructo paraloque exercitu Graeciam oppressi; ut quem venire non senserant, videre se vix crederant”.

- ft355 -- Var. Hist. l. 10. c. 4.
- ft356 -- **Ḥab** [gwn `yaw quem neme attingebat in terra, Junius & Tremellius.
- ft357 -- **twzh `rq** “cornu visionis”, Montanus; “visibile sive visendum”, Vatablus; “conspicuum”, Junius & Tremellius, Piscator.
- ft358 -- See Gregory, de Aeris & Epochis, c. 11. p. 158, 159.
- ft359 -- Protreptic. ad Gentes, p. 36.
- ft360 -- Adv. Gentes, l. 6. p. 233.
- ft361 -- Plutarch. in Vita Pyrrhi.
- ft362 -- **wj k tmj b** “fervore virtutis suae”, Munster; “cum ardore virium suarum”, Cocceius; “in aestu robaris sui”, Michaelis.
- ft363 -- Supplem. in Curt. l. 2. p. 26, 28.
- ft364 -- Supplem. in Curt. l. 2. p. 27.
- ft365 -- Trogo, l. 11. c. 6.
- ft366 -- Supplem. in Curt. l. 2. p. 28.
- ft367 -- In Vit. Alexandri.
- ft368 -- Bibliothec. l. 17. p. 503.
- ft369 -- E Trogo, l. 11. c. 6.
- ft370 -- Universal History, vol. 5. p. 297.
- ft371 -- In Vit. Alexandri.
- ft372 -- E Trogo, l. 11. c. 9.
- ft373 -- Curtius, l. 3. c. 11.
- ft374 -- In Vita Alexandri.
- ft375 -- Bibliothec l. 17. p. 515.
- ft376 -- Exped. Alex. l. 2.
- ft377 -- E. Trogo, l. 11. c. 9.
- ft378 -- Vit. Alexandri.
- ft379 -- Curtius, l. 4. c. 16.
- ft380 -- Ut supra, (Exped. Alex.) l. 3.
- ft381 -- Biblioth. l. 17. p. 536.

- ft382 -- Antiqu. 1. 11. c. 8. sect. 5.
- ft383 -- Heb. Hist. 1. 2. c. 7. p. 88.
- ft384 -- **hytj t** “loco ejus, [vel] illius”, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft385 -- **[bra twj]** “quatuor [cornua] conspicua”, Junius & Tremellius, Piscator; “cornua aspectus quatuor”, Michaelis.
- ft386 -- See Prideaux’s Connexion, part 1. B. 8. p. 558, 559.
- ft387 -- See Joseph. Antiqu. 1. 12. c. 5. sect. 2.
- ft388 -- **wmm** “ab eo”, Pagninus, Montanus, Cocceius, “ab ipso”, Junius & Tremellius, Piscator, Michaelis.
- ft389 -- **[çpb dymth l [^tnt abxw]** “exercitusque traditus est propter transgressionem contra res circa illud juge sacrificium”, Vatablus.
- ft390 -- “Et exercitus tradetur una cum sacrificio jugi ob praevaricationem”, Michaelis.
- ft391 -- **ynwml pl** “illi qui occulta in numerato habet”, Junius & Tremellius.
- ft392 -- **rqwb br [** “vespero matutina”, Castalio; “vespertina matutinaque tempora”, Junius & Tremellius, Piscator.
- ft393 -- Joseph. Antiqu. 1. 12. c. 10. sect. 5.
- ft394 -- **ydgnl** “ex adverso mei”, Michaelis.
- ft395 -- **^wzj h b t [l** “ad tempus, finis visionis”, Munster, Montanus, Calvin.
- ft396 -- **ydm [l [** “super stare meum”, Montanus, Gejerus; “super stationem meam”, Michaelis.
- ft397 -- **Æ[ydwm** “ego notum faciam tibi”, Piscator; “indicaturus tibi sum”, Michaelis.
- ft398 -- Concord. Ebr. Partic. p. 180. No. 809.
- ft399 -- Works, B. 3. c. 11. p. 654.
- ft400 -- **μynp z [** “durus facie”, Calvin, Piscator; “validus facie”, Michaelis.
- ft401 -- **twdyj** “aenigmata”, Pagninus, Montanus, Munster, Calvin, Piscator, Polanus.

