

And it had ten horns: i. e. ten thrones; see below on ver. 24.

8. **I considered the horns:** owing to their size. He was gazing intently on their size.

He looked, and lo, after this, this little horn had risen up amid the ten horns; and when the little horn had come between them, three horns were thrown down before it, and there were left seven, with this little horn among them. Then he perceived that this little horn **had eyes like a man's eyes: and a mouth which spoke proud words.** He does not tell us what the words were; see below on ver. 25.

9, 10. These *thrones* [which were cast down] are the kings mentioned above. The **Ancient of days** is an angel whose task it shall be to judge the nations on the day of Judgment (cp. Ps. l. 3). **A throne of fire,** he tells us, was set up for him, and the **wheels** of his throne were **flaming fire;** the bodies of the supernal angels are of fire, and their thrones are of fire likewise. Then he shewed him **a river of fire issuing out from before the angel,** wherewith he punished transgressors.

Thousand thousands ministered unto him: because he was the greatest of the angels, like the great Sultan, before whom stand a multitude of ministers. Then he tells us why he sat upon the throne with these ministers standing before him: **the judgment was set and the books were opened:** i. e. the *judgment* of the world for their denial of Him (Deut. xxxii. 37). **The books were opened:** for some of their sins were of long standing, and their works were noted (*ibid.* 32). The expression refers to the ordinary custom of noting down a fact which may be of use after some time, that one may not forget it. He is using the language of the world. Compare for the same, in reference to the deeds of the wicked, Is. lxxv. 6; and in reference to the conduct of the godly, Mal. iii. 16 and Ps. lxxix. 29. Reference is elsewhere made to God's judgment of the Gentiles for the wrong they have done Israel (Joel iii. 2). He thought it appropriate to mention the day of Judgment after the termination of the four kingdoms, to shew that at the close of their sovereignty they must expect judgment, punishment, and condemnation, and that their works are taken count of against them.

11. He returns to the history of the fourth animal: the cause of the destruction of this great creature, he tells us, was the proud language used by the horn; and though God Almighty gave it a long respite, yet every respite must end, and the time will at last have come.

(i) **The beast was slain,** and (ii) **his body destroyed,** and (iii) **he was given to the burning of fire.** **Was slain** refers to the slaughter of their kings and the destruction of their armies. **And his body was destroyed** most probably refers to the abolition of their worship and religions; so that there will not be left to them a Church or place of Direction (*Qiblah*): or it may mean the extinction of *Esau* from this world. **And was given** refers to punishment in the next world, i. e. Gehenna, which means 'the place of condemnation.'

12. After narrating the destruction of the last animal, he records the cessation of the three kingdoms previously mentioned. This corresponds to ii. 34, 5, *ubi vide.*

Yet their lives were prolonged : i. e. their religion and remnants of themselves exist in spite of the dominance of other persons and other systems.

Until a season and a time : i. e. till the conclusion of the fourth kingdom ; by a **time** is meant the dominion of Israel. So the remnants of the dominions and their cults will only pass away at the appearance of the blessed Messiah.

13. The Messiah is likened to *a man* in contrast to the four kingdoms, which were likened to beasts. For two reasons. One is, because he is *wise* and knows his Lord. A second, because he is lord of all.

With the clouds of heaven : because God Almighty [shall] send him, and men shall witness him as they witness the clouds. Then we are told how he came to the angel who sat judging the people, and how the angel let him come before him and close to him, and then how God gave the kingdom to him.

14. Three words are used of him : **dominion, glory, kingdom** : the first means the subjection of enemies and rebels ; the second, their coming to bow down to him at every feast of Tabernacles, with splendid presents ; the third, his sitting on the royal throne, and receiving the tribute, and writing mandates and signing with his name and seal. And then he adds that his sovereignty will never end as that of the other kingdoms ended, nor his rule perish as theirs perished.

15. This describes his condition when he woke, and felt as Nebuchadnezzar and others had felt when they did not know how to interpret their dreams. A marvel that Daniel the 'interpreter of dreams' should not understand this ! So he slept again, and saw angels, and asked them concerning its interpretation. Or it may be supposed that it seemed to him in the dream as if his *spirit was troubled*, and as if he was confused by what he saw, and went to the angel who stood in front of the great angel that sat upon the throne, to ask him of the interpretation of the dream.

In the midst of the sheath : i. e. of the heart, which is like the *sheath* to a sword (cp. 1 Chron. xxi. 27).

16. **He told me** probably refers to what he said on the subject of the four kingdoms ; **the interpretation of the speeches** to the end of ver. 8 (cp. ver. 25). Or the first may refer to ver. 17, and the second to ver. 19.

17, 18. A general statement, without special explanation of the four animals ; corresponding to the method of both Joseph and Daniel in the interpretation of dreams ; which is to give a general idea, resolving the knotty and difficult point. The *four animals* are interpreted as *four kingdoms*, and the *sea* as the *earth* : the *four winds* are not explained. They must be motions from God, whereat the four empires arose.

Shall receive the kingdom explains ver. 13. Daniel had no need to ask about the first three animals, but only about the fourth.

19-22. He asked him concerning four things : (i) the signification of the fourth animal, its strength, its teeth, nails and devouring ; (ii) the nature of the ten horns ; (iii) the nature of the little horn and its eyes, and how it outgrew the ten horns ; (iv) the conduct of this horn in its wars, that he saw, with the saints, and its pre-