

Daniel the Beloved of Jehovah

PASTORAL BIBLE INSTITUTE

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“He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him” (Daniel 2:22).

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever” (Daniel 12:1-3).

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To the Prince of the Kings of the Earth

IN BEHALF OF
ALL FAITHFUL WATCHERS
WAITING FOR THEIR DELIVERANCE

— AND OF —

ALL THOSE WHO PERSEVERE IN THE FAITH ONCE
DELIVERED UNTO THE SAINTS

— AND OF —

ALL HUMANITY FOR WHOM CHRIST DIED, WAITING FOR
THE TIMES OF RESTITUTION OF ALL THINGS,

THIS WORK IS DEDICATED

*“I saw in the night visions, and behold, one like the Son of
Man came with the clouds of heaven, and came to the
Ancient of Days, and they brought him near before Him.
And there was given him dominion, and glory, and a
kingdom, that all people, nations, and languages,
should serve him: his dominion is an everlasting
dominion, which shall not pass away, and
his kingdom that which shall not be
destroyed” (Daniel 7:13,14).*

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Foreword

*Publisher's Foreword to this
2016 Edition*

D*aniel the Beloved of Jehovah* has been a blessing and an encouragement to many over the course of nearly a century since it was written. Being out of print, the Pastoral Bible Institute has decided to reprint it once more for the benefit of Bible believers around the world, until Christ's church is complete and Christ's Kingdom begins. While we do not endorse all the chronological suggestions in Chapter Fourteen (or Appendix A), we think it better to leave even this posthumously-written chapter as it was first published, and let the reader decide.

“Whatsoever ye do, do all to the glory of God” (1 Corinthians 10:31).

Preface

*“The foundation of God standeth sure.”
(2 Timothy 2:19)*

So wrote St. Paul, and truly it is the privilege of all the faithful watchers today to realize increasingly that the great foundation of their faith remains immovable, indestructible, even in this time when the raging billows of unbelief, agnosticism and infidelity, often disguised in forms of godliness, are lashing and beating against the faith structure of God’s faithful people. The testimony of Jesus, which is the spirit of prophecy, has richly illumined the Divine Message in these last days, as was promised, so that none of those walking by faith need falter or be dismayed. Such may realize with some of old, the force of the Master’s words, “Blessed are your eyes for they see, and your ears for they hear.”

Among these holy writings, the general meaning of which is clear today, is the prophecy of Daniel. It is our conviction that none can read, in the spirit, without recognizing in this sacred message and prophecy a most rare contribution to the treasures of truth that are of inestimable value to the Lord’s people. In our examination of the Book of Daniel the significance of the Apostle’s words have come home to us with fresh meaning to the effect that these God-given prophecies were intended to shine as a light in a dark place until the dawning of the day, to all who give earnest heed.

As other portions of the Bible have been made luminous through the earnest investigation and patient study of consecrated men of God, so with the Book of Daniel. There is in the hands of God’s children today a number of very valuable expositions of this prophecy, which in a general way enable the devout student to see further into its meaning than was ever possible in the past. Still none of these expositions up to the present can claim to give a complete and final revelation of all that is contained in the Book of Daniel. Nor can any one at this time utter the last word on this portion of the Bible, for the reason that some of the prophecies still remain unfulfilled. It is manifest, however, that as history continues to be written, and as time and events shed their rays of light upon our way, there will be still clearer unfoldings of this and other prophecies, of which God’s people do well to avail themselves, in harmony with the Apostle’s admonition to give heed to the more sure word of prophecy that will shine more brightly until the new day is fully ushered in. All recognize that we are living in a time when there is great rapidity of events and developments in the earth; the vast increase of knowledge among men, together with the marvelous advancement of civilization, makes possible in these times, the fulfilling of prophecy and the writing of history overnight. Hence the prophetic student of the present has a

decided advantage over all others of the past. It is in consideration and in view of the foregoing important facts, that it has seemed wise to have this exposition of the Book of Daniel prepared and sent forth.

The publishers of this work take pleasure in acknowledging the invaluable service rendered by the late Brother R. E. Streeter, whose long years of experience in the study of both prophecy and history gave him a broad comprehension of the entire subject and made possible the bringing together of the exposition that is herein presented.

As is already well known by many who will read these pages, this exposition was published as a series in *The Herald of Christ's Kingdom* during the years 1923 to 1925. The results from these published articles have been most gratifying; many have been led to study the Book of Daniel as never before. In fact it was the deep interest in these studies repeatedly expressed by the readers of the *Herald*, together with many requests that the articles be published in a book that has led to the issuing of this volume.

It is eminently appropriate that some reference here be made to our dear Brother's life and ministry; though scarcely necessary, owing to the fact that for the last forty years of his life Brother Streeter had been well known to many Christian people in various parts of the world as a result of his extensive travels and the prominent part he took in the ministry of the Truth. Our Brother's sterling Christian character, his piety and deep consecration to the will of God could not be questioned by any who had been brought in close contact with him. Very early in his Christian experience he became an earnest searcher and student of history as well as prophecy; for truly he who would understand prophecy must become informed respecting many details of history. Brother Streeter devoted long years to the study of both of these branches, as a result of which he was peculiarly fitted and qualified to speak and write along the lines of prophetic truth to the people of God.

The ministry performed by our Brother has been a valuable one, in that he gathered together, in a remarkable manner, the rays of light and focused them upon the two outstanding prophetic books of the Bible, that of Daniel and the Revelation, greatly assisting the truth seeker. Many who read the pages of this book can testify to the rich blessings received from Brother Streeter's exposition of the Apocalypse in two volumes, entitled, *The Revelation of Jesus Christ*. This exposition of the Revelation is increasingly in demand and is earnestly studied by devout Christians the world over. It is interesting to recall in this connection that our Brother's last service and work in behalf of the Lord's people was that of preparing the exposition of the Book of Daniel contained in this volume. It was while he was engaged in writing on the closing chapter of Daniel that death came to him, ending his labors and bringing to a close a life sweet with the fragrance of loving service, a life that had borne much valuable and rich fruitage to the glory of God and the blessing of His Church.

The last of our Brother's writings is represented in Chapter 13 of this volume. The remaining chapters, fourteen, fifteen, and sixteen, were arranged subsequent to Brother Streeter's death, from notes that were found in his study, and

through the aid of the several expositions that our Brother had consulted much in the preparation of this work as a whole.

We believe that our Brother would have us acknowledge in this connection, as he frankly explained in his exposition of the Revelation, that many of the interpretations and applications of these prophecies were not original with himself; he freely acknowledged that he had received much valuable assistance from a number of eminent expositors who had dealt considerably with this prophecy. His work therefore was largely that of compiling and assembling from various quarters the fragments of truth and focusing them, in connection with the progress of events in the world, in such a manner that the Lord's people might at this time gain a clearer and more comprehensive understanding of the prophecy of Daniel as a whole.

Similar to the Apocalypse in the New Testament, the Book of Daniel is recognized to be largely a forecast of history, an announcement of future things — future from the day in which Daniel lived. Indeed, none can read carefully and critically the prophecies of St. John and Daniel without observing a most remarkable resemblance between the two, and the impression is common among writers and students that no matter what interpretation or construction is placed on the two books, it is difficult to expound or write on one of them without carefully considering the other; and without substantially producing to a considerable extent an explanation of the other. Thus observes Mr. Barnes:

“There is no evidence, indeed, that John, in the Book of Revelation, intended to imitate Daniel, and yet there is so strong a resemblance in the manner in which the Divine disclosures respecting the future were made to the two writers; there is so clear a reference to the same great events in the history of the world; there is so much similarity in the symbols employed, that no commentator can well write on the one without discussing many points, and making use of many illustrations, which would be equally appropriate in an exposition of the other.”

The striking feature about both the prophecy of Daniel and that of St. John is that they portray the history particularly of the Church, both true and false, and also the world powers to whatever extent these have affected the interests and experiences of the Lord's professed people; Daniel's prophecy covering approximately twenty-five centuries, from the time he lived unto Messiah's Kingdom, and that of The Apocalypse covering much the same period, but more particularly from the First Advent of Christ onward and reaching unto the conclusion of his future glorious reign.

Considering the vast importance of these two prophecies, the scope of their influence and power to enlighten and cheer the saints, it is not to be wondered at that the great opposer of Truth has bitterly assailed the prophecy of Daniel and also that of the Revelator. In the case of the Apocalypse every effort has been made to confuse the mind of the truth seeker and to discourage diligent study of the subject, notwithstanding the fact of its “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.”

With the Book of Daniel, for long years past most strenuous efforts have been made to discredit it as an authentic portion of the sacred writings, or as having been written under inspiration, the claim being made by Porphyry, who wrote in the third century, and others, that it was a forgery and was written not by Daniel but by “another who lived in Judea in the time of Antiochus, surnamed Epiphanes; and that the Book of Daniel does not foretell things to come, but relates what had already happened. In a word, whatever it contains to the time of Antiochus is true history; if there is anything relating to aftertimes, it is falsehood.”

Among other opponents of later times is one, De Wette. This writer with others living contemporaneous took the position “that the book was written at or about the time of the Maccabees, by some Jew, who, in order to give greater authority and importance to his work, wrote under the assumed name of Daniel, and laid the scene in Babylon in the time of the captivity.” In our time the enemies of Daniel have had re-enforcement by some known as Higher Critics, who, while they profess loyalty to the Bible and to be spiritual lights and guides to the people, yet claim the right to criticize and reject any portion of the Bible at will. The arguments offered by these various critics of Daniel are for the most part vague and worthless and may be regarded as having no weight with those who keep before them all the facts.

In the exposition presented in this volume, the criticisms of Daniel’s prophecy have not been considered worth time and space, believing that the internal evidence of Divine supervision and inspiration observed in the examination and exposition, is all that would be necessary to satisfy the minds of the Lord’s people as an answer to Daniel’s critics. Mr. Barnes, who evidently made an exhaustive examination of all the charges and claims made against the Book of Daniel, finally sums up briefly the main lines of testimony that stand unrefuted in support of the genuineness of the prophecy and of Daniel as its author:

“There is (1) on the face of the book, the testimony of the writer himself to his own authorship — good evidence in itself, unless there is some reason for calling it in question or setting it aside. There is (2) the fact that it was early received into the canon as a part of the inspired Scriptures, and that it has always been, both by Jews and Christians, regarded as entitled to a place there. There is (3) the express testimony of the Savior that Daniel was a prophet, and a clear reference to a part of the prophecy by him, as we have it now in the Book of Daniel. There is (4) express testimony that the book was in existence before the time of the Maccabees, and was then regarded as a genuine production of Daniel; particularly (a) the testimony of Josephus; (b) of the author of the Book of Maccabees, and (c) of the authors of the Septuagint translation. There is (5) the fact that the book was so written in two different languages that we cannot well attribute it to a writer of the Maccabean period. And there is (6) ‘the accurate knowledge which the writer of the Book of Daniel displays of ancient history, manners, and customs, and Oriental-Babylonish peculiarities, which shows that he must have lived at or near the time and place when and where the book leads us to suppose that he lived.’ For the

genuineness and authenticity of what other book can more clear and decisive testimony be brought?

“These considerations seem to make it clear that the book could not have been a forgery of the time of the Maccabees, and that every circumstance combines to confirm the common belief that it was written in the time of the exile, and by the author whose name it bears. But if this is so, then its canonical authority is established; for we have all that can be urged in favor of the canonical authority of any of the books of the Old Testament. Its place in the canon from the earliest period; the testimony of Christ; the testimony of Josephus and the Jews in all ages to its canonical authority; the testimony of the early Christian fathers; its prophetic character; and the strong internal probabilities that it was written at the time and in the manner in which it professes to have been, all go to confirm the opinion that it is a genuine production of the Daniel of the captivity, and worthy to be received and accredited as a part of the inspired oracles of truth.”

It will readily be observed by the careful reader that the Book of Daniel naturally divides itself into two general divisions. In the first six chapters we have brought to our attention six prophetic stories, which may be summarized as follows:

- (1) Daniel and the King’s Meat
- (2) The Dream of the Image and the Stone.
- (3) Shadrach, Meshach, and Abednego in the Fiery Furnace.
- (4) The Dream of the Tree Hewn Down.
- (5) Belshazzar’s Feast and the Handwriting on the Wall.
- (6) Daniel in the Lions’ Den.

The remaining six chapters of the book, considered by themselves, have been appropriately termed “The Revelation of Daniel.”

Perhaps the chief value of the first part of the book, is to establish Daniel in our minds as a trustworthy prophet. The last portion of the book, being his “revelation” of events, all of which were future from his time, constituted a prophecy about which, until the events predicted met fulfilment, there might be question, unless the integrity and trustworthiness of the prophet were above question. As another has said:

“As the Book of Daniel is found to have a twofold structure, so the motive or purpose of the work must be pronounced twofold. If the book be taken as it stands, and the relation of its component parts examined, then the general purpose of the whole seems to be this: the six stories emphasize the character of Daniel and his God-given power to read supernatural mysteries — a power tested of course by the events — as a basis of credibility for the final revelation made to himself, much of which ... yet remained to be fulfilled” (Moulton).

There is a special value and importance to be attached to the Book of Daniel appertaining to the Lord’s people of the present time: Devout and spiritually

mindful students of prophecy stand in this early portion of the twentieth century, in very much the same position as did the Prophet Daniel as he neared the end of the seventy years of servitude in Babylon when his prophecies were written. He recognized that the servitude and bondage in Babylon was drawing to a close; and he “understood by books” that the deliverance and return of his people to their own land was very near at hand. The Lord granted to Daniel certain further communications and made certain revelations which the Prophet failed to understand, especially the chronological statements embodied in the predictions given to him; he therefore asked for a further explanation. His request however was refused and he was told that the prophecies were not intended for the benefit of the generations of that time, but rather for those of the then far distant future ones. He was instructed to “shut up the words, and seal the book”; that the significance of the prophecies or the revelation of their meaning was reserved to “the time of the end.” The language clearly indicated that even in the time of the end none of the wicked should understand, but it was said to him that “the wise shall understand.”

There is in the mind of the true watchman in Israel today, from various signs and predictions, a conviction that the long reign of sin and death is about to draw to a close; that the times in which we live have about them “a character of finality”; that the bondage of humanity to the great taskmaster Sin is soon to be broken; and as the days go by this conviction deepens. In other words, the watchers of today, like Daniel of old, “understand by books,” especially the Book of Daniel, that the days are about fulfilled and that the Word of God permits of no room for doubt that the last days of this dispensation are at hand and that we have well nigh reached the end of the present order of things.

These faithful watching ones who long to know something of the time when the promised deliverance shall come, both for the Church and the world, have earnestly and reverently studied “not only the perfected scroll of prophecy, but also the record of God’s providential government of the world from Daniel’s day to our own. They have compared history and prophecy and the actual chronology of the one with the predicted chronology of the other,” and therefore are enabled to understand to a remarkable degree, the close proximity of the great climax of the Age — the passing of the kingdoms of this world and the inauguration of the long promised Kingdom of God. Such information in addition to having a chastening and sanctifying effect upon the heart and life tends to effectively confirm and establish the faith of God’s consecrated children, enabling them to remain loyal and steadfast amidst the peculiar and quickly changing scenes and fiery ordeals through which they as the last members of the Body of Christ find themselves passing.

This work is now commended to the careful and reverent study of the true Israel of God, with the prayer that the Divine blessing may be upon head and heart, bringing true peace and rest and the joy of the Lord.

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March 1, 1928

Chapter One

The Captivity of Daniel and His Early Experiences in Babylon

“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king’s seed, and of the princes. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah” (Daniel 1:1,3,6).

It is a reasonable assumption that in his youthful days, our Lord Jesus, reared under the law, was very familiar with the contents of the Book of Daniel. As he grew in years and increased in wisdom, and the solemn import of his divinely appointed mission became clearer to his mind, the prophecies of this book would be of very special interest to him. We may be sure that under Divine providence he would have access to the sacred writings, for it was by making use of these that he grew in knowledge and wisdom and in favor with God (Luke 2:52).

We can imagine with what intense interest he would meditate upon the words of the angel Gabriel to Daniel (Chapter Nine), for in them he would learn definitely, as in no other of the sacred writings, of the Divine times and seasons of his ministry, of his rejection by his own nation, and of the appointed hour of his death. It is very evident that it was to this very prophecy he referred when beginning his ministry he said, “The time is fulfilled, and the Kingdom of God is at hand” (Mark 1:15). It was undoubtedly one of those books to which he referred in his words to the two disciples on the way to Emmaus after his resurrection: “Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning himself” (Luke 24:26,27). In the prophetic discourse given to his disciples a few days before his death, while they were with him on the Mount of Olives, he referred to Daniel’s prophecy in the words: “When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place (whoso readeth, let him understand)” (Matthew 24:15).

In some special features the Book of Daniel is the most wonderful of all the Old Testament prophetic writings. It contains visions portraying the general outlines of the history of Daniel's own people, the Jews, as well as that of the great empires and false religious systems of the world, for over twenty-five centuries. It also briefly traces the history of the suffering people of God, until their glorification with Christ in his Kingdom. The visions of the beloved disciple John, recorded in the Book of Revelation, and given about seven centuries later than those of Daniel, are a continuation and fuller development of those visions.

In Chapter One of the Book of Daniel, which we now consider, we have no prophecy recorded but rather a fulfilment of one, uttered over a hundred years before. It was given by Isaiah to Hezekiah, the king of Judah, and reads: "Behold, the days come, that ... thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon" (Isaiah 39:6,7). It is quite certain that in Daniel and his companions this prediction was fulfilled, and that in suffering and privation Daniel was prepared for the place in which he became so conspicuous and notable.

The Divine purpose in having the events that are described in Chapter One recorded as an introduction to the remarkable dreams and visions of the book is evidently to make known to the reader who Daniel was; also to show how it happened that he a Hebrew, came to be living in Babylon, so far away from his own beloved kindred and country. Furthermore, and doubtless of far greater importance, these events were recorded to make known to us, for our emulation, some of those sterling traits displayed by the youthful Daniel — traits that laid the foundation of a righteous character, which, when developed into manhood, made him the man so "greatly beloved" of God (Daniel 10:11), and the one specially chosen to represent Him in the king's palace in the great city of Babylon, and, by using his influence with the king, to be of assistance to God's chosen people during their long captivity in that country.

He lived through the entire period of their seventy years of servitude and captivity, and doubtless used his influence with Cyrus, the king of the Persian Empire, to aid them in their return to their native land. In response to his earnest prayer recorded in Chapter Nine, that Jehovah's favor might be restored to his nation, that they might resume again their worship of Him in their own country, that their beloved city and temple might again be rebuilt and the desolations cease, the angel Gabriel was specially sent from the Court of Heaven to inform him that his request would be granted. At the same time the angel was to inform him concerning the point in history when their long looked for Messiah would appear, and to convey the sad information that another long period of judgment would befall the nation, because of their rejection of Messiah when, in the predicted time, he should come (Daniel 9).

A noted writer on the Book of Daniel gives as a title to his exposition of this first chapter, that of "The Forming Prophet," because of its portrayal of those commendable, formative traits of character exhibited by Daniel when a youth of only about sixteen years.

A Remarkable Era in Jewish History The Seventy Years of Servitude Start 606 BC

The era when the incidents described in this chapter occurred, marks a most eventful period in the history of the Hebrews, of both their government and their people — indeed, in the affairs of all nations. We are informed in verse one, that it was in the third year of Jehoiakim, king of Judah, that Nebuchadnezzar, the great commander of the Babylonian armies, laid siege to Jerusalem, captured the city, and carried away as captives to Babylon some of the most intelligent and highly favored of the royal families and nobles of the kingdom of Judah, and also a part of the holy vessels of the temple.

We learn from the Scriptures, as well as from secular history, that this event occurred about 606 BC, two years before the death of Nebuchadnezzar's father, who was an invalid at the time. Nebuchadnezzar seems to have been ruling at this time in association with his father. About two years after, in 604 BC, Nebuchadnezzar became the sole ruler of what is commonly called in history the Second Babylonian Empire, which ruled all nations.

Among the captives taken to Babylon at this time was the youthful Daniel, who, a few years later, as we have noted, became the great prophet of God, and one of the most noted and prominent statesmen in the affairs of Babylon; and for a brief period of years, after the overthrow of Babylon in 538 BC by the Medes and Persians, he was prominent in the affairs of the Medo-Persian Empire as well.

From a comparison of other Scriptures we learn that Jehoiakim, the king of Judah, was permitted by Nebuchadnezzar to continue on the throne of Judah — no longer, however, as an independent sovereign, but as a servant, a vassal of the king of Babylon; and we have it definitely stated that this great calamity came upon the government and people of the Jews as a judgment of Jehovah, and that Nebuchadnezzar was Jehovah's servant in the execution of this judgment. "And the Lord gave Jehoiakim into his hand" (Daniel 1:2). It was at this time, about 606 BC, that the Jewish nation lost its independence, and the seventy years of servitude to the king of Babylon began. Thus commenced the long predicted judgment, which nineteen years later, about 588 BC, culminated in the overthrow of Zedekiah, the fall of the kingdom of Judah, and the destruction of the city of Jerusalem and its temple (Jeremiah 52:1-12).

This judgment-punishment upon the kingdom and people of Judah which began with Jehoiakim, was predicted in a general way by Moses a thousand years before; and in a more specific way, over a quarter of a century before, in the days of Josiah, the king of Judah, who was the father of Jehoiakim. The good king Josiah, who saw the sad and terrible departures from God, on the part of the nobles and the people of Judah, sought earnestly and energetically to bring about a permanent reformation, but was unable to accomplish it. It was at this time that there was found, in the desecrated temple, hidden away amongst the accumulated rubbish, the book of the law of God (2 Kings 22:8). The book was shown and read to the king, who, when he heard the words written therein of the judgments

to come upon the nation because of their departures from the Divine precepts, was filled with sorrow and amazement, and immediately caused inquiry to be made of the Lord if it were possible that these judgments be averted.

To this end the high priest and others were sent to inquire of the Prophetess Huldah. After she had sought in the appointed way to obtain the Lord's mind in the matter, she received from Him a special message to be delivered to the king Josiah. The substance of the message was that it was too late, that the punishment must come, that the judgments could not be stayed. However, the message also contained the comforting information that because of Josiah's love and loyalty to Jehovah, and his tender solicitude for the people, he would be spared from seeing the judgments executed; that before they would begin to come, he would die, and be gathered to his grave in peace (2 Kings 22:14-20). About twelve or fifteen years after this, Josiah was killed in a battle against the king of Egypt, and was buried amidst great lamentation and mourning (2 Kings 23:29,30, 2 Chronicles 35:23-25).

After Josiah's death the people made his youngest son, Jehoahaz, king, and then the predicted judgments began to fall. Jehoahaz had reigned only three months, when the king of Egypt came against Jerusalem, captured the city, removed Jehoahaz, and placed in his stead Eliakim, his older brother, on the throne, as the king's vassal, and changed Eliakim's name to Jehoiakim. Jehoahaz was taken to Egypt and died there (2 Kings 23:31-35). Jehoiakim sat upon the throne of Judah as a vassal of the king of Egypt for about three years. It was at the end of this time, in the third year of Jehoiakim, that the event described in Daniel 1:1-3, occurred (see also 2 Kings 24:1). The predicted judgments upon Josiah's sons had now begun. The events which followed were sad indeed to both the government and people of Judah, and briefly summed up are as follows:

Jehoiakim in his third year was made a servant or vassal of Nebuchadnezzar, and after serving him three years, rebelled.

As soon as Nebuchadnezzar was relieved in his conquest of other nations, he came again to Jerusalem with his armies and captured the city. Jehoiakim was then slain, and was denied a decent burial (Jeremiah 22:19, 36:30).

Jehoiachin, a son of Jehoiakim, seems to have been placed on the throne by Nebuchadnezzar, and occupied it three months, at the expiration of which time Nebuchadnezzar's army came again and besieged the city, and Jehoiachin and his mother voluntarily gave themselves up and were carried to Babylon. Jehoiachin was placed in prison, where he was confined during the remaining period of Nebuchadnezzar's reign, which was about 37 years, when he was released by Evil-Merodach, Nebuchadnezzar's son and successor (2 Kings 24:11,12, 25:27-30).

Jehoiachin's captivity, which occurred about 598 BC, is commonly called the great captivity, because at this time Nebuchadnezzar took away the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord. He carried away all the princes and all the mighty men of valor, even ten

thousand captives, and all the craftsmen and smiths; none remained, save the poorest of the land (2 Kings 24:12-16).

It was at this second stage of the judgments of Jehovah, at the time of Jehoiachin's captivity, that the Prophet Ezekiel was carried away captive. Daniel, who at this time had been in Babylon about eight years, had become famous. About five years before this he had been called into the presence of the great king Nebuchadnezzar to make known and interpret the marvelous dream of empires, and as a reward for this he was highly honored, as we read:

“Then the king made Daniel a great man and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego over the affairs of the province of Babylon: but Daniel sat in the gate of the king” (**Daniel 2:48,49**).

Shortly after Ezekiel was carried away, he was given visions in which the final judgments upon the nation of Israel were depicted. It is in connection with these revelations that Jehovah spoke the words to Ezekiel which show that Daniel had at this time become famous everywhere: “Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God” (Ezekiel 14:14).

And a little later in connection with the pouring out of the final judgment in Zedekiah's day, we have another utterance of Jehovah which, though addressed to the king of Tyre, is quite generally supposed to be also applicable to Satan, the great adversary of man. Understanding it to refer to the king of Tyre, we are doubtless to recognize that the utterance is ironical; however, it serves to show that Daniel was quite generally recognized as a wise man:

“Thus hath said the Lord Eternal, Whereas thy heart was lifted up, and thou saidst, A god am I, on the seat of the gods do I dwell, in the heart of the seas; yet thou art but a man, and not God, while thou esteemest thy mind equal to the mind of God. Behold, thou wast wiser than Daniel; no secret was obscure to thee” (Ezekiel 28:2,3, Leeser's Translation).

When Jehoiachin was removed, Nebuchadnezzar placed Mattaniah, another son of Josiah and an uncle of Jehoiachin, on the throne of Judah, as his vassal, and changed his name to Zedekiah (2 Kings 24:17). It was evidently Jehovah's purpose, had Zedekiah and the people continued obedient to God's servant, Nebuchadnezzar, to have allowed the **servile** government to continue, and to have permitted the remnant of the people to remain in the land until the whole period of the seventy-year servitude, which began when Daniel was carried away, was completed (Jeremiah 27:12-15). However, Zedekiah, influenced by evil advisers, rebelled against Nebuchadnezzar,¹ and in Zedekiah's eleventh

(1) For an exhaustive examination of the evidence showing Nebuchadnezzar's reign commencing about 606 BC and Zedekiah's overthrow about 588 BC, see special Chronology number of *The Herald of Christ's Kingdom* (Appendix A).

year, and Nebuchadnezzar's nineteenth, the temple, as also the entire city, was destroyed, and the long period of desolation began, which did not fully end until about 520 BC (2 Kings 25, 2 Chronicles 36, Zechariah 1:12).

Having in the foregoing summed up in brief the fulfilment of the divinely predicted judgments, both of the servitude of Babylon, and of the desolations, we now continue with Chapter One, which takes up some of the experiences of the youthful Daniel and his companions. One of the first incidents that occurred after the Hebrew captives had become settled in Babylon was the giving of a command by Nebuchadnezzar to one of his officers to select from among the Hebrew captives those who were the most intelligent as well as prepossessing in physical appearance, etc., and to have them placed as students in the royal college for three years, to be instructed in the wisdom and learning of the Chaldeans that they might thus become useful servants of the king.

The Chaldean teachers were especially noted in their studies of astronomy and the occult sciences. Nebuchadnezzar was doubtless familiar with the special department of knowledge in which the Hebrews were reputed amongst the surrounding nations as being adept. This was the ability of their Prophets to foretell future events — an ability which would be looked upon by Nebuchadnezzar as simply a natural gift, a department of human knowledge. He hoped evidently to take advantage of this, and thus add to the fund of knowledge possessed by his own wise men, astrologers, and soothsayers, etc.

Amongst those selected under these instructions of Nebuchadnezzar were Daniel and three of his companions. The first thing of significance in their experience after their selection was the changing of their names. Their Hebrew names were such as to be a continual reminder of their nationality, and, that which was of more importance, their relationship to the great Jehovah and the religion established by Him among their forefathers. They were given Chaldean names, evidently with the thought of influencing them to forget the God of their fathers and adopt the religion of the Babylonians, an idolatrous one. The name Daniel, which in the Hebrew tongue meant "God's judge" was changed to Beltshazzar; the latter in the Chaldaic signifying "Bel's prince."

Another thing that occurred was that of giving them food and drink from king Nebuchadnezzar's own table. This was doubtless intended for their good, and would most naturally be looked upon by these Hebrew youths as a favor; indeed, it might be considered as an honor, a mark of distinction. While Daniel and his companions doubtless appreciated the kindness and good intention of the king, there was associated with the partaking of this food, that which would mean the violation of their consciences. The Hebrew people when in bondage in Egypt were, to a considerable extent, led astray into idolatry, and after their deliverance by Jehovah, amongst the laws given them was one forbidding the eating of meat and the drinking of that which had been first offered to idols.

Daniel and his three companions of course held firmly their allegiance to Jehovah and His laws; and on this account this action of the king in providing for them food from his table became a severe test of conscience.

Obedience to conscience lies at the very foundation of loyalty and faithfulness to God; indeed it is a mark of character, which, if lacking, means the loss of God's favor. There was evidently no thought of compromising with evil on the part of Daniel — no questioning in his mind concerning what he would do under the peculiar and trying circumstances. He had already obtained great favor with the king's servant, as the narrative shows. Although he desired to show his appreciation of the king's favor, also that of the king's servant, yet we find that he had already purposed in his heart what he would do. It is out of the abundance of the heart that the mouth speaketh; it is that which a man purposes in his heart that determines the character of the man. And so we read of Daniel that he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." On this decision of Daniel another has truthfully and forcefully remarked:

"The question consequently was whether Daniel should consult his conscience or his appetite and comfort — whether or not he should let his religion go and accept common cause with idolaters — whether he should relinquish fidelity to the throne of his Maker or risk his good standing with the king, who was disposed to favor him. Had he been one of those easy-going Christians of our day who are ready to make any worldly pleasure, gain, or convenience an ample excuse for setting aside any claims or duties of religion, we should never have heard of any scruple on the subject; but then we never should have had the illustrious Daniel. It takes sterner stuff to make saints, prophets, and holy princes than that which shuts its eyes and asks no questions, and is content to accommodate itself to almost anything and any place. Abraham's conscience would not let him stay in Ur, though his going out would lead him he knew not whither.

"Moses' conscience would not allow him to accept Egypt's throne and riches, though it sent him an exile for forty years in the wilderness. ... And any one who would be a true man of God must be willing to risk all, and even life itself, rather than go against conscience and the clear will of Jehovah. The worldly-wise may call it squeamishness, and sneer at it as a straining at gnats, that Daniel resolved not to defile himself with the viands of the king's table; but it was the great foundation-stone of all his greatness. Principle is never small. It is even greater when exhibited in little things than in matters so imposing that there is scarcely room for trial. ... Daniel took his stand for God, conscience, and righteousness even in the little matter of his meat and drink, and thus laid the groundwork of a character which passed untarnished and unscathed through seventy years of political life, which outlived envy, jealousy, and dynasties, and which stands out to this day the brightest on all the records of humanity. ...

"Elevated from his early youth to the presidency over all the colleges of Babylon's wise men, then to the judge's bench, then to the headship of all the governors of an all-conquering empire, and holding his place amid all the intrigues indigenous to Oriental despotisms, through three successive

monarchies; honored during all the [more than] forty years of Nebuchadnezzar's reign; entrusted with the king's business, under the insolent and sensual Belshazzar; acknowledged by the conquering Medo-Persians; the stay and protector of his people under every administration through all the dreary years of their long exile; dwelling with the great in the most dissolute as the most grand and powerful of all the old heathen cities; invulnerable to the jealousies and envies of plotting satraps, and maintaining himself unspotted to the end as a worshipper of Jehovah in a court and empire made up of idolaters, Daniel's life presents an embodied epic of faith and greatness, and exhibits one of the rarest pictures ever shown in any mere man. And yet the whole of it had its root and beginning in his youthful resolve not to defile himself with the portion of the king's viands."

Daniel and his companions preferred to become vegetarians. They requested that there might be given them pulse to eat. With us today pulse means leguminous plants, as peas, beans, etc.

"It is not a proper construction to limit this to pulse, or to suppose that Daniel desired to live solely on peas or beans, but the fair interpretation is to apply it to that which grows up from seeds; such probably as would be sown in a garden, or as we would now express it, vegetable diet."

Another trait of character exhibited by Daniel in connection with this matter is also worthy of our emulation as servants of God and followers of Christ. This was the kind, meek, and courteous way that he expressed his purpose to the chief of the eunuchs, who was entrusted with the duty of carrying out the command of the king. It was in no offensive, self-assertive manner that Daniel chose to decline the food from the king's table, but rather his words and manner were of a character fitting to address a superior in office. True religion is always kind and courteous to all, and exhibits humility and meekness, especially when addressing those over them officially. While it is inflexible in its determination to be true to God and conscience, it endeavors always to be amiable and courteous.

Some Christians seem to think that they cannot be true to God and conscience without being rude, without exhibiting harshness toward their fellowmen, without upbraiding them for not seeing and doing as they do. Not so with Daniel. He did not begin in a passionate way to upbraid the king or his servant. Nor did he refuse in a supercilious manner the king's offer. He did not show either by his manner or words that he felt insulted by the king's request. To do so would neither have recommended himself nor exemplified his religion in the eyes of the king or of his servant. Indeed, to have acted thus would have displayed a lack of that wisdom that is of God, and would only have made matters worse.

He did not even begin by condemning the custom of the Babylonians, or denouncing their idolatrous religion; but rather in a modest demeanor, with a clear sensing of the situation, and with that humility of spirit that is considerate for the sincerity of others in their religious convictions, however wrong, and yet with a determination to be faithful to principle and to his God, he simply

presented, in a mild and gentle manner, a request that he and his three friends might be permitted to live on a vegetable diet for ten days and thus prove that the object desired by the king would be better obtained by so doing.

Daniel thus showed not only his respect for the king, but also his confidence that God's favor would be with those who would thus honor His laws and statutes. Such was his confidence in God that he cheerfully committed himself to accept whatever should be judged right, if at the end of ten days he and his companions should not come out as fair and prepossessing in flesh as any of his fellow schoolmates who partook of the king's meat and drink. The results of this ten days' food test were most gratifying, as recorded in verse 15, and clearly demonstrated the wisdom of Daniel and his companions, as well as the fact that God was with them. "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

The remaining portion of the chapter is devoted to recording the general happy results of the course of obedience on the part of the four Hebrews, as we read:

"Now at the end of the days [the three years] that the king had said he [the king's servant] should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of king Cyrus" (**Daniel 1:18-21**).

Chapter Two

The Dream of Empires

*“Then was the secret revealed unto Daniel in a night vision.
Then Daniel blessed the God of heaven” (Daniel 2:19).*

The second chapter opens with the statement that in the second year of Nebuchadnezzar he “dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him.” Subsequently in this chapter we read that Daniel was called into the king’s presence to interpret one of his dreams. We meet with a seeming difficulty in the statement that this incident occurred in the second year of Nebuchadnezzar, for the reason that in Daniel 1:5 we read that Daniel was to be at school for three years during the reign of Nebuchadnezzar, before being brought before the king. The question is, How could Daniel have interpreted the king’s dream in the second year of his reign, when he was not permitted to come into the king’s presence till he had served three years at school?

This seeming conflict is seized upon by skeptics and “Higher Critics” in an endeavor to discredit the Divine authority of the Book of Daniel. The difficulty, however, is only a *seeming* one. All the Scriptures having a bearing on the matter are in perfect harmony with one another and in accord also with the recorded facts of secular history.

The third year of Jehoiakim, when Daniel was taken captive and began his schooling, was the year in which Nebuchadnezzar began his suzerainty over the Jewish nation. This occurred before the death of Nebuchadnezzar’s father. In other words, Nebuchadnezzar was reigning conjointly with his father at the time Daniel was carried away into Babylon. In the account in Daniel 1:1-3, Daniel calls Nebuchadnezzar “king,” but it is doubtless partly by anticipation; Nebuchadnezzar became *sole* king at the death of his father, two years afterwards. He was what may be termed co-regent with his father, who, because of sickness and infirmity, was unable to minister the affairs of state. He had been placed in command of the armies which he victoriously led.

“Daniel had been two years in the school of the eunuchs when Nabopolassar died; and it was two years after his death, the second year of Nebuchadnezzar’s sole regency, that the things narrated in this second chapter of Daniel occurred. The second year of Nebuchadnezzar’s sole regency would then be the fourth from the time he began to share the regal administration, thus leaving no room for the difficulties and cavils which have been raised respecting the chronology of these events.”

With this brief consideration of the chronological matter, we proceed to the consideration of this most wonderful dream of dreams.

“I have dreamed a dream, and my spirit was troubled to know the dream”
(Daniel 2:3).

Such were the words of Nebuchadnezzar, the great king of Babylon, to his heathen councilors, over twenty-five hundred years ago. Why should he be troubled? Was he not occupying the highest position possible for man on earth? He was at this time monarch of all the world. He had spared no expense in beautifying his capital, and its grandeur and magnificence were heralded far and near. Its streets were broad and spacious, its gardens and parks were beautiful beyond description, its temples were all that art could make them, and his magnificent palace was one of the wonders of ancient times.

And not only this — he had spent immense sums in strengthening the city’s fortifications, until its defenses were deemed impregnable. It was enclosed within a wall fifteen miles square, and according to Herodotus, 325 feet high and 86 feet thick. All the kings of the ancient world bowed in submission to him, and vied with each other to do him honor. Beyond this he had been told by God’s Prophet that his dominion had been delegated to him by the great Jehovah (Jeremiah 27:5-7).

Notwithstanding all this, Nebuchadnezzar, the great monarch, was pacing up and down in his palace with a perplexed and anxious countenance. It was affecting all far and near. All the inmates of his palace and the dwellers in the city were being moved and troubled. His wise men and astrologers and soothsayers, who were employed to assist him in the management of the empire, and who professed to have supernatural vision, never before had such a difficult task set before them by the king. They had, once at least, expressed their utter inability to do the king’s bidding; and in his anger he had decreed their death unless, by their incantations, they would help him in his sore distress.

The king had retired as usual, and in the early hours of the night had dreamed a dream. So startling and strange was it to him that he immediately awoke, and for the remainder of the night “his sleep brake from him.” The dream made a powerful impression upon his mind, but it was in vain the next morning that he tried to recall it. Because his magicians were unable to help him in the matter, they were all sentenced to death; and it was this that was causing so much fear and trembling in his palace. On other occasions his magicians and astrologers had seemingly helped him in his difficulties, and naturally he sought their aid at this time; but it was in vain, for no power which they professed to have was able to recall to the king’s mind the startling transaction of his dream.

Daniel’s Opportunity

“And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain” **(verse 13).**

When the king's officer came to execute the decree of the king, Daniel requested a stay of the sentence until he had time to seek his God, and discover the secret which was so agitating the king and causing so much trouble in his palace. On communication with Nebuchadnezzar the request was granted. Daniel immediately sought his three companions in captivity — a prayer meeting was held, and in answer to their united petitions, the secret was revealed to Daniel in a night vision. As the strange vision and the remarkable revelation from God of the future burst upon his mind, Daniel blessed the God of heaven, and said:

“Blessed be the name of God for ever and ever: for wisdom and might are His: and He changeth the times and the seasons; He removeth kings, and setteth up kings; He giveth wisdom unto the wise, and knowledge to them that know understanding; He revealeth the deep and secret things; He knoweth what is in the darkness, and the light dwelleth with Him. I thank Thee, and praise Thee, O Thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of Thee; for Thou hast now made known unto us the king's matter” (**Daniel 2:20-23**).

Daniel then requested of Arioch, captain of the king's guard, that he might be brought in before the king. With great haste was this young and humble servant of Jehovah ushered into the presence of the great monarch of Babylon, where doubtless were assembled his nobles and lords. This was one of the supreme moments of Daniel's life. It was also an hour of testing and trial — a testing of his humility and of his loyalty to his God. But he stood the test, and before that vast assembly kept himself in the background, and bore a faithful testimony to the God of his fathers.

“Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?” asked the king. Then Daniel answered, “The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets. ... As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart” (**Daniel 2:26-30**).

Then Daniel told the king the strange and remarkable dream, which had been the cause of so much anxiety and distress of mind to him. He told him that in his dream he beheld the colossal image of a man standing upon its feet, and towering high. It had a head of pure gold; its breast and its arms were of silver; its belly and thighs were of brass; its legs were of iron; and its feet were a mixture of potter's clay and iron. In the dream the brightness of this image seemed “excellent” to the eyes of the king, and its form was terrible. After beholding this, the attention of the king was attracted by another scene, even more strange and startling. Not far from the image was a mountain, and as his eyes rested upon

it, he beheld as though a stone was in process of being cut out without hands. Suddenly, as if impelled by an unseen power, he saw this stone descend, and with terrific force it struck the image at its base (its feet), and in an instant the entire structure fell and was crushed to powder, which was carried away by the wind. He then saw the stone assume gigantic proportions, becoming a great mountain and filling the whole earth (**Daniel 2:31-35, 2:35**).

It is no wonder that so startling a dream as this would trouble the mind of the king, and cause him to have no rest until it was recalled to his memory. The greatest wonder is that he should forget it. This was evidently according to a Divine intent also, and was designed to be more convincing to the king and his court, and all concerned, that it was a revelation from God, when afterwards it was supernaturally made known to the young servant of Jehovah. And now the fact that God had revealed the dream prepared the mind of the king to have confidence in the interpretation given by the same young prophet of God. Daniel had already told the king that by the dream the God of heaven desired to make known “what should come to pass hereafter,” and “what should be in the latter days”; hence, he was prepared to understand that in some mysterious way the dream was a symbol of future events.

Daniel next proceeded to unfold the significance of the dream (Daniel 2:35-45). He told the king that the great colossal image represented the period of man’s dominion in the world from the time of the dream to the time when that dominion should be taken away and God Himself should set up a kingdom, which would be universal and eternal. The four different parts of the image — gold, silver, brass, and iron — were descriptive of the four universal kingdoms, each succeeding the other, and covering a larger part of this period. The feet and toes of iron and clay mixture indicated that the fourth empire, after bearing rule for a while, would be divided.

Daniel explained a particular feature of the closing period — a feature represented by this divided rule of the fourth kingdom — stating that strenuous efforts would be made from time to time to unite these lesser kingdoms into one again, but that these efforts would fail, because, like the potter’s clay and iron of the image, they would not weld together. This is contained in the words: “And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.” There are two interpretations of this statement. One is that “the clay element blended with the iron in the feet represents the mixture of church and state.” The other is that reference is had to the efforts put forth by the ruling families of these kingdoms to unite them by intermarriage. We believe the former view the more reasonable one.

The king was then informed that his empire was described by the head of gold; that it was destined to be overthrown and to be succeeded by a second — the breast and arms of silver; that this was to be followed by a third — the brass of the image; and that this latter was to be succeeded by a fourth — the iron legs; and finally, that the fourth was to be broken up into lesser, weaker kingdoms — the feet and toes of iron and clay.