- ft402 -- wj wkb “robore ipsius”, Junius & Tremellius, Piscator.
- ft403 -- “In fortitudine sua”, Pagninus, Montanus; “per virtutem suam”, Munster.
- ft404 -- twal pn “mirabilia”, Montanus, Polanus.
- ft405 -- hwl çb “in pace”, Calvin, Vatablus; “in tranquillitate”, Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft406 -- So Noldius, Concord. Ebr. Part. p. 309.
- ft407 -- Cyropaedia, l. 8. c. 36.
- ft408 -- Annales Vet. Test. A. M. 3467.
- ft409 -- Chronological Tables, cent. 10.
- ft410 -- Connexion, etc. part 1. p. 125, 128.
- ft411 -- Scripture Chronology, p. 711.
- ft412 -- μυνωνj tw hl pt çqbl του εκζητησαι προσευχην και δεησεις, Sept; “ad quaerendum orationem et deprecationes”, Montanus; “ad quaerendam orationem et supplicationem”, Cocceius.
- ft413 -- arwnh “reverendus”, Vatablus; “summe reverende”, Junius & Tremellius; “metuende”, Cocceius.
- ft414 -- hdwhy çyal “vire Judae”, Cocceius.
- ft415 -- wndrm yk “quia rebellavimus”, Junius & Tremellius, Piscator, Polanus, Cocceius, Michaelis.
- ft416 -- dwqçy “festinavit”, Paguinus, Vatablus.
- ft417 -- Æytwqdx “justitias tuas”, Vatablus, Calvin, Gejerus, Cocceius, Michaelis.
- ft418 -- hyl [Æmç arqn rça “super quam invocatum est nomen tuum”, Vatablus, Pagninus, Calvin; “super qua nomen tuum nuncupatum est”, Cocceius.
- ft419 -- μyl ypm “nos cadere facientes”, Montanus; “nos cadere facimus”, Gejerus, Michaelis.

- ft420 -- P[**y**b P[**m** “volans in lassitudine”, Montanus; “cum lassitudine, [vel] fatigatione”, so some in Vatablus; “cum, lassitudine”, as others in Michaelis.
- ft421 -- **byw** “attendere fecit”, Michaelis.
- ft422 -- **hnyb** **ÆI** **ykçhl** “ad imbuendum te intelligentia”, Piscator; “ad docendum te intelligentiam”, Micaelis.
- ft423 -- **twdwmj** “desideria”, Michaelis; “vir desideriorum”, Pagninus, Munster, Piscator; so Ben Melech.
- ft424 -- **yk** “quod dilectus tu sis”, Cocceius; “quod desideria tu sis”, Michaelis.
- ft425 -- **rdbb** “in verbo”, Montanus; “verbum”, Pagninus; “ipsum verbum”, Junius & Tremellius; “sermonem”, Cocceius.
- ft426 -- **Æm[I [** “de populo tuo”, Helvicus.
- ft427 -- **Æthn** “decisae”, Pagninus: Montanus, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft428 -- **al kl** “cohibendo”, Junius & Tremellius; “ad cohibendum”, Piscator, Gejerus, Michaelis; “ad coercendum”, Cocceius.
- ft429 -- **µtj l** “obsignando”, Junius & Tremellius; “ad sigilandum”, Montanus; “ut obsignet”, Piscator.
- ft430 -- **µyml w[qdx** “justitiam seculorum”, Pagninus, Montanus, Vatablus, Michaelis.
- ft431 -- **aybnw** “et prophetam”, Pagninus, Montanus, Munster, Junius & Tremellius, Piscator, Cocceius, Michaelis.
- ft432 -- Ebr. Comment. p. 177, 329.
- ft433 -- Chronolog. Sacr. p. 44.
- ft434 -- Answer to the Grounds and Reasons, etc. p. 139.
- ft435 -- See these seventy weeks more largely considered, in a Treatise of mine, concerning the prophecies of the Old Testament respecting the Messiah, etc. p. 64-78.
- ft436 -- Meor Enayim, c. 41. fol. 134. 2.
- ft437 -- Observations on Daniel, p. 132, 133, 134.