Over twenty-five centuries have passed since Daniel stood before the great heathen king of Babylon and explained this inspired dream. What have historians recorded concerning this eventful period? We answer, With one united voice they inform us that the first twelve hundred years of this period witnessed the rise and fall of the four universal empires of Babylon, Medo-Persia, Greece, and Rome; and that the last half of the twenty-five hundred years has witnessed the divided rule of Rome. To this there is not a single dissenting voice.

Who but God could have seen and made this wonderful forecast of the future? Who but God could have pictured its main outlines in so simple and clear a manner — so simple that a child can take it in, and yet so comprehensive in its unfolding that it fills the reverent mind with wonder and awe! It is indeed the very backbone of twenty-five hundred years of history; and it is the magic key that unlocks all prophecy covering this period. The details concerning the manner of the rise, the progress, and the overthrow of these vast empires, together with the divided fourth, are filled in by other prophecies, and form the subject matter of volumes in their exposition.

The Kingdom of the Stone

One of the most important features of Nebuchadnezzar's dream, and doubtless that which more than anything else startled the king, was the mysterious stone, which, in its sudden and quick descent, crushed the image to powder. In explaining the meaning of this to the king, Daniel said:

“In the days of those kings shall the God of Heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (**Daniel 2:44, Revised Version**).

As the kingdoms symbolized by the feet and toes of the image are still ruling, the smiting by the stone has not yet taken place. This part of the vision is yet future. And as there are different views held by expositors concerning what is to follow this present order of things, it is not to be wondered at that there would be different interpretations given in respect to the smiting of the image. One class of expositors has explained this transaction as referring to a final Judgment Day, when the earth will be destroyed and utterly depopulated. These same expositors have explained the stone's becoming a mountain and filling the whole earth as representing the return of the resurrected saints of all ages to the earth after its destruction and renewal. This view cannot be the right one, as it discards altogether the one thousand year reign of Christ and his glorified saints over the nations, and puts the final executive judgment at the close of this Age, instead of as is indicated in Revelation 20, at the close of the next Age.

It should be kept in mind that verses 44 and 45 furnish all the explanation of the purpose of the stone that is given by the inspired Daniel. And it is certain that there is not a thing in this inspired explanation which would cause us (unless biased by such a view as referred to above) to get the impression that the setting up of this kingdom would result in the destruction and utter depopulation of the

earth. To illustrate: if the statement were made that a war between France and Germany would result in the utter destruction or consumption of Germany as a republic, and the establishment of French authority over the German territory, we would not understand that statement to mean that all the inhabitants of Germany and her colonies would be annihilated or killed. This is precisely the language used by the Prophet when picturing the result of the smiting by this “stone”; “It shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

The obvious meaning then of these words is that after the judgment of the nations is over, what is left of human affairs will be under the rulership of God, in the person of Jesus Christ and his glorified saints (Daniel 7:18,27, 1 Corinthians 6:2, Revelation 3:21, Revelation 20:4,6).

But what constitutes this supernatural “stone”? We answer, As there are two aspects of this Millennial phase of the Kingdom of God, namely an earthly and a heavenly, this “stone” must apply to both these aspects. Its heavenly aspect must refer to the glorified Christ — Head and Body. Christ is spoken of as “a stone of stumbling” to his own nation, and also to the world that rejects him (Isaiah 8:14, 1 Peter 2:8). In Ephesians 2:20, He is called the “chief corner stone” to his Church. Again in Matthew 21:42,44, He is likened to a descending stone, crushing all his enemies who stand opposed to his rule when he shall come the second time:

“Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? ... Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.”

In these Scriptures we have brought to view the “stone” in three positions:

(1) On the ground — representing Christ in his humiliation, rejected by his own nation and by the world.

(2) In the air — representing Christ ascended to heaven. That portion of the vision referring to Christ, the chief corner stone, being “cut out of the mountain,” has had its fulfillment. But Christ’s people also form a part of the heavenly aspect of this supernatural “stone.” They are called by St. Peter “living stones” (1 Peter 2:5). This part of the “stone” structure has been in process of being cut out during the entire Gospel Age. Like that of their Lord, their birth will be a supernatural one (born again) “cut out without hands,” and at Christ’s Advent all of these “living stones” will be caught up to meet him in the air, and then the heavenly aspect of the “stone cut out of the mountain” will be completed.

(3) Descending — representing Christ coming from heaven with the mighty army of his glorified saints, to put down all rule and authority and power, to overthrow his enemies, to save his people Israel from their foes, and to assume the scepter of universal dominion and establish the Kingdom of God over earth’s peoples.

Thus far we have touched upon “the cutting out of the stone” and its “becoming a great mountain” from the heavenly phase. We have seen that this has had to do altogether with the spiritual rulers of the Millennial Kingdom. But there is an earthly phase, which has to do with the nations of earth, who, while some of their peoples will assist in administering the government, will nevertheless, constitute the subjects of this heavenly Kingdom.

In regard to this aspect of the Kingdom, all the Prophets are united in their testimony, that among the earthly nations, twelve-tribed Israel as one nation will be the head. One prophecy that is a sample of many that declare this, is found in Ezekiel 37:22: “I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” From very many prophecies we learn that the Jewish peoples in quite large numbers will be found in Palestine enduring great trouble and affliction at the time the governments in general over the earth are falling. However, the same prophecies inform us that they will be the first to take notice or understand what really has occurred (Jeremiah 30:1-11, Zechariah 12:6-14).

One of the stupendous occurrences that will open the blinded eyes of the Israelites in Palestine will be the resurrection of the Old Testament Worthies. The resurrection of this class is called a “better resurrection” (Hebrews 11:35).

“The ‘better resurrection’ which these Ancient Worthies will receive, superior to that of their fellow-creatures, will consist in its being an instantaneous resurrection to human perfection, at the beginning of the Millennial Age, instead of a gradual resurrection ‘by judgments’ during that Age. This will permit them to be the honored servants of the Christ, the servants of the Kingdom, during the Millennium, and, as perfect men, to be made ‘princes [chiefs] in all the earth’ (Psalms 45:16). It will be the privilege of these Worthies to administer the laws of the Kingdom, as the agents and representatives of the spiritual Christ, unseen of men. Their blessing, therefore, above their fellows, will be twofold: first, in that their trial is in the past, and that their reward of perfection will be instantaneous, giving them, by reason of this, nearly a thousand years of advantage over others; and second, because, under the Lord’s providence, this will permit them to participate in the great work of restitution and blessing as the earthly phase of the Kingdom, the human agents, or channels, through whom the Christ will largely operate

“The *anastasis* of the world in general will be dependent, in the case of each individual, upon his own progress on the ‘highway’ of holiness. [“And a highway shall be there, and a way, and it shall be called The way of holiness, the unclean shall not pass over it; but it shall be for those; the wayfaring men though fools, shall not err therein. No lion shall be there; nor any ravenous beast shall go up thereon, nor be found there; but they that walk there shall be delivered” (Isaiah 35:8,9).] As the Master explained, ‘All that are in the graves shall hear the voice of the Son of Man, and shall come forth.’ But the coming forth is merely the awakening in the case of those whose judgment

or trial, shall not have been previously passed successfully; and as only the overcomers of this Gospel Age will come forth to the First Resurrection, and the overcomers of the past ages to a better resurrection on the human plane, the remainder of the world will come forth, as the Lord has declared, to a resurrection by judgment (John 5:29).

From Out of the Tomb

“In John 5:25, our Lord indicates how the passing from death to life is to be accomplished, saying, ‘The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.’ Bearing in mind that the whole world is dead from the Divine standpoint, we see that the Apostles and the early Church were called out of this dead world, and as members of it were granted the opportunity of hearing the Message of life from the Son of God. In proportion as they gave heed they came into closer and closer vital relationship with the Life-Giver: and so all who have become one with him from that day to the present have heard (obeyed) his voice, his message, and proportionally have come into his favor and will share his rewards. Similar will be the procedure of the coming Age: ‘The knowledge of the Lord shall fill the whole earth,’ and ‘There shall be no need to say to one’s neighbor, Know thou the Lord, for all shall know Him, from the least unto the greatest.’ ‘All that are in the graves shall come forth,’ shall be awakened that they may ‘hear the voice of the Son of God, and they that hear [obey] shall live.’

“As with the Gospel Church of the present time, the hearing of the voice of the Son of God is a gradual matter, line upon line, precept upon precept, so it will be with the world during the Millennial Age. The obedient will gradually come to clearer and clearer appreciation of the lengths and breadths and heights and depths of Divine love and justice and provision. But those who will obey that great Teacher’s commands will not then receive persecutions and oppositions, as do those who seek to follow his word now, for then Satan will be bound, and the laws of the Kingdom will be in force, and those who are in accord with righteousness will be blessed and uplifted, and those who would fight against the Kingdom and oppose its rule in any particular will, after reasonable trial, be esteemed despisers of the grace of God, and will be cut off from amongst the people (Acts 3:23, Isaiah 65:20). “We see, then, that the declaration of our Lord of a general awakening of the dead signifies a great blessing, the fruit of his redemptive work.”

The work of reconstruction, preparing the way for humanity’s blessing, will begin in Israel’s land. The resurrected Old Testament Worthies, as perfect men, will be the ones to fully understand the situation and to superintend the work of organizing the government in Palestine. Those few of the peoples of the other nations left (Isaiah 24:6), who will be scattered over the earth, will begin to recognize the Divine authority of this government as the instructors, the teachers of mankind, and in the language of the Prophet will say:

“Come, and let us go up to the mountain [Kingdom] of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem” (Micah 4:1-4).

“When Abraham, Isaac, Jacob, and all the Ancient Worthies have been resurrected, and shall appear amongst the regathered Israelites, about the close of the time of Jacob’s final trouble (Isaiah 29:22-24) with Gog and Magog, their superior mental powers will speedily distinguish them from others. Moreover, their perfect minds will quickly grasp present-day knowledge and inventions; and they will be peculiar in many ways, as was the man Christ Jesus, of whom the people said, How knoweth this man literary matters, having never learned (John 7:15). And as Jesus taught the people positively, definitely, clearly, and not doubtfully and in a confused way, as did the scribes, so it will be with the perfected Ancient Worthies, when they appear amongst men. Besides, these Worthies, ‘princes,’ will have direct communion with the spiritual Kingdom (Christ and the Church) as our Lord had with the angels, and as Adam enjoyed similar personal communion before he came under Divine sentence as a transgressor. These ‘princes’ of the new earth (the new order of society) will be fully qualified for the honorable position assigned to them.

“Thus we see that when God’s time for the inauguration of His Kingdom among men shall arrive, His agents will all be amply ready for the service; and their master-strokes of wise policy, their moderation and dignified self-control, and their personal exemplification of every grace and virtue will attract men and quickly enlist them — chastened under the great tribulation — in active cooperation. Even before the disclosure of their identity, doubtless the people of Israel will have remarked their preeminence over other men.

“Furthermore, let us remember that the very design of the great time of trouble, now nearing a culmination, is to break the stony hearts of the whole world, to bow down into the dust the proud, and break up the fallow ground with deep furrows of pain, trouble, sorrow, thus to make the world ready for the great blessings of the Millennial Kingdom. And it will serve its intended purpose: as the Prophet declares, ‘When Thy judgments [Lord] are [abroad] in the earth, the inhabitants of the world will learn righteousness’ (Isaiah 26:9). By that time all will have learned that selfish schemes and all schemes that can be devised and carried out by fallen men are defective, and lead only to various degrees of trouble and confusion. And all will by that time be longing for, but despairing of, a reign of righteousness — little realizing how near at hand it is” (C. T. Russell).

We are told that at the conclusion of Daniel’s explanation of this most remarkable dream “the king Nebuchadnezzar fell upon his face and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.” While we are not directly told that Daniel refused such idolatrous homage, yet the words of Nebuchadnezzar that follow seem to show that he did do so. He had

in fact already expressed his views on this very point, before the great monarch (verse 28). The king's words at the close of Daniel's explanation are: "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret" (verse 47).

Concerning Nebuchadnezzar's attitude as recorded in verses 46 and 47, and the extent of his conversion to the God of heaven, the following from the pen of Albert Barnes is most worthy of the consideration of every true Christian:

"We have in this chapter an instructive instance of the extent to which an irreligious man may go in showing respect for God. It cannot be supposed that Nebuchadnezzar was a truly pious man. His characteristics and actions, both before and after this, were those of a heathen, and there is no evidence that he was truly converted to God. Yet he evinced the highest respect for one who was a servant and prophet of the Most High (verse. 46), and even for God Himself (verse 47). This was evinced in a still more remarkable manner at a subsequent period, Chapter Four. In this he showed how far it is possible for one to go who has no real piety, and as such cases are not uncommon, it may not be improper to consider them for a moment. This respect for God extends to the following things: (1) An admiration of Him, as great, and wise, and powerful. The evidences of His power and wisdom are traced in His works. The mind may be impressed with that which is wise, or overpowered with that which is vast, without there being any real religion, and all this admiration may terminate on God, and be expressed in language of respect for Him, or for His ministers. (2) This admiration of God may be extended to whatever is *beautiful* in religion. The beauty of the works of nature, of the sky, of a landscape, of the ocean, of the setting sun, of the changing clouds, of the flowers of the field, may lead the thoughts up to God, and produce a certain admiration of a Being who has clothed the world with so much loveliness. There is a religion of sentiment as well as of principle; a religion that terminates on the *beautiful*, as well as a religion that terminates on the *holy*. The Greeks, natural admirers of beauty, carried this kind of religion to the highest possible degree; for their religion was, in all its forms, characterized by the love of the beautiful. So also there is much that is beautiful in Christianity, as well as in the works of God and it is possible to be charmed with that without ever having felt any compunction for sin, or any love for pure religion itself. It is possible for one who has a natural admiration for that which is lovely in character, to see a high degree of moral beauty in the character of the Redeemer; for one whose heart is easily moved by sympathy to be affected in view of the sufferings of the injured Savior. The same eyes that would weep over a well-told tale, or over a tragic representation on the stage, or over a scene of real distress, might weep over the wrongs and woes of him who was crucified, and yet there might be nothing more than the religion of sentiment — the religion springing from mere natural feeling. (3) There is much *poetic* religion in the world. It is possible for the imagination to form such a view of the Divine character that it shall *seem* to be lovely, while perhaps there may be scarcely a feature of that character that shall be correct. Not a little of the religion of the

world is of this description — where such a God is conceived of as the mind chooses, and the affections are fixed on that imaginary being, while there is not a particle of love to the true God in the soul. So there is a poetic view of man, of his character, of his destiny, while the *real* character of the heart has never been seen. So there is a poetic view of heaven — strongly resembling the views which the ancients had of the Elysian fields. But heaven as a place of holiness, has never been thought of, and would not be loved. Men look forward to a place where the refined and the intelligent; the amiable and the lovely; the accomplished and the upright; where poets, orators, warriors, and philosophers will be assembled together. This is the kind of religion which is often manifested in eulogies, and epitaphs, and in conversation, where those who never had any better religion, and never pretended to any serious piety, are represented as having gone to heaven when they die. There are few who under the influence of such a religion are not looking forward to some kind of a heaven; and few persons die, whatever may be their character, unless they are openly and grossly abandoned, for whom the hope is not expressed that they have gone safe to a better world. If we may credit epitaphs and obituary notices, and funeral eulogiums, and biographies, there are few poets, warriors, statesmen, or philosophers, about whose happiness in the future world we should have any apprehension.

“But in all this there may be no real religion. There is no evidence that there was any in the case of Nebuchadnezzar, and as little is there in the instances now referred to. Such persons may have a kind of reverence *for* God as great, and powerful, and wise; they may have even a kind of pleasure in looking on the evidence of His existence and perfections in His works; they may have a glow of pleasurable emotion in the mere *poetry* of religion; they may be restrained from doing many things by their consciences; they may erect temples, and build altars, and contribute to the support of religion, and even be zealous *for* religion, as they understand it, and still have no just views of God, and no true piety whatever.

“The mind that is truly religious is not insensible to all this, and may have as exalted notions of God as a great and glorious being, and be as much impressed with the beauty evinced in His works as in the cases supposed. True religion does not destroy the sense of the sublime and beautiful, but rather cultivates this in a higher degree. But there is much besides this that enters into true religion, and without which all these things are vain. True religion always arises from just views of God as He is; not from Him as an imaginary being. True religion must regard God as having moral attributes; as benevolent, and just, and true, and holy, and not merely as powerful and great. In all these things referred to, there is necessarily no moral excellence on the part of those who thus admire God and His works. The mere admiration of power implies in us no moral excellence. The admiration of the wisdom which made the worlds and keeps them in their place; of the beauties of poetry, or of a flower, or landscape, though made by God, implies no moral excellence in

us, and therefore, no true religion. There is no more religion in admiring God as an architect or painter than there is in admiring Sir Christopher Wren, or Michael Angelo; and the mere admiration of the works of God as such, implies no more moral excellency in us than it does to admire St. Paul's or St. Peter's [Cathedral]. In religion, the heart does not merely admire the beautiful and the grand; it loves that which is pure, and just, and good, and holy. It delights in God as a holy being rather than as a powerful being; it finds pleasure in His moral character, and not merely in His greatness."

The Majesty and Mercy of God

Oh, worship the King all glorious above;
Oh, gratefully sing His power and His love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor, and girded with praise.

Oh, tell of His might, oh, sing of His grace,
Whose robe is the light, whose canopy space;
His chariots of wrath deep thunder-clouds form,
And dark is His path on the wings of the storm.

Thy bountiful care what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail:
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer, and Friend.

O measureless Might, ineffable Love,
While angels delight to hymn Thee above,
The humbler creation, though feeble their lays,
With true adoration shall lisp to Thy praise.

Chapter Three

Nebuchadnezzar and His Golden Memorial

“Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up” (Daniel 3:16-18).

The very remarkable incident concerning the erection of Nebuchadnezzar’s great image of gold on the plain of Dura is explained by most writers to have occurred some years after Daniel had interpreted and made known the dream of Nebuchadnezzar recorded in the preceding chapter. The time, however, is not mentioned anywhere in the book, and there seems to be no authority either Scriptural or secular for fixing the date some sixteen years or more after Daniel interpreted the dream, as many have tried to do. Mr. Barnes, who expresses the thought of a number of writers, has said that it is impossible to determine the time with certainty, and that it is necessary to allow a period of sufficient length between the interpretation of the dream and the erection of his statue in order to account for what he thinks was a fact, namely the effacing from the mind of Nebuchadnezzar the favorable impression of the true God that was made by the dream. For this reason he says that when reading Chapters Two and Three we should bear the thought in mind that such an interval had elapsed, in order to get the right impression on this point.

Different views are also held respecting what this great golden image was designed by Nebuchadnezzar to represent. Some maintain that it was a statue of his father, and its erection and dedication expressed his desire that honor and worship be given to him. Others hold that it represented Nebuchadnezzar himself. Most writers have held that it was an image of the great idol god, Baal, and that the decree of Nebuchadnezzar was designed to compel his many subjects to worship this great idol deity. If this be the true interpretation of what Nebuchadnezzar had in mind, it surely would indicate that the favorable impression of the true God made upon him by Daniel’s interpretation of the dream, was entirely effaced.

In order to appreciate the view held by these writers we will need to recall that when Daniel interpreted the dream, Nebuchadnezzar acknowledged Jehovah to be “a God of gods, and a Lord of kings, and a revealer of secrets,” and that he furthermore manifested his reverence for Him, and his desire to do Him honor, by falling upon his face before Daniel, and commanding that oblation and sweet odors should be offered to him (**Daniel 2:46-48**). All these writers are agreed that the erection of the golden image or statue by Nebuchadnezzar, and his worship of it, was an act of idolatry, and from this standpoint was a sure evidence that the impressions produced upon his mind concerning the true God had been lost and that he had relapsed entirely into heathenism.

We cannot but ask, Why is it necessary to believe this, especially since there is nothing whatever presented in the record that enables us to determine to whom this image was erected or what it was designed to commemorate? As the record is silent about the matter, it will be proper to inquire whether it may not be that there is another, and a more reasonable view, and one that is in harmony with other statements in the Book of Daniel indicating that Nebuchadnezzar’s reverence for the God of the Hebrews had not changed. In order to determine the facts it will be necessary to have an understanding of the Babylonian religion itself, the attitude of the Babylonians toward other religions, and the extent to which Nebuchadnezzar gave up his heathen ideas and accorded to Jehovah, the God of Daniel, honor and worship, on account of the dream.

Concerning these matters it will be sufficient to say that while the Babylonians were heathen idolaters, worshipers of many gods, they were not persecutors of others in religious matters. One, well able to express the truth concerning this matter, has said, “The universal maxim was that the gods of all nations were to be respected, and hence foreign gods might be introduced for worship, and respect paid to them, without in any degree detracting from the honor which was due to their own.” There is no reason to suppose that Nebuchadnezzar was converted from heathenism, or the worshipping of many gods, through the display of Jehovah’s power in making known his dream and its interpretation through Daniel. The truth of the matter is, he was led to acknowledge that among the many gods there existed the God of the Hebrews, and at the time, at least, he was convinced that the God of the Hebrews was superior to all other gods.

Having before our minds these facts, and considering also that there is nothing in the narrative that fixes the time of its occurrence, nothing that even intimates that this image was erected in honor of Nebuchadnezzar, of his father, or even of Baal, we are led to believe that there is a more plausible interpretation of this incident, an interpretation that gives us a more reasonable, correct, and Scriptural understanding of Nebuchadnezzar as a man. While he was an absolute, despotic monarch, and a heathen idolater, yet he had many superior traits of character for which writers generally fail to give him credit. When all the facts stated in the Scriptures about him are carefully considered, the following description of this great world monarch by an eminent writer will be admitted to be a fair and just statement of his character:

“I take Nebuchadnezzar to have been a man of a deeper, broader, and nobler nature than Napoleon Bonaparte. He was as great a warrior, and much greater emperor. He was a man of larger intelligence, of less selfishness, and of a much more generous and earnest mind. He was impulsive and hasty betimes, and even harsh, but his impulses were not mere passions, and were generally founded upon correct reasonings. He was quick in forming conclusions, and very firm in carrying them into effect. He mostly did his own thinking, and spoke and acted officially according to his own convictions, no matter against whom or what they went. He was a heathen potentate, absolute in his authority, but he had a deep religious sense, and was greatly influenced by it, and came the nearest to being a true servant of God of all the heathen kings of whom we have any account. When he beheld evidences of the presence and power of God, he noted them, acknowledged them, and fashioned his actions accordingly. He had a conscience, and a strong perception of honor, duty, and right. ... When he beheld sham and falsehood, he was severe upon it. When he saw the Divine Hand, he bowed before it, and used his royal place and prerogatives to give others the benefit of what he himself knew and felt. When convinced that messengers of the Most High were before him, he honored them and gave glory to the God of heaven, and was not ashamed to make confession before all men of what his heart believed. He sometimes [as we shall see later] forgot himself in the midst of his greatness and glory, and took to himself honors which evinced an overweening pride; but when punished for it, he frankly confessed it, and proclaimed it to the whole empire, that men might know and fear the God of heaven. [See Chapter Four.] He never entirely let go the idolatry in which he was reared, but he never failed to hold and confess the infinite superiority of one God, even the God of heaven, over all the idol gods of his kingdom. He was not a saint, but he was nearer to being one than some who profess the true religion and have greater opportunities and fewer hindrances than he possessed.”

We now come to the consideration of what constitutes a reasonable, as well as a Scriptural explanation of what seems to have been in Nebuchadnezzar's mind in the erection of this great golden image or statue, and the grandeur of the imposing ceremonies held in connection with its unveiling and dedication. The uppermost thought, it would seem, in the mind of the great monarch was to give honor to the God of heaven. He felt his indebtedness to Him, not only in connection with the dream and its interpretation, but also in connection with the fact which the dream had revealed — that the great God of heaven had honored him by giving him his vast empire.

That it was his desire to give honor to Daniel's God, and that others of his great empire should do the same, is expressed by him in his own words in the preceding chapter, as we read: “Then the king Nebuchadnezzar fell upon his face, and worshiped Daniel, and commanded that they should offer an oblation and sweet odors unto him.” The words that follow show that he ascribed the greatest possible honor to Daniel's God, Jehovah, that could be expected of one of his heathen persuasion, as we read: “The king answered unto Daniel and

said, Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.” It would seem then that this incident of the erection of the golden image is closely associated with the event, indeed is the natural outcome of the great monarch’s dream and its interpretation.

There is nothing in the narrative that connects the unveiling of this image or statue with the worship of Baal, or any other of the Chaldean deities. The design, the erection, and the ceremonies associated with the dedication of this statue seem to have originated in Nebuchadnezzar’s own mind, and not in the minds of the Chaldean priests. Whatever it represented or whatever it was designed to honor, was evidently something altogether new to even the heathen worshippers. If it was designed, as in all probability it was, to give honor to a deity, that deity was a new, a wiser, a more sublime and powerful one than any of those known to him before.

The ceremonial worship connected with the unveiling of this golden image is clearly distinguished from the worship of the generally acknowledged deities of the Babylonians. The Chaldeans who made accusation of the three Hebrews, certainly make a distinction between whatever may be represented by this golden image and the other acknowledged deities, as we read: “There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.” Nebuchadnezzar himself and likewise the three Hebrews make the same distinction (see verses 14,18). Furthermore, in connection with the worship of Baal and the other supposed deities of the Babylonians, there were special priests whose duties were to conduct the ceremonies associated with the worship, but there are none mentioned in the narrative as having anything to do with the novel ceremony of the unveiling of this golden image or statue.

A National Memorialization to the King of Heaven

The eminent writer already quoted has with good reason offered the following solution:

“As I read the narrative, this ‘image of gold’ and the extraordinary manner of its dedication, are vitally connected with the king’s vision, and related far more to the one Almighty God of Daniel than to any Chaldean deity. It was Nebuchadnezzar’s own original thought, suggested by the revelation that was vouchsafed to him from Jehovah, and meant to be an official and national memorialization of that Lord of kings, and revealer of secrets who had thus shown him the character, succession, and fate of all earthly empire. So far from being the result of a change in his mind and feelings, or an obliteration of his convictions as described in the preceding chapter, this whole business was the direct fruit of those convictions, and the way his heathen mind took to express and materialize what impressed him so profoundly. God had shown him a great, bright, and terrible image. He had learned from God’s unmistakable Prophet

that it was a Divine symbol of God's wisdom, power, and providence in the world, from his own empire to the end of time. It was so remarkable in itself, and so sublimely sacred in all its connections, relations, and impressiveness, that it was impossible that he should forget it, or that he should not think of making some memorial of it, particularly as it related, first of all, to himself and his own empire. He had felt it right and due that he should prostrate himself before that spirit of Almightyness which showed itself in his dream, and in the Prophet who had recovered and expounded that dream; and why should not all the heads of his kingdom be summoned to do the same? The thing was all mixed up with what we would expect in a vigorous heathen mind under such experiences and convictions; but it was a most natural outcome of a great, honest, and original thinker under the circumstances. ... The figure he set up was not that God, but it was the materialization of the wonderful image which that God had shown him, and which was that God's own symbol of His great power and administrations on the earth. Heathen as he was, how could he better memorialize this Jehovah-power than in Jehovah's own picture of it, of which picture he himself and his empire were divinely said to be the golden head? And with the Jehovah-power thus memorialized after the fashion of its own showing to him in the dream what more natural than that all his empire, through its constituted representatives, 'the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces,' should be officially convened to witness the unveiling of the figure, and to go through the ceremony of falling down before it in lowly homage, as he himself had bowed before the spirit of that Jehovah-power in Daniel?

"This view of the case fully explains every particular in the record, and serves to show, not a debased and oblivious apostasy on the part of the honest-minded king, but that the impression the revelation made upon him became a living power in his soul, which set his great and original genius to work to bring his whole empire into some sort of official accord with it. It was neither the work of a fanatical zealot of Bel-Merodach, nor of a tool of envious idolaters, nor of an arbitrary despot capriciously bent on changing the religion of his empire, nor of a tyrannical and self-deifying egotist, nor of a weakling in the hands of a set of grasping Chaldean priests. On the contrary, it was the work of a great, deep-thinking, honest-minded, self-poised, and noble-meaning, imperial man, who had had a true, sublime, and unmistakable revelation from the God of heaven, and who, under the devout and powerful impulses which it engendered, yet not entirely released from his heathen methods of thinking, laid hold upon his vast authority and riches to give what he regarded as a due and fitting national acknowledgment and memorial of the great Jehovah-power which had thus communicated with him. Hence this gigantic image of gold set up in a plain quite apart from the Chaldean temples. Hence the special, peculiar, and intensely national character of its dedication. Hence the novel ceremonies of the occasion, and the imperial decree that at the appointed signal every office-bearer in the realm should fall down in lowly adoration before it.

And hence, also, the very severe penalty fore-announced to come upon any one who should refuse to acknowledge and adore that Jehovah-power under the symbol which that Power had shown him in the vision.

“In this view of the matter we are not only obliged to modify our judgment of the king’s character, so as to give him far higher credit than that which results from the current representations, but the same goes a great way toward his justification in the severity he used in enforcing obedience to his decree.

“Under the clear and full light of revelation and the Divine institutes, which Nebuchadnezzar did not have, it is very plain that he made a great mistake, which can by no means be justified or excused on Biblical grounds; but the mistake was in the methods and not in the motives. It was the mistake of defective education, not of intent. He meant it honestly, to acknowledge and glorify that very God of heaven, who had so remarkably communicated with him. He intended that his empire, through all its assembled representatives, should thus acknowledge that God in a tangible copy of the image given in the dream. All the depths of his religious nature, experiences, and convictions would thus rise up to insist upon the duty and propriety of compliance with what he had so devoutly and honestly arranged and commanded. Was not the God over all gods and the Lord over all kings, who had so fully demonstrated His living power and purposes, to be reverently confessed by all lords and rulers? Was not that image the very likeness of that in which Jehovah had symbolized His Divine power and providence? Had not the king had ample proof that this God is God of gods and Lord of kings? Was it not right therefore, that every officer of the realm should be required to give this token of reverent acknowledgment to Him?

“Besides, taking this figure as the materialization of the great image of the king’s inspired dream, there was to him a very sacred identification of himself and his dominion with it. According to the Prophet’s explanation of the vision, that gold represented Nebuchadnezzar, and his divinely authenticated rule and authority. To refuse obedience to his commands concerning it therefore took on something of the element of treason and rebellion, not only to Nebuchadnezzar’s authority, but likewise to that very Divinity which had so marvelously endorsed his sovereignty as given of God, who, by His own Divine presentations, had inseparably connected it with the image the king had thus materialized. Not to obey his solemn and devoutly intended command would thus necessarily present itself to him as a very great wickedness — a stab at divinely authenticated sovereignty — a setting at naught of the very golden head of all divinely invested kings — a casting of contempt upon the most serious and sacredly founded undertakings of his life, as well as a criminal light-making of all the sacred experiences, convictions, and devout intentions of his Imperial Highness. Under such circumstances the man would not have been a man, or at all up to the requirements of the situation, or entitled to the ordinary credit of sincerity and sensibility as an administrator of the government, if he had affixed no stern penalties to a disregard of his orders,

or only connived at the transgression of them. If his foundation was wrong, his reasoning was right. Even our own free government permits no man to take office under it without oath on the Holy Testaments of God or solemn affirmation and appeal to the Almighty Lord of all, and annexes very rigid penalties to the violation of the same. From Nebuchadnezzar's standpoint it was but right, and no tyrannical harshness, that he should insist on punishing capitally whosoever should refuse the homage which he exacted. The fault was not in the exaction, but in the heathen error of undertaking to materialize Divine things" (Joseph Seiss).

Nebuchadnezzar and the Three Hebrew Worthies

The day came at length when the ceremonies associated with the dedication of Nebuchadnezzar's great image, column, or statue, were due to take place. That it was a most important day to the king is apparent from the fact that he summoned by proclamation his subordinate rulers, great and small, from every part of his vast empire. Indeed, it would seem that it was one of the great events connected with his career as a world monarch. Among those who came in obedience to the summons were the three young Hebrews, Shadrach, Meshach, and Abednego, the same ones who had been honored by Nebuchadnezzar on the occasion of the interpretation of his dream, by being appointed to positions of trust in connection with the administration of the empire.

The question very naturally arises, Where was Daniel at this time? The record is altogether silent about this matter. We are very sure, however, that had he been present and been placed under the same circumstances, he would have stood firmly and unflinchingly beside his three companions. It would not have been consistent with his character for him to have done otherwise.

While it would seem, as we have endeavored to show, that the erection and dedication of the great statue was not designed to give honor to any of the gods of the Chaldeans, but rather to give honor to what would be considered by Nebuchadnezzar a new god, even the God of the Hebrews, nevertheless, all the ceremonies associated with the dedication would most naturally be observed according to the prevailing idolatrous heathen customs. Since the great monarch himself was a heathen idolater, it would be reasonable to suppose that all the ceremonies would be conducted in harmony with his religion. It had been announced by an appointed herald that when the bands of music should begin to sound their instruments, all the many thousands assembled should immediately prostrate themselves in worship before the great statue. This was Nebuchadnezzar's way, and the heathen way of having all his subject rulers, the representatives of all his subjects, give honor to the new god. It may also have been designed by Nebuchadnezzar to impress upon the subjects of his empire that which was a fact — that he had been given this world-wide authority by the God of heaven, as expressed in the words of Daniel: "The God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all" (**Daniel 2:37,38**).

On the part of the Babylonians there could be no religious scruples against a prompt compliance with the imperial edict. They believed in many gods, and it was their custom to make images to them, and bow down and worship before these various images and statues. The falling down before this new image was therefore not a matter of serious account to them, since it did not involve an abandonment of the gods they were already accustomed to worship. Even in Nebuchadnezzar's case, from his heathen viewpoint it meant only the giving of honor to another god.

However this was not the case with the three Hebrews. From the standpoint of the law of Jehovah it was a very serious matter. The law of their God not only forbade them bowing down and worshipping any god but Jehovah, but also prohibited their making any image or likeness to Him; indeed, they were not allowed to make and bow down to any image or likeness of *anything* in heaven above or earth beneath. It would therefore be disobeying the plain command of Jehovah, to thus prostrate themselves before the golden image. To obey the edict of the king would be going against their own enlightened consciences. Even though the great monarch intended the whole ceremony to be in honor of the Hebrews' God, and a public acknowledgment of the Jehovah-power, they still would be false to their religious principles if they should prostrate themselves before this great statue. A true Hebrew, faithful to his God, could no more bow down to an image erected to honor his own God, than he could bow down to the image of Baal or any other of the gods of the heathen. How then could it be otherwise than that when all the others of the assembled nobles and officeholders of the kingdom prostrated themselves adoringly before the great image-statue of gold, these three Hebrews remained standing? "They did not serve the false gods of their conquerors, and they would not now debauch themselves with a false worship, even of their own God."

The temptation that was placed before these three young Hebrews, although not intended to be such by Nebuchadnezzar, was a very severe one; indeed more than severe — it was an extremely subtle one; and particularly was this so, since the great world monarch meant in this great dedication ceremonial, as it would seem, to do honor to the Jehovah-power as exhibited to him in making known and interpreting his dream. It was certainly a most remarkable concession, as well as an evidence of appreciation on the part of Nebuchadnezzar, to make an image or statue in honor of the God whom they served. It was an instance most rare in the annals of history.

If we are correct in thus interpreting this incident, it is very apparent that these three Hebrew worthies could not fail to see that from Nebuchadnezzar's viewpoint this great festive occasion was a credit to them and their nation. On the part of the great monarch it would be simply giving expression, in his heathen way (and what more could be expected), of his recognition of that God who had made known to him his dream, and informed him, through the Prophet, that his power as a king was given to him by the God of Daniel — indeed that he himself was represented as the "head of gold." Nebuchadnezzar had been very kind and generous to these three Hebrews. He had placed them in prominent

places in his kingdom. From them surely he would expect nothing less than a glad obedience to his request.

It is hardly possible to overestimate how severe, how peculiar, how trying, and how subtle was the temptation to these Hebrews. We may be sure that they had an earnest desire to please the king. They could not be men, if it were otherwise. What then were they to do? How easy would it have been for them to have reasoned that no harm could be done by their going through the form of worship that the others of the great throng did! Why be so conspicuous? They might direct their thoughts while bowing down before the great image, to the God of heaven. They would not be idolaters, as were the others; and besides, think of what it meant to them to disobey the king's decree. It could mean nothing less than a terrible death, unless their God would interpose. If they saved their lives, they might in the future be of some help to their brethren in captivity, as in all probability they had been in the past. Their refusal to obey Nebuchadnezzar would only have the effect of prejudicing him against their nation. It certainly was a trying position in which these young Hebrews found themselves. It seems very evident, however, that they had made up their minds what they should do, before they came, in obedience to the summons of the king to be present at the dedication services.

There were present in that vast assembly, certain envious Chaldeans who noted the conduct of the young Hebrews, and who doubtless were glad to have an opportunity to take advantage of their disobedience to the king's decree, in order to give vent to their hatred and jealousy. It would seem proper to say that if these Chaldeans had been truly devoted to their own religion, they would have found no time to observe the attitude of these three Hebrews. These men were doubtless watching very closely the conduct of the young men, and were not surprised at their refusal to bow down before the great golden image. Under the cloak of a superior piety they went to Nebuchadnezzar and informed him of the refusal of the young men to obey his decree: "There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." We read that "Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king."

Some, without considering the matter carefully, would think it strange that Nebuchadnezzar could be so enraged against these young Hebrews under such peculiar circumstances. It should be kept in mind, however, that while Nebuchadnezzar was susceptible to deep religious impressions, he was a man of violent passions, easily excited to anger; and truly there was much in this particular case from his heathen viewpoint to arouse his anger. As a man and a monarch who was accustomed to having even his slightest command obeyed without a question, it is nothing to be wondered at that his wrath was kindled against these men. Had he not done them a great favor? Had he not honored them in the sight of all the noted men of his great empire? Was he not, in the very matter in which they manifested their disobedience, giving honor to

their God? How, under such circumstances, could they refuse to comply with his command?

How strange their conduct must have seemed to him! It was a complete surprise. There was not in his mind the slightest thought but that they would gladly obey him — be pleased and delighted to engage in all the services, and enter fully into the spirit of the occasion, because of his design to give honor to their God. He would scarcely have given any thought to the matter if it had been any of his own people, any of the Babylonians who refused to bow down to the great image-statue. In such an event the whole matter would have been dismissed from his mind and they would not have been called before him. He would have left it with his officers to enforce the penalty, and cast the disobedient ones immediately into the furnace of fire.

That which is most remarkable is that he did not order these disobedient Hebrews to be cast *at once*, into the furnace. It will be remembered that in the case of the magicians who were unable to make known to him his dream, he ordered them at once to be slain. In the case of these Hebrews, however, it was different. He would know the reason for such strange conduct; he would inquire into it. And so he summoned them before his presence, and gave them an opportunity to reconsider their decision. His very first words to them give expression to his surprise at their conduct, and describe the state of mind that he was in: “Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?”

These words show that Nebuchadnezzar had some respect for these men, and that he was willing to hear their reasons for refusing to obey his command. The Common Version translation does not convey the full meaning of his words. The margin renders them, “Is it of purpose,” that is, have you done this intentionally? Wintle’s translation renders the words, “Is it insultingly.” According to Mr. Barnes, Jacchiades, another translator, says that the word rendered “true” is used to denote wonder, as if the king could not believe it possible that they could so disregard his plain command. Theodotion and Saadias render it as it is in the margin, “Have you done this of set purpose and design?” as if the king had regarded it as possible that there had been a misunderstanding, and as if he was not unwilling to find that they could make an apology for their conduct. One has said:

“It would seem probable from this that the ceremonies of the consecration of the image were prolonged for a considerable period, so that there was still an opportunity for them to unite in the service if they would. The supposition that such services would be continued through several days, is altogether probable, and accords with what was usual on festival occasions. It is remarkable that the king was willing to give them another trial to see whether they were disposed or not to worship the golden image. To this he might have been led by the apprehension that they had not understood the order, or that they had not duly considered the subject; and possibly by respect for them as faithful officers, and for their countryman, Daniel. There seems, moreover,

to have been in the bosom of the monarch, with all his pride and passion, a readiness to do justice, and to furnish an opportunity of a fair trial before he proceeded to extremities” (Albert Barnes).

However, if the young Hebrews had any thought that they would be exempt from the performance of this act of worship, their minds were disabused as they listened to the stern, harsh words of the great monarch:

“Now if ye be ready that at what time ye hear the sound of the cornet ... and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?”

The reply of these young Hebrews was calm, though firm and unflinching:

“O Nebuchadnezzar, we are not careful² to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.”

It should be kept in mind that these words were spoken to an absolute monarch, one of that class of rulers who would very rarely listen in such a case to any kind of excuse that might be made. However, Nebuchadnezzar had deigned to stoop from his lofty height to reason with these men and give them a chance to save themselves from this terrible punishment. It was utterly impossible for him to understand that there could be any reason whatever for such an act of disobedience. These young followers of Jehovah were aware of this, and knew that it would be impossible for them to make clear their position in the eyes of the great king.

“Quenched the Violence of Fire”

It should be remembered in this connection that the accusation made by the Chaldeans against them was a double one. Not only had they refused to prostrate themselves before the image, but in addition to this they were not worshipers of Nebuchadnezzar’s own gods. While the latter was no part of the offense committed by the young Hebrews on this particular occasion, nevertheless it had the effect of magnifying their offense in the eyes of the king. According to the prevailing views among the ancient heathen nations, all the gods of the nations were tolerated and even respected; but if any one should maintain, as the Hebrews did, that all the heathen gods were false, it would be a serious offense against the State. On this account the three Hebrews would understand that it was useless to make any explanation of their position. Therefore, they did not attempt to do so, but committed their cases to the One who had said: “Thou

(2) The word rendered “careful” means, according to Gesenius, *to be needed or necessary*.

shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.”

It cannot be wondered at, that Nebuchadnezzar, who was disposed to listen to any excuse they might have to make, and to give them another opportunity to obey his decree, became incensed at their answer. The words that follow show that when he heard their words, his patience and leniency toward them ceased altogether:

“Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego; therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.”

Then were the three faithful witnesses of Jehovah bound hand and foot, and cast into the furnace of fire. They had demonstrated to their God their loyalty to Him, even at the cost of their lives. They had committed their lives into the hands of Him whom they served. It was a matter for Him to decide what disposition would be made of that which they had committed into His care. They had given a faithful testimony to the one true God before the greatest monarch of the world, in the very presence of the assembled multitudes of his retainers. The whole matter, so far as this present life is concerned, might have ended here. This might have been the will of their God. Indeed, we may safely say that this has been the usual way God has dealt with His faithful witnesses who have committed their lives into His hands under similar circumstances. In this particular case, however, the will of God was different. It was His will to give to Nebuchadnezzar, and to the assembled thousands, another display of His almighty power.