- ft438 -- Scheme of literal Prophecy, etc. p. 183.
- ft439 -- Demonstrat. Evangel. l. 8. p. 396, 397.
- ft440 -- **wl`yaw** “et non [erit] ei”, Pagninus; “et nullus [erit] pro eo”, Vatablus.
- ft441 -- Comment. Ebr. p. 33.
- ft442 -- See Marshall’s Chron. Treat. p. 271.
- ft443 -- **[wbçh yxj w** “et in dimidio hebdomadis”, Montanus, Michaelis; “dimidio septimanae”, Cocceius.
- ft444 -- De. Bello, Jud. l. 6. c. 2.
- ft445 -- **µmwçm µyxqç Pnk I [w** “desolator”, Piscator, Gejerus; “desolans”, Covveius; “stupefaciens”, Montanus.
- ft446 -- **µmwç I [** “super obstupescentem”, Montanus; “in stupendem”, Cocceius,
- ft447 -- T. Bab. Sanhedrin. fol. 97. 2.
- ft448 -- Apud Grotium de Ver. Rel. Christ l. 5. sect. 14.
- ft449 -- Capitor Uperah, fol 17. 2.
- ft450 -- De. Divinatione, l. 1.
- ft451 -- Cyropaedia, l. 8. c. 45.
- ft452 -- Annales Vet. Test. A. M. 3470.
- ft453 -- Connexion, etc. par. 1. p. 161, 162.
- ft454 -- Scripture Chronology, p. 718.
- ft455 -- Ut supra. (Connexion, etc. par. 1. p. 161, 162)
- ft456 -- **I wdg abxw** “et militia magna”, Pagninus, Montanus, Gejerus; “militia seu belligeratio ingens”, Michaelis.
- ft457 -- **rbdh ta** “verbum”, Pagninus, Montanus, Munster.
- ft458 -- **µymy µy[bç hçl ç** “tribus hebdomadibus dierum”, Munster, Calvin, Tigurine version; “trium hebdomadarum diebus”, V. L. Pagninus, Montanus, so Junius & Tremellius, Medus.

- ft459 -- **twdmj ׀ j l** “panem desideriorum”, Pagninus, Montanus; “desiderabilium”, Junius & Tremellius; “desiderabilem”, V. L. Vatablus, Piscator.
- ft460 -- Nat. Hist. 1. 6. c. 27.
- ft461 -- Hist. 1. 4. c. 9.
- ft462 -- Itinerarium, p. 86.
- ft463 -- Bibliothec. 1. 2. p. 99.
- ft464 -- Geograph. 1. 7. c. 4.
- ft465 -- Phaleg. 1. 2. c. 27. col. 141.
- ft466 -- Ptolem. Geograph. 1. 5. c. 10.
- ft467 -- Geograph. 1. 11. p. 343.
- ft468 -- Nat. Hist. 1. 33. c. 3.
- ft469 -- Hiller. Onomastic. Sacr. c. 8. p. 141.
- ft470 -- De. Vestitu Sacerdot. Hebr. 1. 2. c. 17. sect 10, 11, 12. p. 721, 722.
- ft471 -- **^wmh l wqk** “ut vox tumultus”, Montanus, “[vel] strepitus”, Piscator, Michaelis.
- ft472 -- T. Bab. Sanhedrin, fol. 93. 2.
- ft473 -- **ytrx[al** “non cohibui”, Gejerus.
- ft474 -- **yn[ynt** “movere fecit me”, Pagninus, Montanus; “commovit me”, Junius & Tremellius, Cocceius; “movit me”, Tigurine version, Michaelis.
- ft475 -- **twdmj çya** “vir desideriorum”, V. L.
- ft476 -- **Ædm[† [dm[** “sta super stare tuum”, Montanus, Calvin; “sta in statione tua”, Piscator; “super statione tua”, Michaelis.
- ft477 -- **dj a** “primus”, Junius & Tremellius.
- ft478 -- Comment. Ebr. p. 713.
- ft479 -- **hz ynda ׀ [** “cum domino meo illo”, Pagninus, Montanus, Munster, Junius & Tremellius.
- ft480 -- Concord. Ebr. Part. p. 353.