The record informs us that so intense was the heat of the great furnace that those employed to cast them into it were burned to death. It was observed that the cords that bound these intrepid young men were in an instant burned. Nebuchadnezzar seems to have been the first one to note this; and he spake to his counselors: “Did not we cast three men bound into the midst of the fire?” The answer was, “True, O king.” Then Nebuchadnezzar, who evidently had been greatly moved from the first by the whole procedure, said, “Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.” The king then came near to the mouth of the furnace, and “spake, and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth, and come hither.” Then the three young men came forth from the midst of the fire. “And the princes, governors, and captains, and the king’s counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.”

A great and wonderful miracle had been wrought by the God of the Hebrews. It was witnessed not alone by the great heathen monarch, but by all that immense host that had been summoned by Nebuchadnezzar to witness the dedication of

the golden image, as he supposed, but, as God intended, to witness the display of His great power.

“Skeptical criticism has railed out against all this, as showing too much of the wonderful to be believed. But with the Almighty, one thing is no harder than another. He can make a blazing sun in the heavens with as much ease, as make a daisy in the meadow. Some have urged that it was unfitting the Deity to show such wonders here. But who can decide what is and what is not becoming to a Being whose thoughts no man can fathom?”

It is not difficult for the reverent mind to see the wisdom and necessity for such a display of the great Jehovah’s power at this particular time. Thousands of His chosen people were in servitude in this great empire. They had been sent there as an act of chastisement by their God, mainly to purge them of their idolatries, and the usual ministries to this were denied them in their captivity. Then too a vast number of people who knew not the true God, and who were without any appointed aid to assist them to an acquaintance with the superior power and majesty of the Most High, also lived here. Evidently in the Divine providence an immense concourse of people from all parts of the empire were gathered, and were made to see this remarkable exhibition of His almighty power.

Taking into consideration all these conditions and circumstances, we see a special reason why the great Jehovah should on this occasion give a testimony of Himself as the true and only God. It is generally true that men judge of the wisdom and necessity of a thing by the effects produced. This great miracle served to send forth over the world a testimony of the true God at a time when nearly all the world was plunged in the gross evils associated with the various forms of idolatry. Indeed it is here recorded that the monarch, to whom had been committed the dominion of the whole world, gave a testimony on this very occasion in which he acknowledged a second time, that the God of the Hebrews was the great God of all. On witnessing this wonderful miracle Nebuchadnezzar thus addressed the vast assembly: “Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king’s word, and yielded their bodies, that they might not serve nor worship any god, except their own God.”

Furthermore, the great world monarch issued a decree, and sent it all over his empire, “That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort. Then the king promoted Shadrach, Meshach, and Abednego, in the province of Babylon.”

It is not to be supposed that Nebuchadnezzar was caused to believe that there was only one true God. He had not yet reached that conclusion. His testimony was to the effect that there was no other god who had equal power with the God of the Hebrews. He was honest, and his honesty was shown in his willingness to admit that in the power he had seen exhibited, there was no god like that of the Hebrews.

There are many lessons which this record teaches. A noted writer has said:

“On the whole front of it there flames in letters of blazing gold that there is an almighty, living, and independent God, unbound by Nature’s laws and unlimited to natural forces, whose word is written in His Book, whose eye is upon His confiding servants, and who will never leave nor forsake them that put their trust in Him

“From the innermost spirit of it there comes the proclamation that if any kings or dignitaries or commands of church or state go against Jehovah’s laws, or demand obedience against His Word, or undertake to keep conscience for the human soul, no true man of God dare obey them, nor shall he be the loser for his fidelity, no matter what penalties he may incur!

“Around it, and on all sides of it, there sounds the admonition to every right meaning young man, however prosperous he may be, to prepare for fiery times. The world is under an erring rule — a rule which often makes the greatest blunders when it means the best. Envious and malicious eyes are watching you, and eager to show their superior devotion by accusing you and bringing you into trouble. The way of faithfulness often lies through the fiery furnace, heated seven fold to consume you. Therefore prepare for fiery times, and think it not strange when they come.

“And in the whole make-up of it there stands memorialized for ever that the only true expediency is inflexible principle. It matters not for immediate consequences. God will make all right in the end to them that stand fast to truth and duty. They are, after all, the true heroes, and shall not fail of their rewards” (Joseph Seiss).

Valiant for the Truth

Unfurl the Christian Standard, and follow through the strife
 The noble army who have won the martyr’s crown of life;
 Our ancestors could die for Truth, could brave the deadly glow,
 And shall we let the standard fall, and yield it to the foe?

But if ye dare not hold it fast, yours only is the loss,
 For it *shall* be victorious, this Standard of the Cross!
It shall not suffer, though ye rest beneath your sheltering trees,
 And cast away the victor’s crown for love of timid ease.

The Lord of Hosts, in whom alone our weakness shall be strong,
 Shall lead us on to conquest with a mighty battle song;
 And soon the warfare shall be past, the glorious triumph won,
 The kingdoms of this world *shall* be the kingdoms of His Son!

Chapter Four

Nebuchadnezzar's Second Dream

“Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are His signs! and how mighty are His wonders! His kingdom is an everlasting kingdom, and His dominion is from generation to generation” (Daniel 4:1-3).

In considering this chapter the first thing that comes to our attention is that it is a state document, containing a proclamation or decree issued by Nebuchadnezzar to all peoples of his vast empire, written either by Nebuchadnezzar himself or by Daniel at his dictation. It is probably the only complete state paper that has come down to us from those times. The only way we have of determining when the events described in this chapter occurred is from the statement “I Nebuchadnezzar was at rest in mine house, and flourishing in my palace” (verse 4). It would seem from this that his career as a conqueror was over. He had become the master of a large portion of the known world. Under his supervision the great city and province of Babylon had become one of the great wonders of the world. No record is given in the archives of history of another earthly king so sublime. While it is doubtless true that the three other empires, Medo-Persia, Greece, and Rome, which were symbolized by other parts of the image of the king's dream, spread over a larger territory than that of Babylon, nevertheless, there never was so magnificent an empire as the one Nebuchadnezzar had succeeded in consolidating and establishing.

He built a second palace, a very wonder of architecture, the grounds of which were ornamented with those famous artificial mountains and hanging gardens constructed in imitation of the Median hills which his Median wife so missed in the flat country around Babylon. But this was only a fraction of his works. Explorers report the ruins of Babylonia as spread over two hundred square miles, and that nine-tenths of the bricks found all over this space are stamped with Nebuchadnezzar's name. Sir Henry Rawlinson writes: ‘I have examined the bricks *in situ* belonging, perhaps, to one hundred different towns and cities in the neighborhood of Baghdad, and I never found any other legend than that of Nebuchadnezzar, son of Nabopolassar, king of Babylon.’ Another of these indefatigable antiquarians, the Rawlinsons, writes: ‘It is scarcely too

much to say that but for Nebuchadnezzar the Babylonians would have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who to the military talents of an able general added a grandeur of artistic conception and a skill in construction which place him on a par with the greatest builders of antiquity.’ ”

The remarkable incident recorded in this chapter then seems to have occurred at a time when there remained nothing more to satisfy the ambition of Nebuchadnezzar or to add to his glory as a king. It was at a time in this great monarch’s career when he seems to have reached the zenith of his power and glory, when he had nothing to do but to meditate upon his glory and the vastness of his dominion, and congratulate himself in what his wisdom had accomplished. As we consider carefully all that is related in this book, as well as in other books of the Bible about Nebuchadnezzar, we cannot but see that Jehovah was dealing in a special manner with this monarch, not only as a ruler but as a man. It is very significant that twice already in the Book of Daniel we have recorded that Nebuchadnezzar received remarkable displays of Jehovah’s great power. Twice prior to this incident had he acknowledged and confessed before his whole empire that Daniel’s God was a “God of gods and a Lord of kings.”

It would also seem evident that Nebuchadnezzar was aware of the reason why the Israelites were in Babylon. He must have been intimately acquainted with Jeremiah, from whom, as well as from Daniel, he had heard the predictions concerning himself, and of his being used as an agency in connection with the captivity of the Israelites. He had shown his good will and favor to Jeremiah by instructing his general, Nebuzaradan, to care for Jeremiah after the capture of Jerusalem, and to see that all his wants were provided for. He had witnessed the fulfilment of Jeremiah’s predictions concerning himself, and therefore had been given convincing evidence that Jeremiah, as well as Daniel, was a prophet of Jehovah. He had been told in words not to be mistaken, that the “God of heaven had given him a kingdom, honor, and glory,” etc. He had received clear evidence that the chosen people of Jehovah were by God’s permission under his control, and that they were under the Divine protection.

Nebuchadnezzar was now to witness one more display of Jehovah’s power. This one was to be a display of His judgment, even as the servitude of Israel was a display of Jehovah’s judgment upon that nation. This judgment, however, was to come upon himself. It was to be a disciplinary, corrective judgment. How would he receive it? We cannot but be deeply interested in learning how this remarkable punishment affected him, especially since, in this account, it seems we have related the last recorded event of Nebuchadnezzar’s history. Secular history, aside from his wars and conquests, gives us very little information about this great monarch, except the fact of his death, which occurred after reigning about forty-three years. The very fact that this narrative related by Nebuchadnezzar himself, was in the Divine purpose and providence given a place in this most wonderful book, is in itself very significant, showing its importance from the Divine standpoint.

Let it be carefully observed that Nebuchadnezzar's great object in issuing this decree or proclamation was to make known the signs and wonders which the most high God wrought with him — "His signs, how great! His wonders, how mighty!" — and that it was also to publicly confess his own sin. The word "sign" is used variously in the Scriptures, as well as in ancient secular writings. A summing up of the meaning as applied to God would be:

"Anything that is significant of His presence and power; anything that shall manifestly show that what occurs is done by Him; anything that is beyond human ability, and that makes known the being and the perfections of God by a direct and extraordinary manifestation. Here the meaning is that what was done in so remarkable a manner was significant of the agency of God; it was that which demonstrated that He exists, and that showed His greatness. The word rendered *wonders*, means properly that which is fitted to produce astonishment, or to lead one to wonder, and is applied to miracles as adapted to produce that effect. It refers to that state of mind which exists where anything occurs out of the ordinary course of nature, or which indicates supernatural power."

It will readily be seen by those who have read carefully the Scripture narrative concerning God's dealings with this great monarch that he had witnessed many exhibitions of God's wisdom and power; and also that he had been an observer of the manifestation of God's love and mercy towards His own afflicted people, those who trusted and confided in Him. Taking all these things into consideration, Nebuchadnezzar now seems to have reached a crisis in his religious life. As a result of this final display of the Divine attributes in bringing a judgment upon him, and the mercy shown in reinstating him to his former position, it seems that the whole power and influence of his authority was used in making known the Most High to all the people of his great empire.

The words of his decree were designed, as we have noted, not only to give honor to Jehovah, but also to make a public confession of his own great sin. Taking up the matter in more detail, we see first that the great monarch had another most startling dream. This dream, unlike the previous one, seems to have come to him apart from any earthly cause or connection. It is reasonable to infer, however, that the king believed it proceeded from the same source as the other. While he was unable to understand its meaning, it seems very apparent that he looked upon it as a serious admonition and rebuke against the pride and self-glorification that was gaining ascendancy over him. Referring to this method of Divine revelation by dreams, we note that it was not an altogether uncommon thing for God to reveal His purposes, particularly His warnings, in dreams. Sometimes it was the case, as we learn from other Scriptures, that He spoke in this way to worldly men. In the Book of Job we read:

"God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man" (Job 33:14-17).

While the Divine Word is the Christian's great and infallible guide to which he must at all times look, and to which he must ever contentedly and obediently conform his every action, nevertheless, occasionally, in times of great danger, or in times of threatening calamity, there comes in a dream or in some other mysterious foreshadowing, a warning of danger, in order to draw man from his purpose. This was evidently true in Nebuchadnezzar's case at this time.

A Presage of Impending Evil

The dream is given as a part of the king's decree or proclamation in Nebuchadnezzar's own words:

"I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream."

One might at first most naturally wonder why the king sent for the magicians, the astrologers, etc., after their failure on a former and similar occasion. This is easily accounted for when it is remembered that by the king's own appointment Daniel had long been occupying the position as head of this body of men, and in Nebuchadnezzar's summoning them, Daniel would necessarily be included. However, Daniel seems to have delayed coming. May it not be that his delay was that he might seek counsel of his God. It is very reasonable to suppose this to have been the case. If the wise men attempted to explain the dream, they were unable to do so to Nebuchadnezzar's satisfaction. He states that at last Daniel came in, and before him the king related his dream:

"O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions¹ of my dream that I have seen, and the interpretation thereof. Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth. The leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

"I saw in the visions of my head upon my bed; and, behold, a watcher and an holy one came down from heaven. He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and

(1) "The Greek and Arabic render this, 'Hear the vision of my dream.' This accords better with the probable meaning of the passage, though the word "hear" is not in the Chaldee" (Albert Barnes).

brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.

“This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest [lowest] of men.

“This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able; for the spirit of the holy gods is in thee” (**Daniel 4:10-14**).

When Daniel heard this strange and startling dream from the king's own lips, he “was astonished for one hour” — amazed and overwhelmed — and for a time he uttered not a word. It is very evident that he was much disturbed, troubled. The cause of this agitation of mind was not that he did not understand the significance of the dream, but rather that its application meant evil to the king, and he was very naturally disinclined to tell him of it. It was through no fear of evil consequences to himself, but because of his great sympathy for the king, in whom it is very reasonable to believe he had a special interest, and whom he had come to respect. He saw immediately that the dream was a prophecy applying to the king, and that it foreboded trouble, calamity.

It is not unreasonable to suppose that a kind of friendship had grown up between Nebuchadnezzar and Daniel, such as frequently exists between a king and his favorite counselor. This would be quite natural. Daniel had been exalted to the position he held by the kindness of the king, and we may be sure that he was a faithful steward, which would be very much appreciated by Nebuchadnezzar. We can hardly believe otherwise than that mutual gratitude between the two men laid the foundation for a certain friendship. This was evidently what caused Daniel to hesitate about telling the king the calamitous tidings.

Nebuchadnezzar, perceiving his servant's feelings, spoke to him the assuring words: “Let not the dream, or the interpretation thereof, trouble thee.” The Prophet then hesitated no longer, but proceeded to perform the necessary, yet unpleasant task of interpreting the dream. He supplements his interpretation, however, in language expressive of his sincere attachment to and sympathy for the king. “My lord, the dream be to them that hate thee.” The language shows that Daniel had no desire that the things foreboded in the dream should come upon the king. He would prefer, rather, that they would come upon his enemies.

“There is not in this anything necessarily implying a hatred of the enemies of the king, or any wish that calamity should come upon them; it is the expression of an earnest desire that such an affliction might not come on him. If it must come on any, such was his respect for the sovereign, and such his desire for his welfare and prosperity, that he preferred that it should fall upon those

who were his enemies, who hated him. This language, however, should not be rigidly interpreted. It is the language of an Oriental; language uttered at a court where only the words of respect were heard."

Daniel then tells the king that the tree, which grew so strong and tall that it became visible to all on the earth; whose leaves were fair, the fruit thereof much, and in it was meat for all; under which the beasts of the earth dwelt, and upon whose branches the fowls of the heaven had their habitation, represented Nebuchadnezzar himself: "It is thou, O king, that art grown and become strong; for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth." Daniel next simply relates the principal circumstances of the dream, in order to refresh the mind of the king and prepare him for the information regarding the terrible calamity which was to befall him. He said: "And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him." Then follows the interpretation (verses 24, 25).

The great judgment affliction was that he should be driven from men, which would mean that he should cease to occupy the position he was then holding. The Prophet does not say *who* would drive him from among men, but merely that this would be done. His dwelling was to be with the beasts of the field, he was to eat grass as oxen, to be wet with the dew of heaven, and this would last until seven times should pass over him, till he should be made to know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will.

The king was further told that the command of the "holy one" to leave the "stump of the roots in the earth, even with a band of iron and brass," meant that during this punishment, his kingdom would be made sure to him; that is, he would resume the authority of his kingdom after the punishment was over, and that *then* he would recognize and bow to the rule of heaven.

Daniel concluded his interpretation of the dream with words of instruction and counsel to the king. The words, which we may be sure were kindly spoken, seem to intimate a possibility that if they were heeded, the terrible calamity might be averted. "Wherefore, O king," said the Prophet, "let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity [margin, "or an healing of thine error"]." Thus was Nebuchadnezzar given to know the chief sin — that of pride and vainglory — that brought this threatened calamity. He had failed to give that which was due to the One who gave him his authority and power. Daniel very naturally believed that if the king would humble himself, and thus remove the cause, the judgment might be stayed.

We are not to suppose, however, that this was Nebuchadnezzar's only sin. Oppression and injustice were probably inseparable from heathen despotism. Doubtless he fell into these sins in connection with the construction of the many

wonderful buildings, the building of the great walls and the many remarkable wonders that made Babylon so famous. We cannot but admire the boldness and fidelity of Daniel, who went even beyond what he was called in to do. To tell the mightiest monarch of the world to forsake his sins, required courage. He could not have done this had he himself not been free from the evils that brought upon Nebuchadnezzar this impending affliction. It is worthy of notice that Daniel's advice to Nebuchadnezzar was that he perform those same two acts which the Savior accepted in Zacchaeus (Luke 19:8,9), as unquestionable evidences of repentance.

It is very significant as showing the forbearance and long-suffering of God that the judgment predicted was stayed for "twelve months," giving opportunity for the bringing forth of fruit meet for repentance on the part of the king. Failing in this, the threatened judgment followed, as recorded in the remaining verses of the chapter.

Those who have followed closely these events of Nebuchadnezzar's history, as recorded in Chapters Two, Three, and Four, cannot but note that Divine truth was producing certain effects upon the great monarch's heart. The very fact that this judgment which came upon him was limited, and that his kingdom was to be preserved for him, shows that the punishment was corrective, and that it was foreseen by God that it would bring a genuine repentance may we not say, in a sense, his conversion to the Most High. However, the punishment had to be inflicted before repentance came. A noted writer remarks:

"We would suppose that such a sacred and impressive forewarning and admonition could not fail of the most salutary effect. But there is nothing more treacherous and deceitful than poor depraved human nature. Nebuchadnezzar doubtless intended to profit to the full from the counsel he had received. He had the utmost confidence in the wisdom and inspiration of the Prophet. He had every reason to accept the whole presentation as a veritable message from God. Nor was it in the composition of this monarch's character to make light of so evident a communication from the Deity, whose signs and wonders he had beheld. But it is hard for rich and great men, in the midst of their glories, powers, flatteries, and cares, to be true and faithful to all that they know, feel, and confess of their duty and of what is right and proper. The Savior and his Apostles have remarked upon the great difficulty of such to enter the Kingdom of Heaven. And Nebuchadnezzar was not an exception."

Nebuchadnezzar was greatly elated over his vast achievements, and it is nothing strange that his attention should be drawn away from his wonderful dream, and its admonitions. It would be difficult to find a public man today who could be entrusted with such honor and glory, "without having his head completely turned, and his self-consequence lifted higher than the stars." And so it was with Nebuchadnezzar. We read that at the end of twelve months, when he was walking upon the high places of his palace, from which height he could view the city with its magnificent buildings, its grand and spacious avenues, its beautiful parks and gardens, he looked down upon it all and said: "Is not this

great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?” Says Mr. Seiss:

“As men ordinarily reckon and speak, there would not seem to be much out of the way, in such a remark. It was, above all men, his work. Babylon was a great and glorious city; and it had come to be what it was chiefly through him. As we hear men refer to their works and doings we would expect any of them to express themselves after the same style. I know of none who would not speak in the same way, and with much the same emotions, under the same circumstances. But this only shows, not that Nebuchadnezzar was innocent, but that humanity all over is very perverted and wrong. It will leave God out of everything creditable wherever it can. It will parade its own puny self, powers, and achievements, whenever occasion presents. It loves to contemplate what it has done. If in anything it favorably differs from one or another or from the general mass of men, it inwardly gloats over it and rejoices itself in its superiority, not remembering who it is that maketh it to differ, and whose alone is the credit and honor for it all. And Nebuchadnezzar fell into the common offensive and criminal mistake which so deeply inheres in all unsanctified humanity. Taking a survey of his magnificent honors and achievements, he refers them exultingly to himself — to his own genius, strength, and wisdom — and leaves out that eternal Providence without which he was no more than the meanest beggar or the dirtiest dog in all his kingdom. He had himself confessed that, of a truth, Jehovah is God of gods and Lord of kings. He had heard the heavenly ‘watcher’ say, and Daniel repeat, that it was his duty, as that of all men, to know and realize that it is the Most High that ruleth in the kingdom of men and giveth it to whomsoever He will. But in the moment of transport over what had been accomplished through his instrumentality he forgot all this, and set everything down to his own credit. He knew better, as all men know better when they do such things, but when he looked on the glory of the city he had so exalted and adorned, his pride and vainglory got the mastery over all his better knowledge and the prophetic warnings, and his soul was lifted up in exultation over his own wisdom and might. The gracious God above, from whom, apart from any worth or deservings of his, he had all that distinguished him from any other member of the race, was completely thrown out of reckoning. And thus he lent his soul and speech to a miserable atheistic pride which seems to have been this man’s besetting sin — the besetting sin of all human greatness and success — which reached its culmination as he thus walked and spoke amid the towers and battlements of his glorious palace.”

Nebuchadnezzar’s Period of Insanity

Various explanations have been given respecting the nature of Nebuchadnezzar’s punishment. That it was a species of insanity is clear, because it is stated to be such by Nebuchadnezzar himself when referring to his recovery: “And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine

understanding [reason] returned unto me.” That the great affliction came upon him as a direct judgment, as a rebuke to his pride and self-exaltation, is also evident. The entire account not only gives evidence of this, but also makes clear that the punishment was a corrective one.

The nature and form of insanity that befell the king has been known in both ancient and modern times. It was of that kind or species in which the subject labors under the delusion that he is himself an animal, and sets himself to live and act like the particular animal which he imagines himself to be. Numerous instances of this form of insanity are recorded in the various medical works that treat of this malady, and examples may be seen by visiting asylums for the insane. One may imagine himself to be a king, and deck himself with a scepter or a diadem. It is very evident from this narrative that Nebuchadnezzar imagined himself to be a beast, and it was a thing not unnatural that he would try to live and act like a beast, as the account informs us he did. In such a state of mind it has been found that nothing can convince the affected one that he is not what he fancies himself to be. Where cases of this kind exist, and the afflicted ones are harmless, it is sometimes customary to indulge them in this fancy, in so far as it would be consistent with safety. It is not necessary to suppose that Nebuchadnezzar was permitted to roam the forests or fields without restraint. It is more reasonable to believe that he was cared for, indeed that special attendants were employed to this end. As expressed by another:

“Perhaps the real influence of Nebuchadnezzar, and the true greatness of his character, cannot be seen more clearly than they are from the conduct of the Babylonians towards him upon this melancholy occasion. As a rule in the East everything depended upon the personal activity of the king, and his constant presence to direct every movement whether in the direction of war, fine art, politics, theology, or civil engineering. But in this case the king was in a helpless condition, confined [most probably] to one of his palatial parks, and there shut off from all intercourse with the outer world. Here he was treated, most probably, not as unfortunate persons are at the present time by the kindness of skilled physicians who have made a study of human infirmity, but by his own magicians, who bound their sacred texts around him, and recited over him some of their incantations. Yet the whole of the state machinery went on just as if the mainspring itself were sound. No attempts were made to nominate a successor or even a regent. The prestige of the great conqueror, aided doubtless by the wisdom of Daniel, was in itself sufficient to maintain the empire.”

Another writer has also laid stress on this matter as follows:

“That after so deep, long, and total a disability he found his imperial authority still reserved to him must likewise be referred to the special providence and merciful goodness of God, the while foreseeing what a salutary change the sorrowful affliction would work. We may justly attribute it, in good part, to that generosity and sound statesmanship which led the king to put Daniel and the three other Hebrews at the head of things. Faithful to their God, they

would not be unfaithful to their king, nor allow advantage to be taken of his melancholy sufferings to set up another in his place. These men knew that the trouble was only for a definite time, and that then the king would be recovered to his right mind in a still higher sense than it was ever before possessed. And, so far as their high authority and influence would go, they would reserve the kingdom for him, as the Chaldeans had done when his father died.”

The expression, “they shall make thee to eat grass as oxen,” seems to denote that as this was his fancied propensity, he would be indulged in it. It is not necessary, however, to suppose that his food was confined to what is termed grass today. The account is in the Chaldean language, and the corresponding Hebrew word for grass, according to Mr. Barnes and other learned expositors, means properly herbs, green herbs, vegetables. “The word *grass* in our language conveys an idea which is not strictly in accordance with the original. That word would denote only the vegetable productions which cattle eat.” The herbs or vegetables would of course in this instance be eaten raw, the same as with cattle. The expression, “They shall make thee to eat grass,” means that as this would be his inclination, they would treat him so that he would be permitted to do it. The words, “And they shall wet thee with the dew of heaven,” means that they would allow him to live out in the open air. This would not be considered a strange treatment of an insane person, and especially so in a climate where it was not uncommon for all classes of persons to pass the night in the open air.

However, we must not lose sight of the fact that this affliction of the king was a special judgment of God.

“The affliction was meant to be extraordinary, and the falling of it within the category of common afflictions, though with peculiar features of its own, serves the double purpose of showing that it was not at all unlikely on the one hand, and that it was not a mere natural disorder on the other.”

It is utterly impossible to conceive a contrast more marked than the one between Nebuchadnezzar’s former state and condition and that which this great punishment brought upon him. The description exhibits one of the most melancholy and sad afflictions that could be visited upon any human being, however low his condition; but when considering the former exalted state of the king, the affliction would be so much more greatly magnified. Imagine, if you can, the great monarch of the world, the one who was symbolized by the head of gold of the great image of empires, the one whose dominion reached almost to the end of the inhabited earth, the one whose genius surpassed all others, whose fame as a warrior, architect, and ruler resounded far and near; imagine him having reached the height of worldly success, honor, and glory, walking upon the walls of his palace, contemplating with inward satisfaction what his great genius and military prowess had accomplished; imagine him looking down with selfish pride and admiration upon what he believed his own wisdom and might and power had accomplished and saying, “Is not this great Babylon, that *I* have built for the house of the kingdom by the might of *my* power and for the honor of *my* majesty.”

Then come and see him under the terrible affliction — this same man, walking among the cattle, thinking himself one of them, trying to live and act like them, disdainful of human habitation and ways of living. Observe him feeding upon the green herbage, despising the dainty food of the palace. Mark his matted hair and beard. Observe his nails grown so that they looked like birds' claws. Note the dull, vacant look of his countenance; his refusal to speak to any human being, even to answer his questions. Observe his beast-like habits. Note how impossible it is to persuade him that he is any different from the beasts that he persists in associating with. What degradation! Can this be a man? Is this the great and mighty conqueror whose fame had reached the world over? Is this the man under whose supervision and by whose wisdom and genius Babylon, the glory of the "Chaldean excellency," had been built? Is this the man who had consolidated and welded together all the kingdoms of the ancient world and brought them to acknowledge him as their ruler? Can this be the great and mighty monarch who was so desirous of having his fame handed down to generations unborn that he had his name stamped on the millions of bricks that were used in the construction of the wonderful palaces and other buildings designed by him or under his supervision?

Indeed, this is the man! how has the mighty fallen! This is the punishment the Almighty imposed upon him for ignoring his Maker — for not heeding the "signs and wonders" of Omnipotence. What a punishment indeed was this! However, it was all designed for good. In his case it was corrective — sent upon him in order that he might see his sin, abhor and forsake it, and acknowledge that the great God of heaven was the One to whom all men should give the praise and honor for what they are, as well as for what they have been enabled in this world to accomplish. Was the punishment in vain? Did he learn the lesson? Did it cause him to look up to the great God? Was his recovery an illustration of how the goodness of God leads men to repentance?

It is impossible for us to tell whether or not the king retained his inner consciousness during the period of this terrible affliction. Medical works refer to cases of like affliction in which the subject's consciousness or even memory was seriously impaired, although they persisted in maintaining that they were not men, but beasts. The late Joseph Seiss is authority for saying:

"Dr. Browne, the eminent commissioner of the Board of Lunacy [about 1850] for Scotland, gives it as his opinion, made up from an experience of thirty years in the treatment of mental alienations, that 'the idea of personal identity is but rarely enfeebled, and that it is never lost.' He says: 'All the angels, devils, dukes, lords, kings, "god's many," that I have had under my care remained what they were before they became angels, dukes, etc., in a sense, and even nominally.' This author says: 'I have seen a man declaring himself to be the Savior sign himself, *James Thomson*, and attend worship regularly, as if the notion of divinity had never entered into his head.' And in reference to the very case now before us he says: 'I think it probable that Nebuchadnezzar retained a perfect consciousness that he was Nebuchadnezzar during the whole course of his degradation.' "

If the quite general opinion that a “time” represents a year is correct, then seven years was the divinely appointed period that this great affliction was to continue. The decree of the heavenly “watcher” was that after this period had passed, he would recover. Whether the king retained the consciousness that he was Nebuchadnezzar all these years or not, it is quite certain that he possessed it as the time drew near for his deliverance from the punishment.

It is very significant that the great calamity came upon him while the voice from heaven was speaking to him, and when his deliverance came, he informs us that he found himself looking up to heaven whence the voice came: “At the end of the days I Nebuchadnezzar lifted up mine eyes to heaven.” He must then have recognized that he was a grievous sufferer; he must have been conscious of the great sin that caused his affliction; and it is very reasonable to suppose that the look upwards was one expressive of reverence — a look that indicated earnest prayer for pity; one which needed no audible expression for Him who is not only just but merciful to know that the king was pleading for mercy and help. He who has said, “I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones,” responded, and Nebuchadnezzar was delivered.

He informs us, in words expressive of his joy and gratitude, that his understanding returned to him, and that he blessed the Most High, and praised and gave honor to Him for his great deliverance. His words, as recorded in the closing verses of this most remarkable decree or proclamation are:

“At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and His ways judgment; *and those that walk in pride He is able to abase.*”

Some writers, with seeming reasonableness, have located this incident of Nebuchadnezzar’s recovery as occurring only a brief period, perhaps a year, before his death. All accounts agree that his death occurred in 561 BC, after a reign of about forty-three years. This Bible account is the last we hear of this great monarch. Berosus hints at some mysterious silence in connection with his closing days. From the few vague and very brief passages mentioned in these ancient histories, however, there can be no solid inferences drawn. After this most remarkable proclamation which he says was designed to show the signs and wonders that the Most High God wrought toward him, the veil is drawn, and his subsequent history is hidden from our view, until “the judgment of the great day.”

Much debate has been had as to whether Nebuchadnezzar was genuinely converted or not. To answer with certainty it would be necessary to know for a surety what was the character of his life after this. So far as his words are concerned, they express nothing less than a genuine repentance and conversion. May we not with confidence believe that his words, “And for the glory of my

kingdom, mine honor and brightness returned unto me ... and excellent majesty was *added* unto me,” express his purpose that his restoration to the exercise of his reason, should contribute to the glory of his kingdom, by the acts of justice and beneficence which he intended should characterize the remainder of his reign? And indeed, if the belief of many eminent writers is true — that Nebuchadnezzar was a symbolical man; that in both his degradation and recovery he represented both humanity’s degradation and restitution — then, to make the typical representation full and complete, would it not require that he suffer not only a judgment degradation, but also experience in the close of his life a genuine conversion to the God of heaven? It certainly would seem so. Concerning this a noted writer has said:

“He had endured a most signal judgment, but it had upon him the intended effect. It humbled his pride. It brought him to the most devout personal recognition of the true God. It set him to work to do all in his power to honor and glorify Jehovah. It took away from his heart all shame or hesitation in confessing his sin, and the justice of the punishment he had suffered on account of it. It made him a penitent adorer and royal missionary of the true God. Not a great golden statue now, but his own imperial station, his recovered reason, his softened heart, his royal pen, himself and all his power and faculties as a king, were dedicated to that infinite One whose majesty he had offended, whose judgment he had suffered, and whom all men should fear, worship, and obey. He transmuted his throne into a pulpit and his state papers into sermons, that his erring subjects might learn the wonders of Omnipotence, be led to honor the high God, and have peace multiplied unto them through His name. He had ‘learned that the heavens do rule’; and now his royal desire was that all people, nations, and languages that dwell in all the earth might learn the same, without coming to it through such sorrows as he had felt. He had through deep waters reached the better shore, and he now sung his psalm of royal praise to the ‘King of heaven, all whose works are truth, and His ways judgment.’ He had come to a pious appreciation of ‘the signs and wonders that the high God had wrought toward him’; and, touched with that beneficent missionary-fire which always attends a true experience of grace, he now would have all men reverence and adore that same almighty Being who is able to humble all the children of men.

“Men have debated whether his was a full and genuine conversion or not. To me it seems as if everything that could be expected under the circumstances was actually wrought. There breathes through the whole document so quiet, candid, earnest and beautiful a spirit that I know not how to explain it without referring it to a thorough transformation of his entire character, which only the converting grace of God could work. The offensive pride of the heathen autocrat gave place to that penitent humility which frankly confesses its sin and blesses the Hand that chastised it. ... The hand which held the sword, and wielded it with such terrible effect is now stretched forth in benediction. The lion, so fierce and ravenous, is tamed into a lamb. The harsh enactor of decrees to cut men to pieces and to burn them in furnaces of fire, now exhorts

and admonishes them as a very prophet of God. If his language and speech are not yet completely purged of their heathen accent, and do not in all respects conform to that of the inspired teachers of Israel, we can still distinctly trace in it the soul of a true worshiper and servant of the Most High. Nor do I know by what authority any one can deny him place in the great congregation of them that know God and share in His redeeming grace” (Joseph Seiss).

It certainly is remarkably significant that the last view of Nebuchadnezzar given us in that sacred history is that of issuing a proclamation to all people to reverence and obey the great God whose signs and wonders are so mighty, and who sits in majesty as the King of heaven. What more, in so far as words can express, is needed to describe a human soul won to God?

The Picture of Humanity

It is understood by several eminent writers that Nebuchadnezzar’s insanity and recovery had a deeper significance, a much wider application, than is contained in the interpretation as given by Daniel. The thought is that Nebuchadnezzar was a typical man. Mr. Guinness has said:

“Nebuchadnezzar was a typical, representative man. Not only was he the golden head of the great fourfold image, but he stands as its representative, as the representative of the long succession of Gentile rulers who were to succeed him, till the coming of the Son of Man. ... His degradation to a bestial condition, typified the moral degradation of the Gentile kingdoms, through idolatry, pride, and self-exaltation; his restoration to reason prefigured the yet future day when the empires of earth shall own that ‘the heavens do rule’ ... thus the duration of Nebuchadnezzar’s insanity becomes typical of the duration of the times of the Gentiles, the times during which supreme power in the earth, is *by God* committed to Gentile rulers, instead of to the seed of David. Now these ‘times’ have already lasted more than 2400 years since the days of Nebuchadnezzar, and thus we see that the seven *years of days*, during which the king was insane, were intended to prefigure *seven years of years* (2520 years) during which the moral and spiritual degradation and debasement of the kingdoms of this world, dating from himself, are destined to endure.”

Mr. Elliott thus refers to this matter:

“Did Nebuchadnezzar experience this most extraordinary judgment and recovery simply in his individual character, or as a symbolic man? ... For my own part, considering the extraordinary nature of the judgment — the fact of its being so fully recorded by Daniel — the circumstance of Nebuchadnezzar being addressed on occasion of another prophecy as the representative of his nation (‘Thou art the head of gold’) — and that of the symbolic tree, when cut down, being bound with a band of *brass* and *iron*, the metals significant of the Greek and Roman Empires, which for ages held sway over the prostrate region of Babylon — all these considerations ... induce me to believe that

the seven times 360 days that passed over Nebuchadnezzar in his madness, represents the 2520 years ... of the times of the Gentiles.”

Mr. Russell’s interpretation of this remarkable dream also carries with it a typical application. Regarding this he says:

“This remarkable tree, in its glory and beauty, represented the first dominion of earth given to the human race in its representative and head, Adam, to whom God said, ‘Be fruitful, and multiply, and fill the earth, and subdue it; and *have dominion* over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth’ (Genesis 1:28). The original glory of man and the power invested in him were indeed sublime, and were over the whole earth, to bless, and feed, and protect and shelter every living thing. But when sin entered, the command came to hew down the tree, and the glory and beauty and power of mankind were taken away; and the lower creation no more found shelter, protection and blessing under his influence. Death hewed down the great tree, scattered his fruit and foliage, and left the lower creation without its lord and benefactor. “So far as man was concerned, all power to recover the lost dominion was hopelessly gone. But it was not so from God’s standpoint. The dominion originally sprang out of His Plan, and was His gracious gift; and though He had commanded it to be hewn down, yet the root — God’s purpose and plan of a restitution — continued, though bound with strong fetters so that it should not sprout until the divinely appointed time.

“As in the dream the figure changes from the stump of a tree to a man degraded and brought to the companionship and likeness of beasts, with reason dethroned and all his glory departed, so we see man, the fallen, degraded lord of earth; his glory and dominion have departed. Ever since the sentence passed, the race has been having its portion with the beasts, and the human heart has become beastly and degraded. How striking the picture, when we consider the present and past half-civilized and savage condition of the great mass of the human race, and that even the small minority who aspire to overcome the downward tendency succeed only to a limited degree, and with great struggling and constant effort. The race must remain in its degradation, under the dominion of evil, until the lesson has been learned, that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And while men are in this degraded condition God permits some of the basest characters among men to rule over them, that their present bitter experience may prove in the future to be of lasting benefit.

“True to Daniel’s interpretation, we are told that ‘All this came upon the king, Nebuchadnezzar,’ and that in this insane, degraded, beastly condition he wandered among the beasts until *seven times* (seven literal years in his case) passed over him. Daniel’s interpretation of the dream relates only to its fulfilment upon Nebuchadnezzar; but the fact that the dream, the interpretation, and the fulfilment are all so carefully related here is evidence of

an object in its narration. And its remarkable fitness as an illustration of the Divine purpose in subjecting the whole race to the dominion of evil for its punishment and correction, that in due time God might restore and establish it in righteousness and everlasting life, warrants us in accepting it as an intended type.”

In addition to this, may we not say that just as man’s fall and degradation are represented by Nebuchadnezzar’s insanity and his beastly state during its continuance, so man’s recovery and restitution must also be represented by Nebuchadnezzar’s recovery and genuine conversion? Furthermore, if the entire dream is representative and typical, it is most reasonable to suppose that the period of the seven times is likewise typical. In other words, if Nebuchadnezzar’s insanity lasted 2520 literal days, so reckoning from his day, man’s dominion under sin would be 2520 symbolic days, a year for a day. Associating this expression “seven times” with the prediction of our Lord, “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,” it seems not only clear that there is a symbolical significance in the expression “seven times,” but that its beginning is marked by two distinct events in Nebuchadnezzar’s career, one of which was the commencement of the servitude of the Jewish nation to Nebuchadnezzar, which marked the starting point of the Gentile lease of power, the other being the overthrow of Jerusalem and the temple. The dates assigned to these two events, as calculated by the vast majority of the world’s most reliable historians and chronologists, are respectively 606 and 588 BC. Their ending is 1914 and 1934 AD.¹ The arrival of this future date of course will determine the correctness or incorrectness of this application.

(1) For a fuller explanation of the “times of the Gentiles,” their beginning and ending, see special treatment on Chronology in *The Herald of Christ’s Kingdom* (Appendix A).

The Spirit of Mortal

Oh, why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave!

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie!

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave!

And we are the same that our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, and view the same sun,
And run the same course our fathers have run.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death —
From the gilded saloon to the bier and the shroud —
Oh, why should the spirit of mortal be proud?

Chapter Five

Belshazzar's Feast

*“In the same hour came forth fingers of a man’s hand,
and wrote over against the candlestick upon the plaster of
the wall of the king’s palace: and the king saw the part of the
hand that wrote. Then the king’s countenance was changed,
and his thoughts troubled him, so that the joints of his
loins were loosed, and his knees smote one
against another” (Daniel 5:5,6).*

The occurrences described in this chapter took place nearly a quarter of a century after Nebuchadnezzar’s death. The glory of the Babylonian kingdom began rapidly to wane, and its influence to decline, after his death. No successor of his attained any fame. Nebuchadnezzar, according to the Scriptural account, was succeeded by his son Evil-Merodach. This information is given by the sacred historian in connection with one of Evil-Merodach’s first acts — that of the release of Jehoiachin, king of Judah, who had been in prison since being taken captive by Nebuchadnezzar, thirty-seven years before (2 Kings 25:27-30, Jeremiah 52:31-34). Daniel makes no mention of any of Nebuchadnezzar’s successors save that of Belshazzar.

Scholars for many years were confused by the account in Chapter Five, which speaks of Belshazzar as being the king when Babylon fell and the great city was captured by the Medes and Persians, as it seemed to conflict with the secular records. Skeptics formerly made use of this in their efforts to overthrow the Divine authenticity of the Book of Daniel. They declared that no king of that name ever occupied the throne of Babylon, as the secular historians of those times do not make mention of Belshazzar. However, like all other seeming disagreements with the ancient historians, when sufficient facts are known, the Bible account is always proved to be the true, the correct one; and so with this. The following from the *International Encyclopedia* explains the matter, and is sufficient to establish the truth of this most remarkable occurrence associated with the fall of Babylon, recorded in this chapter:

“Belshazzar, or Belsaruzar, a Babylonian ruler of the Chaldean dynasty, was slain about 538 BC, when Babylon was taken by the Medes and Persians, as related in the Book of Daniel (Chapter Five). This account, which speaks of him as the king of Babylon, and as warned of his doom by the handwriting on the wall, long confused scholars, since it conflicted with the narratives of other writers. Herodotus (I, 184, 89) calls the last king Labynetus and says that he

was defeated in the open field, while Berosus in Josephus (Apion I, 20), calls him Nabonnedus, stating that he was blockaded in Borsippa (Birs-i-Nimrud), and finally surrendered to Cyrus, being assigned an honorable retirement in Carmania. That truth lies on both sides has become known through cuneiform inscriptions discovered in 1854 and deciphered by Rawlinson, which state that Belsaruzar [Belshazzar], the eldest son of Nabonnedus, was associated with his father on the throne. Belshazzar [or Belsaruzar] at first conducted the campaign against Cyrus, but afterwards was left to govern and hold the city (and so perished) while Nabonnedus took the field. The latter, returning to the relief of Babylon, was defeated and took refuge in Borsippa. In Daniel 5:2, Belshazzar is spoken of as the son of Nebuchadnezzar, but the word 'father' is properly translated ancestor or grandfather."

It would seem that Nabonnedus was the husband of one of Nebuchadnezzar's daughters. He had, through a conspiracy, succeeded in taking possession of the throne. The twenty-three years that elapsed between Nebuchadnezzar's death and the fall of Babylon, seems to be made up of conspiracies and murders in connection with the throne power. The historians' accounts of those times are more or less confusing and contradictory. The following is understood by many scholars to be the real facts:

"When Nebuchadnezzar died, his only son, Evil-Merodach took the throne; but he reigned only two years, when he was murdered and supplanted by his brother-in-law, Neriglissar, who reigned four years. After him his son, a mere boy, was made king. He held his place for only nine months, when he fell a victim to the conspiracy of Nabonnedus, who, together with his own son, Belshazzar, whom he made co-regent with himself, were the last kings of Babylon."

The chapter opens with a statement giving the information that "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." There has been much discussion and surmising as to what was the occasion or object of this feast. This, however, does not seem of much consequence. It may be true, as some writers have expressed, that reports or rumors had been received that his father, Nabonnedus, had met with some temporary success or victory in his warring against Cyrus, and that Belshazzar instituted a feast of rejoicing over the supposed success. However, no matter what may have been its cause, it was made by Belshazzar an occasion to satisfy his dissolute, pleasure-loving spirit, as the narrative plainly intimates. Whatever may have been the cause, it seems evident that he felt quite secure from any enemy attack — that the great walls of defense around the city, and the strong gates at the end of the broad streets at the rivers brink, were sufficient to hold back any foe from entering the city, either by land or water.

The record tells us that Belshazzar made a feast to his lords. It would seem from what can be learned from the brief references to him in connection with this account that he was a young man, given up to the lowest vices of self-indulgence, and allowed nothing to restrain him in the gratification of his desires.

It is certain that he made a great ado, both in the preparation and observance of this feast. It was made, as the record shows, an occasion of general license and carousing on the part of himself and his lords, and even his wives and concubines were called in before it was over.

“The ‘great feast’ turned out to be a scene of mere bacchanalian orgies, in which the king led off. It was not the custom of kings to eat and drink before their subjects; but here all restraints were thrown aside. The dignity of the monarch was all sunk in the loose hilarity of the occasion. Drinking wine was a chief part of the performance, and Belshazzar familiarly joined the thousand of his lordly guests to do royal justice to it. He ‘drank wine before the thousand,’ and drank till he felt it, and continued to drink till it became his counselor and put all sorts of wild thoughts into his head.”

Xenophon informs us that Gobryas, one of Cyrus’ generals, said at the time the command was given for the assault to be made on the city, “I should not be surprised if the doors of the palace are now open, for the whole city seems tonight to be given up to revelry.” It seems evident that Cyrus had been informed concerning the feast and had anticipated that the night in the city would be spent in reveling and drunkenness.

We are told in verse two that while Belshazzar tasted the wine, he commanded that the gold and silver vessels which his grandfather, Nebuchadnezzar, had taken out of the Jewish temple at the time he captured Jerusalem be brought into the banquet hall. We have brought to our attention in this act of Belshazzar a fact which has been illustrated in every generation of man’s history. This fact is that when men are under the influence of wine, or other intoxicating drinks, all kinds of wild fancies take possession of their minds and they will do many evil things in a spirit of bravado, which they would not be guilty of when sober. It is quite evident that these vessels had always been considered by Nebuchadnezzar as sacred, and that they had never been used for any purpose whatever since the capture of Jerusalem. It would seem that even Belshazzar in his sober moments would have respected the sacred character of these vessels, which he knew had been devoted to the service of religion. When he instituted the feast, it seems probable that he had no thought of making use of these vessels for such a purpose. The words of Daniel (verse 23) would imply that the king intended this particular act to be an expression of his contempt for the God of Israel. It is expressly stated that the vessels were to be brought into the impious feast that his lords and his wives and his concubines might drink out of them, and they “praised the gods of wood and stone which see not, nor hear, nor know.” These vessels had all been consecrated to Jehovah to be used only in connection with His worship, and He always respects whatever is truly consecrated to Him.

We have every reason to believe that Belshazzar knew of his grandfather’s respect for the God of the Hebrews, and of his having held these vessels to be sacred — to be used only in connection with the worship of Jehovah. But the wine-crazed king had neither respect nor reverence for his grandfather, or

for what was consecrated or devoted to the God of Israel. The influence of the wine had destroyed all such feelings, if he ever had them, and had aroused in him a spirit of insolent independence, which caused his naturally evil nature to triumph over all the reverence or perhaps fear that had influenced others before him; and he would use these vessels to do honor to his drunken revelers, that they might drink from them. One has said,

“It was of no use to remonstrate with such a libertine, if any had been so disposed; therefore the golden vessels were brought, and he and his lords and his women ‘drank in them.’ If any compunctions were felt on the subject, they had to be stifled and suppressed in the presence of his Imperial Majesty. So ‘they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.’ Not only their ill-timed merriment, their trampling on the customary proprieties, and their drunkenness, but even their foolhardy and blasphemous insult to the Most High God, is veiled over and cloaked up with a pretense of devotion!”

It was not the usual custom for women in these eastern countries to be present and engage in these feasts, but in this case all the usual customs were disregarded when the bacchanalian feast reached a certain stage. Mr. Barnes suggests that “The ‘wives and concubines’ were probably not present when the feast began, for it was made for ‘his *lords*’; but when the scenes of revelry had advanced so far that it was proposed to introduce the sacred vessels of the temple, it would not be unnatural to propose also to introduce the females of the court.” We have related a similar occurrence in the Book of Esther, at a feast which the Persian king Ahasuerus gave. We there read that “On the seventh day, when the heart of the king was merry with wine,” he commanded that Vashti his queen should be brought into his presence, the object being to make a show of her beauty. The writer already quoted says that “Nothing can well be conceived more senseless and stupid than what it is said they did at this feast, and yet it is a fair illustration of what occurs in all the festivals of idolatry. And is that which occurs in more civilized, Christian lands, in the scenes of carousal and festivity, more rational than this? It was not much worse to lavish praises on idol gods in a sense of revelry than it is to lavish praises on idol men now; not much less rational to ‘toast’ gods than it is to ‘toast’ men.”

In the Midst of the Revelry, the Mysterious Hand

It has been of rare occurrence that the great God has interfered in man’s impious acts, but in this case, under the peculiar circumstances, an exception to the general rule was made. All in an instant when the sensual feast was at its height and the wild hilarity seemed unrestrainable, there came a most startling interruption, which, as is usually the case in such instances, suddenly brought to a halt the orgies and sobered not only the king but all the revelers in the great banquet hall. The king himself seems to be the one who first witnessed the strange and startling sight. As he looked toward the candlestick, which perhaps had been brought into the great hall, together with the sacred vessels, he beheld

a sight that caused a great change in his countenance, which plainly indicated that he was moved with fear and terror; and the sacred record informs us that “his knees smote one against another.” That which caused this sudden interruption of the impious proceedings is recorded in verse five and reads: “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.” A noted writer remarks:

“Belshazzar had as much of power, and of drink withal, to lead him to defiance of God as any ruffian under heaven; and yet when God, as it were, lifted up but His finger against him, how poorly did he crouch and shiver. How did his joints loose, and his knees knock together.”

Commenting on Belshazzar’s dissolute conduct and this most fearful, startling, and above all, strange and mysterious interruption to the sensual feast, the eloquent Joseph Seiss writes:

“This was as far as it was possible for human daring and infatuation to go. It was more than the powers of Heaven could quietly endure. The Divine resentment broke forth on the spot. *‘In the same hour* came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace.’ The moment of doom had been reached, and here was the miraculous writing of the sentence. There was no legerdemain, no deception, about it. ‘The king saw the part of the hand that wrote.’ His own eyes followed it as it traced the mystic letters where no hand of mortal could reach to do it. He beheld the black characters it left frowning down upon him from the palace wall. He saw the consternation of men and heard the shrieks of women. He could not read the letters nor decipher their meaning, but his conscience took alarm, and he could not treat it with indifference. All his courage, daring, and proud bravado quite broke down. ...

“Alas, alas for the dignity and bravery of those who think it mean, little, and cowardly to fear God! They may think it manly to set at naught the scruples of a tender conscience and all dread of Jehovah’s judgments, but their superior stateliness is the first to give way when the trying moment comes. Nor is there a more craven cowardice or dastard pusillanimity than that which underlies the noisy courage of men who defy God and glory in trampling moral restraints beneath their feet. Show me a man who thinks it great and heroic to despise the bonds of piety and the inculcations of religion, and I will show you a miserable poltroon at heart. The audacious and defiant king Belshazzar is horror-stricken and unmanned in the midst of all his gallant valor before a handwriting on the wall, not a single syllable of which he could read!”

The terror-stricken king, after the effects produced by the suddenness of the startling interruption to the feast had to some extent subsided, seems to have recovered his self possession sufficiently to call for his astrologers and soothsayers. The highest honors of the kingdom were to be given to the man who could read the mysterious writing. He should be clothed in purple;

he should have a chain of gold about his neck; he should be the third ruler in the kingdom. This latter expression is generally understood to mean next in authority to himself, as he was next in authority to his father. The wise men and the astrologers came in and gazed with astonishment and amazement at the mysterious writing, but none were able to read it. The fear and terror of the situation was only increased by their presence and failure.

It is impossible even to imagine the alarm and bewilderment that was crowded into the brief period which elapsed before there entered the great palace hall the queen mother. It would seem that she was the only woman of the palace who had taken no part in the impious banquet feast. This woman, the wife of Nabonnedus, and, what is more significant, the daughter of Nebuchadnezzar, seems to have been the only one in the palace who had profited by Jehovah's judgment and mercy upon her father. She had in remembrance those far away days when the young Hebrew captive, Daniel, had interpreted the dream of empires that had been given in a night vision to Nebuchadnezzar. She remembered how her father had honored this young man and how during the great monarch's life time he had been such a trustful, faithful servant, counselor, adviser, and yet fearless reprover of the king. All these things had made an indelible impression upon her mind.

We next read: "Now the queen, by reason of the words of the king and his lords, came into the banquet house," that is, she was moved by hearing the commotion. Immediately taking in the situation, but doubtless not having any suspicion of what was the significance of the handwriting, she first addressed Belshazzar in the formal salutation customary in eastern countries. She next sought to calm his fears, and then coming directly to the matter which was troubling his mind and the minds of all present, she said:

"There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father [margin, grandfather] light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. Then was Daniel brought in before the king" (**Daniel 5:11-13**).

It would seem that though Daniel was living in Babylon at this time, for some reason he was not as well known as formerly. Evidently he was still known to the queen mother. Perhaps she had kept up an acquaintance with him because of his services and his former relations to her father. Daniel had evidently been out of favor with King Belshazzar and his court and had been treated with indifference, or perhaps he may have been forgotten altogether. Indeed it would seem from Belshazzar's words to Daniel when requesting that he interpret the handwriting, that Belshazzar was not personally acquainted with him. One writer has accounted for Daniel's not appearing at the first summons on the ground that

Belshazzar in his terror forgot to summon the fourth order, consisting of the magicians and Daniel their chief. It is notable that this class is not mentioned in the summons made by Belshazzar (compare Daniel 2:2 with 5:7). However, this does not seem to account for the fact, for the queen mother informs Belshazzar that his grandfather had made Daniel master of *all* these different orders. A most reasonable explanation as given by Albert Barnes is that on the occasion of Nebuchadnezzar's death Daniel had been removed from his position as head over the wise men, magicians, astrologers, etc. This writer states that it was a custom when a Persian king died that the physician, as also those holding the positions referred to, be driven from the court for not preventing the king's death. If such was the custom of the ancient Babylonian court, we have certainly a most satisfactory explanation of why Daniel, who would be living to some extent a retired, private life during the reign of Evil-Merodach and his successors, was not known by Belshazzar.

In so far as the record in the Book of Daniel is concerned, this was Daniel's first appearance before Belshazzar. If he had been there before, it was as one unnoticed and unknown. It is quite reasonable to suppose that if Daniel continued to hold a position in the government all the time from Nebuchadnezzar's death, the very character of the men who succeeded Nebuchadnezzar on the throne was such as to make Daniel's services unappreciated, if not undesired. It was in the first and third years of Belshazzar that Daniel had two of the most remarkable prophetic visions recorded in the book, but there is nothing in the two chapters, the seventh and eighth, which record these visions, that gives us any information respecting his relation to the court of Belshazzar. At the time that Daniel was summoned into the king's presence to interpret the handwriting on the wall, he must have been at least eighty-five years old. The overthrow of Babylon, which occurred at this time, brought him into prominence again in public affairs connected with the Medo-Persian Empire, as we shall see later.

It is difficult to imagine a scene more startling, more dreadful, more tragical, indeed, more dramatical, than this one that took place in connection with the sudden and abrupt termination of the great feast of bacchanalian hilarity and sacrilege. Poets, painters, and dramatists have seized upon this tragical event as one of the greatest scenes of human history, most worthy of portrayal by their artistic skill. The spacious palace hall, with its lofty walls; the magnificent architecture and gorgeous furnishings; the beautiful, yet lewd paintings and idolatrous statuary; the splendid decorations, all representing the highest type of artistic skill of debased humanity; the immense assemblage representing the elite of Babylonian society — all served to add to the dramatic effect of this grand display of Divine displeasure and omnipotence that now took place and transformed the drunken revelings into a solemn judgment assize.

The grand and solemn climax was reached as the aged Daniel entered the banquet hall. All eyes now became riveted with eager, anxious expectation upon the grave face of the venerable Prophet of Jehovah. All heathen court formalities were forgotten, laid aside, as the aged Prophet with grave countenance and subdued expression was ushered into the presence of the guilty monarch. With

stammering tremulous voice, in marked contrast to his usual demeanor on all court occasions, the fear-distressed king addressed the aged man:

“Art thou that Daniel which art of the children of the captivity of Judah, whom the king my [grand] father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom” (**Daniel 5:13-16**).

Daniel’s reply is characteristic of the man — indeed of every true man of God, when placed under circumstances to proclaim a message from God: “Let thy gifts be to thyself, and give thy rewards [margin “fee”] to another.” Regarding this last expression Mr. Barnes has said that “Gesenius supposes that the word used here is of Persian origin. It means a gift, and, if of Persian origin, is derived from a verb meaning to load with gifts and praises, as a prince does an ambassador.” The sense here seems to be, that “Daniel was not disposed to interfere with the will of the monarch if he chose to confer gifts and rewards on others, or to question the propriety of his doing so, but that, so far as he was concerned, he had no desire of them for himself, and could not be influenced by them in what he was about to do.” “Yet,” said Daniel, “I will read the writing unto the king, and make known to him the interpretation.”

The saying is indeed a true one, that “truth is stranger than fiction,” and it has its illustration in the case before us. The “great feast” of drunken orgies, which was conducted with such noisy defiance of Jehovah, in sacrilegiously drinking from the sacred vessels, ended with a sermon delivered by one of God’s faithful preachers unto which, in the Divine providence, this sinful, presumptuous king, together with all his lords and the elite representatives of the society of the doomed city, was the willing and eager listener. It was similar to one of those occasions which years afterwards our Savior referred to, in which some of his servants would be called to deliver discourses to kings and princes and judges. The history of the Church of Christ has recorded many of these; as for instance the experience of Luther before the great assembly of rulers and church prelates of Rome, and that of John Knox before the king of England.

The sermon of the Hebrew Prophet was one most thoroughly adapted (although not prepared beforehand) to the occasion. It was addressed especially to the dissolute king, although full of lessons to the vast assemblage that heard it, as well as to all who have read it with proper attention since. It is introduced by calling the attention of the impious king, Belshazzar, to the fact that the most high God gave to Nebuchadnezzar, his grandfather, the kingdom, which he, Belshazzar, by inheritance had been entrusted with. He informs Belshazzar that

all the majesty, all the honor, all the glory that his grandfather possessed, was bestowed upon him by the same God who was now speaking in the mysterious writing emblazoned on the wall of the palace. The great preacher declares that it was on account of the majesty the most high God gave to Nebuchadnezzar that all peoples, nations, and languages trembled and feared before him; and then as if to bring home to Belshazzar the magnitude of his own sinful pride and irreverence, the Prophet rehearses how the most high God dealt with his grandfather when he became lifted up with sinful pride and vainglory. He reminds him that Nebuchadnezzar was deposed from his kingly throne, and that all his honor and glory and majesty was taken from him. The aged Seer continues with a description of the terrible punishment that was imposed upon Belshazzar's great ancestor, and then concludes his introduction by relating how Nebuchadnezzar was brought to view himself and his great sin in its true light, and to humble himself before the most high God, and give reverence to Him.

It would be perfectly in accord with the words which follow to imagine a pause on the part of Daniel, and then with grave demeanor, fastening his eyes upon the trembling king, and making a pointed application of this narrative, saying: "And thou his [grand] son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven." The Prophet next proceeds to hold up before the king the crowning feature, the culmination of his sinful, dissolute life, which was that he had caused the sacred vessels of the Lord's house to be brought into this bacchanalian feast, and to show his contempt and defiance of the Most High he had drunk wine out of these sacred vessels, and caused his lords, his wives and concubines to do the same. One has said:

"A splendid sermon also was it. With what grand and affecting reminiscences of Nebuchadnezzar did it begin! In what sharp contrast did it sketch the effeminacy and impiety of Belshazzar! With what directness did it point out the inexcusable and defiant wickednesses of its chief hearer! With what solemn and unflinching faithfulness did it tell the sentence God had written, and make known the doom which it was now too late to escape! It almost takes one's breath to hear the massive utterances roll from that holy preacher's lips. The solemnity of the scene almost overwhelms us.

"Transfer yourself into that royal banquet hall, and listen. There stands the tall and reverend Prophet. Nothing of the obsequious courtier is upon him now. He has not a word of sympathy for the king in his guilty alarm. His voice, his brow, his words, his composed manner and solemnity, are all in deep accord with the Spirit which had traced those letters and with the awful sentence which was in them. He saw that the end of the impious contemner of the Almighty had come. He knew that he was about to utter [almost] the last words the royal sinner should ever hear in this world. And he spake exactly as became the occasion. Fixing his eyes upon the pale and trembling criminal, now ripe for destruction, he measuredly said:

“ ‘O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. And, for the majesty that He gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down. But when his heart was lifted up, and his mind hardened to deal proudly, he was made to come down from his kingly throne, and they took his glory from him. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that He appointeth over it whomsoever He will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of His house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from Him, and this writing was written. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN’ ” (Joseph Seiss).

Scholars tell us that the word MENE means simply *numbered*. The word is repeated, doubtless for the sake of emphasis. The word TEKEL has the significance of *short weight, lacking*. PERES means *divided*, and in its plural form conveys with it the thought of broken or crushed to pieces — destroyed. The Prophet’s knowledge of the fact that Babylon’s fall was near — a knowledge that was communicated to him by the revealing angel (Daniel 7 and 8) — enabled him to make a special application of the ominous handwriting. And it is not difficult to imagine with what intense interest the guilty monarch and his dissolute court listened to the venerable Prophet, as with slow, measured tones he said:

“This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.”

It would seem that neither Belshazzar nor any of the vast assemblage gathered in the banquet hall realized how near was the time when the Divine sentence was to be executed. This is seen in the fact that the doomed monarch immediately gave command that the reward promised should be given to Daniel, and the proclamation was immediately made to the assembly of his lords and nobles that he should be the third ruler in the kingdom.¹ The sacred historian informs us, however, that the judgment came that very same night: “In that night was Belshazzar the king of the Chaldeans slain.”

It seems evident that even while the Prophet was pronouncing the doom, the armies of the Medes and Persians were taking possession of the city. While the feasting and reveling in fancied security was going on, the general of the united forces of Cyrus and Darius had perfected his plans. The waters of the great

River Euphrates that ran through the center of the city were diverted from their course, leaving the riverbed dry, and as the armies of the Persian king made their way under the great walls through the riverbed, they found, as had been foretold 150 years before, the gateways at the river's brink (which were usually closed at night) wide open. The great city which had been deemed impregnable was soon in the possession of the Median host, and the palace where the great feast was being held was doubtless soon filled with soldiers, and the last king of the great Babylonian Empire was slain.

The Prophet Jeremiah in foretelling the fall of the city, describes briefly the suddenness of the surprise, indeed the announcement of the sentinels that the great city had fallen:

“The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed. ... One post [sentinel] shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted” (Jeremiah 51:30-32).

One hundred and fifty years prior to this, the Prophet Isaiah had foretold the captivity of the Israelitish nation to the great empire of Babylon; and also prophesied of their deliverance and return again to their native land. Under Divine inspiration he had even mentioned by name the individual that would be in command in connection with the capture of the city, and bring about their deliverance. He was none other than Cyrus the Great, mentioned by all historians. The prophecy reads:

“Thus saith the Lord ... that confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof; that saith to the deep, Be dry, and I will dry up thy rivers; that saith of Cyrus, He is My shepherd, and shall perform all My pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid. Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will

(1) (Note from previous page.) It has seemed strange to some that Daniel, after having stated that he did not desire these gifts, should accept them when he had complied with the king's request and made known the interpretation. When the offer was made to him he plainly stated his wishes, declaring that he did not desire any honor bestowed upon himself; but after he had performed the duty, it would not have been proper to resist the king's command. Knowing Daniel's character as we do, we may be assured that he did not receive them voluntarily, and that he would have continued to decline, if it were possible to have done so with propriety.

give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known Me" (Isaiah 44:24-28, 45:1-4).

A Second, a Mystic Babylon

The Prophet Jeremiah, who was divinely inspired to portray the doom of Babylon, and also to describe some of the events connected with its fall, was instructed of Jehovah to publicly proclaim it and to write it all in a book. The closing words of his prophecy are very significant, in that similar words are used by St. John the Revelator, as he closes the Divine description of the fall of another, an even greater Babylon — the great false religious system divinely named, "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Revelation 17:5). These two great prophets of God, though living over seven hundred years apart, use the same figure in foretelling the fall of the two Babylons. The words in Jeremiah are addressed by the great Jehovah to the Prophet, and read: "And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her" (Jeremiah 51:63,64). The words, having reference to the great symbolic Babylon, are vastly more significant to us today, in that they relate to the great religious system that has existed in the world for over twelve centuries now — the great mystic Babylon that has corrupted the truth of God and blinded and deceived the whole world respecting the character and plan of God. The words of the revealing angel as recorded by St. John are: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Revelation 18:21). Concerning the connection between literal and symbolic Babylon, that is that the prophecies referring to the literal city and empire of ancient Babylon have a double significance, the following words from the pen of Mr. Russell are very significant and instructive to the Lord's people of the present time:

"The thoughtful Bible student must of necessity have always in view the many correspondencies which the Scriptures institute between literal Babylon and mystic Babylon, and when studying the account of the fall of literal Babylon his attention is naturally drawn also to the foretold fall of mystic Babylon in the end of this Age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon (Isaiah 14:22, Jeremiah 50 and 51) were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of the prophecy still waits for fulfilment in mystic or symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of

Revelation, written centuries after the fall of literal Babylon, which unmistakably refer to symbolic Babylon, and use language almost identical with that of Jeremiah (see Revelation 16:19-18:21).

“The correspondencies between the two are very significant. Literal Babylon is represented as being situated on many waters — the River Euphrates and many canals connected with it; likewise mystic Babylon is said to sit upon many waters, which are defined as ‘peoples, nations, and tongues.’ Just as literal Babylon of old was captured by the diversion of the literal waters, so symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Revelation 16:12, it is foretold, shall be ‘dried up — that the way of the kings of the East might be prepared.’

“The kings of the East, or kings from the sunrising, are, we understand, the kings of Christ’s Kingdom, who are also priests — the Body of Christ, the Royal Priesthood. ‘Thou hast made us unto our God kings and priests, and we shall reign on the earth.’ From this standpoint of view, Cyrus and his army, overthrowing literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with his faithful will shortly overthrow mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which he taught us to pray, ‘Our Father ... Thy Kingdom come. Thy will be done in earth as it is done in heaven.’

“This likeness of Cyrus to Messiah is not merely in the particulars [above] noted. It should be remembered that the name, Cyrus, signifies ‘the sun,’ and that thus in his name he reminds us of the prophecy of Christ, ‘The Sun of Righteousness shall arise with healing in his beams.’ ... Through the Prophet Isaiah (44:28) the Lord speaks of Cyrus as His shepherd, who would lead back Israel, and again (45:1-14) He calls him His anointed. ... In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, namely the Prince of the kings of the earth, who in Revelation is shown as drying up the symbolic Euphrates and destroying symbolic Babylon, and delivering spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates under the sixth vial of the ‘Day of Wrath’: and the fall of Babylon under the seventh vial, resulting in the liberty of all of God’s people from the thralldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

“Babylon literal fell because, when tried in the balances by the Lord, she was found wanting: mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon: likewise, mystic Babylon never was spiritual Israel, though for a long time spiritual Israel has been in captivity to mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking his great power as earth’s new king will set free all of the Lord’s people — and in advance he sends the message to those who have ears to hear, saying, ‘Babylon the great is fallen, is fallen, and is become the habitation of demons

and the hold of every foul spirit, and a cage of every unclean and hateful bird. ... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.' ”

Mr. Russell proceeds to unfold what seems to him a correspondence, more in detail with the events, etc., that occur prior and subsequent to the downfall of literal and symbolic Babylon. His words are very interesting and significant, especially to those who at the present time see clearly that the Divine prophecies indicate the imminence of the final collapse of mystic Babylon and her degenerate daughters:

“The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational union expected soon, and the season of rejoicing which will accompany it. The gold and silver vessels of the Lord’s house which were profaned may fitly represent not only the precious truths of Divine revelation, but also the Lord’s consecrated people — the golden vessels representing the ‘little flock,’ and the more numerous silver vessels representing the ‘great company.’ What may be the character of the defilement and injury of these is of course problematical, but in any case we remember that those consecrated vessels were all highly honored, and restored to the temple by Cyrus, and likewise we know that not only the truths of Divine revelation will all be cared for by our Lord, but also that all that are his shall be glorified in the spiritual Temple which he will rear shortly.”

As we view the religious condition of the world today, particularly Christendom, who can doubt that the great Mother system of Romanism and her Protestant offspring, the various sects and denominations, are in the widest sense of the symbol, pictured in symbolic Babylon the Great? Who, that has a clear apprehension of what constitutes the true Church of our Lord Jesus Christ, and contrasts it with the great worldly profession of this twentieth century seen all around us, can possibly doubt that the further language of the writer just quoted is true: “The spirit of the world has so fully taken possession of the ecclesiastical powers of Christendom, that reformation of the systems is impossible; and individuals can escape their fate only by a prompt and timely withdrawal from them. The hour of judgment is come.” And even now it is seen by the Lord’s watchful people that these great systems are being weighed in the balances of Divine truth and are found wanting.

“It is indeed a notable fact that in the judgment of Christendom, even by the world at large, the standard of judgment is the Word of God. The heathen hold up the Bible, and boldly declare, ‘You are not as good as your book.’ They point to its blessed Christ, and say, ‘You do not follow your pattern.’ And both the heathen and the masses of Christendom take up the golden rule and the law of love, wherewith to measure the doctrines, institutions, policy and general course of Christendom; and all alike testify to the truth of the strange handwriting on her festive walls — ‘Thou art weighed in the balances and found wanting.’ ”

What Lessons May We Draw?

The chronological order of the events preceding, or leading up to the utter collapse of literal Babylon, seem in perfect correspondence to what we learn in the Apocalyptic visions seen by St. John concerning the same of mystic Babylon. Viewing the matter from this standpoint we believe it reasonable to forecast these events as follows:

Just as at that time the Lord's faithful servant, Daniel, was made acquainted with the fact that literal Babylon was doomed, that she was "weighed in the balances and found wanting," so the Lord's faithful servants of these days would be made acquainted with the fact that mystic Babylon's doom is soon to take place — that she is "weighed in the balances and found wanting." Furthermore, if the great feast of Belshazzar corresponds with the great denominational union and the rejoicing over it expected soon, as the above writer has expressed as seeming to be the case, then of course, the great event is still in the future, as it is quite evident that this union is not yet fully consummated. Other Scriptures seem clearly to teach that such a church union may be expected before the final collapse; and many things transpiring in the churches today seem to be shaping for such a union.

If it be proper to trace the correspondence still further, would it not be reasonable to believe that while the watchful ones of the Lord's people already see clearly that the great religious systems of Babylon the Great and her degenerate daughters are now doomed — "weighed in the balances and found wanting" — as was true in the case of Daniel concerning literal Babylon, even before the great feast of Belshazzar, would it not be reasonable to believe that the handwriting on the wall would represent some very startling event to occur in the world subsequent to the consummation of, and the rejoicing over the great federation or union of Christendom? And to carry the correspondence to its logical conclusion, would it not be reasonable to believe that this great and startling occurrence, whatever it may be, will be made known to the great leaders of Christendom by the Lord's people interpreting it to signify the immediate downfall of Babylon the Great? While there can be no question that very many prophecies proclaim with startling clearness the complete downfall of Babylon the Great as one of the approaching events, the typical correspondencies above noted will require the lapse of but a few years, at the most, to confirm their correctness. However, it is not so much this great event itself that we look for to occur, but rather that which this event will usher in, namely the Marriage of the Lamb, and the rising of the Sun of Righteousness with healing for all.

The Sceptre of a Holy King

“It will be order then,
Under the sceptre of a holy King.
Each creature, low and high, angels and men,
To the great concord sweetly ministering.

Self-will unknown, true harmony restored,
Happy obedience to the righteous Lord;
The multitude of wills all lost in One —
The Will that rules from the eternal throne;
Disorders, strifes, confusions, groans and cries
Then ended in the endless harmonies.”

Chapter Six

Medo-Persia Premier

“It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these, three presidents; of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm” (Daniel 6:1-3).

The chapter we now consider contains a brief summary of the history of Daniel during the reign of Darius the Median. It closes with a statement that Daniel prospered during the reign of Darius, and also in that of Cyrus the Persian. The chief event related in the chapter is that of Daniel’s being cast into a den of lions because of his loyalty to Jehovah in a refusal to conform to a decree of the king which forbade any one to ask a petition of any god or man for thirty days, save of the king himself. The nature of the punishment imposed for disobeying this decree clearly attests that a change of government had taken place, which change is mentioned in the closing verses of the preceding chapter. The capture of Belshazzar’s father, Nabonnedus, and the death of Belshazzar, ended the rule of Babylon and began that of the Medes and Persians.

It was in accord with Babylonian customs for capital punishment to be usually administered by burning. This was the punishment which was imposed upon the three Hebrew worthies. The Persians were worshipers of fire, and regarded this form of punishment as an abomination. Their custom was to administer death by casting their criminals to savage beasts. This difference in the form of punishment points to a complete change in the laws and administration of government. This change is also seen in the fact that the empire was divided into principalities, each governed by a head or prince, and over them all were three presidents, one of whom was appointed to be head over the other two. This one was Daniel, who thus stood in his relation to the throne somewhat the same as that of a premier or prime minister today.

Darius the Mede Took the Kingdom

It will be recalled that the preceding chapter closes with a statement that “Darius the Median took the kingdom, being about threescore and two years old.” Historians, critics, and antiquarians fail to agree in identifying this king

with any mentioned by secular historians. Skeptics discard the whole account as fictitious or unreliable, as they do those of the three preceding chapters. The following from Mr. Barnes respecting this matter is in perfect agreement with other reverent students of the Bible:

“For anything that appears to the contrary, Daniel may be as credible a historian as Xenophon or Herodotus. No one can demonstrate that the account here is not as worthy of belief as if it had appeared in a Greek or Latin classic author. When will the world get over the folly of supposing that what is found in a book claiming to be inspired should be regarded as suspicious until it is confirmed by the authority of some heathen writer; that what is found in any other book should be regarded as necessarily true, however much it may conflict with the testimony of the sacred writers? Viewed in any light, Daniel is as worthy of confidence as any Greek or Latin historian.”

With regard to Darius, the sacred writings give us the following facts: Darius the Mede is mentioned in Daniel 6:28, as the immediate predecessor of Cyrus on the throne of Babylon. Belshazzar is the last of the Chaldean or Babylonian kings. The account of the violent death of Belshazzar, contained in Chapter Five, has a direct historical connection with the statement in the closing verse of the same chapter, that Darius the Mede took the kingdom. Darius the Mede, then, must have been the first foreign king who directly reigned in the city of Babylon after the fall of the Babylonian dynasty.

“The chronological point, therefore, where the history of Belshazzar and of Darius the Mede coincide, develops itself; the account falls in the time of the downfall of Babylon through the Medo-Persian army, and this must be the occasion as the connecting fact between the fifth and sixth chapters. According to this, Darius the Mede can be no other person than the Medish king, Cyaxares II, the son and successor of Astyages, and the predecessor of Cyrus in the rule over Babylon.”

In this connection it is well to observe that these ancient kings were frequently known by more than one name.

It is not necessary, however, to settle this question in order to be benefited by what is taught us in this sacred account. All the facts and lessons contained in the narrative of Chapter Six remain exactly the same, whether we are able to tell who this Darius the Median was or not. As one has said, “The fact is, we need never be ashamed to say, ‘we do not know,’ when we really have so very slight means of knowing anything certain about a matter, as we have in this case.” Darius the Mede, at any rate, was the embodiment and representative of the Medo-Persian dominion over Babylon, after it was conquered by Cyrus.

The words of verses 1-3, certainly imply that Darius in some way had become aware of the sterling qualities of character, as also the remarkable wisdom and ability of Daniel both as a man and as a statesman. It is very natural, therefore, that the king would desire to avail himself of the services of such a man. Good kings as a rule desire to have good and faithful servants, and even bad men

prefer those of better principles than their own. It is most reasonable to suppose that Darius would not be long in discovering that Daniel was equal to his reputation, and he would, therefore, soon place him in a position in which his valuable services would be of worth. Whatever may be the deficiencies of Darius, he certainly exhibited a shrewdness when he placed Daniel in a position of trust in connection with administering the affairs of state. He was first made “the chief of the three presidents over all the other princes and principalities into which the realm was divided”; and the narrative further implies that the king was well pleased with the services of Daniel and states that he “thought to set him over the whole realm.”

All history, political, religious, and social, has demonstrated over and over again that a man occupying so prominent a position, administering the affairs of government with strict exactness and with freedom from bias, thoroughly honest, not tolerating dishonesty in any, and with it all continually growing more and more in the esteem and favor of his superior, can hardly escape the envy and hatred of those who are belittled by comparison, and who, possibly because of his standing in the way, are unable to accomplish their own selfish ambitions. As has been said:

“It is a part of the disease that is upon depraved humanity to be dissatisfied and unamiable toward the excellencies and honors of others. It is loath to bear anything above itself. It is the nature of the Devil to be the accuser of the good and of those who are favored for their worth; and all his children have the same family trait. They are pained, mortified, chagrined, and full of spiteful resentment, at the superior excellence or prosperity of those above them. It is their delight to humiliate those who happen to be more favored than themselves. If compelled to give credit in one direction, they are exceedingly ingenious in finding some point at which to take it back. Admitting that Job is a just and upright man, they always have a ‘but’ as to the motives in the case, by which to make it appear a mere sordidness after all. ...

“And this is particularly true in affairs of public office. It seems to inhere in politicians and aspirants to hate and persecute every man in an official place who honestly tries to do his duty and seeks to carry ethics into public administrations. Few men go into those arenas but with sinister and selfish aims, and if one in power will not share their plans for self aggrandizement, flatter their pride, shut his eyes to their dishonesties, and let his conscience go, he is sure to be assailed, to have charges trumped up against him, to have snares and traps set for him, and subtle plans laid to embarrass, disgrace, or displace him. The greatest personal enemies readily make common cause to get rid of a man who has the principle and nerve to stand firm against their self seeking, their oppressions, their robberies, and their wicked ambitions. Though they may have been loudest in trying to put him into place, they will curse and defame him if they are not made sharers in his successes or cannot use him for their ignoble ends.”

The jealousy against Daniel was doubtless increased by the fact that he was a foreigner, a Jew. This seems to be clear from the words of his enemies to the king when they brought their charges against him. They gave special emphasis to the nationality of Daniel: "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king." It would seem that the prejudices of the Babylonians against foreigners, especially Jews, had not ceased even after a residence among them of seventy years. Notwithstanding the many benefits that had come to the state through the wise administrations of Daniel, he was still looked upon by envious ones as a despised Jew, and was taunted and scoffed at as being only a slave, one of the captives of Nebuchadnezzar. This jealous feeling has continued to exist throughout their long career. A little later in their history, in the days of Ahasuerus, a Persian king, Mordecai was viewed with envy, simply because he was a Jew; and it is very apparent that in modern times the same spirit prevails. It is well known that political jealousies have been exercised because a great statesman has been of Jewish extraction.

Another matter containing a lesson is suggested in the fact that Darius commended Daniel and showed appreciation of his services by promoting him to an important position in the ministration of the affairs of the empire. The thought of some is that it is better to hold back words of appreciation for services rendered, for the reason that this commendation might cause one to become puffed up or self exalted, and thus fall away from Christian rectitude. To the Lord's people, however, who are on trial for the development of a character like that of Christ, such commendation should not be injurious. The chief and paramount element of true Christian character is humility and self abasement, a distinctive feature of which is that of a deep sense of indebtedness to God for all gifts either natural or acquired; and if one's natural tendencies as a result of the fall are in the direction of loving the praise of men, he will need — nay, will be compelled to be brought into places of trial and testing along these lines, and thus have opportunity to overcome.

There is, however, vast difference between showing or giving expression of appreciation of help received through another's ministrations, and that of giving praise to the person for the qualities, gifts, or talents that are put into use in rendering such service. Those who have come in contact with this test and have overcome, and have come to understand and experience what is the true spirit of the Master, will have learned that they are indebted to God for all they are, and will give all the honor and glory to Him to whom it rightly belongs. Such ones, no matter how great may be the gifts, abilities, or talents possessed, learn to esteem others better than themselves.

We may be very sure that the king's expressed appreciation of Daniel's ability and good qualities had no evil effect on him. He had fully learned that all these came from God, and he ever recognized that whatever position of esteem or honor from the viewpoint of the world he might hold, was one of responsibility to God, and was given him in the Divine providence. He realized that only as he kept himself in close and constant touch with God would he be able to rightly represent the great Jehovah and meet the responsibility in a way pleasing and

acceptable to Him. Daniel was not only wise, gifted, and noble in character (and on this account valuable to the king) but he was also appreciative of the fact and continually acknowledged that all these things came to him in the Divine providence.

It is very evident that it was the king's expression of his appreciation of Daniel's usefulness that increased the envy, jealousy, and malice of the other officers of the realm toward Daniel. The record tells us that this Daniel was preferred *above* the presidents and princes, because an excellent spirit was in him; and the king thought and doubtless expressed to both Daniel and all these men, that it was his purpose to set him over the whole empire. This action of the king had the effect of only increasing the envy, jealousy, and hatred of these men toward Daniel, and they were no longer able to restrain themselves from doing him injury.

It was at this point that they took concerted action and conspired to bring about his degradation. Their first thought seems to have been to cause him to lose favor with the king, and thus be removed from his office. To this end they set themselves diligently to work, to find if possible some evidence that he was unfaithful in administering the affairs of the kingdom — some act of dishonesty, some abuse of power — anything that would enable them to gain their own personal ends, and remove him out of their way. The sacred narrative informs us that “they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him.” Much against their desires they were obliged to come to the conclusion as expressed in their words, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”

What a testimony was this! We can scarcely conceive of a commendation accorded to any man, especially a public man, so praiseworthy as these evil plotters against Daniel were compelled to give — particularly when we consider the source from which it came.

“It puts the character of Daniel high above all question or reproach. And thus in the midst of a heathen people, at the head of a cabinet of dishonest, envious, and plotting officials, and surrounded with all the temptations which the indulgence of a confiding sovereign threw in his way, he went through the ordeal, as his three friends had gone through the fires of Nebuchadnezzar's furnace, without the singeing of a hair or so much as the smell of burning on his clothes.”

This would not mean that Daniel was absolutely perfect. He must have had as deep a conviction of his own unworthiness as any of the great Prophets and Psalmists of Israel. It is undoubtedly a fact that the closer one lives to God, the more will he be overwhelmed, as it were, with a consciousness of defects. What Job, and David, and Isaiah, and Noah felt, must have been constantly present in Daniel's consciousness also. This does not in any sense conflict with the thought that he always preserved a conscience void of offense before his God.

“Happy indeed is the man who lives in such a way that no fault can be found with him, except that he does what his God commands! Such was Daniel’s case; his obedience and prayers obtained for him the help of God, which enabled his natural ‘talents’ to accomplish these wonders.”

The Conspiracy To Murder Daniel

Not being able to find anything against him in connection with his administration of public affairs, Daniel’s maligners were not held back from their evil purpose, but instead, their determination to work his destruction only increased. They assembled together in secret. They consulted with one another what should be done next; and finally they concocted a plot that they felt sure would accomplish their purpose. They were all thoroughly convinced that it would be useless to try to influence the king against his prime minister. Any effort in this direction they evidently realized could result only in failure and react to their own injury. On this account they determined not to mention Daniel’s name to the king, to leave him seemingly entirely out of their proceedings. They reasoned that their plot to destroy Daniel would be better accomplished by an appeal to the king’s love for self glory and honor; and when they had finished their wicked plot, with all haste they sought an interview with the unsuspecting monarch, and being granted one, they addressed him as follows:

“King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not” (**Daniel 6:6,7**).

To some the question will most naturally come, How could such a body of men possibly expect the king to sign such a decree? To understand this it will be necessary that we become acquainted with heathen customs, particularly those of the Persians; and furthermore that we know something of the superstitious reverence that was accorded to kings in that country. In ancient times it was not an uncommon thing for heathen kings to be accorded Divine honors. The custom of the Romans in the early centuries of the Christian era of placing the kings among the gods, is well known to those acquainted with Roman history. The exaggerative language employed by the Latin poets respecting the exalted position of the emperors shows this; and especially do we see this custom prevailing as we become familiar with the records of the many Christians who suffered martyrdom because they would not offer sacrifice to the emperor. Pusey, in his work on Daniel, is authority for saying that the ancient Persians “looked upon their kings as the representatives of Ormuzd¹ and as such paid him Divine honor.” Sometimes the king was called “the progeny of the gods,” or even “a god.” Another has said:

“And when once the apotheosis had been allowed, it would only be a very short step further to address prayer to the deified man. There seems to be a special reason why such should have been the case with regard to Darius. Being a Mede, it was necessary that on ascending a throne which owed allegiance to Persia, he would in every way give public proof of his willingness to conform to all Persian religious customs. Accordingly, when the deputation arrived, there was nothing to make him suspicious or to startle him in the measure which they proposed that he should enact. And perhaps the people of Babylon were as little disturbed by the decree as was the king himself, for it is highly probable that the deification of the king was not unknown among the Babylonians. The Assyrians certainly had a custom not far removed from the apotheosis of the reigning sovereign” (Deane, *Daniel: His Life and Times*).

Mr. Barnes, who has given a great deal of attention in his *Notes on Daniel* to these seemingly absurd customs, has given several reasons in explanation of what may have influenced the king to yield to his crafty counselors to issue such a decree. He says:

“The law proposed was in a high degree flattering to the king, and he may have been ready at once to sign a decree which for the time gave him a supremacy over gods and men. If Alexander the Great desired to be adored as a god, then it is not improbable that a proud and weak Persian monarch would be willing to receive a similar tribute. ... It may have occurred to him, or may have been suggested, that this was an effectual way to test the readiness of his subjects to obey and honor him. Some such test, it may have been urged, was not improper, and this would determine what was the spirit of obedience as well as any other. More probably, however, it may have been represented that there was some danger of insubordination, or some conspiracy among the people, and that it was necessary that the sovereign should issue some mandate, which would at once and effectually quell it. ... The haste and earnestness with which they urged their request would rather seem to imply that there was a representation that some *sudden* occasion had arisen which made the enactment of such a statute proper. Or the king may have been in the habit of signing the decrees proposed by his counselors with little hesitation, and lost in ease and sensuality, and perceiving only that this proposed law was flattering to himself, and not deliberating on what might be its possible result, he may have signed it at once.”