- ft481 -- tma btkk μwçrh ta “quod exaratum est in Scripto, [in Scripto] verace”, Piscator.
- ft482 -- hl a l [“contra illos”, Piscator, Gejerus.
- ft483 -- See the Universal History, vol. 5. p. 194.
- ft484 -- Herodot. l. 3. sive Thalia, c. 89.
- ft485 -- E Trogo, l. 2. c. 10.
- ft486 -- Diodor. Sicul. Bibliothec. l. 11. par. 2. p. 3. Ed. Rhodoman.
- ft487 -- E Trogo, l. 2. c. 10.
- ft488 -- Ut supra, (Diodor. Sicul. Bibliothec. l. 11.) par. 2. p. 2.
- ft489 -- Connexion, etc. part 1. B. 4. p. 233, 234.
- ft490 -- See the Universal History, vol. 5. p. 233.
- ft491 -- ^wy twkl m ta l kh ry[y “excitabit universos, nempe regnum”
Graciae, Michaelis.
- ft492 -- Apud Arrian. Exped. Alexand. l. 2.
- ft493 -- Curtius, l. 10. c. 5.
- ft494 -- Diodor. Sicul. Bibliothec. l. 19. p. 739. & l. 20. p. 761.
- ft495 -- See the Universal History, vol. 9. p. 384.
- ft496 -- Ibid. p. 196. & Jerom. in loc.
- ft497 -- μyrcym twç[l “ad faciendum reetitudines”, Pagninus, Michaelis;
“ut faciat reetitudines”, Montanus; “recta”, Calvin.
- ft498 -- Universal History, vol. 9, p. 196, 197.
- ft499 -- Ibid.
- ft500 -- Justin, l. 27. c. 1.
- ft501 -- wnk “plantatio ejus”, V. L.
- ft502 -- “Super basi sua”, Pagninus, Gejerus.
- ft503 -- l yj h l a “ad exercitum”, Pagninus, Montanus, Cocceius,
Michaelis.
- ft504 -- Hist. l. 5.
- ft505 -- See Prideaux, Connexion, part 2. B. 2. p. 100.