If any are disposed, even with the foregoing explanations, to think that a scheme involving the acceptance of such blasphemous honors by a heathen king would be unreasonable to believe, all that is needed by such is to call to mind that in so short a time ago as 1870, a great council of professed Christian dignitaries, in a church that claims to be the true and only Church of the living God on earth, were unanimous in solemnly declaring to the whole world that a feeble old man

(1) (Note from previous page.) The Supreme Deity of the ancient Persians.

residing in the city of Rome possessed the attribute of Divine infallibility. And the Pope with all the solemnity associated with such an occasion received the honor. "And," says an eminent writer, "if the Pope of Rome is pleased to accept and appropriate such absurd honors in the name of the sublimest truth given for human enlightenment, we need not be surprised that these proposals of Medo-Persia's presidents, princes, counselors, and captains proved acceptable to the vain-glorious heathen monarch, who then occupied the Medo-Persian throne."

We will not be surprised then to learn that the evil plot of these men succeeded. The easily flattered king was induced to establish the decree by affixing to it his signature; and it became, like other laws of the Medes and Persians, changeless. The words of his counselors were, "Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." The writing was signed; the proclamation was made; and it would seem that the king had not the slightest suspicion as to what was the real object of these men. The avowed purpose of the decree was to accord honor and allege rightful glory to the king; the real purpose, however, was for the "murder of the man who stood next to him, and who had in him more of the Divine than all the kings, presidents, and princes of Media and Persia put together. It had a heathen lie for its basis; it was a huge hypocrisy in its suggestion; and it was nothing but a scheme of cold blooded murder to destroy the greatest, best, and purest man in the kingdom" — indeed, one who was specially singled out by the Great Jehovah Himself, as a "man greatly beloved" (Daniel 10:11); one who is mentioned by the great God as having special power because of his piety, to prevail with Him in prayer" (Ezekiel 14:14,20).

Again we quote from Mr. Barnes, one of the most practical Christian writers, who has drawn several pointed and profitable lessons from this chapter:

"We have [in verses 1-4] an instance of what often occurs in the world — of *envy* on account of the excellency of others, and of the honors which they obtain by their talent and their worth. Nothing is more frequent than such envy, and nothing more common, as a consequence, than a determination to degrade those who are the subjects of it. Envy always seeks in some way to humble and mortify those who are distinguished. It is the pain, mortification, chagrin, and regret which we have at their superior excellence or prosperity, and this prompts us to endeavor to bring them down to our own level, or below it; to calumniate their characters; to hinder their prosperity; to embarrass them in their plans; to take up and circulate rumors to their disadvantage; to magnify their faults, or to fasten upon them the suspicion of crime. In the instance before us we see the effect in a most guilty conspiracy against a man of incorruptible character; a man full in the confidence of his sovereign; a man eminently the friend of virtue and of God."

Commenting on verses 4-9, this same writer says:

"[We have] a striking illustration of the nature and the evils of a conspiracy to ruin others. The plan here was deliberately formed to ruin Daniel — the best man in the realm — a man against whom no charge of guilt could be

alleged, who had done the conspirators no wrong; who had rendered himself in no way amenable to the laws. A conspiracy is a combination of men for evil purposes: an agreement between two or more persons to commit some crime in concert, usually treason, or an insurrection against a government or state. In this case it was a plot growing wholly out of envy or jealousy; a concerted agreement to ruin a good man, where no wrong had been done or could be pretended, and no crime had been committed. The essential things in this conspiracy, as in all other cases of conspiracy, were two: (a) that the purpose was evil; and (b) that it was to be accomplished by the combined influences of numbers. The means on which they relied, or the grounds of calculation on the success of their plot, were the following: (1) that they could calculate on the unwavering integrity of Daniel — on his firm and faithful adherence to the principles of his religion in all circumstances, and in all times of temptation and trial; and (2) that they could induce the king to pass a law, irrevocable from the nature of the case, which Daniel would be certain to violate and to the penalty of which, therefore, he would be certainly exposed. Now in this purpose there was every element of iniquity, and the grossest conceivable wrong. There were combined all the evils of envy and malice; of perverting and abusing their influence over the king; of secrecy in taking advantage of one who did not suspect any such design; and of involving the king himself in the necessity of exposing the best man in his realm, and the highest officer of state, to the certain danger of death. The result, however, showed, as is often the case, that the evil recoiled on themselves, and that the very calamity overwhelmed them and their families which they had designed for another.”

Commenting on the words, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God,” we have this writer saying:

“We have a striking instance of what often occurs, and what should always occur, among the friends of religion, that no occasion can be found against them except in regard to the law of their God — on the score of their religion. Daniel was known to be upright. His character for integrity was above suspicion. It was certain that there was no hope of bringing any charge against him that would lie, for any want of uprightness or honesty; for any failure in the discharge of his duties of his office; for any malversation in administering the affairs of the government; for any embezzlement of the public funds, or for any act of injustice towards his fellowmen. It was certain that his character was irreproachable on all these points; and it was equally certain that he did and would maintain unwavering fidelity in the duties of religion. Whatever consequences might follow from it, it was clear that they could calculate on his maintaining with faithfulness the duties of piety. Whatever plot, therefore, could be formed against him on the basis either of his moral integrity, or his piety, it was certain would be successful. But there was no hope in regard to the former, for no law could have been carried prohibiting his doing what was right on the subject of morals. The only hope, therefore, was in respect

to his religion; and the main idea in their plot — the thing which constituted the basis of their plan was, that it was certain that Daniel would maintain his fidelity to his God irrespective of any consequences whatever. This certainty ought to exist in regard to every good man; every man professing religion. His character ought to be so well understood; his piety ought to be so firm, unwavering, and consistent, that it could be calculated on just as certainly as we calculate on the stability of the laws of nature, that he will be found faithful to his religious duties and obligations. There are such men, and the character of every man should be such. Then indeed we should know what to depend on in the world; then religion would be respected as it should be.”

The Miraculous Deliverance

“Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day” (Daniel 6:13).

From the human standpoint it would appear that there was no possible way of escape for Daniel. He undoubtedly knew of the hatred of these men, and also of the wicked and wily snare or trap they had laid for him. It would be of no use for him to make complaint to the king against them — to do so would be ...

“... to indict nearly all the officials of the realm and to dash himself to destruction against the combination of numbers. To remonstrate with the king against the decree would seem like taking sides against a popular sentiment of the nation, present him in the attitude of a revolutionist trying to set aside one of the proudest traditions and most sacred political doctrines of the Medes and Persians, and make him seem to be a disloyal opposer of the king’s acknowledged honor and dignity. To abandon his position and flee the country would show a cowardly spirit, and had but little promise of success. Indeed, he was so hedged up on all sides that nothing seemed left for him, as a true servant of Jehovah but to compose himself to his fate, go on with his accustomed devotions and meekly trust the result to God” (Joseph Seiss).

He chose, as we know he would, the latter course, and simply continued in the performance of his accustomed duties; and when he “knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, *as he did aforetime.*” He did not do this in an ostentatious manner, as if by so doing to parade his piety, to show that he was a worshiper of God; neither was he held back by a fear of punishment from engaging in his accustomed daily devotions. This was his customary *time* and *place* of prayer; and the *manner* he offered up his devotions to God was the same as aforetime. The chamber or upper room, it is most reasonable to suppose, was the most retired place in the house, and one in which he would be the least liable to be seen or heard. For this very reason he had aforetime selected this as a sacred spot to offer his devotions.

Nothing else now remained to hinder the wicked plot from reaching a successful termination but for some of these men to intrude upon Daniel in his daily devotion and worship of his God. This was a very easy task, for it is evident that they were well aware of these religious habits of the Medo-Persian Prime Minister. They knew *where* as well as *when* to find him engaged in his accustomed devotions and they assembled for the purpose and found him.

Accompanied with a sufficient number of witnesses to the fact that he had disobeyed the king's decree, a deputation of these counselors again sought an entrance into the king's presence; and one of their number, with assumed hypocritical indignation at Daniel's act, thus addressed the monarch: "Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?" The unsuspecting king gave answer: "The thing is true, according to the law of the Medes and Persians, which altereth not." It seems very clear that up to this time the king had not suspected his counselors of having a sinister motive in connection with this decree. Indeed, it was just at this stage of the whole affair that the wicked plotters first mentioned the name of Daniel. It was, doubtless, a complete surprise to the king when he heard their accusation against his faithful servant in the words now addressed to him: "That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

It was certainly a cruel trap that these men had set for both the king and his faithful servant; and it is not difficult to imagine how great was the king's amazement and sorrow as he realized what his hastiness in signing the decree had led to. But it was of no manner of use now for him to reproach himself. He had but two courses from which to choose. Should he himself break a law — an act which would be contrary to the customs of the Medes and Persians? or should he take away the life of a man whose character he had come to admire, and whose services he so greatly valued? It is positively certain that he was strongly in favor, if it were possible, of repealing or disannulling the decree or setting aside the penalty in Daniel's case; for we read that "he labored till the going down of the sun to deliver him" (verse 14), which would mean, doubtless, that he presented all the arguments possible in order to deliver his faithful and guileless officer. It would seem that his efforts were put forth to the end of finding some way whereby the law might be repealed, or the penalty be commuted; but the counselors met every appeal of the king by citing the unchangeableness of the Medo-Persian laws, and were united in their clamorous appeal for the execution of the decree. The king was compelled finally to give his consent; and we may rest assured that it was with great sorrow of heart he ordered that Daniel be brought, and cast into the den of lions. One has thus commented on what would seem to be a weakness on the part of Darius in thus giving way to his counselors:

"Now we must not think that the conduct of Darius on this occasion exhibits to us a pattern of weakness; he did what often falls to the painful duty of many

rulers when advised by their ministers, namely to see that the law of the State is carried out. He was far different from Herod who beheaded John the Baptist merely for the sake of keeping his own rash oath. There was a consistency about the conduct of Darius which deserves respect. A law, so long as it exists, must be carried out for the sake of preserving due order ... among the subjects of the State; but whenever an open injustice is discovered in a particular law, it is not the duty of either rulers or citizens to violate the law, but rather procure the abrogation of it as speedily as possible. Such a course, however, was not open to Darius, as it was utterly opposed to the fundamental character of the Medes and Persians to alter the law. Accordingly nothing remained for the king but to see that this hastily made decree was rigidly enforced.

“This was supposed to be the end of the noble president — sad end of a man so great, so faithful, and so good! Those who hated him rejoiced over their murderous success, and now considered their fortunes made. But ‘the triumphing of the wicked is short, and the joy of the hypocrite but for a moment.’ God had not forsaken His servant, and a Higher than Darius had decreed that he should not thus perish before his enemies. Jehovah holdeth in His hand the devices of men and the savageness of beasts. He can bring to naught the machination of princes and shut the mouths of lions.”

The wicked conspirators were so desirous and determined that their nefarious purpose should not be thwarted, that not only did they close up the entrance to the den with a great stone, but they, doubtless, persuaded the king to cause it to be sealed with his own signet as well as that of his lords, in order “that the purpose might not be changed concerning Daniel.” It would seem that they feared if this extra security were not taken, the king might himself release him.

It is evident that the king had not given up all hope, for as Daniel was being cast into the den of lions, he said to him, “Thy God, whom thou servest continually, He will deliver thee.” These words show that the king continued to have entire confidence in Daniel even up to the last. There is nothing strange in the fact that the king expressed himself as believing that the God of Daniel would deliver him, for it was a common belief among the heathen that their gods would interpose in behalf of the righteous, and particularly in behalf of their worshipers.

“Darius, undoubtedly, in accordance with the prevailing belief, regarded the God whom Daniel worshiped as a god, though not as exclusively the true God. He had the same confidence in Him that he had in any god worshiped by foreigners — and probably regarded Him as the tutelary divinity of the land of Palestine, and the Hebrew people.”

We next read that after closing the den “the king went to his palace, and passed the night fasting.” This evidently means that he went without his accustomed evening meal. Daniel was cast into the den soon after sunset, and it was the custom of those times to have the last meal after this time. There can be no question concerning the great sorrow and anxiety of the king. He may possibly have tried to console himself with the thought that he had done his

duty. However, this would not mitigate his sorrow and regret at what seemed to be the fate of Daniel. There would continually arise in his mind the thought that he had done wrong — that he ought to have broken and thus disannulled his own law to save his faithful officer. The sacred narrative informs us that he passed a sleepless night. Nothing could be done to turn his thoughts away from his faithful servant.

Meanwhile, Daniel passed the night alone among the lions. Alone, but not alone. The Almighty One who had been with him all the many years he had sought to serve and honor Him, did not leave him now. His watchful eye is ever upon His faithful servants, and never does He leave them alone. We are not told how Daniel passed the night, but we may be sure that he who had learned to pray and to trust himself to the care of his God, did not fail to profit by that which he had learned.

At last the morning dawned, and the anxious, worn out, restless king arose “very early,” and went in haste to the den of lions. “When he came to the den, he cried with a lamentable voice unto Daniel ... O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?” Up from among the lions came the welcome words: “O king, live forever.” It is utterly impossible to describe the feelings of the anxious king! What relief from the anxiety and remorse which he had been enduring! What unbounded joy came to him as he heard the voice of his faithful officer: “My God hath sent His angel, and hath shut the lions’ mouths, that they have not hurt me; forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt.”

The king’s question was answered. Daniel’s God had delivered him. And from the king’s own words that are recorded in a decree which he issued afterwards, and which he sent forth to all the world, there can be no question with regard to his belief that it was Daniel’s God who had interposed and sent an angel to protect and deliver His faithful servant.

Daniel most certainly knew that his deliverance was accomplished by special Divine interposition. It is very evident that he believed a miracle had been wrought. And there could have been no more fitting occasion for such a display of God’s wonder working power. The lesson that was very evidently designed to be impressed on the mind of the king, and through him on the minds of his subjects, was sufficient reason for such a miracle, and was worthy of Divine interposition. In a time when the world had so little knowledge or conception of the true and only God, when people generally were given over to the worship of imaginary gods, this miracle was God’s way of witnessing to them.

Daniel was the representative of the true God, and a member of that nation that had been given His laws. He had undoubtedly made known both by his words and life the great moral law of Jehovah God; and it seemed best to the Lord at this particular time, to preserve the life of His servant. His life work was not yet finished. Visions and revelations were to be given him concerning the future of the chosen people. He was to be further used to encourage and stir up

his own nation to go up to the land of their fathers, rebuild their city and temple, and resume again the worship of Jehovah in the place appointed.

We read that “the king was exceedingly glad for him” — for Daniel. He evidently not only rejoiced because Daniel’s life was saved, but also that he could now be restored to his place of usefulness in the kingdom. “So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.”

We next read that “the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.”

“Verily, the wicked shall fall into their own pit, but the upright shall have good things in possession. Haman hangs on the very gallows which his vaulting pride prepared for faithful Mordecai.”

It is very evident that the king at last came to see the trap that was laid for Daniel; and indeed one that was laid for himself in the sense that it brought him into a position where it was impossible for him to save his faithful minister. It was but the work of a moment to rescue Daniel, and then to see justice measured out to the men who had been the instigators of this cruel plot. There is some ground for believing, according to Mr. Deane in his work, *Daniel: His Life and Times*, that “during the long discussion on the previous day, another compact had been made between Darius and the satraps besides that to which we have already referred, that in case Daniel should come out unhurt, the accusers should forfeit their lives. Whether Daniel interceded for them, we are not told; but without delay all the accusers (not the hundred and twenty satraps and the two presidents as some have imagined) and their wives and children were sent to experience the same fate that they had designed for Daniel.”

Josephus here introduces another, a singular feature to the narrative. He informs us that the accusers on hearing the sentence pronounced against themselves said to the king that the lions had been recently fed, and for this reason failed to devour Daniel. At these words the king ordered the lions to be well fed, and then cast the men into the den that he might see whether the lions when full would touch them or not. “And,” Josephus says, “it appeared plain to Darius after the princes had been cast to the wild beasts, that it was God who preserved Daniel, for the lions spared none of them, but tore them in pieces as if they had been very hungry and wanted food.”

Mr. Deane in commenting on these words of Josephus says:

“This account is interesting chiefly from the manner in which it illustrates the tendency of a later age to magnify the miracles that occurred in the time of a past generation. The two miracles that occurred were Daniel’s calmness which converted the king, and Daniel’s deliverance which resulted in the name of the true God being proclaimed during the Persian Empire. But it seems as if Josephus invented a further miracle merely for the sake of telling

a humorous story. God does not work miracles lavishly. For those recorded in Scripture we can trace a reason; for the Apocryphal miracles none at all. It is not for us to invent new miracles, but to adore with all reverence and love that wonderful hand ‘which delivereth and rescueth, and worketh signs and wonders in heaven and earth, which hath delivered Daniel from the hand of the lions’ (Daniel 6:27).

Trials Associated With Saints

“He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions” (**Daniel 6:27**).

Very many are the warnings and helpful lessons that may be learned from this sacred narrative of events occurring so long ago. We cite a few:

(1) Godliness, uprightness, and virtue do not exempt one from earthly adversities and ills. Indeed, it is frequently the case that the deeper and more complete the devotion and fidelity to God, the greater the trials. “The tree that bears the best fruit is always the most assailed, shaken, and stoned.” This was eminently true of the Prophets of old. They were frequently exposed to persecution, were falsely accused, reviled, and evilly entreated. The greatest, the purest, the noblest Man that ever walked the earth, was defamed and accused, condemned, and put to death. All such suffering for righteousness’ sake and for truth’s sake is not only helpful in building up a character fitted for eternity, but it assists the believer to an intimate knowledge of the true God in this evil world. Without such knowledge he would be disposed to forget Him altogether. We should not, therefore, think it strange when trials deep and long enduring come upon us. Daniel was permitted by wise Providence to be the target for conspiring foes, and to be so beset by them as to see no way of escape but that of a violent death.

(2) We see the great value of an early stand for God and truth. In the case of Daniel, in early youth he gave himself to God, and was very strict in obeying the voice of conscience as enlightened by the Divine Word. It is impossible to emphasize or magnify too greatly the value of an early rooting and grounding in the Word of God. One has said:

“This was the spring of Daniel’s greatness. This was his shield and buckler in the midst of his adverse surroundings. This steadied him for one of the sublimest careers that ever was run by mortal man. Nor can a young man or woman possibly do a better or a wiser thing for the successful running of the race of life, wherever or whatever it may be, than to give the heart to God, to live and die cleaving always and above all to His Word and laws. This gives fixedness, shape, and purpose to the being. This fashions character into solidity, worth, and beauty. This supplies a base and groundwork on which to repose and compose one’s self, whatever storms life may develop.

“In pursuance of his early principles, Daniel was very diligent in his devotions. He had his oratory for prayer, with its window ever looking to Jerusalem.

He had no temple to which to betake himself, but he made a temple of his own house, and his upper room was his holy of holies. Three times a day he went into it with the incense of praise and prayer to the Lord God of his fathers. Not all the cares of state ... nor all the subtle plottings and malignant watchings of his foes, could induce him to demit this constant habit of his life. He kept himself in communion with heavenly greatness, and it served to make him great and to fill him with the spirit of the holy Powers. The manner, form, or precise number of times a day in which he performed his devotions was not the material thing, but he kept open communications with Heaven; and this was the secret of his strength and the nurturing force in all his great qualities. Nor can any man make of himself and of his life what he should without systematic earnestness in his prayers.”

The Great Lesson of Simple Trust

(3) The great and crowning feature in Daniel was that he dared to take his stand with God — dared at all times to obey Him rather than the decrees of men. He would not change or abate one jot or tittle of his religious devotions, even when he knew that only by so doing could he save his life; otherwise a miraculous deliverance from death by his God would be his only hope. His enemies who watched and studied his life the closest, incited to do so with all the energy that hatred and malice could give, confessed that it was impossible to find in him, in his official duties to his king, any flaw. Indeed, it was because of their belief in his steadfast devotion to his God that they discovered the one and only way to bring about his death. They knew with absolute certainty that Daniel would go on with his prayers as aforesaid, even though he knew that it meant certain death. He went as aforesaid to his upper chamber; and he did not take precautions to close the ever open window as he knelt down in reverence before his God.

We may believe with reason that on that day he told his God all about the decree, and with a conscience clear that he had done only his duty before Him, he committed the whole matter into the hands of Him who rules and controls the universe. We doubt not that so great and simple was his faith and trust, that when he arose from his knees, he went about his duties as calmly and with the same self possession as if the decree had never been made.

Here in this man do we have illustrated the pattern for a truly successful life, as well as the proper way to meet death. There was no spirit of bravado or defiance in this godly man. There was no posing ostentatiously for the applause of the lookers-on. We see in this incident not the slightest indication on his part to pose as a martyr.

“But here was the dignity of a meek and honest faith, living only for God, and made up to die, if it must be, just as the life was shaped, unruffled with regrets or fears, and peaceful in the keeping of a faithful God.”

An interesting and very important question is suggested by this deliverance of Daniel by Divine interposition, namely: To what extent and in what forms may

the Lord's people in these days look for and expect Divine interposition when in trouble, trial, or danger. Many are the Scriptures we believe which plainly declare that the true children of God may confidently look for Divine help, even Divine interposition in times of need (Psalms 37:23-40, 55:22, 91:7-9, Matthew 6:25-34, 10:25-31, 1 Peter 5:7). In regard to the nature and extent of Divine interposition in behalf of the Lord's true children, we have the promise that the Lord is overruling in all the affairs of those who truly commit themselves to Him. He never leaves His children alone. No matter what may be the situation in which they may find themselves — whether in prosperity or adversity; in safety or in danger; in prison or out of prison; bound to the stake with the fires kindled about them, or delivered from such experience; cast among the savage beasts and delivered, or tortured and devoured by the same — He is with His children, He will never leave them nor forsake them.

The three Hebrew worthies were not sure how their deliverance was to come. They said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel said nothing that would indicate that he expected anything else but death. We do know that he had committed himself to the Divine care. It seems evident that in those Old Testament days the Lord's people committed the keeping of their souls unto God, leaving it to His wisdom as to whether a miracle should be wrought in their deliverance, or whether it would be His will that they suffer death. The same is true in the days of martyrdom. Old, middle aged, and young men, as well as young and tender women, went to their death, having left their cases in the hands of God to do as it seemed best to Him. His presence was with them, whether burning at the stake or being gored by wild beasts. They realized His presence, and in many instances so great was their joy in being permitted to suffer for His name, that they seemed to lose all consciousness of pain from the burning flame or from the terrible wounds inflicted by the wild beasts.

Whenever miracles have been wrought in the deliverance of God's people there has always been a Divine purpose to be accomplished. That purpose when discovered is found to be for the furtherance of His Cause in the world, and not for the special benefit of the delivered one. God could just as easily have saved the three Hebrew worthies from death without a miracle as He could have with one. Daniel could just as easily have been saved from being cast into the lions' den, as he could have been delivered by the performance of a miracle after he was cast in among the lions. Miracles have characterized the beginning of the different dispensations in connection with the unfolding of God's Plan, and they were designed to give evidence to others that He was giving messages of importance concerning His purposes in redemption.

We conclude then that God's children are not generally to expect Divine interposition by miracles, though we would think it a mistake to say that in certain exceptional cases down through this Age there have not been miracles performed.

“There are cases where God seems to interpose in behalf of the righteous directly, in answer to prayer, in times of sickness, poverty, and danger — raising them up from the borders of the grave; providing for their wants in a manner which appears to be as providential as when the ravens fed Elijah, in rescuing them from danger. There are numerous such cases which cannot be well accounted for on any other supposition than that God does directly interpose in their behalf, and show them these mercies because they are His friends.”

Another advantage of living a devoted Christian life is that God interposes in behalf of His trusting children, in giving them assistance, support, and consolation, enabling them to bear the inevitable ills of the present life. He sustains His children in the hour of trial and adversity; He upholds them in bereavement and sorrow; and He supports them in the hour of death. There is a degree of peace and comfort of which the world cannot know that is possessed by trusting Christians because of their understanding the Divine Plan, and because of their realization that they are now in the school of trial — a school presided over by the infinite One, who will not suffer His pupils to suffer or to be tempted beyond what is necessary or beyond their strength to endure.

“The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Philippians 4:7).

Chapter Seven

The Vision of World Governments

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another” (Daniel 7:2,3).

We now come in our study to what is very generally termed by scholars the second part of the Book of Daniel, commonly called the prophetic. The first part, which concludes with Chapter Six, is historical; that is, it gives a history of certain important events that occurred in Daniel’s life in Babylon — from the time, when as a youth of less than twenty years, he was carried a captive, to nearly seventy years after, when the great city of Babylon was captured by the Medes and Persians. Daniel at this time was almost ninety years of age.

The events recorded in the first six chapters are few in number, but are given in chronological order — some of them occurring at widely separated periods. Even the prophetic dream — vision of Nebuchadnezzar recorded in Chapter Two, comes in incidentally as a part of that history. The events recorded in these six chapters occurred during the reigns of Nebuchadnezzar, Belshazzar, and Darius the Mede. The much larger portion of the historical part of the book was written in the Aramaean or Chaldee language — the language spoken at Babylon; while nearly all of the last six chapters, the prophetic portion, was written in the Hebrew language. The question has been one of more or less conjecture as to why certain portions of the prophetic part (Chapters Seven and Eight) which relate to events that occurred in Belshazzar’s reign should be placed in the second or prophetic portion of the book. The reason seems to be in order that all the prophetic visions and revelations given to Daniel might be grouped together. It is very generally believed by reverent students of the Bible that Daniel himself is the author of the entire book.

When Daniel was given his first vision, in the first year of Belshazzar, as recorded in this seventh chapter, he must have been about seventy years of age. The receiving of these visions was a wonderful privilege. To be given such a privilege would require that he be tried and tested to the uttermost, and thus be proved worthy of so great an honor. May it not have been as a reward for his faithfulness to his God during the long period of his life at the court of Babylon. Long years of faithfulness had proved his worthiness.

This vision came to Daniel in a dream while he was on his bed at night — “visions of his head upon his bed.” He had reached the time in life when the words of his ancestor, David, “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength, labor, and sorrow,” would come home to him with deep significance. It is most reasonable to believe that the aged saint of God had been meditating upon the Lord’s dealings with him and his beloved people. And now that he would scarcely expect, in the natural course of things, to live much longer — What would be the future of his people? Would he live to see them return to their native land? He evidently knew that the great empire of Babylon could not last much longer. He knew that its fall would witness at least a temporary deliverance of his people. It had been revealed to him in his youthful days that another mighty empire was to succeed Babylon; and that two more in successive order would follow that one (Daniel 2). What would be the future of his beloved countrymen, the chosen people, during the reign of these great empires? How long would the great Jehovah permit these heathen powers to rule the world?

To his mind at that time, it may not have seemed very far distant when God’s Kingdom would be established. While realizing, undoubtedly, that he would not live to see it, yet it was with eager, anxious longing that the aged seer looked forward to the time when the Kingdom of the God of heaven would be set up and earthly kingdoms pass away. This much of future things was made known to him when a youth, long, long years before. It was the goal of his hopes, as also that of his own beloved people.

It is when meditating upon the words of the Lord, when this present evil world is shut out from our thoughts and attention, that the sacred influences from another world, flow in upon us. And it was so with Daniel, when he received this Divine communication. He tells us that he wrote it all down at the time. He did not wait, nor trust it to be handed down by tradition, but he made a record of it immediately, so that when it met its fulfilment, the Lord’s people of future generations might compare the events with the predictions. It was the common custom for the Hebrew prophets to record their predictions. “What thou seest write in a book,” was said to the aged St. John long centuries after Daniel had fallen asleep.

It is said that he “told the sum of the matters.” In the Chaldean tongue, we are informed, this would mean that he “spoke the head of the words.”

“[The word *sum* in this passage] means *head*; and would properly denote such a record as would be a heading up, or a summary — as stating in a brief way the contents of a book, or the chief points of a thing without going into detail ... or perhaps that he did not enter into a minute description of all that he saw in regard to the beasts that came up from the sea, but that he recorded what might be considered as peculiar, and as having special significance. ... It is well remarked by Lengerke, on this place, that the prophets, when they described what was to occur to tyrants in future times, conveyed their oracles in a comparatively dark and obscure manner, yet so as to be clear when the events should occur. The reason of this is obvious. If the meaning of many of

the predictions had been understood by those to whom they referred, that fact would have been a motive to them to induce them to defeat them, and as the fulfilment depended on their voluntary agency, the prophecy would have been void. It was necessary, therefore, in general, to avoid direct predictions, and the mention of names, dates, and places, and to make use of symbols whose meaning would be obscure at the time when the prediction was made, but which would be plain when the event should occur. A comparison of verses 4, 9, 11, 14, will show that only a summary of what was to occur was recorded.”

That which first attracted the attention of the Prophet was the sea; it may have been the Mediterranean Sea — at least some great sea. It was in a disturbed, troubled condition. The winds from the four points of the compass were fiercely blowing upon it, tossing it with fury, and driving it hither and thither. “The four winds ... *strove* upon the great sea.” The word translated “strove” means to burst or rush forth; that is, the winds seemed to be in conflict with one another. They seemed to rush from all quarters, throwing the sea into wild commotion. This evidently has reference to some wild commotion among the peoples and nations of the earth. It would have its fulfilment in nations agitated by internal conflicts, or by the invasions and conquests of armies from all quarters of the earth.

Four Beasts Emerge From Troubled Waters

While observing doubtless with wonder and awe the storm tossed sea, Daniel beheld four great beasts emerge from its troubled waters — not all at the same time, but in successive order — one at a time. The first was like a lion, differing from that wild beast, however, in that it had eagle’s wings. Observing with deep interest the movements of this beast, he records that he “beheld till the wings thereof were plucked,” that is, its feathers were torn off. Then “it was lifted up from the earth and made to stand upon the [hind] feet as a man”; and instead of the ferocious beast heart, there was given to it the timid, fearful heart of a fallen, degenerate man. We know of course that there is no such animal in nature as a winged lion, but this was the appearance to the Prophet, and it had a special significance.

After he had seen the lion come forth from the sea, and had beheld it undergo these strange and surprising transformations, the Prophet’s attention was called to another equally strange and startling sight. It was that of another, a second beast, which was “like to a bear.” It also emerged from the troubled, tempestuous sea, and assumed at first a crouching attitude on the shore. It then raised itself up on one side, and Daniel observed in its mouth three ribs of some mutilated creature, “and they said thus unto it, Arise, devour much flesh.”

After he had beheld the bear, and its strange actions, etc., Daniel’s attention was suddenly attracted to a third beast, like a leopard, which, like the others, came up from the great sea. It differed, however, from the leopard in that it had upon its back four wings, like the wings of some strong bird or fowl. A still more strange, weird, and startling feature about this beast was that it had four heads. Of this beast, the Prophet states that it was given dominion, or power.

The Prophet next saw in the night visions another, a fourth beast, of which he gives no name, whose appearance and actions were more strange and terrible than even the three preceding. This, as in the case of the others, came up out of the great storm tossed sea. He describes it as “dreadful and terrible, and strong exceedingly; and it had great iron teeth,” and “nails of brass” He observed doubtless with astonishment that “it devoured and brake in pieces, and stamped the residue with the feet of it.” Furthermore, he noted that it differed from all the beasts that preceded it; and that on its head were ten horns.

While considering the action of this terrible beast, and the coming to view of these ten horns, he beheld coming up among them another little horn, before whom were three of the first horns plucked up by the roots; and he beheld with astonishment that “in this horn were eyes like the eyes of a man, and a mouth speaking great things.” Later on in the vision when he asks of a heavenly being an explanation of this little horn, he says that “his look was more stout than his fellows,” and that this “horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom” or dominion. It is very apparent that this fourth beast, with its ten horns, and especially the strange movements, actions, and words of the “little horn,” attracted the attention of the Prophet and awakened his interest and anxiety far more than any of the others. The reason for this, doubtless, was that this horn was directed especially to persecuting the saints of God, and in prevailing against them.

But while gazing with rapt attention, astonishment, and amazement upon these strange and mysterious manifestations taking place upon the agitated sea and land, and contemplating what could be the meaning of the terrible actions of these monsters and particularly of the last one, who acted so evilly against the people of God, another scene, one of an entirely different nature, opened before the Prophet’s view. While the fourth beast was operating in its “little horn,” the Prophet saw “till the thrones were cast down, and the Ancient of Days did sit ... the judgment was set, and the books were opened.” This scene seems evidently to be associated with a particular event in connection with the “little horn’s” career, for the Prophet says, “I beheld *then* [“I was looking for that time,” another translates it] because of the voice of the great words which the horn spake.” He says further that he continued looking until “the beast was slain, and his body destroyed, and given to the burning flame”; all of which things are very meaningful, and are explained by the heavenly revealer to Daniel.

It is at this point that the Prophet relates what occurred to the first three beasts. He tells us that, “As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.” This evidently means that as one beast succeeded another, it would have its world-wide dominion taken away, but would continue to exist, and would be under the sway of the one which conquered it.

After describing the closing scenes connected with the career of the fourth beast and its little horn, the Prophet tells of another, a most important, indeed, a special vision, which must have cheered and encouraged him:

“One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” The effect of the vision upon Daniel was depressing. He says, “I was grieved in my spirit in the midst of my body, and the visions of my head troubled me.” This doubtless means that his heart was made heavy and sad. One reason for this evidently was that he could not fully understand the meaning of the vision; another, and perhaps the greatest reason, was that of the fearful and momentous nature of some of the things indicated. Very like this was the condition of St. John when he beheld the wondrous vision of the sealed scroll; not understanding it and fearful that it might not be made known to him, he “wept much, because no man was found worthy to open and to read the book” (Revelation 5:4). How unlike Daniel and St. John are many of the Lord’s people today. How few there are who are in the least measure troubled, or even concerned about understanding either the visions of Daniel or those of St. John. But it has doubtless always been thus; only the few even of the Lord’s people desire to know what is revealed in these specially important revelations of the Most High.

The sacred narrative informs us that after he became able to control his grief somewhat, Daniel came near to one of them who stood by and inquired of him the meaning of what he had seen. The angel, for such doubtless he was, graciously acceded to the Prophet’s request and explained the meaning of the wonderful vision. He gave first a general outline of the meaning of the entire vision, and afterwards, at Daniel’s inquiry for further information, explained further the details.

It will be seen from the first, the outline explanation of the angel, that the vision in its fulfilment covers the entire period from the Prophet’s day down to the establishment of the Kingdom of God over the world: “These great beasts, which are four, are four kings [kingdoms — see verse 23] which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever” (verses 17,18). This was doubtless clearly understood by the Prophet, although he would not be able to realize the long centuries that would elapse before the goal of his hopes would be reached. It is for the “wise” of the Lord’s people in these days to understand this, and to be able to lift up their heads knowing “the day is near, and the fulfilment of every vision,” when not only we shall experience deliverance, but Daniel also shall “stand in his lot at the end of the days.”

It will be recalled that in verse 2 the beasts are represented as coming up from the sea, which represents the agitated, troubled, disturbed state of the peoples and nations. In the angel’s explanation we have it expressed more literally — that the great empires represented by these beasts would spring up in the world when the peoples and lesser governments were in great commotion, because of wars, revolutions, etc. The Prophet does not have revealed to him how long

these wild- beast kingdoms would bear rule in human affairs, but it is made plain to him that their dominion was limited by Divine decree, and that they would be succeeded by the dominion of the Son of Man and the saints.

From this Divine explanation we are enabled to see that the vision of the four wild beasts covers the same period and refers to the same things as that of the image of Nebuchadnezzar's dream, which was explained to the heathen monarch some half century before. In the two visions the four great empires of the world are depicted by strangely contrasted symbols. The great and splendid image of gold, silver, brass, iron, and clay, represents the way that a worldly idolater like Nebuchadnezzar would look upon these great empires. The four ferocious beasts, treading down the earth and breaking everything in pieces, picture the same empires as a man of God sees them. While the great metallic image of the king's dream refers to the same great empires as do the four beasts in Daniel's vision, the latter is far more explicit in details, and seems to have been given more especially to describe the history of the world subsequent to 476 AD. Of this we shall say more later. Our purpose at this time will be to locate in history the four empires symbolized by the four beasts, and to note how fitting are the symbolic descriptions.

We first note that the captivity of God's representative people in Babylon was the occasion of this vision, as also the one in Chapter Two, given over a half century prior to this. The object was to cheer, encourage, and sustain God's people, the seed of faith, both Jewish and Christian. The long period of delay, the frequent times of tribulation that the Lord's people were to encounter before the Kingdom of Messiah would be set up, required this. Daniel, as well as his fellow associates, must have been greatly encouraged by this Divine prediction. They would know that the pagan, wild-beast empires, and their ignorance of the true God, were to come to an end at last. They would be comforted with the thought that God had not forgotten His covenant; that the cruel, brutal, and destructive empires of earth had their divinely appointed time; that the dark and trying experiences of the people of God were only for a season; and that "the sure mercies of David" were not to fail, though there was to be ample time for God's people to manifest the "patience of hope."

There was nothing in the vision of Nebuchadnezzar's dream that would enable them to understand how long the period would be before the realization of their hopes; and though it is true that there is a mystical period — a period which has its application to the "little horn," mentioned in this vision of Daniel, yet it did not convey to their minds any idea as to the duration of the four empires or the "little horn" that would hinder their believing that the time might be comparatively short. Daniel was well aware that the kingdom symbolized by the first beast was Babylon, that its duration would be only seventy years, and that these years, at the time he had this vision, had nearly run their course. Whether the three succeeding empires would be longer or shorter could not have been known by Daniel.

The vision of Daniel and that of Nebuchadnezzar agree in the assertion that the period of Gentile dominion would be marked out by four successive empires

bearing rule; and that the fourth, after a time, would be divided into a commonwealth of ten separate but associate kingdoms. Even the enemies of Divine inspiration cannot dispute this. Over twenty-five hundred years have passed since this inspired foreview of history was revealed to the aged Prophet; and what have these long centuries witnessed? Has there actually and conspicuously occurred such a succession of empires — empires exercising by right of conquest a rulership over many other kingdoms — “empires universal, as far as the known world of their day extended — empires that brooked no rival, but lorded it over all during their span of supremacy”? Furthermore, has the course of history up to the present time shown that the fourth was divided into a ten-kingdomed commonwealth?

The first significant thing to be noted in replying to these questions is that the Scriptures themselves name four kingdoms that have borne universal rule in the earth since Daniel’s day. The first is that of Babylon, so stated by Daniel to Nebuchadnezzar in the words: “Thou [that is thy kingdom] art this head of gold.” The second is named by the angel Gabriel in a succeeding vision (Daniel 8:20): “The ram which thou sawest having two horns [corresponding to the bear of Chapter Seven] are the kings of Media and Persia.” The third, the one like a leopard, is described under another symbol, that of a “rough goat,” and is stated to be the “king of Grecia.” The fourth is called by name over five centuries after Daniel had the vision. It is mentioned in connection with the narrative in the Gospel of Luke concerning the birth of the great Redeemer: “There went out a decree from Caesar Augustus, that all the world should be taxed.” Caesar Augustus ruled over the Roman Empire. The records of secular history are equally clear.

“One of the most invaluable relics of antiquity which we possess is the *Syntaxis* or *Almagest* of Ptolemy, an astronomer and chronologist, who lived at the time of Hadrian’s destruction of Jerusalem [135 AD]. This accurate writer records in his *Canon* (in connection with astronomic data verified by modern observations and absolutely certain) the names and dates of fiftyfive successive sovereigns whose reigns extended over 907 years, from Nabonassar, the first king of Babylon (BC 747), to Antoninus Pius, the emperor of Rome, in whose days Ptolemy wrote. He traces thus the succession of the greatest monarchs in the world from before Daniel’s time to his own, a period of nine centuries, and presents in one unbroken line imperial rule as it was administered by different dynasties of monarchs from various centres of government, in Asia, Africa, and Europe. This *Canon* of Ptolemy is an unquestioned and unquestionable authority both as to history and chronology. He was not a Jew or a Christian, and had probably no knowledge of the prophecies of Daniel. How did the world’s history for those nine centuries present itself to him? He divides it into *four successive parts*, and enumerates twenty Babylonian kings, ten Persian (terminating with Alexander the Great, eleven in all), twelve Grecian, and ends with twelve Roman emperors, thus bringing the list down to his own time, which was that of the early Roman Empire. He could not, of course, go any further, or foretell [as Daniel did] the fall of the [fourth] empire, and the rise of the Gothic kingdoms of the Middle Ages. ...

“Babylon, Persia, Greece, Rome; this was the order Ptolemy saw in looking *back*; this was the retrospect of the historian, and it accords absolutely with the outline seen beforehand by the Prophet” (H. G. Guinness).

A Picture of Unbroken Imperial Rule

Mr. Faber, an eminent Bible expositor, has called attention to the fact that Ptolemy in his Canon clearly and definitely fixes the very point in history where the different metals of the “image of empires” (Daniel 2) begin and end. He says:

“In each case [that of Daniel and that of Ptolemy] the principle of continuous arrangement is identical. Where Ptolemy makes the Persian Cyrus the immediate successor of the Babylonian Nabonadius [more frequently spelled Nabonnedus] or Belshazzar [his son] without taking into account the preceding kings of Persia or Media, there, in the image, the silver joins itself to the gold; where Ptolemy makes the Grecian Alexander the immediate successor of the Persian Darius [III] without taking into account the preceding kings of Macedon, there, in the image, the brass joins itself to the silver; and where Ptolemy makes the Roman Augustus the immediate successor of the Grecian Cleopatra [the last ruler of the fourth head of the leopard, Egypt] without taking into account the long preceding roll of the consular Fasti [of Rome] and the primitive Roman monarchy, *there*, in the image, the iron joins itself to the brass. In short, the Canon of Ptolemy may well be deemed a running comment upon the altitudinal line of the great metallic image. As the parts of the image melt into each other, forming jointly one grand succession of supreme imperial domination, so the Canon of Ptolemy exhibits what may be called a picture of unbroken imperial rule, though administered by four successive dynasties, from Nabonassar [grandfather of Nebuchadnezzar] to Augustus and his successors.”

How true, how wonderfully true, is it that the Almighty One who gave these remarkable predictions that portray the general outlines of the world’s history, also raised up historians, and strange to say, unbelieving historians to make a correct record of the fulfilment of these predictions! In the Divine providence Herodotus and other Greek historians were raised up to carry on the records of the past, from the point to which they had been brought by the writings of the Prophets; and the same Divine providence raised up Josephus, at the termination of New Testament history to make a record of the events connected with the destruction of Jerusalem, which was also foretold in one of Daniel’s visions. The same Divine providence raised up Ptolemy to record the fulfilment of the wonderful predictions contained in Daniel 2 and 7. And this is not all by any means.

“The ancient Jewish Targum of Jonathan Ben Uzziel, written shortly before the First Advent; the writings of Josephus, who was born during the lifetime of our Lord, the Commentary of Jerome, and the writings of other Fathers of the early centuries of our era, the histories of Sulpicius — all give the same outline. In fact, ancient history is written on this principle; all the best writers

divide this subject thus, and the experience of school and college teaches us the truth of Daniel's outline. Do we not study as four separate branches the histories of Rome, of Greece, of Persia, and of Babylon?"

We next take up the consideration of the meaning of the tributary symbols attached to these four wild beasts, the wings of the lion, those of the leopard, together with the latter's four heads, etc. We will find that they describe most minutely the peculiar characteristics of these great empires of the world. The lion, with its eagle wings, is a most fitting symbol of the great empire of Babylon; it being the king of beasts, and the eagle the king of birds. Both the lion and the eagle are employed by the Prophets to symbolize Babylon. The wings on the lion describe the rapidity with which this kingdom, under Nebuchadnezzar, conquered the world. Its being made to stand on its feet as a man, and a man's heart being given to it, describes the fearful, timid spirit shown by the successors of Nebuchadnezzar, especially Belshazzar. This was pre-eminently the characteristic displayed by him. He ceased to extend his conquests, and shut himself up in the city of Babylon, which was finally captured by Cyrus and Darius. Thus ended the dominion of the empire symbolized by the first beast.

While the expression in Daniel 2:38, in reference to Babylon, denotes universality, it must be understood with reference to the world then known. As is generally understood by students of the Bible, there are occasional statements where unlimited terms are used in a limited sense, and so it is in this prophecy. Nebuchadnezzar's empire never extended at all into Europe. During the period when Nebuchadnezzar was making his conquests, and his exploits were occupying the attention of men, Greece and Rome, and even to a much greater extent, France, Spain, and Britain, were peopled merely by nomadic tribes, which were not known at all by the kingdoms of the East. It was in that region where the human family had its beginning, and the first empires were developed, that Nebuchadnezzar was monarch. Even over some Asiatic countries that he conquered, his dominion was not that of an actual administration of government, but rather the exaction of tribute.

The second beast, the bear, symbolizes the great Medo-Persian Empire. The unwieldy, clumsy movements of the bear are a fitting symbol of the manner in which this kingdom made its conquests. Nothing of the agility of the winged lion is seen. The Medo-Persian army even in its less important conquests, numbered not less than a third of a million men. Xerxes came against Greece with an army of two and a half million men. Never in ancient history do we hear of any kingdom bringing such masses of men together and causing the wholesale slaughter of so many individuals as did the Persian power.

It is further said of the bear that "it raised itself on one side." Various interpretations have been given this as applying to the Persian power. The true meaning seems to be found by keeping in mind that the expression has reference to the bear's rising from a recumbent position, as if it had been lying down, indicating a state of repose. As applied to the empire, its rising up would seem to represent its arousing itself, after a period of quiet, to make further conquests.

It is difficult to discover the exact time that this feature met its fulfilment, though it seems most reasonable to place it after the conquest of Babylon. Understanding it thus, the three ribs in the mouth of the bear, would represent Lydia, Babylon and Egypt, these powers being conquered in the order given.

“The bidding of it to devour much flesh was likewise fulfilled in the great waste of human life which characterized the ponderous aggressions of this power, which never had the speed and agility of a winged lion, but always moved with the huge heaviness and massive strength of the awkward animal here made to represent it.”

The third beast, like unto a leopard, symbolized the Grecian or Macedonian Empire. The leopard, while not considered one of the noblest or greatest of animals, belongs to the lion order more than to the bear. The peculiar traits of this animal are fierceness and cruelty. It is also noted for its insidious and watchful lying in wait for its prey, and its sudden pouncing upon the objects of its attack. Added to this, its having on its back four wings, made it exceedingly agile and quick in its movements. These are all peculiar and striking characteristics of the Grecian Empire, preeminently so under Alexander the Great. It is written of him that he was impetuous and fierce in his warring expeditions, even as a leopard or panther after his prey. History relates that he “came upon his enemies with that speed as if he flew with a double pair of wings.” He began his conquests at the age of twenty years, and in twelve years from this time the whole world had been brought to bow under his scepter. In a most emphatic and very special sense did the words of the revealing angel, “dominion was given to him,” meet their fulfilment. However, he did not live to enjoy the fruit of his conquests, or to put his vast dominion into a fixed or settled state. The historian informs us:

“The plans of Alexander were brought to an end by the sudden death of their projector, at Babylon at the age of thirty-three (BC 323). Thus cut off in the vigor of early manhood, he left no inheritor either of his power or his projects. When asked on his death bed to whom he left the empire, he said, ‘To the strongest.’ But there was none strong enough. Thus the vast dominion broke into fragments soon after his death ... and the generals who had fought under him contended fiercely during twenty years for the fragments. In the year 301 a decisive action took place at Ipsus in Phrygia, the result of which gave Syria and the East to Seleucus, Egypt to Ptolemy, Thrace to Lysimachus, and Macedonia to Cassander” (Swinton, *Outlines of the World's History*).

It was these four powers thus springing out of the one empire founded by Alexander that were clearly represented by the four heads on the leopard beast.

Thus were fulfilled these parts of the prophetic vision seen by Daniel and explained by the angel some two hundred years prior to this event. As the Grecian or Macedonian Empire is referred to in later visions and revelations given to Daniel, we reserve further consideration of this empire until we come to those predictions. The nondescript beast, representing the Roman Empire, will next engage our attention.

The Fourth Beast, The Iron Monarchy of Rome

“Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them” (Daniel 7:19-21).

It was this fourth beast that attracted most the attention of the Prophet. Especially was he anxious to understand concerning its career and end; and it is to this that the very much larger portion of the description and explanation of the angel is devoted.

We have previously seen that both sacred and secular history agree that the fourth great world empire, reckoning from the rule of Babylon under Nebuchadnezzar, was that of Rome. That this power does not come to view in this prophecy until Egypt, the last head of the third or leopard beast, was conquered by the Romans, in 31 BC, is important to understand. This will be seen by keeping in mind that the third beast not only refers to the Grecian or Macedonian Empire which lasted but a brief period, but that it also refers to the territorial division of the Grecian Empire under four dynasties of kings or rulers, symbolized by the four heads, the last one being the Egyptian kingdom under Cleopatra. While Egypt became a Roman province about 31 BC, Rome continued as a republic until 27 BC. The naval battle fought between Octavius (Augustus) Caesar, and Cleopatra and Mark Anthony, practically decided the fate of Egypt. The historian, after giving an account of this naval battle and the death of both Cleopatra and Mark Anthony, thus describes the gradual merging of the Roman Republic into the Empire:

“There was now no one left to withstand Octavius Caesar, who thus remained sole master of the great dominion which the mighty Julius had prepared for him. The senate [of the Republic], in fact, was ready to concede to him the entire authority. He indeed went through the farce, soon after his return to Rome, of resigning the imperatorship; but he was prevailed on to resume it for ten years, and every ten years after to re-resume it. Gradually all the great offices were united in his person, and he became in fact Emperor of the Roman world. We may count the Roman Empire as beginning with the year BC 27, when Octavius was saluted with the new and peculiar title of Augustus” (Swinton, *Outlines of the World's History*).

It is at this time that the brass of the metallic image of the king's dream, which symbolized the Grecian Empire and its divisions, melts into the iron, the great Roman Empire, as historians, without realizing that they were recording the fulfilment of prophecy, show. Most marvelous indeed is this wonderful prophecy concerning the Roman power. When this vision was given to the Hebrew Prophet,

Italy was the home of only a few feeble and constantly warring tribes. Even two hundred years later, in 330 BC, Rome was so little known that the historian, Herodotus, in giving a description of the earth with all its towns and cities, does not even mention it. "Even when the empire of Alexander was falling into decay, Rome was nearly brought to destruction by the Punic wars; and not until just before the end of the Macedonian monarchy, were the Romans sufficiently free from domestic enemies to enter on a career of conquest." Swinton, the historian, says, "The Macedonian kingdom [one of the heads of the leopard] was overthrown at the battle of Pydna, 168 BC, and Perseus, the last of the Macedonian kings, adorned as a captive the triumph of a Roman general." Thus did the third division of the Grecian Empire fall. It was not long after the birth of Christ that all nations had become mere vassals to the Roman government. Gibbon, referring to the vast extent of the Roman dominion of this time, said:

"The empire was above two thousand miles in breadth, from the wall of Antoninus and the northern limits of Dacia, to Mount Atlas and the tropic of Cancer. It extended, in length, more than three thousand miles from the Western Ocean to the Euphrates. It was supposed to contain about sixteen hundred thousand square miles, for the most part of fertile and well cultivated land. The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."

Beyond the frontiers, Gibbon states, there lay "nothing except the ocean, inhospitable deserts, and hostile tribes of barbarians of fierce manners and unknown language, or dependent kings, who would gladly purchase the emperor's favor by the sacrifice of an obnoxious fugitive."

We have already noted that the iron and clay of the great metallic image of Nebuchadnezzar's dream, as well as the fourth beast of Daniel's vision, pictures the Roman power in *some* form, as continuing in existence up to the time of the Second Advent, when it is represented as meeting its destruction by Divine power. These Divine predictions also represent the fourth or Roman power as coming to view on the fall of Egypt, the fourth division of the Grecian. It occupies in the prophecies the whole interval between the overthrow of Cleopatra, 31 BC, and the very close of Gentile dominion. It was, however, to exist in two distinct forms: first, as a universal empire; and second, in a divided form or state. Both predictions, that of Nebuchadnezzar's dream and that of Daniel's vision, present five separate conditions — four empires and a tenfold commonwealth. It is a fact that is apparent to even the youth of our public schools that the four empires (that is the Babylonian, Medo-Persian, Grecian, and Roman) long since ceased. The fourth or old empire of Rome ended in the fifth century, 476 AD.

A most important question which has a very significant bearing on the understanding of not only the remaining portion of this vision of Daniel, but also on the understanding of the visions of the Revelation, most naturally comes to

mind, namely Was the Roman world divided into ten kingdoms on the fall of the Empire? Before this question can be answered correctly, it will be necessary that we determine first where, or in what part of the world we are to look for these ten kingdoms. Shall we seek for them in the territory occupied by Rome when it had reached the widest extent of its dominion? or “in that part of its territory which was properly Roman as distinguished from the countries belonging to previous empires subjugated by Rome?” The importance of this matter will be seen when it is known that it is really here, at this point, that the correctness or incorrectness of the Historical and Futurist interpretations of the most noted prophecies of God’s Word is determined. The Futurist position is that the ten kingdoms have not yet appeared; and of course if this be true, the “little horn,” which comes up among the ten and which is universally understood by Historical expositors to describe the political aspect of the Antichrist, has not yet made its appearance. It is generally understood by the Futurist that the ten kingdoms must be looked for on the territory which was covered by the Roman Empire at the time of its widest dominion. We believe that this is not the correct thought. As one has truthfully said:

“A very little consideration will show that prophecy regards the four empires as being as distinct *in territory* as *in time*; as distinct in geographical boundaries, as in chronological limits. They rise in a definite sequence; the supreme dominion of one does not in point of *time* overlap the supreme dominion of the following one, nor is the *territory* of a former ‘beast’ or empire ever regarded as belonging to a later one, though it may have been actually conquered. Each has its own proper theatre or body, and the bodies continue to exist after the dominion is taken away. This is distinctly stated, both in connection with the fourfold image and with the four beasts. In the first case the stone falls upon the clay and iron feet only, but the iron legs, the brazen body, the silver breast, and the golden head, are all by it ‘broken to pieces *together*.’ Now the *empires* represented by these have long since passed away. They [as universal empires] cannot therefore be ‘broken to pieces’ by the Second Advent. But the *territory* once occupied by them is still existing and still populous, and exposed to the judgments of the day of Christ just as much as Rome itself.

“Similarly we read that the three earlier beasts did not cease to *exist* when the fourth arose. ‘Their *dominion* was taken away, yet their *lives* were prolonged for a season and time’ (Daniel 7:12). That is to say, the first three empires are regarded as co-existing *with the fourth*, after their *dominion* has ended. This proves that they are regarded as *distinct in place* as well as in time. They continue to be recognized as territorial divisions of the earth after the disappearance of their political supremacy. Now the eastern empire of Rome which it acquired by conquest occupied precisely the same territory as the Grecian Empire had done, and its conquests in Asia occupied the territories which originally formed the Babylonian and Medo-Persian empires. None of this territory belongs to ‘the legs of iron.’ It constitutes the golden, silver, and brazen portions of the image. It cannot be regarded as forming any part of the empire proper and peculiar to *Rome*.

“The ten horns or kingdoms of the fourth empire must none of them be sought in the realms of the third, second, or first, but exclusively *in the realm of the fourth*, or in the territory *peculiar to Rome*, and which had never formed part either of the Grecian, Medo-Persian, or Babylonian empires” (H. G. Guinness).

This was long ago seen by Sir Isaac Newton. In his *Observations on Daniel*, we read:

“Seeing the body of the third beast [Grecian Empire] is confined to the nations on this side the river Euphrates, and the body of the fourth beast [Roman Empire] is confined to the nations on this side Greece; we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast among the nations on this side of Greece ... nor do we reckon the Greek Empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third.”

It will then be seen that the question resolves itself into this, Was the territory that was peculiarly the Roman — commonly called in history the *Western Empire*, and of which Rome was the capital — divided into ten kingdoms when the Roman government fell? There can be no doubt that this was the case. A noted Futurist writer has said that “it cannot be clearly shown that just so many divisions of the Roman dominion have occurred, either contemporaneously or successively in the past.” Our reply to this is simply an appeal to the historian. Before quoting, however, we will endeavor to show that the prophecy does not require this, but distinctly states that the number would not be constantly and invariably ten. The prophecy represents that when the ten are all formed on the head of the beast, the Prophet sees another, a little horn, springing up among the ten. Surely then when the little horn appeared there must have been eleven. Furthermore, it is stated that three of the first horns were “plucked up by the roots” by this “little horn.” Now if it be true that these were all removed out of the way at one and the same time by the “little horn,” which was not the case, then of course there would be for a time only eight. Or if they were removed one at a time there would be even a greater variation. It is a fact apparent to even the child of history that since its fall as an empire, Western Rome “has been broken up into many independent sovereignties, bound together into the one family of Latin Christendom by a common submission to the popes of Rome. The number of distinct kingdoms has always been about ten — at times exactly ten, sinking at intervals to eight or nine, rising occasionally to twelve or thirteen, but averaging on the whole ten.”

History tells us that in 476 AD, the Roman Empire fell, Romulus Augustulus being the last of the emperors. The variations on the part of scholars in naming these ten kingdoms is because of their lists being made up at different periods in history. The lists would of necessity have to be changed from time to time, because of the short periods in which some of the kingdoms had their existence. The Roman Catholic historian, Machiavel, gives a list of the kingdoms

which occupied the territory of Western Rome at the time Romulus Augustulus was dethroned. It is worthy of note that this writer did not at all have in his mind this prophecy of Daniel. The list of kingdoms given by him is as follows: The Lombards, the Franks, the Burgundians, the Ostrogoths, the Visigoths, the Vandals, the Heruli, the Sueves, the Huns, and the Saxons; ten in all. The changes that occurred prior and following this were incessant. As the years rolled on horde after horde of the barbarians pressed into the Roman territory for spoils.

We learn from Mr. Guinness that in a work by the Revelation T. R. Birks, entitled *The Four Prophetic Empires*, written full 75 years ago, is contained a list of kingdoms made by this writer for each century from the ninth to the nineteenth. Mr. Birks introduces his enumeration with the remark that "it is sometimes doubtful whether a kingdom can claim an independent sovereignty on account of the complex and varying nature of its political relations." Those kingdoms in the various lists, where an interrogation is inserted by Mr. Birks, are the ones he thinks contain some elements of doubt as to whether they should be included. This list is as follows:

"AD 860. Italy, Provence, Lorraine, East France, West France, Exarchate, Venice, Navarre, England, Scotland. Total, 10.

"AD 950. Germany, Burgundy, Lombardy, Exarchate, Venice, France, England, Scotland, Navarre, Leon. Total, 10.

"AD 1050. Germany, Exarchate, Venice, Norman Italy, France, England, Scotland, Arragon, Castile, Normandy (?), Hungary (?). Total, 9 to 11.

"AD 1150. Germany, Naples, Venice, France, England, Scotland, Arragon, Castile, Portugal, Hungary, Lombardy (?). Total, 10, perhaps 11.

"AD 1250. Germany and Naples, Venice, Lombardy, France, England, Scotland, Arragon, Castile, Portugal, Hungary. Total, 10.

"AD 1350. Germany, Naples, Venice, Switzerland (?), Milan (?), Tuscany (?), France, England and Scotland, Arragon, Castile, Portugal, Hungary. Total, 9 to 12.

"AD 1453. Austria, Naples, Venice, France, England, Scotland, Arragon, Castile, Portugal, Hungary, Switzerland (?), Savoy (?), Milan (?), Tuscany (?). Total, 11 to 14.

"AD 1552. Austria, Venice, France, England, Scotland, Spain, Naples, Portugal, Hungary, Switzerland (?), Lombardy (?). Total, 9 to 11.

"AD 1648. Austria, Venice, France, Britain (?), Spain and Naples, Portugal, Hungary, Switzerland (?), Savoy, Tuscany, Holland. Total, 8 to 11.

"AD 1750. Austria and Hungary, France, Savoy and Sardinia, Venice, Tuscany, Spain, Portugal, Switzerland (?), Naples (?), Britain (?), Holland. Total, 8 to 11.

“AD 1816. Austria, Bavaria, Wurtemberg (?), Naples, Tuscany, Sardinia, Lombardy (?), France, Belgium, Spain, Portugal, Britain (?), Switzerland (?). Total, 9 to 13.”

The language of Mr. Guinness concerning this enumeration appeals to us with great force:

“An examination of this list reveals the surprising fact, which would only become more apparent were the list lengthened ten times, so as to present a census of each decade instead of each century, that, amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day *averaged* ten in number. They have never since the break-up of old Rome been united into one single empire; they have never formed *one whole* even like the United States. No scheme of proud ambition seeking to re-unite the broken fragments has ever succeeded; when such have arisen, they have been invariably dashed to pieces. Witness the legions of Napoleon buried beneath the snows of Russia, the armadas of Spain wrecked by Atlantic storms, and all the futile royal marriage arrangements by which monarchs vainly sought to create a revived empire. In spite of all human effort, in defiance of every attempt at reunion, the European commonwealth for thirteen or fourteen centuries *has* numbered on an average *ten kingdoms*.¹

“And the division is as apparent now as ever! Plainly and palpably inscribed on the map of Europe this day it confronts the skeptic, with its silent but conclusive testimony to the fulfilment of this great prophecy. Who can alter or add to this tenfold list of the kingdoms now occupying the sphere of old Rome?”

“Italy, Austria, Switzerland, France, Germany, England, Holland, Belgium, Spain, and Portugal.

“Ten, and no more; ten, and no less. The Franco-Prussian war and the unification of Italy have once more developed distinctly the normal number of the kingdoms of Europe.”

The map of Europe issued since the great World War shows the various kingdoms or governments on this territory existing as they were before. While in Germany at the present time divisions are threatening, the situation remains as the Franco-German war left it. It should be remembered that Norway, Sweden,

(1) We might say in addition to this that in the beginning of the ninth century, Charlemagne, assisted by the pope of Rome, succeeded in a measure in uniting these kingdoms, this union being designated as the Holy Roman Empire; but after Charlemagne's death, this union broke in pieces, although a certain portion left, continued to be called the Holy Roman Empire until 1806 AD. The Historian Myers in referring to this matter says: “Like the kingdom of Alexander, the mighty empire of Charlemagne fell to pieces after his death. ‘His sceptre was the bow of Ulysses which could not be drawn by any weaker hand.’ ”

and Denmark, are among the places from which the Northern tribes came when they invaded the old Roman Empire, and of course constituted no part of the territory of the fourth beast, or Roman Empire.

The persistent reappearances of the number ten, in connection with the many wars and revolutions on this fateful territory, has attracted the special notice of both Protestant and Roman Catholic expositors and historians. Even the unbelieving historian, Gibbon, denominated ten as the “Fatal Number.”

While it is of vast importance to establish as a fact of history the fulfilment of the tenfold division of the Roman earth, this is not by any means the great and important matter portrayed in this vision of empires. The most marked, the most noted feature of the great prophecy is the rise of the “little horn” with eyes and mouth, that is represented as coming up among them. This little horn, representing certainly a most singular and supremely influential dynasty that for a long period is associated with these kingdoms — a power that wickedly blasphemed God and persecuted and wore out the saints of the Most High — is the great and remarkable feature of the whole prophetic vision of Daniel.

Concerning when the little horn was to appear, the angel informed the Prophet that this “little horn” power would come up among the ten after they had all formed, and that it would pluck up by the roots three of the first horns that stood in its way. It is most worthy of notice that the Scriptures present still another way to discover the exact time in history for the appearance of this little horn. It is very generally agreed by all expositors, Protestant and Catholic alike, that the “man of sin” of 2 Thessalonians 2, refers to the same power of evil as the “little horn.” St. Paul, who gave the prediction of the coming of the “man of sin,” mentions a hindrance to his manifestation. That hindrance is evidently the reign of the emperors in the city of Rome. Therefore it is very apparent that we are not to look for the “little horn” power to appear until the dethronement of the last emperor. This emperor was Romulus Augustulus who was dethroned in 476 AD. The end of the Empire in the West, and the stupendous significance of this event in the history of the world, is thus described:

“At last the Roman senate voted that one emperor was enough, and that the Eastern emperor, Zeno, should reign over the whole empire; but at the same time Zeno was made to trust the government of Italy to Odoacer, chief of the German Herulians, who took the title of Patrician of Italy. The last of the Western Roman emperors was Romulus Augustulus, a handsome but feeble youth. Him they pensioned off in AD 476. ... Modern history, in a comprehensive sense, begins with the downfall of the Western Roman Empire; for with that event the volume of ancient history was closed” (Swinton, *Outlines of the World's History*).

It seems important at this point to call attention to a mistaken idea that is held concerning the expressions Eastern and Western Roman Empires. We mention it because it leads to a wrong interpretation of one feature of this prophecy of Daniel. The error that this mistake leads to is the making of the Empire in the West one of the horns. At present, it will be sufficient to notice the mistake. It is

generally the custom even by many historians to use the terms, Eastern Roman Empire and Western Roman Empire as applying to the period beginning with the removal by Constantine of the seat of government to Constantinople, early in the fourth century, or as some others, after the death of Honorius. The impression obtained by some is that the empire was divided at this time in the sense that thereafter there were two empires. The fact of the matter is, however, that there was only one empire existing down to the dethronement of Romulus Augustulus in 476 AD. It should be kept in mind that it is simply the administrative division of the one, single empire that is referred to by the expressions Eastern and Western Roman Empires. It was not until the ninth century that it can be said that there were two distinct empires. Myers, the historian, thus explains:

“From this time [ninth century] on it will be proper for us to use the terms Western Empire and Eastern Empire. These names should not, however, be employed before this time, for the two parts of the old Roman Empire were simply administrative divisions of a single empire; we may, though, properly enough speak of the Roman Empire *in* the West, and the Roman Empire *in* the East, or of the Western and Eastern Emperors.”

The importance of this matter will be seen when we come to consider that part of the prophecy which speaks of the “little horn” power, as “plucking up by the roots,” three of the “ten horns.”

It would seem that the exact place in history to locate a crisis epoch in the rise of Papacy — which is very generally understood by Historical expositors to fulfil the prediction regarding the appearance of the “little horn” — is when, by an official decree of Justinian, whose seat of government was at Constantinople, the bishop of Rome was made head of all the churches in Christendom. This was in 533 AD, although the decree was not enforced until about 539 AD.

The Vision of the Little Horn

“I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots. ... Then I would know the truth ... of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows” (Daniel 7:8,19,20).

In explaining this part of the vision to the Prophet, the angel said: “Another will arise after them [that is, after the ten kingdoms have all come to view], and it will differ from these kingdoms, and will depose three kings” (verse 24).

There is probably no portion of sacred prophecy that has so much engaged the attention of expositors as this one; and there is no other prophecy concerning which there has been such universal agreement as to what power is referred to. It will be understood of course, that we do not refer to Roman Catholic writers in this statement; nor to those Protestant Futurist writers who have adopted Rome’s interpretations. It was not until the beginning of the Gospel Age that this prophecy began to be understood.

In our endeavor to identify from history the power referred to as the little horn, it will be essential to keep in mind the conclusions we arrived at concerning what constituted the kingdoms referred to as the ten horns; it was not until *after* these ten kingdoms had all made their appearance on the territory of the Roman Empire in the West that the power symbolized by this little horn should be looked for as coming up amongst them. It was while the Prophet was reflecting on the significance of the ten, that the little horn was seen rising among them. This implies that when he first saw the beast with its ten horns, it had no such little horn, but that it sprang up, seemingly a considerable time *after* he first saw the beast with its ten horns. This seems to intimate that its fulfilment would occur at a period in the history of the Roman power after its division.

The little horn's springing up on the head of the beast implies that it was a further development of the history of the Roman Empire. Its history, therefore, belongs to the territory of the Roman Empire in the West, that is, the influence of the little horn power would be exerted or felt in the West, and not in the East. It is impossible to emphasize this too strongly, for the reason that it is at this point in the prophecy, as previously shown, that the Historical interpretation of what constitutes the Antichrist, begins to meet its fulfilment. It will be recalled that in our consultation of history we discovered that these kingdoms symbolized by the ten horns were all existing on the territory of the Roman Empire in the West, at the time the last emperor that ruled in the city of Rome was dethroned. This event took place in 476 AD.

Considering carefully the particular features of the little horn mentioned by the Prophet and also the explanation by the revealing angel, it would seem that even the slightest acquaintance with the history and claims of the Papal power should make manifest that the prediction has met its fulfilment in this great hierarchy. Indeed it would be utterly impossible for any one who is acquainted with the long eventful history and doings of this great religious system to select symbols more apt and descriptive of its doings. The prophetic vision contains several very peculiar and striking features which give evidence that they were divinely chosen in order that the true Christian may not mistake the identity of the great evil, religious system which more than any other has perverted and distorted the truth and become the most bitter enemy and persecutor of the true Church. It has built up a counterfeit of the true Church, and as Jannes and Jambres withstood Moses — by imitation — so it has withstood Christ.

The Scriptures contain several distinct prophecies concerning this power, each viewing it from a different standpoint, and what is lacking in the description in the one is found in another. In 2 Thessalonians 2, and in several chapters in the Book of Revelation, other prophecies referring to this power are found. Careful attention to these shows that they all very clearly locate the seat of government of this little horn power in the city of Rome.

In a vision seen by St. John over six centuries subsequent to the time Daniel saw this vision, the ecclesiastical influence exerted over the ten kingdoms is described. The vision is that of a harlot woman having on her forehead a name

written, "Babylon the Great, the Mother of Harlots and Abominations of the Earth." The woman is represented as riding on a scarlet colored beast, having ten horns. In explaining the vision, the revealing angel said to St. John, "The woman which thou sawest is that great city, that reigneth over the kings [kingdoms] of the earth" (Revelation 17:18). This could not possibly refer to any other city than that of Rome. Furthermore, it was the very general understanding from St. Paul's day on until the fall of the Roman emperors in the West (476 AD), that the "man of sin" mentioned by the Apostle in 2 Thessalonians 2, has reference to the same power of evil as does that of the little horn of Daniel; although having a more special reference to it as an ecclesiastical, a religious power. And as bearing on the *time* and *place* it would come, it was also very generally understood that the one great hindrance to the revelation of the "man of sin," was that of the emperors' occupying the throne of the Caesars at Rome.

It is also very clearly stated in all these predictions, that this evil power, represented in Daniel by the little horn, would be small in its beginnings, that it would gradually develop, and that it would become even stronger in influence and power than the other ten kingdoms. Indeed, the Apostle Paul states that the "mystery of iniquity," an expression describing the incipient beginnings of this evil system, had already begun to work in his day. This "mystery of iniquity" has reference evidently to the beginning and development of a desire, an unholy ambition for self-exaltation or lordship in the Church. Likewise the little horn when first seen was small in comparison with the ten amongst which it came up. The Prophet describes it as having become later on "more stout than its fellows."

In the Revelation visions this evil system is represented at first as gradually assuming a power or control over the ten horns or kingdoms; or, stated in another way, the ten horns or kingdoms are represented as gradually giving a voluntary support to the beast in its ten-horned state. In one vision of the Revelation it is represented as being a controlling "head" of the "beast" in its same ten-horned state. In another it is represented as riding on the beast, as if controlling it with bit and bridle. All of which things are very significant.

The gradual rise of the Papacy to influence and power has been noted by all historians, whether Roman Catholic, Protestant, or secular. As distinctly portrayed in the vision, there have been several stages in connection with its rise and complete development. The first stage covered the period in which the Bishop of Rome was seeking to become head over all other bishops — indeed, to become the universal sovereign, the supreme ecclesiastical head of the professed Christian Church. These ambitious, self-exalting endeavors of the Roman Bishop, covering the period beginning in the fourth and ending with the close of the fifth century, culminated in his being recognized by the emperor, Justinian, as the supreme bishop, or head of the churches of the world. The edict of Justinian, and the letter to the bishop of Rome, in which he acknowledged him to be the supreme head of the Church, were made public in AD 533. "This occurred under John II, reckoned as the fifty-fifth bishop of Rome."

While some have questioned whether Justinian intended to confer such an honor on the Roman Bishop or not, it is certain that it was about this time he became very generally recognized as the supreme bishop and head of the Church. This decree of Justinian, while not conferring upon him territorial possessions and jurisdiction, did cause the Roman Bishop to become more generally recognized as the ruler in the Church in all matters involving conscience before God; and as will readily be seen, invested him with higher power over individuals in the professed Church, when he chose to exercise it, than the secular rulers had. Indeed, it was in the assuming of such power that he became a usurper of the power that belongs to God alone. His claim to be the regulator of the consciences of men, is an example of this. Cardinal Manning, a worthy representative and vassal of the pope, a little more than a half century ago, put the following words into the mouth of the pope: "I claim to be the Supreme Judge, and director of the consciences of men." It is to this kind of power, that is, spiritual power, that the chronological feature of this prophecy — "And they [the saints] shall be given into his hand until a time and times and the dividing of time," seems to have its application.

The second stage in connection with the development of this little horn of Papacy covers the period during which the Roman bishop aspired and sought to secure temporal power; that is to obtain possession of a territory absolutely his own, and in which he might be able to exercise undisputed authority over all the people residing in such territory. It seems very apparent that it was in connection with the attainment of this ambition that the Roman bishop or pope became in the full sense a temporal monarch — a "horn" on the beast. At this time he would be recognized by the other ten sovereigns as their "fellow." Furthermore, it seems equally apparent that at this time also three of the former horns would be "plucked up by the roots"; in other words, at this time the pope would come into possession of the territory formerly possessed by the three horns, or kingdoms. These possessions would, of course, include the city of Rome.

We are indebted to Mr. Guinness for the following extract from a Roman Catholic, whose name he does not give, which could hardly have been differently worded had the writer intended to point out the fulfilment of the prophecy regarding the little horn's attainment of temporal power

"The rise of the temporal power of the popes, presents to the mind one of the most extraordinary phenomena which the annals of the human race offer to our wonder and admiration. By a singular combination of concurring circumstances, a new power and a new dominion, grew up, silently but steadily, on the ruins of that Roman Empire which had extended its sway over, or made itself respected by, nearly all the nations, peoples, and races, that lived in the period of its strength and glory; and that new power of lowly origin, struck a deeper root, and soon exercised a wider authority than the empire whose gigantic ruins it saw shivered into fragments, and mouldering in dust. In Rome itself, the power of the successor of Peter, grew side by side with and under the protecting shadow of the emperor; and such was the increasing influence of

the popes, that the majesty of the Supreme Pontiff was likely ere long to dim the splendor of the purple. The removal by Constantine of the seat of empire from the West to the East, from the historic banks of the Tiber to the beautiful shores of the Bosphorus, laid the first broad foundation of a sovereignty, which in reality commences from that momentous change. Practically, almost from that day, Rome which had witnessed the birth, the youth, the splendor, and the decay, of the mighty race by whom her name had been carried with her eagles to the remotest regions of the then known world, was gradually abandoned by the inheritors of her renown; and its people, deserted by the emperors, and an easy prey to the ravages of the barbarians, whom they had no longer the courage to resist, beheld in the Bishop of Rome, their guardian, their protector, their father. Year by year the temporal authority of the popes, grew into shape and hardened into strength; without violence, without bloodshed, without fraud, by the force of overwhelming circumstances, fashioned as if invisibly by the hand of God.”

The above is as a learned Roman Catholic views it. Macaulay, the historian, viewing it from another standpoint, thus describes it:

“It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth nothing but such a polity could against such assaults have borne up such doctrines. The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity to such perfection, that among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place. The stronger our conviction that reason and Scripture were decidedly on the side of Protestantism, the greater is the reluctant admiration with which we regard that system of tactics against which reason and Scripture were employed in vain.”

Gibbon, the unbelieving historian, gives a description of the events which were associated with the rise of Papal influence and power:

“About the close of the sixth century Rome had reached the lowest period of her depression. By the removal of the seat of empire [to Constantinople], and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree under whose shade the nations of the earth had reposed was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. ... Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, if the city had not been animated by a vital principle which again restored her to honor and dominion. Under the sacerdotal monarchy of St. Peter, the nations of the earth began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate.”

Our object at present is to discover when the bishop of Rome actually became a temporal monarch. In doing this we must appeal to the secular historian. There is a very general agreement as to the exact time in history when this took place. We quote:

“On the overthrow of the Western Empire the bishop of Rome, as the first personage in what had been the capital of the world, was naturally invested with great influence, and looked up to, not only in religious matters, but even [as an adviser] in political affairs. Indeed, in the universal wreck, it was the Church alone that kept up the organization of society. The very barbarians who overthrew the Roman Empire were themselves brought under the sway of the Church; for, barbarians though they were, the Teutons had a deep vein of earnestness in their character. Again, the state of affairs in Italy had much to do with giving the Roman bishops great influence. When, under Justinian, the Ostrogoths were overthrown [about 552 AD] and Italy came under the dominion of the Eastern Empire, the representatives of the Byzantine [Eastern] Emperor did not live at Rome, but at Ravenna. [He is commonly called the Exarchate of Ravenna.] This caused the power of the bishops of Rome to grow greater and greater. The Roman bishop or pontiff,¹ was called *Pater*, or *Papa*, father (whence English *Pope*²) and he had a vast moral influence, though as yet no temporal power. How temporal power was first acquired will now be told.

“The Lombards, who in the eighth century had fully established their kingdom in Northern Italy, took every opportunity to enlarge their territory at the expense of the Eastern Empire [that is, the territory still held by the Eastern emperors in Italy]. They made themselves masters of Ravenna, Rome, etc. [See *International Encyclopedia*, under *Lombards*.] But this was not a change that was at all agreeable either to the popes or to the Roman people; hence the aid of Pepin, father of Charlemagne, was asked. Pepin came and saved Rome, and won from the Lombards the territory of the Exarchate of Ravenna. He then took a step that led to mighty results: he bestowed this territory on the popes, and this was the beginning of the temporal power of the Catholic Church. When Charlemagne had overthrown the Lombard kingdom, and was crowned king of Italy and afterwards Emperor of the West [by the pope] (AD 800), he confirmed the grant which his father Pepin had made to the popes” (Swinton, *Outlines of the World's History*).

(1) “The name ‘pontiff’ is derived from Pontifex Maximus, the chief officer of the old pagan religion of Rome.”

(2) “Till the time of Pope Gregory VII, the title of pope was given to all bishops alike; he, however, in 1076 decreed that thenceforth it should be applied only to the Roman ‘papa,’ or pontiff, prefixing at the same time the epithet sanctus, whence the modern style, ‘His Holiness the Pope.’ ”

The Historian Gibbon thus describes this important event:

“The ancient patrimony of the Roman Church, consisting of houses and farms, was transformed by the bounty of these kings [Pepin and Charlemagne], into the temporal dominion of cities and provinces; and the donation of the Exarchate to the pope was the first fruits of the victories of Pepin. ... The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time, a Christian bishop, invested with the prerogatives of a temporal prince; the choice of magistrates, the exercise of justice, the imposition of taxes, the wealth of the palace of Ravenna.”

Mr. Barnes says on this point:

“We have here properly the *beginning* of the temporal dominion, or the first acknowledged exercise of that power in acts of temporal sovereignty — in giving laws, asserting dominion, swaying a temporal sceptre, and wearing a temporal crown. All the acts before had been of a spiritual character, and all the deference to the bishop of Rome had been of a spiritual nature. Hence forward, however, he was acknowledged as a temporal prince, and took his place as such, among the crowned heads of Europe.”

The Three Horns Plucked Up

At the time in history when the bishop of Rome attained temporal power, we believe it is clear that Papacy at the same time became in the fullest sense a “horn” of the Roman beast. It was at this time that the Roman bishop began to be looked upon as a “fellow” king with the other kings. It was later on, that “his look was more stout than his fellows.”

The significance of the three horns being “plucked up” — removed, in order to make room for the little horn to have a place on the beast’s head — is the next thing for consideration. We shall also endeavor to discover what powers or governments are referred to by the “three horns.” This will be required in order to establish the interpretation that applies the “little horn” to the Papal kingdom. It is well known to students of prophecy that there have been various views held respecting what three governments or powers are referred to. We believe that it will be admitted by all students of prophecy that only that application which meets all the requirements of the various features of the vision can be the correct one. It is quite certain that the powers or governments symbolized by the three horns that were rooted up by the “little horn” should not be looked for until after the fall of the last of the Roman emperors in the West. It was the fall of this government in the West that fulfilled the prediction of St. Paul, “He who now letteth [hindereth] will let [hinder] till he be taken out of the way.” It would be only then, that is, when the Empire in the West ceased, that it would be possible for that wicked one to be revealed.

One interpretation makes the Roman Empire in the West to be a horn on the fourth beast; and it makes the fall of the Empire in the West to fulfil the prediction of the plucking up of the first horn by the roots. The fact of the matter is, this

great event of history ended not the career of a horn but of a beast in its *empire* state. It is a mistake to suppose that the Roman Empire had been divided into two empires before this time. All that had occurred up to 476 AD was simply that of administering the affairs of the one empire in two places — in the East and in the West. The territory of the Empire in the West constituted, as all Historical interpreters agree, the body of the beast of Daniel 7; it was not, therefore, a horn.

An important requirement that will need to be kept in mind — a requirement which the prophecy seems clearly to teach — is that the power symbolized by the little horn would acquire by its rooting up the three, the territorial dominion that the three possessed; in other words it would secure temporal power by uprooting the others. Temporal power is invariably understood as possessing territory with authority to rule in civil affairs, such as making laws, imposing taxes, indeed, everything supposed to be required in the administration of a civil government over the people in the territory possessed. Would not this require that the people in the territories ruled over by the three horns (kingdoms, governments) that were plucked up, come under the control of the little horn or Papacy? Mr. Barnes, Sir Isaac Newton, Bishop Newton, and others so interpret this feature of the vision. Mr. Barnes says:

“This one power [little horn] absorbed into itself three of these sovereignties — annihilating them as independent powers, and combining them into one most peculiar dominion, properly represented by ‘plucking them up.’ ”

This requirement, if we are correct in our interpretation of the transaction, would also exclude the kingdom of the Heruli, under Odoacer, from being one of the three horns; because when Odoacer’s government in Italy was overthrown, the Roman bishop did not come into possession of the territory and people of the fallen government of Odoacer. The Roman bishop did not have given to him at this time the authority of a civil ruler to tax the people, or administer laws, etc.

And for the same reason, the Ostrogothic kingdom, which overthrew the kingdom of Odoacer of the Heruli (489 AD), could not be one of These horns. The Ostrogothic kingdom in Italy was destroyed in the year 552 AD. Its end was accomplished by Narses, the imperial general of the Eastern Empire.

“The Ostrogoths, broken and dispersed by their calamities, hence forward disappear from history as a distinct nation, their throne in Italy being filled by the Exarchs of Ravenna” *International Encyclopedia*, under *Goths*.

“Narses was the first who bore the title of Exarch; and the district over which he ruled was called the *exarchate*. The seat of the exarchs was Ravenna, the different towns and territories belonging to them being governed by subordinate rulers, styled *duces* or dukes” *International Encyclopedia*, under *Exarchs*.

Neither did the kingdom of the Lombards fulfil this particular feature of the vision. Events occurred, however, in connection with the overthrow of the Lombards in the eighth century, by Pepin and Charlemagne, that meet in this as well as in every other particular, the requirements of the vision. The overthrow of the Lombard kingdom in Italy, at the instigation of the Roman bishop, caused

the pope to come into possession of territory in Italy, including the city of Rome, which was formerly possessed by *three* governments.

There was at one time a disposition on the part of the popes to claim an earlier date for this transaction. They once sought to prove that at the time Constantine the Great removed his capital from Rome to Constantinople, he donated temporal possessions to the pope. However, it has been proved conclusively that the purported deed and decretals recording this were forgeries and that the temporal authority of the pope really dates back no farther than the eighth century.

Referring to this, the Historian Gibbon says: “Before the end of the eighth century, some apostolical scribe, perhaps the notorious Isidore, composed the ‘decretals,’ and the ‘donations of Constantine,’ the two magic pillars of the spiritual and temporal monarchy of the popes.” The donations claimed in these fictitious letters and deed, are thus defined by Gibbon:

“According to the legend, the first of the Christian emperors [Constantine] was healed of leprosy, and purified in the waters of baptism by St. Sylvester, the Roman bishop; and, never was physician more gloriously recompensed [if this were true]. His royal proselyte [Constantine] withdrew from the seat and patrimony of St. Peter; declared his resolution of founding a capital in the East [Constantinople]; and resigned to the popes the free and perpetual sovereignty of Rome, Italy, and the provinces of the West.”

Concerning this purported transaction, Mr. Gibbon says:

“In the revival of letters and liberty, this fictitious deed was transpierced by the pen of Laurentius Valla, the pen of an eloquent critic and a Roman patriot. His contemporaries of the fifteenth century were astonished at his sacrilegious boldness; yet such is the silent and irresistible progress of reason, that before the end of the next age, the fable was rejected by the contempt of historians and poets, and the tacit or modest censure of the advocates of the Roman Church.”

There has been a disposition on the part of certain Protestant writers on prophecy to claim (but not to prove) that the Roman bishops possessed temporal power in the early part of the sixth century. However, we do not know of a single historian that records this; all agreeing that it was not until the eighth century that the Roman bishops attained temporal possessions and authority.

In locating and identifying the three horns that were plucked up by the little horn, it is fair to say that if the angel’s explanation of this transaction does not require that the territories and peoples ruled over by these three horn powers, came into the possession of and were ruled over by the Roman bishops, then the Odocean kingdom of the Heruli, which fell 493 AD, the Ostrogothic kingdom, which fell 552 AD, and the Lombard kingdom, which fell 773 AD, meet all the requirements of that feature of the vision — the “plucking up of the three horns by the roots.” On the other hand, if the rooting up or removal of the three horns

or governments contains the thought that these peoples and territories came under the control of the bishop of Rome, then it will not be until the eighth century that we should look for the fulfilment of this feature of the vision — the “plucking up by the roots.” Mr. Albert Barnes says:

“If there were three of these powers [the ten kingdoms] planted in regions that became subject to the Papal power, and that disappeared or were absorbed in that one dominion constituting the peculiarity of the Papal dominion, or which entered into the Roman Papal state, considered as a sovereignty by itself among the nations of the earth, this is all that is required. ... The *material* fact to be made out in order to show that this description of the ‘little horn’ is applicable to the Papacy is that at the *commencement* of what was properly the Papacy — that is, as I suppose, the union of the spiritual and temporal power, or the assumption of temporal authority by him, who was bishop of Rome, and who had been before regarded as a mere spiritual or ecclesiastical ruler, there was a triple jurisdiction assumed or conceded, a threefold domination; or a union under himself of what had been three sovereignties, that now disappeared as independent administrations, and whose distinct governments were now merged in the one single sovereignty of the pope.”