- ft506 -- Ut supra. (Justin, l. 27. c. 1.)
- ft507 -- Connexion, part 2. B. 2. p. 81.
- ft508 -- Ut supra, (Justin, l. 27.) c. 2.
- ft509 -- Ibid. (Justin, l. 27.) c. 3.
- ft510 -- **μybr μyl yj ḥwmh** “multitudinem, copias amplas”, Junius & Tremellius.
- ft511 -- Vid. Polybium, l. 5. p. 256, 260, 261, 262. and Universal History, vol. 9. p. 216, 218, 219.
- ft512 -- Geograph. l. 16. p. 522.
- ft513 -- E Trogo, l. 29. c. 1.
- ft514 -- L. 5. p. 266.
- ft515 -- Polybius, l. 5. p. 269.
- ft516 -- Ibid. p. 268.
- ft517 -- **twabr** “decem millia”, Pagninus, Montanus, so Ben Melech.
- ft518 -- **l yphw** “etiamsi dejiciet”, Gejerus; “quamvis prostraverit”, Michaelis.
- ft519 -- Justin, l. 30. c. 1.
- ft520 -- Connexion, par. 2. B. 2. p. 140.
- ft521 -- Hist. l. 3. in initio.
- ft522 -- Antiqu. l. 13. c. 3. sect. 1.
- ft523 -- Vid. Joseph. Antiqu. l. 12. c. 4. sect. 1.
- ft524 -- Antiqu. l. 12. c. 3. sect. 3.
- ft525 -- Histor. l. 16. apud Joseph. ib.
- ft526 -- Hist. l. 33.
- ft527 -- Sepher Shorash. rad. **l l s**.
- ft528 -- Josephus, ut supra. (Antiqu. l. 12. c. 3. sect. 3.)
- ft529 -- **wdyb hl kw** “et perficietur per eum”, Grotius.
- ft530 -- Josephus, ut supra. (Antiqu. l. 12. c. 3. sect. 3.)
- ft531 -- E Trogo, I. 31. c. 1.

- ft532 -- **hç[w** “et faciet”, Pagninus, Montanus, Munster, Gejerus; “efficietque”, Junius & Tremellius.
- ft533 -- Ebr. Comment. p. 540.
- ft534 -- Joseph. Antiqu. l. 12. c. 4. sect. 1.
- ft535 -- Liv. Hist. l. 35. c. 13. p. 597.
- ft536 -- **htyj çhl** “ad corrumpendum illam”, Montanus, Gejerus.
- ft537 -- Liv. *ibid.* l. 37. c. 3. p. 633.
- ft538 -- **dwm[t al** “et non succedet hoc”, Grotius
- ft539 -- See Liv. Hist. l. 36. & 37.
- ft540 -- E Trogo, l. 32. c. 2.
- ft541 -- Geograph. l. 16. p. 512.
- ft542 -- See the Universal History, vol. 9. p. 270.
- ft543 -- **twkl m rdh çgwn ryb[m wnk l [dm[w** “stabit autem super basillius, qui transire faciet exactorem per decus regni”, Michaelis.
- ft544 -- **hzbñ** “despectus”, Pagninus, Montanus; “contemptus”, Vatablus, Piscator, Tigurine version.
- ft545 -- See Prideaux’s Connexion, par. 2. B. 3. p. 153, 154, Out of Athenaeus, Diodorus, etc. and the Universal History, vol. 9. p. 276, 277, 289, 290.
- ft546 -- **wpj çy Pj çh tw[rzw** “et brachia inundationis inundabantur”, Cocceius, Michaelis “brachia inundantia”, Piscator.
- ft547 -- **ynmçmbw hwl çb** “in quietem et in pingua”, Montanus; “in tranquillitatem et opima”, Cocceius; “in tranquillitatem et in pinguissima”, Michaelis.
- ft548 -- Antiqu. l. 12. c. 7. sect. 2.
- ft549 -- Vid. Joseph. Antiqu. l. 19. c. 5. sect. 2.
- ft550 -- See the Universal History, vol. 9. p. 280, 281.
- ft551 -- Antiqu. l. 12. c. 5, sect. 2.
- ft552 -- See the Universal History, vol. 9. p. 282, 409.
- ft553 -- Vid. Liv. Hist. l. 45. c. 10.

ft554 -- Heb. Hist. l. 1. c. 1. p. 7.

ft555 -- Phaleg. l. 3. c. 5.

ft556 -- E Trogo, l. 34. c. 2, 3.

ft557 -- Hist. l. 45. c. 12.

ft558 -- Roman. Histor. l. 1.

ft559 -- Antiqu. l. 12. c. 5. sect. 4.

ft560 -- Ibid.

ft561 -- $\mu\omega\omega\mu$ $\omega\gamma\chi$ “abominationem obstupefacientem”, Montanus;
“quae obstupefaciet”, Calvin.