To Make Way for the Little Horn

The conclusion of this writer in regard to the requirement necessary to fulfil the vision of the three horns or powers being plucked up or removed to make way for the little horn power, seems to us perfectly reasonable and satisfactory. And this requirement was fulfilled to the very letter in connection with the events associated with the commencement of the temporal power of the popes in the eighth century. The first authority we cite is Archibald Bower in his voluminous work, *The History of the Popes*. According to this writer the temporal dominions granted by Pepin to the pope, or which the pope possessed in consequence of the interventions of the kings of France, Pepin and Charlemagne, were the following:

“(1) *The Exarchate of Ravenna*, which comprised, according to Sigonius, the following cities: Ravenna, Bologna, Imola, Fienza, Forlimpoli, Forli, Cesena, Bobbio, Ferrara, Commachio, Adria, Servia, and Secchia.

“(2) *The Pentapolis*, comprehending Rimini, Pesaro, Concha, Fano, Sinigalia, Ancono, Osimo, Umona, Jesi, Fossombrone, Monteferetro, Urbino, Cagli, Lucoli, and Eugubio.

“(3) *The city and dukedom of Rome*, containing several cities of note, which had withdrawn themselves from all subjection to the emperor, had submitted to St. Peter ever since the time of Pope Gregory II.”

The historian says further: “The pope had, by Charlemagne, been put in possession [as has been related above], of the Exarchate, the Pentapolis, and the dukedom of Spoleti [embracing the city and dukedom of Rome].” And again in a

footnote on the same page: “The pope possessed the Exarchate, the Pentapolis, and the dukedom of Spoleti, with the city and dukedom of Rome.”

Gibbon gives precisely the same facts as Bower. When speaking of the donations conferred on the pope by Pepin and Charlemagne, making reference to the relations between these kings and the pope, Gibbon says: “The mutual obligations of the popes and the Carolingian family [Pepin, Charlemagne, et al] form the important link of ancient and modern, of civil and ecclesiastical history.” Proceeding next to specify the gifts, which Pepin and Charlemagne bestowed on the popes, in return for favors received by them, he says:

“The gratitude of the Carolingians was adequate to these obligations, and their names are consecrated as the saviors and benefactors of the Roman Church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces, and the donation of the Exarchate was the first fruits of the conquests of Pepin. Astolphus [king of the Lombards] with a sigh relinquished his prey; the keys and the hostages of the principal cities were delivered to the French ambassador; and in his master’s name he presented them before the tomb of St. Peter. The ample measure of the Exarchate might comprise all the provinces of Italy which had obeyed the emperor or his vicegerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara; its inseparable dependency was the Pentapolis, which stretched along the Adriatic from Rimini to Ancona, and advanced into the midland country as far as the ridge of the Apennine. ... In the dissolution of the Lombard kingdom, the inhabitants of the duchy of Spoleti sought a refuge from the storm, shaved their heads after the Ravenna fashion, declared themselves the servants and subjects of St. Peter, and completed by this voluntary surrender, the present circle of the Ecclesiastical State.”

The following matters are apparent from these quotations from Gibbon: First, that these events marked the beginning of the temporal dominion of the Roman bishops. Second, that in these donations of Pepin and Charlemagne to the popes, there were three temporal sovereignties that ceased their independence, and united under the pope, which in the language of Gibbon were:

- (1) The Exarchate;
- (2) The Pentapolis; and
- (3) The duchy of Spoleti, which included the city and dukedom of Rome.

These three in the words above quoted “constituted the present circle of The Ecclesiastical State.” Mr. Gibbon goes on to say that this territory was afterwards “greatly enlarged.” There seems to be no doubt that it was at this time, and in this manner, that the Papacy first made its appearance among the temporal sovereignties of Europe. Mr. Mede, Sir Isaac Newton, and Bishop Newton, all agree with the main facts of this application of the prophecy. They differ only in making the kingdom of the Lombards to be one of the three horns plucked up. Mr. Barnes makes reference to this matter as follows:

“I do not find, indeed, that the kingdom of the Lombards was, as is commonly stated, among the number of the temporal sovereignties that became subject to the authority of the popes, but I do find that there were three distinct temporal sovereignties that lost their independent existence, and that were united under that one temporal authority — constituting by the union of the spiritual and temporal power that one peculiar kingdom. In Lombardy the power remained in the possession of the kings of the Lombards themselves until that kingdom was subdued by the arms of Pepin and Charlemagne, and then it became subject to the crown of France, though for a time under the nominal reign of its own kings.”

It is true that in the two centuries following this the popes lost and regained several times some of these territories, yet as the years passed, they continued to add to them, until the territories were constructed into what became known as the Ten Papal States. Bower in his *History of the Popes* relates that Lewis, a successor of Charlemagne, in 817 AD, not only confirmed the donations of his father and grandfather, but added to them. The Emperor Lewis assured the pope “of his inviolable attachment to the Apostolic See, and declared himself unalterably determined to maintain, if necessary, with the whole strength of his kingdom, the prince of the Apostles and his successors, in the quiet possession of all his father and grandfather had, by their religion and piety, been prompted to give him.”

The following from the *International Encyclopedia* is interesting and instructive on this matter:

“In 726 Pepin le Bref compelled the Lombard king to hand over Ravenna, Rimini, Pesaro, Fano, Cesena, Urbino, Forli, Commachio, and 15 other towns to the pope, who now assumed the state of a temporal sovereign. ... In the eleventh century the Normans greatly aided to increase the Papal temporal authority, and in 1053 the duchy of Benevento was annexed. In 1102 the Countess Matilda of Tuscany left to the pope her fiefs of Parma, Mantua, Modena, and Tuscany; but these were immediately seized by the German emperor, and of this magnificent bequest only a few estates came into the pope’s hands. Between this period and the end of the thirteenth century the popes succeeded, often by unscrupulous means, in obtaining from many of the free towns of Italy an acknowledgment of the superiority of the Roman See over them; and in 1278 the Emperor Rudolf I confirmed the popes in the acquisitions thus obtained, defined authoritatively the boundaries of the Papal States, and acknowledged the pope’s exclusive authority over them by absolving their inhabitants from their oath of allegiance to the empire.”

That which makes this application of this particular feature of the prophecy most significant and worthy of acceptance is that these historians who recorded the fact that these three dominions were absorbed by Papacy, and that this event was the beginning of the temporal power of the popes, had in their minds not the slightest thought that it fulfilled this or any prophecy. They were simply referring to these events as facts occurring in the regular course of history.

Indeed, *all* historians agree that these events occurred exactly as related by those above quoted. The reason some interpreters apply the fulfilment of the “plucking up” of these three horns to an earlier date than the eighth century, seems to be that they suppose the “time, times and a half,” 1260 years, which began 539 AD, must also have commenced when the last of the three horns was plucked up. The prophecy, however, does not require this. The 1260 years have reference to the period of the Roman bishops’ spiritual authority over the saints. “They shall be given into his hand for a time, times and a half,” the prophecy reads. This, we believe, began in 539 AD. Further consideration will be given to this feature of the prophecy in its due order.

The attainment of Papal authority over the ten kings (kingdoms) who occupied the territory of the old Roman Empire, is another development which fulfils certain requirements of the prophecy of the little horn power. This requirement is implied in the words of the Prophet regarding the little horn, “whose look was more stout than his fellows,” that is his fellow kings. In the Book of Revelation this feature is described with emphatic definiteness. There it is stated that these ten horns “have one mind, and shall give their power and strength to the beast” (Revelation 17:13). Up to the eighth century, when the popes became temporal sovereigns, they were restrained by both kings, bishops, and councils, from the exercise of despotic power even in the Church. Mosheim says:

“Adrian I [the pope] in a council of bishops assembled at Rome, conferred upon Charlemagne and his successors the right of election to the See of Rome; and though neither Charlemagne, nor his son Lewis, were willing to exercise this power in all its extent, by naming and creating the pontiff upon every vacancy, yet they reserved the right of approving and confirming the person who was elected to that high dignity by the priests and people; nor was the consecration of the elected pontiff of the least validity, unless performed in presence of the emperor’s ambassadors. ...

“It is true that the Latin emperors did not assume to themselves the administration of the Church, or the cognizance and decision of controversies that were purely of a religious nature. They acknowledged on the contrary, that these affairs belonged to the tribunal of the Roman pontiff and to the ecclesiastical councils. But this jurisdiction of the pontiff was confined within narrow limits; he could decide nothing by his sole authority, but was obliged to convene a council when any religious differences were to be terminated by an authoritative judgment. ... Thus was the spiritual authority of Rome wisely bounded by the civil power; but its ambitious pontiffs fretted under the imperial curb, and eager to loosen their bonds, left no means unemployed for that purpose. They even formed projects which seemed less the effects of ambition than of frenzy; for they claimed a supreme dominion, not only over the Church, but also over kings themselves, and pretended to reduce the whole universe under their ghostly jurisdiction. However extravagant these pretensions were, they were followed by the most vigorous efforts; and the wars and tumults that arose in the following [ninth] century, contributed much to render these efforts successful.”

The first important event that occurred which gave opportunity to the Roman pontiff to begin the exercise of his ambition, was that of a war that broke out after the death of Lewis II. Mosheim thus describes this event:

“After the death of Lewis II, a fierce and dreadful war broke out between the posterity of Charlemagne, among which there were several competitors for the empire. This furnished the Italian princes and Pope John VIII [about 872 AD], with an opportunity of assuming the right of nominating to the imperial throne, and of excluding from all concern in this election the nations who had formerly the right of suffrage; and as the occasion was favorable, it was seized with avidity, and improved with the utmost dexterity and zeal. Their favor and interest were earnestly solicited by Charles the Bald, whose entreaties were rendered effectual by rich presents, prodigious sums of money, and most pompous promises, in consequence of which he was proclaimed, in AD 876, by the pope and by the Italian princes assembled at Pavia, king of Italy and emperor of the Romans. Carloman and Charles the Gross, who succeeded him in the kingdom of Italy, and in the Roman Empire, were also elected by the Roman pontiff and the princes of Italy. After the reigns of these princes, the empire was torn in pieces; the most deplorable tumults and commotions arose in Italy, France, and Germany, which were governed or rather subdued and usurped by various chiefs; and in this confused scene, the highest bidder was, by the aid of the greedy pontiffs, generally raised to the government of Italy, and to the imperial throne. Thus the power and influence of the pontiffs in civil affairs arose in a short time to an enormous height, through the favor and protection of the princes, in whose cause they had employed the influence which superstition had given them over the minds of the people.”

Thus the pontiff labored with indefatigable zeal to cause the kings, emperors, and princes of the world to submit to his jurisdiction, and to render their dominions tributary to the See of Rome. As an illustration of the power at this time assumed by the Roman pontiff, history records that the emperors Rodolphus and Otho, of Germany, not only received their crowns as a Papal grant, on the pope's deposition of previous emperors, but they resigned, at his bidding, the crowns so received. “Peter II, of Arragon, and John, King of England, and other monarchs also, gave up their independence that they might receive back their realms as vassals of the pope.” Gibbon thus describes this state of affairs: “Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking on the banks of the Tiber their kings, their laws, and the oracles of their fate.”

In the twelfth century, Mosheim says, “the power of erecting new kingdoms, which had been claimed by the pontiffs from Gregory VII [1073 AD] was not only assumed, but also exercised by [Pope] Alexander III [1159 AD] in a remarkable manner; for in the year 1179 he conferred the title of king, with the ensigns of royalty, upon Alphonso I, duke of Portugal, who under the pontificate of Lucius II had rendered his province tributary to the Roman See.” It was in this same year “that in order to put an end to the confusion and dissensions which so often

accompanied the election of the Roman pontiffs, the right of election should not only be vested in the cardinals alone, but also that the person in whose favor two-thirds of the college of cardinals voted, should be considered as the lawful and duly elected pontiff." It was in this same year that "a spiritual war was declared against heretics." The condition of the affairs of the popes in the opening years of the sixteenth century are thus described by the same historian: "About the commencement of this century the Roman pontiffs lived in the utmost tranquility; nor had they, as things appeared to be situated, the least reason to apprehend any opposition to their pretensions, or rebellion against their authority."

Thus tracing the gradual rise of the Roman bishop's influence and power in the Church and the world up to the time of its highest exaltation, we find that this succession of ecclesiastical rulers has filled all the particular requirements thus far specified of the little horn.

Prevailed Against the Saints

"I beheld, and the same horn made war with the saints, and prevailed against them" (**Daniel 7:21**).

The next feature in the vision of the little horn is described in the words: "And, behold, in this horn were eyes like the eyes of man." Eyes here would denote intelligence; and considered in connection with the other descriptions of the power symbolized by the little horn, cunning and foresight would also be denoted. The thought would be that the little horn power would be looking out and watching for all opportunities to promote its own interests. The policy of the Papacy in this particular is proverbial. The pope is an overlooker or overseer.

The Greek word translated "See," which is commonly applied to the pope, has the same thought as is contained in the word "episcopacy," which literally means oversight, watchfulness, or careful inspection.

"This would denote that the power here referred to, would be remarkably sagacious. We should naturally look for the fulfilment of this in a power that laid its plans wisely and intelligently; that had large and clear views of policy; that was shrewd and far-seeing in its counsels and purposes; that was skilled in diplomacy, or that was eminent for statesman-like plans. This part of the symbol, if it stood alone, would find its fulfilment in any wise and shrewd administration; as it stands here, surrounded by others, it would seem that this [little horn], as contrasted with them [the other horns], was characteristically shrewd and far-seeing in its policy" (Albert Barnes).

That which in a very special way attracted the attention of the Prophet was the "mouth speaking great things." This is mentioned in verse 8, and explained in verse 25 in the expression, "He shall speak great words against the Most High." The Prophet speaks of this peculiar feature again, when he beheld a throne upon which sat the Ancient of Days, and before whom was brought one like the Son of Man, to whom was given dominion and glory and a kingdom that all nations and languages should serve and obey Him. The Prophet says, "I beheld then because of the voice of the great words which the horn spake" (see verses 9-14).

The explanation of this throne vision seems to show that it was a judgment assize, the judgment being one especially of the little horn. The angel's explanation reads, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (verse 26). This explanation seems clearly to teach that the result of this judgment assize is not to destroy this little horn power in an instant, but rather by a gradual process, first, to "take away its *dominion*," and second, to "consume and to destroy it unto the end."

This great judgment assize, and the decision, "they shall take away his dominion," met its fulfilment in 1870, when the Papacy lost every vestige of temporal dominion. The world has witnessed this event, but it is only revealed to the eye of faith in the sure word of prophecy that the loss of temporal dominion in 1870 was the fulfilment of this prediction. That feature of the prophecy which describes its consumption and destruction is all that awaits fulfilment.

It is very evident that the mind of the Prophet was greatly agitated by the words of the little horn, because its words were against the Most High. The word *tsad*, translated "against," signifies *concerning*. These words against the Most High, have their fulfilment in the decrees, bulls, and canons issued by the popes. In 2 Thessalonians 2, where the same power is portrayed, it is said that he "exalteth himself above all that is called God, or that is worshiped." In Revelation 13:5, similar words to that of Daniel's vision are employed. It is there represented as having "a mouth speaking great things and blasphemies."

"Blasphemy in Scripture means not so much a speaking against God, as it does the assumption of Divine attributes and Divine power where no rightful claim exists. Thus in Matthew 9, the scribes said of Jesus, 'this man blasphemeth,' because he said to the sick of the palsy, 'thy sins be forgiven thee.' "

As Jesus possessed this power, their charge against him was untrue. The Papacy, through its priesthood, cannot truthfully say that it has Divine power, therefore the charge that it blasphemes God's name is true.

When we read of the blasphemous, self-exalting utterances made by the popes at different times in the past, and even up to the present time, it seems almost incredible that a human being could ever make such claims; indeed were it not so serious a matter, it could in these enlightened times have only the effect of producing in the intelligent mind a sense of the ridiculous. We cite some of these claims which are set forth in Roman bulls and decretals, and quoted by the author of *Romanism and the Reformation*:

"It is claimed, for instance, that 'no laws made contrary to the canons and decrees of Roman prelates have any force,' that 'the tribunals of all kings are subject to the priests,' that 'no man may act against the discipline of the Roman Church,' that 'the Papal decrees or decretal epistles are to be numbered among the canonical Scriptures,' and not only so, but that the Scriptures themselves are to be received only 'because a judgment of holy Pope Innocent was published for receiving them.'

“It is claimed that ‘emperors ought to *obey*, and not rule over pontiffs’; that even an awfully wicked pope may not be rebuked by mortal man, because ‘he is himself to judge all men and be judged by none,’ and ‘since he was styled God by the pious prince Constantine, *it is manifest that God cannot be judged by man!*’ They claim that no laws, not even their own canon laws can bind the pope; but that just as Christ, being maker of all laws and ordinances, could violate the law of the sabbath, because he was Lord also of the sabbath, so popes can dispense with any law to show they are above all law!

“It is claimed that the chair of St. Peter, the See of Rome, is ‘made the head of the world’; that it is not to be subject to any man, ‘since by the Divine mouth it is exalted above all.’ In the canon laws the Roman pontiff is described as ‘our Lord God the Pope,’ and said to be ‘neither God nor man, but both.’ But the climax of assumption, the keystone of the arch of Papal pretension, is probably to be found in the celebrated ‘extravagant’ of Boniface VIII, the *Unam Sanctam*, which runs thus: ‘All the faithful of Christ by necessity of salvation are subject to the Roman pontiff, who judges all men, but is judged by no one.’ ‘This authority is not human, but rather Divine. ...

Therefore we declare, assert, define, and pronounce, that to be subject to the Roman pontiff is to every human creature altogether necessary for salvation.’ ”

“He Shall Think to Change Times and Laws”

Another has said:

“This power has also invaded the courts of heaven and filled them with a host of imaginary mediators. It is by the act of the pope that deceased persons are in a formal and solemn manner declared to be saints, and in the Catholic Church they become objects of worship and to be invoked in order to obtain their intercessions with God in our behalf. The Canonization is one of the most gorgeous, ostentatious and costly of the entire ceremonials of that Church. The decorations of St. Peter’s Church and other expenditures on such occasions have been estimated at not less than twenty thousand pounds sterling.”

“All these claims were incessantly and universally urged all down the centuries by the popes of Rome, and are still advanced as boldly as ever, in official decretals, bulls, extravagants, decisions of canonists, sentences of judges, books, catechisms, sermons, and treatises of all kinds.”

“As we read all this, let it be with bowed heads and with weeping eyes, while we ponder the lesson once more of the terrible consequences of pride, and ambition, and worldliness, when permitted to run their course in the Church of God.”

Another remarkable feature of the doings of this little horn that identifies it with the Papal power is stated in the words, “And he shall think to change times and laws.” The times and laws here mentioned do not have reference to secular or human times and laws. It would not be strange or uncommon for any

power to do this; for the powers symbolized by the other horns were continually changing and making new secular laws. The times and laws referred to are Divine times and Divine laws — those that were given at different periods in history by God for the benefit of mankind, and enjoined especially upon His own people to observe.

It is well known to all that Papacy has appointed fasts and feasts, granted pardons and indulgences for sins, instituted new rules for the worship of God, imposed new doctrines to be believed, canonized saints, and changed at its own pleasure the laws of God. The times and laws referred to, therefore, have reference to the laws and institutions of religion. The meaning of the expression evidently is that its purpose would be to control, or claim the right to control, human beings in religious matters. It would, as far as lay in its power, abolish laws that existed, and substitute new ones in their place; and this it would do in order to further its own interests or ends.

We are indebted to Mr. Guinness for a quotation on this point from a work of Mr. Birks, an eminent writer on prophecy:

“The pope has also annulled the only surviving law of paradise, confirmed by the words of Christ. The Lord ordained, ‘What God hath joined together, let no man put asunder.’ The pope ordains, ‘We decide also that, according to the sacred canons, the marriages contracted by priests and deacons be dissolved, and the parties brought to do penance.’ The Papacy has further annulled the second commandment, given on the mount by the lips of God — in theory, by the childish and false distinction between heathen idols and Christian images; and in practice, by hiding it from the people, and blotting it out from the catechisms of general instruction. The pope has further annulled the main laws of the Gospel. He forbids the cup to the laity, although the Lord himself has commanded, ‘Drink ye all of it.’ He forbids the people of Christ, in general, to use the Word of God in their own tongue; though Christ himself has charged them, ‘Search the Scriptures.’ He forbids the laity to reason or converse on the doctrines of the Gospel; though St. Peter has commanded them, ‘Be ye ready to give a reason of the hope that is in you.’ The pope, finally, sanctions the invocation of saints and angels; though St. Paul has warned us, ‘Let no man beguile you of your reward in a voluntary humility and worshipping of angels’; though St. John has renewed the charge to the disciples of Christ, ‘Little children keep yourselves from idols’; and an angel from heaven renews the caution in his words to the same holy Apostle, ‘See thou do it not, for I am thy fellow servant; worship God.’ ”

It is taught by some that Papacy changed the sabbath from the seventh to the first day of the week. The fact of the matter is, however, that Constantine, nearly two hundred years prior to Papacy’s existence, legalized the first day of the week as a sabbath. The teaching of the Scripture on this matter is that the Christian is not obligated to keep any day of the week as a sabbath. The first Christians were from the Jews, and realized only gradually their freedom from the Jewish Law Covenant. They continued for a time to observe the seventh day,

and also met on the morning of the first day, in remembrance of Christ's resurrection. The first day became sacred to them, not only because he arose on that day, but because it was on that day that he appeared to his disciples during the forty days after his resurrection. Gradually they ceased to observe the seventh day under the teachings of St. Paul, but continued to meet on the first day, early in the morning, but not to observe it as a sabbath day. As the Church gradually fell away from primitive doctrines and practices, the first day began to be erroneously looked upon as a sabbath day.

“Whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 AD, of which the following is a translation: ‘Let all judges, inhabitants of the cities, and artificers rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they would lose the benefits which the Divine bounty bestows on us’ ” (*International Encyclopedia*).

One of the most marked features of this little horn is described in the words, “And he shall wear out the saints of the Most High.” The significance of these words is plain and clear. They teach that by wars and massacres and inquisitions this power would persecute and destroy the saints of God, that the true worshipers, who would protest against Papacy's innovations and refuse to comply with its idolatrous rites and practices would be persecuted unto death. This feature has an awful fulfilment in Papacy. As stated by another:

“Rome's contention is, not that she does not persecute, but only that she does not persecute *saints*. She punishes heretics — a very different thing. The first would be wicked, the last she esteems laudable. In the Rhemish New Testament there is a note on the words ‘drunken with the blood of saints’ [Revelation 17], which runs as follows: ‘Protestants foolishly expound this of Rome, because heretics are there put to death. But their blood is not called the blood of saints, any more than the blood of thieves, or man-killers, or other malefactors; and for the shedding of it no commonwealth shall give account.’ This is clear. Rome approves the murder of ‘heretics,’ and fully admits that she practices her principles.

“The question therefore becomes this, Are those whom Rome calls ‘heretics’ the same as those whom Daniel calls ‘saints’? If so, the identification of the Papacy is as complete in this respect as in all the previous points. ... The following statements are from authorized documents, laws, and decrees of the Papacy, dating from the time of Pope Pelagius in the sixth century, twelve hundred years ago: ‘Schism is an evil. Whoever is separated from the Apostolic See is doubtless in schism. Do then what we often exhort. Take pains

that they who presume to commit this sin be brought into custody. ... Do not hesitate to compress men of this kind and if he despise this, let him be crushed by the public powers.' ... Pope Damasus ... authorizes persecution of those who speak against any of the holy canons, and adds, 'It is permitted neither to think nor to speak differently from the Roman Church.' ... Every evangelical Christian in the world is, therefore, according to Romanist canons, a heretic, and as such liable to 'punishment.' ... The Papacy teaches all her adherents that it is a sacred duty to exterminate heresy. From age to age it has sought to crush out all opposition to its own dogmas and corruptions, and Papal edicts for persecution are innumerable. The fourth Lateran Council issued a canon on the subject which subsequently became an awful instrument of cruelty.

"For long ages it was held and taught universally that whoever fell fighting against heretics had merited heaven. Urban II issued a decree. ... 'We do not count them murderers who, burning with the zeal of their Catholic mother against the excommunicate, may happen to have slain some of them.' If not absolutely murdered, heretics might be ill treated *ad libitum*, according to an ordinance of Gregory IX, who writes to the Archbishop of Milan: 'Let those understand themselves to be absolved the debt of fidelity, homage, and all manner of service, who were bound by any compact, however firmly ratified, to those who have fallen into heresy.

"Bellarmine [a most noted Roman Catholic theologian of the sixteenth century] argues for the necessity of burning heretics, a practice which Luther had asserted to be contrary to the Spirit of God. He [Bellarmine] says: 'Experience teaches that there is no other remedy; for the Church has proceeded by slow steps, and tried all remedies. First, she only excommunicated. Then she added a fine of money, and afterwards exile. Lastly, she was compelled to come to the punishment of death. For heretics despise excommunication, and say that those lightnings are cold. If you threaten a fine of money, they neither fear God nor regard men, knowing that fools will not be wanting to believe in them, and by whom they may be sustained. If you shut them in prison, or send them into exile, they corrupt those near to them with their words, and those at a distance with their books. Therefore the only remedy is to send them betimes into their own place.' ...

"Sismondi, the historian, writes: 'To maintain unity of belief the Church had recourse to the expedient of burning all those who separated themselves from her; but although for two hundred years the fires were never quenched, still every day saw Romanists abjuring the faith of their fathers and embracing the religion which often guided them to the stake. In vain Gregory IX, in AD 1231, put to death every heretic whom he found concealed in Rome. His own letters show that the heretics only increased in numbers' " (H. G. Guinness).

Drunken With Blood of Martyrs

Another symbolic vision, seen by St. John and recorded in the Apocalypse (17:6), referring to the horrible persecutions of this same power reads: "I saw the

woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.” In concluding the consideration of this feature of the vision we quote the words of the late A. J. Gordon:

“It has been estimated that the Papacy has directly or indirectly slain fifty millions of martyrs on account of their faith, the vast majority of these being sincere Christians, whose only crime was that they would not own allegiance to Antichrist. Let charity discount the number by one half, if it were possible, and let her suggest every conceivable palliation for the murder of the rest, and we still have the most ghastly chapter which the volume of history contains. Would that we might mingle our weeping with floods of repentant tears from the eyes of this cruel mother, if forsooth we could thereby mitigate the wrath treasured up against the day of wrath which her crimes have earned. But, alas! we find ‘*Te Deums*’ sung over Huguenot slaughters, but not one Papal *Miserere* can we discover. Commemorative medals are still extant signaling the massacre of St. Bartholomew, but not one *monumentum lacrimarum* over that event is to be found in all the archives of the seven-hilled city. ‘And when I saw her I wondered with great wonder,’ writes the Seer; and now that history has filled in every detail of the crimson outline of prophecy, we wonder with even profounder amazement that such a demoniacal tragedy could ever have been enacted in the name of Christianity. But we remember that the woman who did these things was ‘drunken.’ And there is no intoxication so profound as that induced by pagan superstition tintured with Christian blood. Even Martin Luther, while yet in the delirium tremens of popery, raged with this blood thirst. ‘So intoxicated was I, and drenched in Papal dogmas,’ are his words, ‘that I would have been most ready to murder, or assist others in murdering, any person who should have uttered a syllable against the duty of obedience to the pope.’ Nay, even those who have been sobered by generations of Protestant abstinence from persecution, if they once return to the cups of the Harlot, speedily exhibit symptoms of the old appetite, as witnessed, for example, in the oft-quoted saying of Dr. Manning, now [1889] cardinal, when urging Romish aggression in England: ‘It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an imperial race.’ ”

Another remarkable feature of this wonderful prophecy of the little horn is that its rule over the saints is assigned definite limits. Like the other features of the vision this one is expressed in hidden, symbolic language: “And they [the saints] shall be given into his hand until a time and times and the dividing of time” (verse 25). A time in the Scriptures represents 360 days; times (two) 720 days; a dividing (half) of time, 180 days; the sum of which is 1260 days. Other Scriptures give us the scale to use in determining the symbol’s enlargement. That scale is “a day for a year.” The time, therefore, is 1260 years. It is now a well known fact of history that the French Revolution, which occurred at the close of the eighteenth century, the great climax of which was the Reign of Terror in 1793, marked the beginning of the end of Papal influence and power over the saints. Again we are indebted to Mr. Guinness for the following quotation from

the *Papal Drama*, by Thomas H. Gill, concerning how the French Revolution affected the Roman Catholic power:

“The more deeply and earnestly the French Revolution is considered, the more manifest is its pre-eminence above all the strange and terrible things which have come to pass on this earth. ... Never has the world witnessed so exact and sublime a piece of retribution. ... In no work of the French Revolution is this, its retributive character, more strikingly and solemnly apparent than in its dealings with the Roman Church and Papal power. It especially became France, which, after so fierce a struggle, had rejected the Reformation, and perpetrated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had been so wrathful, to abolish Roman Catholic worship as she had abolished Protestant worship; to massacre multitudes of priests in the streets of her great towns; to hunt them down through her length and breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down, and driven into exile, hundreds of thousands of Protestants. ... The property of the [Roman] Church was made over to the State; the French clergy sank from a proprietary to a salaried body; monks and nuns were restored to the world, the property of their orders being likewise gone; Protestants were raised to full religious freedom and political equality; ... The Roman Catholic religion was soon afterwards formally abolished. “ ‘Bonaparte unsheathed the sword of France against the helpless Pius VI ... The pontiff sank into a dependent. ... Berthier marched upon Rome, set up a Roman Republic, and laid hands upon the Pope. The sovereign Pontiff was borne away to the camp of the infidels ... from prison to prison, and finally carried captive into France. Here ... he breathed his last at Valence. ...

Multitudes imagined that the Papacy was at the point of death, and asked, would Pius VI be the last pontiff? and if the close of the eighteenth century would be signalized by the fall of the Papal dynasty. But the French Revolution was the beginning, and not the end of the judgment; France had but begun to execute the doom, a doom sure and inevitable, but long and lingering, to be diversified by many strange incidents, and now and then by a semblance of escape, a doom to be protracted through much pain and much ignominy.’ ”

The famous decretal letter of the Emperor Justinian constituting the Bishop of Rome “head of all the holy churches and all the holy priests of God,” was issued in March 533 AD just 1260 years prior to the Reign of Terror. Referring to this decretal letter, Mr. Elliott says: “The famous decretal letter of Justinian to the pope dated March 533 ... became thenceforth part and parcel of the Civil Law.” Mr. Guinness, referring to the same, says this was “the point at which the saints were delivered into the hand of the Roman pontiff by the famous decretal letter of the Emperor Justinian, in March, AD 533, constituting the Bishop of Rome, ‘head of all the holy churches and of all the holy priests of God.’ ” A part of the text of this letter to the Bishop of Rome, as also another to the patriarch of Constantinople is given by Mr. Russell. From this we quote:

“The victorious Justinian ... to [Pope] John the most holy archbishop of the fostering city of Rome: ... We do not permit that any question be raised as to anything which concerns the state of the churches, however plain and certain it be, that be not also made known to your Holiness, who is the Head of all the holy churches.’ ”

To the patriarch of Constantinople Justinian wrote these words:

“In no manner whatever have we changed, or shall we change, or have we (as your Holiness also knows) passed beyond that position of the Church which, by the favor of God, has as yet been preserved; but in all respects the unity of the most holy churches with his Supreme Holiness, the Pope of Ancient Rome, (to whom we have written in like manner), has been maintained. For we do not suffer that any of those matters which relate to the state of the Church be not also referred to His Blessedness, since he is the head of all the most holy churches.’ ”

The same writer thus refers to these decretal letters:

“The letters from which we have given the foregoing extracts may be found complete, together with the Edict of Justinian referred to, in the Volume of the Civil Law (Codicis lib. I tit. i.)”

This decree was not enforced until 539 AD. Twelve hundred and sixty years from this date brings us up to the time of the humiliation and dethronement of Pope Pius VI, by Napoleon in 1799.

The prophecy of Daniel goes on to state that even after this terrible judgment, the Papal power would recover and continue for an indefinite period of time. The revealing angel’s words are: “The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (verse 26).

It was in the year 1870, July 18, at an Ecumenical Council, which was attended by 803 prelates of the Roman Catholic Church, that the pope, by an official decree, reached the most dizzy height of his blasphemous claims. This decree was that the occupant of the Papal chair is in all his decisions with regard to faith and morals, *infallible*. In two months from this time Papacy suffered the loss of all that remained of its temporal possessions and authority. It was to this time, we believe, that the Prophet had reference in the words, “I beheld *then* because of the voice of the great words which the horn spake” (verse 11).

The Transfer of Earth’s Sovereignty

“I beheld till the thrones were cast down, and the Ancient of Days did sit ... the judgment was set, and the books were opened. ... I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed” (**Daniel 7:9,13,14**).

If we confine ourselves exclusively to the description of this awe inspiring throne vision, the personages associated with it, and its judicial and executive proceedings, together with the revealing angel's explanations of the same, we will find much of blessed, helpful truth revealed therein. The great central truth taught in the throne vision is that of the transfer of the dominion of this world into the hands of our Lord Jesus Christ by the great God and Father of all. He is represented by the one called in the vision, the Ancient of Days; the Lord Jesus Christ is represented by the one like the Son of Man.

The particular things that are pictured as occurring in connection with this transfer of authority are of a judgment character; the judgment being an executive one. The things specially mentioned upon which the judgments are to fall are the fourth-beast power in its divided state, and its little horn — Papacy. That the whole world is to be affected by the judgment decision and transfer of authority is also seen in the fact that all peoples, nations, and languages come under the sway of this much to be desired dominion. This great judgment assize, then, will result in the complete destruction of the wild beast kingdoms of earth, as also the power that blasphemed God's name and persecuted His saints — the little horn, or Papacy.

The vision shows further that the saints of the Most High, the saints that suffered in various ways at Papacy's hands throughout its long and eventful career, will then become associated with Christ in his dominion over the world. This vision of the great throne and its solemn proceedings, like that of the four beasts, the fourth of which included the description of the little horn, presents only a general outline picture of this transfer of earth's sovereignty, and the establishment and character of the Kingdom of God. In harmony with the plan pursued in sacred prophecy, we find that Christ and his Apostles in the New Testament give fuller light, more detailed unfoldings, of these great and momentous events; especially is this true in the Apocalypse. Furthermore, the clear knowledge of the Scriptures now given to those who have "ears to hear," concerning the great plans and purposes of God for the human family, furnishes another remarkable aid in determining the nature and character of this kingdom and dominion given to Christ and his saints, and also the distinctive, detailed features connected with the setting up of this kingdom.

It is very evident that the kingdom referred to in the vision is the one mentioned by all the holy Prophets, as also by Christ and the Apostles. It is the kingdom mentioned in the prayer Jesus taught his disciples, "Thy Kingdom come," etc. It is the kingdom promised by the Savior to his followers in the words, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." It is the one mentioned by the Apostle James, "Hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which He hath promised to them that love Him." St. Peter also speaks of it in the words, "If ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

This Kingdom will be established by the Son of Man at his Second Advent. All that is said of it in this vision of Daniel is that all peoples, nations, and languages

shall come under its benign sway. The knowledge now due to those who have "ears to hear" concerning God's great plan of redemption, shows that the great object of the Second Advent and the establishment of this Kingdom of Christ and his saints, is to reconcile the world unto God by a process of ruling and teaching and disciplining, termed in the Scriptures judging and blessing. This great work is designated in Acts 3:21 as restitution, and the period during which it will be in progress is called "times of restitution which God hath spoken [promised] by the mouth of all His holy Prophets since the world began." This work of restitution, redemption, blessing, follows as a logical sequence the work of redemption accomplished at the First Advent by the sacrifice of Jesus Christ for the sins of the whole world. The Advent of the Son of Man is, therefore, the dawn of hope for the world, the time for the bestowment of the favors secured for the whole world by the sacrificial death of the great Redeemer. The Gospel Age is merely an intervening parenthesis, during which the Kingdom class is selected, to be associated with Christ in the accomplishment of this great work of restitution.

The Scriptures plainly teach that our Lord's resurrection was to the Divine plane of being; that he is no longer a flesh being. His human nature ceased with his death. The voluntary laying down of His human life by the power of the eternal Spirit, was the price that opened the way for God to deal with man for his blessing. The redemption price was not, nor could it be, taken back; it was the ransom price for the world. He is now the express image of the Father, having a Divine body like the Father. The inspired Apostle says that He "is the blessed and only Potentate, the King of kings, and Lord of lords; who [except the Father] only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." The Second Advent of the Son of Man, therefore, while personal, will not be visible to the dwellers of earth. It will not be manifested, or made known to the world until his joint-heirs are changed to heavenly glory, honor, and immortality; for, "when Christ, who is our life shall appear [be manifested], then shall we also appear [be manifested] with him in glory."

With these thoughts before us concerning the great plan of redemption and restitution which are not described in this vision of Daniel, a flood of light is thrown upon this marvelous throne vision and its proceedings. It should be kept in mind, first of all, that this throne scene is a vision. But while it is a vision, it is designed to picture a real and wonderful transaction. Furthermore, the fulfillment of this vision will not be witnessed by the dwellers of earth. It is very manifest that it does not picture the great individual judgment day of the world, as many expositors seem to think; rather it is designed to picture the Son of Man's assumption of authority and sovereignty over the whole world. The judgment of the world as individuals is specially featured in a vision of the Apocalypse of Jesus Christ (Revelation 20:11-15).

There is, however, a judgment described in this vision of Daniel; it is a judgment of the wild beast governments, and the little horn or Papal kingdom. In the judgment described in the symbolic vision of the Apocalypse it is said that "the dead, small and great, stand before God." Not the slightest hint of such a

transaction is seen in this vision of Daniel. It is true, in both visions it is said that the “books were opened,” but in the Apocalyptic vision it is stated that the “dead were judged out of those things which were written in the books.” In the Daniel vision nothing is said at all about the dead being judged. In the Apocalypse vision it is said that “another book was opened, which is the book of life,” but in the vision of Daniel, no mention is made of “the book of life.” The two visions, therefore, are not identical.

In the vision of Daniel, that which is judged is very definitely mentioned in the words, “And the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (verse 26). The dominion referred to as being taken away is that of the little horn, Papacy, and also that of the beast, the last form of the fourth beast kingdom. It is very apparent, however, that the judgment decision and execution described is designed to clear or prepare the way for the great judgment or probation day of the world. The judgment depicted removes everything of an evil nature that stands in the way, or hinders the knowledge of God from filling the earth as the waters cover the great deep. This will be necessary in order that the great trial or probation day may proceed to a satisfactory conclusion, giving all mankind an opportunity to secure the everlasting life and blessings that the sacrifice of the great Redeemer purchased.

I Beheld Till the Thrones Were Cast Down

We now consider more particularly the various features of this throne vision of Daniel. The Prophet says, “I beheld till the thrones were cast down, and the Ancient of Days did sit ... the judgment was set, and the books were opened.” One of the results of this judgment is stated to be that “they shall take away his dominion, to consume and to destroy it unto the end.” As the fulfilment of this judgment vision is not to be seen by those on earth, a most interesting and important question suggests itself to the mind, namely, When it is meeting its fulfilment, how will it be known? A general answer would be, that it would be known by the dominion of Papacy being taken away. This would be one of the first evidences that this great judgment assize is in session.

Casting our eyes back over the eventful history of Papacy, what do we see? We answer, Certain momentous events have been transpiring now for over a century which show that the decisions of this judgment throne have been meeting their fulfilment. As we have seen in the foregoing, events began to occur in the Reign of Terror of the French Revolution of 1793 which culminated in completing the picture of Papacy’s receiving a most deadly wound. In 1799 Napoleon dethroned the pope, and while he was reinstated and deposed again and again, yet, as is well known, in 1870 he lost every vestige of temporal dominion. Will he regain it? We think not. If he does not, then that feature of the prophecy which says, “they shall take away his dominion,” is a matter of complete fulfilment. Over half a century lies in the past since this event occurred, and all that remains to be fulfilled is described in the words, “to consume and to destroy it unto the end,” and that other portion of the Prophet’s statement, “I saw until the beast [itself]

was slain, and his body destroyed, and given to the burning flame.” We set no fixed dates for these fulfilments, except that the years 1793, 1799 and 1870, mark special events in the whole process. This great throne vision, then, has for some time past been meeting its fulfilment.

It would seem then that this vision of Daniel, in which he saw the Ancient of Days sitting in judgment, was not intended to picture any outward supernatural event that would be seen by human beings either here on earth or in the heavens above. It is, therefore, seen only to the eye of faith; and only by those who are taking heed to the more sure word of prophecy, the light shining in a dark place. This was the thought of Mr. Russell, as we read:

“This beast or Roman Empire in its horns or divisions still exists, and will be slain by the rising of the masses of the people, and the overthrow of governments, in the ‘Day of the Lord,’ preparatory to the recognition of the heavenly rulership. This is clearly shown from other Scriptures. ... However, the *consuming* of the Papal horn comes first. Its power and influence began to consume when Napoleon took the pope prisoner to France. Then, when neither the curses of the popes nor their prayers delivered them from Bonaparte’s power, it became evident to the nations that the Divine authority and power claimed by the Papacy were without foundation. After that, the temporal power of the Papacy waned rapidly until, in September, 1870, it lost the last vestige of its temporal power at the hands of Victor Emmanuel.

“Nevertheless, during all that time in which it was being ‘consumed,’ it kept uttering its great swelling words of blasphemy, its last great utterance being in 1870, when, but a few months before its overthrow, it made the declaration of the *infallibility* of the popes. All this is noted in the prophecy: ‘I beheld *then* [that is, *after* the decree against this horn, after its consumption had begun] because of the voice of the great words which the horn spake’ (Daniel 7:11).

“Thus we are brought down in history to our own day, and made to see that the thing to be expected, so far as the empires of the earth are concerned, is their utter destruction. The next thing in order is described by the words, ‘I beheld even till the beast was slain and his body destroyed and given to the burning flame.’ ”

The Prophet says that he “beheld till the thrones were cast down.” Mr. Barnes’ thought on this passage is that there was in the vision, a setting up or a placing of thrones for the administering of judgment, etc., on the beast. Nothing is more common in the Scriptures, he says, than to represent others as thus associated with God in pronouncing judgment on men. Other Scriptures, however, show that this period in connection with the judgment on Papacy, will be marked by the toppling of thrones, which means the dethronement of kings. This is in a very special sense a characteristic of this period, especially of the days in which we now live.

Daniel next speaks of another great event that he beheld:

“I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.”