ft562 -- Antiqu. l. 12. c. 5. sect. 4.

ft563 -- De. Bello Jud. l. 1. c. 1. sect. 7.

ft564 -- Concord. Part. Ebr. p. 557.

ft565 -- De. annis populi Romani apud Velleii Paterculi Hist. Roman. l. 1. c. 6.

ft566 -- “Festi Breviarium, prope initium”.

ft567 -- Eutropii Hist. Rom. l. 4. So Plutarch. in Vita Scipionis Africani.

ft568 -- $\mu\gamma\chi\eta$ “conjuges”, Gejerus.

ft569 -- $\mu\gamma\zeta[m\ hwhl\ al\ w]$ “deum Mahuzim”, V. L. Pagninus, Montanus.

ft570 -- Homil. in 40. Martyr. p. 151.

ft571 -- Homil. de Martyr. Mamant. p. 167.

ft572 -- Sermo in Berenice, Homil. l. in 1 Thess. See Mede’s Works, B. 3. p. 673, 674.

ft573 -- “Ad, [vel] juxta deum Mahuzzimos in sede ejus honorabit”, Medus, p. 667, 671.

ft574 -- $\mu\gamma\zeta[m\ yr\ xbl]$ “munitionibus Mahuzim”, Pagninus, Montanus.

ft575 -- $ryj\ mb$ “pro pretio”, Vatablus, Junius & Tremellius, Piscator.

ft576 -- Works, B. 3. p. 674.

ft577 -- See Dr. Newton’s Dissertations on the Prophecies. p. 53, 54, etc.

ft578 -- Ibid. (See Dr. Newton’s Dissertations on the Prophecies) p. 394.

- ft579 -- See Dr. Newton's Dissertations on the Prophecies, p. 393.
- ft580 -- **wndpa** "praetorii sui", Vatablus. So Aquila in Drusius.
- ft581 -- **τας σκηνας του ιπποστασιου αυτου**, Symm.; "papiliones equitatus sui", interpr. Hieronymo; "[vel potius] tentoria equilis sui, [seu] stabuli equorum suorum", Fuller.
- ft582 -- "Tentoria aulaei sui", Schindler, col. 108.
- ft583 -- "Tentoria tunicae suae", Fuller; "tentoria hujus amietus", Cocceius, Lex. col. 57.
- ft584 -- Fuller. Miscell. Sacr. 1. 5. c. 18. So Lydius, De. Revelation Miliari, 1. 4. c. 2. p. 155, 156.
- ft585 -- Exposition of the Revelation, part 2. p. 166.
- ft586 -- **μυλ ykçm** "erudiant", Munster; "erudientes", Junius & Tremellius; "qui alios instituerint", Grotius.
- ft587 -- **yqydxm** "justificantes", Pagninus, Montanus, Junius & Tremellius; "qui justificaverint", Calvin, Piscator.
- ft588 -- Shemot Rabba sect. 15. fol. 102. 4.
- ft589 -- **ymyml l [mm** "super aquas", Pagninus; "desuper aquas", Montanus; "supra aquas", Calvin, Cocceius, Michaelis.
- ft590 -- Moreh Nevochim, par. 1. c. 72. p. 146. So R. Joseph Albo, Sepher Ikkarim, l. 1. c. 69. **μl w[h yj b** "per vitam aeternitatis", so some in Gejerus.
- ft591 -- **hl a tyrj a hm** "quid erit novissimum horum?" Munster; "postremum horum?" Calvin.
- ft592 -- Nizzachon, No. 332.
- ft593 -- T. Bab. Sanhedrin, fol. 97. 1.
- ft594 -- Broughton in loc. L'Empereur, Not. in Jacchiad. in loc. Huls. Theolog. Jud. par. 1. p. 77, 78.
- ft595 -- Works, B. 3. p. 720.
- ft596 -- Henr. Wolphius lib. de tempore apud Brightman in loc.