The one designated here as the Son of Man is understood by all to represent the Messiah, the Christ. The name is one assumed by our Lord during his earthly ministry. He used this designation as though it needed no explanation that it referred to the Messiah. This is the interpretation given to the expression, Son of Man, by Jewish writers. Mr. Barnes informs us that in the ancient Book of Zohar, it is said:

“In the times of the Messiah, Israel shall be one people in the Lord, and He shall make them one nation in the earth, and they shall rule above and below; as it is written, Behold one like the Son of Man came with the clouds of heaven; this is the King Messiah, of whom it is written, And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed ...”

At this point another most interesting and important question arises, namely, Are we to suppose that there will be a literal, *visible* appearance of the Messiah, a visible coming of the Son of Man in literal clouds, into the presence of the Ancient of Days, as is here represented in this vision? We think not. One has said:

“It is not to be taken literally; that is, we are not from this passage to expect a literal appearance of the Son of Man in the clouds of heaven, preparatory to the setting up of the Kingdom of the saints. For if one portion is to be taken literally, there is no reason why all should not be.”

If it is to be understood literally, then we would expect not merely the appearing of the Son of Man in the clouds, but also as a part of the fulfilment of the vision the literal placing of a throne in the skies, a literal streaming forth of flame from the throne, a literal appearance of the Ancient of Days with a garment of white and hair like wool, a literal coming of the one like a Son of Man before the throne to receive a kingdom. Perhaps no one believes all this to be literal.

The writer above quoted has said concerning all the transactions of this remarkable scene:

“The proper interpretation is to regard this, as it was seen by Daniel, as a vision — a representation of things in the world as if what is here described would occur. That is, great events were to take place, of which this would be a proper symbolical representation — or *as if* the Son of Man, the Messiah, would thus appear, would approach the ‘Ancient of Days,’ would receive a kingdom, and would make it over to the saints. Now, there is no real difficulty in understanding what is here meant to be taught, and what we are to expect; and these points of fact are the following, viz: (1) That He who is here called

the 'Ancient of Days' is the source of power and dominion. (2) That there would be some severe adjudication in the power here represented by the beast and the [little] horn. (3) That the kingdom or dominion of the world is to be in fact given to him who is here called the 'Son of Man' — the Messiah — a fact represented here by his approaching the 'Ancient of Days,' and who is the source of all power. (4) That there is to be some passing over of the kingdom or power into the hands of the saints; or some setting up of a kingdom on the earth, of which he is to be the head, and in which the dominion over the world shall be in fact in the hands of his people, and the laws of the Messiah everywhere prevail."

There have been two extreme views held concerning this reign of Christ. The one is that all this will be literally fulfilled. In other words that the Son of God, the Messiah, will literally appear and live and reign on this earth. According to this view Christ will appear in person and set up a visible and glorious kingdom, making the earthly Jerusalem his capital, and from this city, sway His sceptre over the world. All nations and people at this time will become subject to Him; and all authority will be wielded by His people under Him. This, with some non-essential modifications, is the view held by Adventists, and by some other Pre-Millennialists.

The other view is the one taught by the Post-Millennialists. According to this view, after the destruction of Antichrist and his evil influence over mankind, there will be a conversion of multitudes of humanity to the Messiah, to God; the principles of the Christian religion will everywhere prevail; the righteous in their earthly human state will have control of the laws, and the Redeemer will be universally obeyed. This condition will last for a thousand years, after which Christ will return.

The truth, to some extent, comprehends both of these views. There will indeed be a heavenly state and an earthly state, or a heavenly, spiritual phase and an earthly phase of the Kingdom of God. The spiritual phase will be unseen to the dwellers of earth. This phase of the Kingdom will be made up of Christ and his saints in heavenly glory, and from them the Divine laws will proceed. The earthly phase during the Millennial state will be centered at Jerusalem, and will be made up of the resurrected saints of Old Testament times. The Prophet thus refers to both: "The law shall go forth of Zion [the heavenly phase] and the word of the Lord from Jerusalem [the earthly phase]." Under this supreme and all-powerful sovereignty, the human family will have their judgment or probation; the goal set before them being everlasting life as human beings. This great work will begin with the living, after the great judgment of the nations and false religious systems has ceased. It will go on until all who have been in the sleep of death have been awakened, and with the others have had their trial. This great opportunity has been secured to them through the sacrifice of the great Redeemer.

The Eternal Kingdom

Mr. Guinness presents some thoughts that are remarkably clear on this coming reign of Christ:

“The coming kingdom is to be divided chronologically into two parts: a first, or opening section, which is to last for a thousand years; and a second, or main portion, which is to last for ever. We speak of the first, in consequence of its predicted duration, as the *Millennium*, and of the second, because of its endlessness, as *The Eternal Kingdom*. These two sections bear to each other the relation of a portico to a building, or of birth to life, the one being the brief introduction to the other. The Millennial reign of Christ is an introductory time of putting down all rule and authority and power, of bringing everything into subjection to Divine authority, of giving men one last supreme season of probation under the righteous government of Christ himself. It is the final stage in the work of redemption prior to the introduction of its eternal results. It closes by the destruction of the last enemy, death, together with the final expulsion and punishment of its author [Satan]; and the eternal Kingdom dates from this close and completion of the redeeming work of Christ.

“The statements of Scripture leave no room whatever to question that the Millennial reign of Christ is distinctively a part of the mediatorial work, by which the human race is redeemed and placed in a better position than that which Adam lost. The progress of that redemption has already been divided into three well marked stages, and the Millennial reign is simply a fourth. Each Age has been like a higher form in a school, an advance on the previous one, both in the revelation which it has made of God — His will, His character, His purposes, and in the degree of saving blessing which it has brought to mankind. The Patriarchal Age¹ revealed the power of God to create and (in the flood) to destroy; but from Adam to Moses there was no law, no moral law, to make known the Divine holiness, no ceremonial law to typify the great salvation to be revealed in its season. ... Thus the creative power, the perfect holiness, and the wondrous grace of God our Savior have been all duly illustrated in succession; but the governmental power, the righteousness and justice of God, blended with infinite love, are yet to be fully manifested on earth, and the Millennial reign of Christ is the Age in which this manifestation takes place. The Christian dispensation has been one of forbearance with sin and of grace to sinners, but one in which God’s power and justice have been almost as much concealed in His dealings with the world at large as His glory. But the Millennial Age is to exhibit all these attributes; it is to be a reign of righteousness, a time of rewarding His saints and servants, a time of destroying those that destroy the earth, of ruling all nations with a rod of iron, that is, inflexible justice and resistless strength. ‘He that overcometh, and keepeth My works unto the end, to him will I give power over the nations;

(1) This writer understood the Patriarchal Age to begin with creation.

and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of My Father.' 'Behold, a King shall reign in righteousness, and princes shall rule in judgment.' 'He shall judge Thy people with righteousness, and Thy poor with judgment.' 'He shall break in pieces the oppressor. In His days shall the righteous flourish.' 'The glory of the Lord shall be revealed, and all flesh shall see it together.'

"It is the age of the manifestation of the righteousness and the glory of God in Christ, and as all the previous ages or dispensations of Providence, which have afforded so many stages of probation to mankind, have ended in apostasy and judgment, so, according to the teachings of Scripture, will this Millennial Age, although supremely blessed and glorious during its course. It is not only introduced by an era of judgment (Revelation 19:19-21) but, like all previous dispensations, it closes with a similar era (Revelation 20:7-15). The opening era witnesses the destruction of the Roman beast, with his false prophet and worshipers, the kings of the earth and their armies, together with the binding of Satan for a thousand years; while the closing era witnesses the final destruction of Satan, and of the rebel hosts gathered through his deceptions, as well as the destruction of the last enemy, death and hades being cast into the lake of fire (Revelation 20:10-14). Then the work of redeeming the race of the first Adam having been fully accomplished by the Second Adam, the woman's Seed having crushed the serpent's head, the mediatorial Kingdom of Christ passes into His eternal Kingdom, as it is written: 'Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. ... And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all.' "

Thus these later revelations concerning the Kingdom amplify and complete the brief, condensed, early predictions contained in the wonderful visions of Daniel. The very latest predictions concerning the Kingdom are found in the Revelation of Jesus Christ, which God gave to him to show unto his servants. These should be allowed, not only to complete, to fill up all the details concerning these future, glorious times, but the visions of the same wonderful revelation should be permitted to shed more light on the rise, development, as well as the successive order of events associated with the consumption and final destruction of the beast empires of Daniel's vision. Indeed, these great events of the past and future constitute the subject matter of the visions of this last great prophecy that Christ gave to his Church.

Chapter Eight

The Vision of the Ram and the He Goat

“Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes” (Daniel 8:3,5).

This second vision of Daniel was seen by him in the third year of the reign of Belshazzar, king of Babylon, two years subsequent to the time he saw the vision described in Chapter Seven. This would be about 553 BC. The statement by the Prophet that he was “at Shushan in the palace, which is in the province of Elam ... by the river of Ulai,” is understood by many noted expositors, not as denoting the place where he actually was in person, but rather the place to which he was transported in spirit in the vision — that is, where it seemed to him he was when he beheld the vision. If this be the correct thought, then it was the same with Daniel as it was with St. John when he beheld the wondrous visions of the Apocalypse. St. John in the spirit was sometimes on the earth and sometimes before the heavenly throne; at one time he was carried away in the spirit into the wilderness, and at another time to a great and high mountain. In reality, however, St. John was on the Isle of Patmos all the time; and in the case of Daniel it would seem that he was in Babylon all the time. The reason the vision was seen from Shushan seems to be that it was at this place that the seat of power represented by the ram (Persia) was to be located; also that it was with the power symbolized by the ram that the fulfilment of the vision was to begin.

The Prophet says that as he lifted up his eyes he beheld standing before the river a ram having two horns. The two horns were high, but one was higher than the other, and the higher came up last. The great exploits of the ram are next described. Daniel says, “I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.”

We are not left to conjecture what power the ram represents, for we are told by Daniel that when he “sought for the meaning” of the vision, he heard a man’s voice which seemed to proceed from between the banks of the river, saying,

“Gabriel, make this man to understand the vision.” So Gabriel came near where the Prophet stood, and Daniel was so moved with fear that he fell on his face. He was then touched by the angel and made to stand on his feet. The angel then said: “The ram which thou sawest having two horns are the kings of Media and Persia” (**Daniel 8:20**).

In the dream of Nebuchadnezzar this same great power is pictured by the silver breast and arms of the metallic image; and in the preceding vision, under the symbol of a bear. The change of the symbol to that of a ram, a more domestic and less harmful animal, may be because of the peculiar relation this power sustained to the Jewish people. The Medo-Persian kingdom viewed from this standpoint was not a devouring wild beast, but that of a somewhat friendly power. It was this power that was instrumental in restoring the Jews to their own land after their captivity in Babylon; and it was by this power that they were helped in many ways in rebuilding their temple, and in restoring their worship. Bible history also shows that many Jews continued long after their restoration to dwell among the Persians, and held positions of power and influence in the government. This is seen from the Book of Esther.

The ram “pushing” violently with its head, has reference to the military conquests of this great Persian power. Its butting, so that no beasts were able to stand before it, signifies its conquests and supremacy over all other powers. In Daniel 6:1 it is recorded that under Darius the vast territory of the empire embraced 120 provinces, and in Esther 1:1, only about seventeen years after, we learn that seven provinces had been added to the 120.

After the ram’s exploits, an he goat appears upon the scene. He is represented as coming from the west, and moving with such speed that his feet seemed scarcely to touch the ground; and he had a “notable horn” between his eyes. The angel’s explanation of this is: “And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.” The same great power is represented in the preceding vision (Daniel 7), as a four-winged and a four-headed leopard; and in the dream of Nebuchadnezzar, as the belly and thighs of brass of the great image. Considered as a world power in general, this Grecian kingdom possessed and used all the savage, ferocious qualities of a leopard. In its relation to the Jews, however, it was a mild, fostering power. To them it did not act as a beast of prey. This, as in the case of the Persian kingdom, seems to account for the change in the symbol.

An instance illustrating this relationship is related by Josephus. When Alexander was on his eastern expedition, he laid siege to Tyre. Being in need of provisions for his army he sent messengers to the high priest, Jaddua, at Jerusalem to furnish him with the same. The high priest, however, refused on the ground of his allegiance to the king of Persia. Alexander in great rage vowed to have revenge on the Jews. As soon as he had captured Tyre and Gaza, Josephus informs us that he came to Jerusalem with his army, intending to destroy it. When the high priest learned of Alexander’s approach, he called upon all the people to make supplications to God. In answer to their supplications, the high priest, in a vision of the night, received directions what to do. In accordance with

these Divine instructions, when Alexander came near to the city, the high priest caused the gates to be thrown wide open, and arrayed in his priestly robes, with the mitre on his head, with the golden plate on which was engraved the name Jehovah, followed by the under priests, arrayed also in their robes of office, and with them a large number of the people clothed in white garments, went out to meet the great conqueror. When Alexander saw this procession, he went to meet them, and approaching the high priest saluted him, and then offered worship to Jehovah. All this was a great surprise to Alexander's officers, particularly so to the Syrian kings, his allies, who supposed that his mind was affected. Parmenio, one of Alexander's officers, inquired of him why it was that when all others adored him, he should adore the high priest of the Jews. Alexander replied, as stated by Josephus:

"I did not adore him, but that God who hath honored him with his highpriesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind."

After Alexander had spoken these words to Parmenio, he was conducted by the high priest into the city, and going into the temple he offered sacrifice to God according to the high priest's direction, and magnificently treated both the high priest and the priests. The Book of Daniel was then brought out, and the prediction that one of the Greeks would destroy the empire of Persia was shown to Alexander; whereupon he was caused to believe that he himself was the person referred to. The next day he called the high priest and all the others to him and bade them ask what favors they pleased of him. Accordingly "the high priest desired that they might enjoy the laws of their forefathers, and might pay no tribute on the seventh year. He granted all they desired. And when they intreated him that he would permit the Jews in Babylon and Media to enjoy their own laws also, he willingly promised to do hereafter what they desired. And when he had said to the multitude that if any of them would list themselves in his army, on this condition, that they should continue under the laws of their forefathers, and live according to them, he was willing to take them with him, many were ready to accompany him in his wars."

The Prophet in the vision beheld the goat coming from the west, for it was in the far west from Persia that the Grecian or Macedonian power originated. It struck the ram with terrible force, broke both his horns and trod him under his feet. This describes the overthrow of the Medo-Persian power by Alexander the Great, king of Macedon. It of course required more than one battle to accomplish this, but that it was accomplished very quickly, all historians are agreed.

“Therefore,” the Prophet records, “the he goat waxed very great; and when he was strong, the great horn was broken.” It was in the time of its greatest strength that Alexander suddenly died.

“On Alexander’s death, BC 323, Philip Aridaeus, his half brother, was proclaimed king at a meeting of the chief generals, and, in conjunction with him, as soon as born, a son of Alexander, of whom Roxana was then pregnant, called afterwards Alexander Aegus. And during their lives the generals forbore from assuming the royal title; professing themselves simply governors under Alexander’s son and brother. [However,] in the space of about fifteen years they were all murdered, and then the first horn or kingdom was entirely broken. The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings: and by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who parted Alexander’s dominions between them, and divided and settled them into four kingdoms” (Bishop Newton).

These four kingdoms constitute the four notable horns, which took the place of the one great horn, the Alexander dynasty; and they are the same as is represented by the four heads of the leopard of the preceding vision. It is said in the vision, “four kingdoms shall stand up out of the nation, but not in his power.” This means that while they would be kingdoms of the Greeks, they would not be ruled by Alexander’s own family. It is said also that these four kingdoms should extend “towards the four winds of heaven.” History relates that Lysimachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt and the southern countries; Seleucus obtained Syria and the eastern provinces; and Cassander held Macedon, Greece, and the western parts.

The foregoing is in perfect harmony with all expositors, with not a dissenting voice. This cannot be said, however, of the portion of the vision that follows, which portion no doubt is by far the most important. The Prophet continues:

“And out of one of them [one of the four horns] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice¹ was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.”

Four Interpretations of the “Little Horn”

Before proceeding to consider the angel’s explanation of this part of the vision it will be well to notice that expositors as far back as the second century BC

(1) The word sacrifice is not in the original text.

up to the present time have given a great deal of attention to the study of this vision, as may be seen from the writings that have come down to us. However, while there has been a very general agreement in applying the vision of the ram and the he goat and the latter's four horns to the Medo-Persian and Grecian kingdoms, and the fourfold division of the last, as is given in the foregoing, there does not exist such an agreement as to what power is represented by the "little horn" of the vision. Looking over the interpretations of this long line of expositors, we discover that with some few minor differences on some points, there exist four interpretations. By briefly stating these interpretations we may, by a comparison with the prophecy, be better able to judge as to which of these meets the requirements.

One interpretation applies this little horn and its evil actions to Antiochus Epiphanes, a ruler of the Syrian dynasty, or Seleucidae, as the rulers of this dynasty are called from their founder, Seleucus. Jewish as well as many Christian expositors have thus applied the prophecy. Antiochus reigned from 175 to 164 BC and was a most terrible persecutor of the Jews, and a desecrator of their temple and worship.

Others say that this little horn represents the Roman kingdom, which, it is claimed, was a horn or power that came out of that division of Alexander's empire which was founded by Cassander, one of Alexander's generals. Thus states one writer: "Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat [168 BC], it is going forth to new conquests in other directions. It therefore appeared to the Prophet, or may be properly spoken of in this prophecy, as coming forth from one of the horns of the goat." Continuing he says, "This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal."¹ Adventist and a few other expositors have applied the prophecy in this way.

There are others who apply this little horn, to a yet future Antichrist. A modern Futurist expositor has thus expressed this view:

"As Antiochus Epiphanes and his doings and successes met the prophetic description for that time, we may the better see and understand by his history how it will be in the last days. People sometimes wonder who the final Antichrist is, and how he shall come. Christian antiquity, with one voice, answers: 'He is Antiochus Epiphanes reproduced, in larger proportions and intensified energy, immediately before the great day of God Almighty.' And by observing after what manner and for what reasons the calamitous inflictions of that Greco-Syrian king fell upon the Jews of old, we may see and know how the final Antichrist will come."²

The fourth and last view held respecting the application of this little horn of Daniel 8, is that it has met its fulfilment in the great Mohammedan apostasy,

(1) Uriah Smith, *Daniel and the Revelation*.

(2) Joseph Seiss, *Voices From Babylon*.

which sprang up very near the time when the little horn of Papacy of Daniel 7, appeared. These expositors distinguish between the two by designating them as the eastern and western little horns.

We will consider first the interpretation that applies this little horn power, which is distinctly stated in the vision to come out of one of the four divisions of the Grecian or Macedonian Empire, to Antiochus Epiphanes.

The late Mr. Guinness has made reference to this application, and says, it is clear "that it had a precursive fulfilment, on a smaller scale, in the person and history of Antiochus Epiphanes. His career," he says, "accords so closely with almost every feature of the prediction, as to leave little room for doubt that it was intended by the holy Spirit as one subject of the prophecy. For seventeen centuries all expositors, Jewish and Christian, held that the prophecy referred to Antiochus. The Books of the Maccabees record his career with great detail, and trace in it, as does Josephus, the fulfilment of the predictions of this little horn. But," Mr. Guinness goes on to say, "Antiochus never waxed 'exceeding great'; he never 'threw down the place of the sanctuary,' though he took away the daily sacrifice; and he lived too near the time when the prophecy was given, to be the full and proper fulfilment of it, seeing it is said of the vision, 'it shall be for many days,' 'at the last end of the indignation.' Besides this, the time of the desolation effected by Antiochus — just three years — does not in any way, or on any system, correspond with 2300 days; so that we are driven to regard this as one of those prophecies which has undoubtedly had a double fulfilment, like Hosea 11:1, or Psalm 72."

Mr. Shimeal, another writer of note, has called attention to another most important feature of the prophecy which fails utterly to meet a fulfilment in Antiochus Epiphanes. His words are: "To those writers ... who make the two little horns of Daniel 7 and 8 identical, we reply, first, that it cannot apply to Antiochus Epiphanes, for the reason that like all the other horns mentioned by Daniel, it must be the symbol of a continuous sovereignty — a realm, governed, extended, protected and preserved by him and his successors. ... Antiochus was only a single individual, who appeared upon the stage and passed away," without the above requirement.

Mr. E. B. Elliott, author of *Horae Apocalypticae*, has thus noted this point:

"With regard to Antiochus — while it consists [is consistent] with the prophetic description that he was a prince of the Syro-Macedonian line, and that he desolated the [Jewish] sanctuary, the following insurmountable objections occur: (1) That he was but an individual king of the dynasty, and therefore not a horn, in the sense in which the word horn is used both in this and other prophecies of Daniel. (2) That his kingdom, instead of being exceeding great on the scale of Alexander's given in the prophecy, was at the greatest scarce a third of that of the first Syro-Macedonian king, Seleucus; it being in fact little better than a Roman dependency. (3) That the Jewish transgressors could not be said to have then 'come to the full'; there being at that time many zealous for the law, some of whom constituted soon after, the noble army

of the Maccabees; and Christ himself having fixed the epoch of maturity of Jewish transgression much later. (4) That, whereas the fall of the little horn, the terminating act of the vision, was (on the year-day system) to be 2300 years distant from that which marked its beginning, probably the successful pushing of the Persian ram — Antiochus' death happened only between 300 and 400 years after it; and that, even on the day-day system, no satisfactory explanation is to be offered, by reference to his profanation of the temple and its cleansing, of the period of the 2300 days."

Concerning the Application to Pagan and Papal Rome

We ask, then, does it not seem from the fact that the interpretation which applies this little horn of Daniel 8 to Antiochus Epiphanes fails in so many points, that we must search further to discover a power which meets all the requirements of the vision.

The interpretation that claims to discover the fulfilment in both Rome Pagan and Papal is fairly stated by Mr. Smith, whom we have quoted foregoing. Sir Isaac and Bishop Newton both apply it to Rome. Mr. Guinness' words concerning this application are certainly worthy of careful consideration, and seem to well accord with both the prophecy and the facts of history:

"Antiochus Epiphanes, the Romans, and the Mohammedans, have all taken part in accomplishing these predicted desolations of Jerusalem. The first two took away the daily sacrifice, the second cast down the sanctuary, all three have defiled the place of the sanctuary, and trodden it underfoot, and by the last two especially have the 'mighty and holy people' been 'cast down,' and 'stamped upon,' and 'destroyed.' But as the Roman power cannot be represented as 'a little horn' arising out of one of the four kingdoms into which Alexander's empire was divided (Daniel 8:9), whereas both Antiochus and Mohammed can, we conclude that they mainly are referred to in the prediction, and especially the latter."

Mr. Elliott on this matter calls attention to the fact known to all students of history — a fact which contains an insurmountable obstacle to an application of this little horn to Rome:

"There meet us on the very face of the question two objections most palpable, and which no ingenuity can ever overcome. The first is that the old Roman power can never be considered as a little horn of the Greek he goat. For the local origin of its horn was from Latium in Italy, not any spot in Greece or Persia: and before ever it moved eastward, to intermeddle with the territories of the Greek he goat, it was (on the scale in Daniel's vision) a great horn [power] not a little one; Sicily and Spain and Carthaginian North Africa, besides all Italy, being comprehended in its dominions. Moreover it never rooted itself in the Grecian soil, under a separate and independent government, until, at the very soonest, the division of the empire by Diocletian; or, accurately speaking, not till the final division of the Roman Empire into

Eastern and Western under Theodosius' two sons, a century later: that is, above two or rather three centuries after the destruction of Jerusalem and the Jewish nation, by its armies under Vespasian. Second, even if the symbol of the Macedonian he goat's little horn might by any possibility be allowed to represent the old Roman Pagan power, the idea of its representing also, the extremely different power of Rome Papal — an idea forced on the expositors spoken of by the fact of the little horn's having an assigned duration to the end of 2300 years — I say this idea is one quite contrary both to the reason of the thing, and to the analogy of the three other admitted and notable prefigurations of Rome Pagan and Papal in Daniel and the Apocalypse.”

The facts of history, therefore, do not seem to admit of the application of this prophecy to Rome Pagan and Papal as meeting the requirements of the vision of the little horn of Daniel 8. Papal Rome, as we have endeavored to show, is symbolized by the little horn of Daniel 7 that springs up among the ten horns on the fourth or Roman beast. This did not occur until the opening years of the sixth century AD. At whatever period in history the little horn of Daniel 8 appears, it must be looked for in the East and not in the West. In other words it must rise out of one of the four kingdoms into which Alexander's empire was divided, whose territory is in the East and not in the West.

The Roman power, in the various forms and aspects it takes on as the centuries come and go, is described in more prophecies of Scripture than any other power, except that of the Jews. It is invariably represented, however, as having its origin in the West, as well as the seat of its authority and government in the West. Shortly after Constantine removed his capital to Constantinople those provinces gradually became known as the Eastern or Greek Empire, to distinguish them from the old original Roman Empire with its never changing center at Rome, the Eternal City. The Scripture prophecy is always consistent in this. In our study of the prophecies about the “fourth beast” or Roman Empire, we should always distinguish between the lands it conquered, and the never changing seat of power.

Concerning the last application of this prophecy of Daniel 8, to a yet future Antichrist, a short lived man who will repeat on a larger scale the wickedness of Antiochus Epiphanes, the same argument that applies in refuting the application of the little horn of Daniel 7 and the Man of Sin of 2 Thessalonians 2, to a future short lived man, applies equally effective to this.

“The Little Horn” — The Eastern Apostasy

“And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land” (**Daniel 8:9**).

Having had the evidence before us, we believe, that the little horn power of Daniel 8:9 cannot possibly have met its fulfilment in Rome, either in its Pagan or Papal aspect, or in both; nor yet in Antiochus Epiphanes, except possibly in

a precursive sense, we will look elsewhere in our endeavor to discover what power is referred to. In searching the records of history we must of course be guided by the prophecy itself, and particularly the angel's explanation of the same. Most naturally and appropriately our first inquiry should be, Where or in what part of the world shall we look for a power meeting all the characteristics of this little horn? We note first that the chronological feature requires some power of long duration; this for the reason that in no other way and in no other power that has yet appeared in history, can it be found that the chronological period of 2300 literal days (verse 14), has met a fulfilment. It has never been satisfactorily applied on this scale to Antiochus Epiphanes, nor to any power that has appeared since. The scale, therefore, must be that a day represents a year, and therefore signifies 2300 years. The chronological limits of the whole vision, then, extend from some date in connection with the rule of the Persian power down into the period designated in prophecy as the "time of the end."

The geographical limits are also, not only extensive, but definite. These limits cover no less a range of territory than that covered by Alexander's empire in its four divisions among his generals, after his death: "And out of one of them," the prophecy reads, "came forth a little horn" (verse 9). While it does not say from which one of these four powers it will rise, the statement is sufficiently clear to exclude our looking for it on the territory of the Western Roman Empire, and cannot, therefore, be applied to either Pagan or Papal Rome.

In order to discover from which one of the four divisions of Alexander's empire this Eastern little horn was to rise, it will be necessary to trace briefly the history of these four powers. It is definitely stated that it was to rise in the "latter time of their kingdom." Examining the records of history we discover that these four powers were all brought into subjection to the Roman Empire before the Christian era began; and as out of none of them prior to this do we find that a power rose up that in any sense or degree met the requirements of the prophecy of this little horn, we are forced to conclude two things: first, that at least one of these kingdoms would at some time subsequent to its subjection gain its independence of Rome; and second, that this would be after Christianity had become established in the world. Tracing the history of these powers we find that this was the case.

Consulting the records of history we find that Lysimachus, one of Alexander's generals, was given Thrace, and a few minor provinces. In connection with the wars waged by Rome against the Macedonians, the territories of Thrace passed into the hands of the Romans in BC 168; and "subsequently shared the vicissitudes of the Roman Empire."

Macedonia (which fell to Cassander) after a series of conflicts, became in 148 BC, a Roman province. It is positively certain that no such power as that described by the little horn of Daniel 8 came out of either of these two divisions of Alexander's empire prior to the Christian era.

It will also be recalled that in the division of Alexander's empire, the Persian and extreme eastern territory was given to Seleucus. He became the first one of

a dynasty of kings called the Seleucidae. This dynasty constituted one of the four horns of the “he goat.” Neither did it exist long, for by a succession of revolts, covering a period of years, it broke in pieces, until at last in BC 65, its territory also came into possession of the Roman Empire. However, we find that in the Christian Age, its history is resumed again. Rome’s hold on the Persian territory was not a strong one, and Persia soon gained her independence. We find it to be a fact of history that in 218 AD it was independent of Rome, and as a result of a great battle fought on the plain of Hormuz (not with Rome, however), in which the Persians were victorious, she attained such a mighty power and influence that in a few centuries after, she more than once imperiled the existence of the Eastern Roman Empire — often called the Greek Empire. In 636 AD, however, Persia’s last king was driven from the throne by the Arabs, or Mohammedan power, frequently referred to as the Saracenic Empire. During the reigns of Omar, Othman, Ali, and the Omniades (the first of the Arab rulers of Persia) 636-750, Persia was regarded as an outlying province of the Mohammedan or Saracenic Empire, and was ruled by deputy governors, and in 750 AD, Persia came to be considered as the center and nucleus of the Caliphate. (See *International Encyclopedia*, under *Persia*). It is very evident that it was at this time, or about this period, that the Mohammedan power had become the prophetic horn.

The angel’s words: “In the latter time of their kingdom when the transgressors are come to the full,” seem also designed to locate the time of this little horn’s desolating influence. The “transgressors” referred to would seem to be both Christian and Jewish, as we shall endeavor to show. This would indicate that this little horn would rise and accomplish its desolating work during the Christian dispensation.

The history of the Mohammedan power, which seems to us to be the one referred to by this little horn, began with Mohammed, who was born at Mecca in Yemen in 570 AD. Yemen was a part of Arabia. At the time of his birth as well as at the time when he began to propagate his religion, Yemen was a province of the Persian Empire (see Gibbon, Volume IV, page 323). Viewed from one standpoint it can be said that the incipient beginnings of this little horn came out of that division of Alexander’s empire originally given to Seleucus. Generally in Scriptural usage a horn symbolizes more than one individual; it represents, rather, the power or government established by one or more individuals and perpetuated by a succession of individuals or kings. On this account, not until all the Arab tribes had been conquered and united under Mohammed; indeed, not until after he had died and a successor was appointed to carry on his work, can it be said that the vision of the little horn began, in its complete sense, to meet its fulfillment. Concerning the gradual incipient beginning of the little horn, a quotation from Gibbon is to the point. After describing Mohammed’s early experiences in connection with his receiving the so-called visions at Mecca, Mr. Gibbon says:

“The religion of the Koran might have perished in its cradle had not Medina embraced with faith and reverence, the holy outcasts of Mecca. ... In the first, ten Charegites and two Awsites united in faith and love, protested in the

name of their wives, their children and their absent brethren, that they would forever profess the creed and observe the precepts of the Koran.”

This describes the beginning of the religious system of Mohammedanism. Gibbon next describes the beginning of the political aspect of this power:

“The second [phase] was a political association, the first vital spark of the empire of the Saracens. Seventy-three men and two women of Medina held a solemn conference with Mahomet, his kinsmen, and his disciples; and pledged themselves to each other by a mutual oath of fidelity. They promised in the name of the city, that if he should be banished, they would receive him as a confederate, obey him as a leader, and defend him to the last extremity. ...

“From his establishment at Medina, Mahomet assumed the exercise of the regal and sacerdotal office. ... After a reign of six years, fifteen hundred Moslems, in arms and in the field, renewed their oath of allegiance. ... The choice of an independent people had exalted the fugitive of Mecca to the rank of a sovereign; and he was invested with the just prerogative of forming alliances, and of waging offensive or defensive war.”

The Historian Myers says that, “Within ten years from the time of the assumption of the sword by Mohammed, Mecca had been conquered, and the new creed established among all the tribes of Arabia.” Thus we have the rise and growth of a combination of a temporal and religious power that marked the beginnings of an empire which extended all over the territories of Alexander’s eastern possessions, and at one time threatened the whole civilized world. It had its beginnings in Arabia, which at the time constituted one of the provinces of Persia; the latter kingdom being a revival of that of the Seleucidae.

The Two Prophetic Little Horns

The language of the late Mr. Guinness will be found to be very important as it relates to this interpretation:

“The place of paramount importance in this prediction is given to the career and actings of an Eastern ‘little horn’; and our knowledge that the Papacy was the power predicted under the symbol of the Roman or Western ‘little horn’ affords a clue to the meaning of this sister symbol.

“The whole range of prophecy presents two, and only two, ‘little horns’; and the whole range of history presents two, and only two, powers, which exactly answer to the symbols; powers which, small and insignificant at first, gradually acquire empire on the ground of religion, and wax exceeding great by so doing; proudly oppose Christ, and fiercely persecute his people; repress and exterminate his truth; enjoy dominion for many long centuries (during which they tread down Jerusalem, either spiritual or literal), and perish at last under the judgment of God.

“The Papacy does not stand out more distinctly as *the* great Apostasy of the West, than does Mohammedanism as *the* great parallel Apostasy of the East. The one originated from within the Church, the other from without; but *they rose together* in the beginning of the seventh century; they have run chronologically similar courses; they have both based their empire on religious pretensions; the one defiled and trampled down the Church, and the other defiled and trod down Jerusalem [and we would add, apostate Eastern Christians]. In their life, they have been companion evils, and in their death they are not divided; for the one has just [in 1870] expired, politically, and the power of the other is fast expiring.

“The Mohammedan power is, we think, unquestionably the main fulfilment of this symbol; but it is almost equally clear that it had a precursive fulfilment, on a smaller scale, in the person and history of Antiochus Epiphanes.”

There have been two grand divisions of the Mohammedan horn or power — the Saracens and the Ottoman Turks. As the chronological feature covers 2300 years from some point of time in the kingdom of Persia, we should look for the fulfilment of this little horn of the East, in both these divisions. Their origin was in the East. The two were alike in their religion, both being Mohammedan — and alike also in that they both made their religion the inspiring motive of their conquests. Both were scourges of the so-called Christian nations and peoples; both waged a war for the conquest of the world, the object being to bring all mankind to embrace their religion, pay tribute, or suffer death. The first sought to obtain possession of the eastern capital, Constantinople; the second accomplished this. Both in their day desolated and trod down Jerusalem and the holy land. In the Apocalypse we have these two divisions more fully described in the fifth and the sixth trumpets. This is in harmony with the method of revelation — the later predictions always giving fuller details of the power mentioned. This is a characteristic that applies also to the vision of the little horn of the West — the later vision assisting to a clearer understanding of the one first given.

Those special features which describe the actions of the little horn come next for consideration. The first one is contained in the words: “And by him [the little horn] the daily sacrifice was taken away.” It will be noted that in our Common Version the word *sacrifice* is in italic, which denotes that it is not contained in the original Hebrew text. It is supplied by the translators, who seem to have thought it necessary to convey the meaning, supposing that the morning and evening Jewish sacrifice is referred to. A careful examination, however, of other Scriptures where the word “daily” is used in connection with Jewish worship, shows that the word daily represents everything in the worship of God which is not merely temporary, but permanent. The noted translator, Mr. Keil, says: “The limitation of it to the daily morning and evening service in the writings of the Rabbis is unknown in the Old Testament. The word [daily] much rather comprehends all that is of permanent use in the holy services of Divine worship.” In other words, “All that had continuance in the Mosaic worship.” See Numbers 4:16, 29:6. A word that may be supplied that gives the sense better is “service.”

The passage is rendered by the eminent translators, Hengstenberg, Havernick, Hoffman, Kranichfeld, Kliefoth, Keil, and Zockler: "And by him the daily service was taken away." As applied to Antiochus Epiphanes as a precursive fulfilment, this feature is in full accord with history. In 1 Maccabees 1:44-50 we read:

"For the king [Antiochus] had sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt-offerings, and sacrifices, and drink-offerings, in the temple; and that they should profane the sabbaths and festal days: ... That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king [Antiochus], he said, he should die."

The above quotation from the Book of Maccabees we make, not as from sacred and inspired history; nevertheless we would think reasonable that its reliability so far as historical data is concerned may be considered equal to that of other secular or profane historical accounts of those times.

As pertaining to the Christian dispensation, then, where the word "sacrifice" is not employed with it, the word "daily" would represent all the services instituted by Christ and the Apostles; indeed all that goes to make up Christian worship. It should be remembered, however, that these at the time referred to in the vision had become perverted and defiled. The taking away of these services, and the substitution of the Mohammedan religious rites in their place, was, as all students of history know, a characteristic of the Mohammedan conquests in those eastern countries. We find that in verse 12, the translators have also supplied the word "sacrifice." Keil, De Witte, Lengerke, Havernick, Kranichfeld, and Mauver, render these words: "A host shall be given up, together with the daily service, because of transgressions." In the explanation of these words by the angel, recorded in verse 23, it is stated that in the latter time of their kingdom, when the transgressors are come to the full, this little horn power's ravaging desolations were to meet their fulfilment. The statement is also made (verse 12) that it will be because of transgressions that this depredation is permitted.

All these features met their fulfilment in the great Mohammedan power in its conquests of Eastern Christendom. The power was given him by reason of the transgression, and by the use of this power the Mohammedan little horn sought to destroy the mighty and the holy people. Considering these statements together it is clearly implied that these mighty ones would be by profession holy ones, Christians, but from the standpoint of possession, they would be transgressors of their covenant. Thus we are enabled to understand the expression: Power shall be given him (the little horn), "by reason of transgression." In other words this Mohammedan power became a judgment scourge. The word "woe" is the word employed to describe its doings against apostate Christendom under the fifth and sixth trumpets of the Apocalypse.

This little horn is described by the angel as "a king of fierce countenance." The Turkman's fierceness of countenance is proverbial. "Fierce as a Turk" is

the language employed by Gibbon more than once. "The body of the Turkish nation," he says, "still breathed the fierceness of the desert."

In evidence of how, having waxed great even to the host of heaven, it cast the host and the stars to the ground and stamped upon them, and how by it the daily service was taken away, and the place of the Lord's sanctuary was cast down, and how it magnified itself against the Prince of the host, and cast down the truth to the ground and practised and prospered, and caused craft to prosper in his hand, we quote from Gibbon, when describing the conquests of Soliman, one of the Turkish Sultans:

"By the choice of the Sultan Nice was preferred for his palace and fortress; ... and the Divinity of Christ was denied and derided in the same temple in which it had been pronounced by the Catholics. The unity of God and the mission of Mohammed were preached in the mosques; and the Cadhis judged according to the law of the Koran. ... On the hard conditions of tribute and servitude, the Greek Christians might enjoy the exercise of their religion; but their most holy churches were profaned, and their priests and bishops insulted; they were compelled to suffer the triumph of the Pagans, and the apostasy of their own brethren; many thousand children were marked by the knife of circumcision, and many thousand captives devoted to the service of the pleasure of their masters."

Mr. Elliott says:

"As to the manner in which, after a temporary disruption of the Turkish power, and then its revival under a new dynasty, the Othmanic, it not only conquered other of the [Eastern] Greek provinces, but at length destroyed the [Eastern] Greek Empire itself — 'the mighty ones and the holy people' ... Suffice it therefore to add that the Apocalyptic pre-intimation of the cause of the Euphratean horsemen [Revelation 9] being thus let loose on Greek Christendom to destroy it, namely that of its sanctuary being polluted with transgressions, and pertinaciously unpurified and unatoned for, agrees precisely with Daniel's intimation of the cause of the he goat's little horn being commissioned, and receiving power against the then mighty and holy people, namely the fact of the transgressors (now their designative) having come to the full. Therefore it was that the Turk became great, like Sennacherib [see Isaiah 37:24], and not 'by his own power — therefore that he became, according to his own self-assumed appellative, *Hunkiar, the Destroyer*."

The following from the above writer, as showing the origin of this particular dynasty of Mohammedan rulers, that is, that it came out of one of the four kingdoms of the Greek Empire, is most significant:

"That famous capital of Mohammedanism, whence the Seljukian Turk first issued on his mission against Christendom, and which in their very titles has been ever since remembered by the Turkish Sultans, was not only notable for its Euphratean site, agreeable with the Apocalyptic prophecy, but also for certain remarkable local associations with earlier history, agreeably with

Daniel's. When the Caliph Almanzor, little thinking what he did, chose it for his new capital, it bore the humble name of *Bagh-Dad*, or *Dad's Garden*; a name derived from a hermit so called, its then only inhabitant. But ruined heaps betokened that it had once been populous. And as the monk turned from those ruins to contemplate the buildings of the new rising city, like the one standing in the void between two distant ages, he might have told the Caliph that his chosen site was that of the capital of a once mighty kingdom of earlier conquerors of Asia — that there, nearly 1100 years before, Seleucia had been founded; and there for some 500 years had flourished, with all the pomp and pride of its half million and more of inhabitants; the Eastern capital of the greatest of Alexander's four successors, Seleucus Nicator. Thus, with regard not merely to the more distant Parthian provinces of Seleucus' ancient kingdom, where the Seljuks first formed into a little power, but also to the Seleucian capital (thenceforward the Seljuks' religious metropolis) where they received, and whence they issued on their predicted commission against Christendom, it was out of the chief of the four horns into which the first great horn of the Macedonian he goat broke, that ('in the latter time of the Greek Empire') the little horn of the Turk might be said to have sprung."

The 2300-year Cycle

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Daniel 8:13,14).

The words "how long" evidently do not have reference to the duration of the little horn's career. This is seen from the fact that the 2300 days cannot possibly be applied either on the *day for a day* or the *year for a day* scale to any existing interpretation of the little horn. It certainly cannot be applied to Antiochus Epiphanes, the Romans, or the Mohammedan power, on either of these scales. This, of itself, should cause us to examine carefully the translation.

In the Septuagint and the Latin Vulgate the words "how long" are made to signify "till when." Mr. Elliott translates the words, "*Till when* shall be the vision." The words, "concerning" and "sacrifice" are both interpolations, being supplied by the translators of our Common Version. These words omitted would make the question, "*Till when* shall be the vision? [till when] the daily? [till when] the desolating abomination?" Wintle translates it, "To how long, or to how distant a period will be the vision?" Mr. Elliott says, "I prefer this, 'Till when' to the 'How long' of the authorized translation as a more exact rendering of the Hebrew; and with the not unimportant difference of marking the little horn's *terminating epoch*, not *duration*." It will thus be seen that the 2300 days (years) have reference to the period of time covered by the entire vision, which began with the Medo-Persian Empire.

An unanswerable argument that these 2300 days are to be understood as years, is thus stated by Mr. Guinness:

“This period of 2300 years is a most exact and beautiful cycle, as was discovered by a Swiss astronomer, M. de Cheseaux, last century [the 18th]; a very wonderful cycle, and of a kind that had long been unsuccessfully sought for by astronomers; a cycle thirty times longer than the celebrated cycle of Calippus, and having an error which is only the seventeenth part of the error of that ancient cycle. It is a period as distinctively marked off as a unit of time, as is a month or a year. Yet in the days of Daniel this fact cannot of course by any possibility have been known, as there were no instruments in existence capable of measuring solar revolutions with sufficient accuracy to reveal its cyclical character.

“The selection and employment of this period consequently in this place [vision] is an unanswerable proof of the inspiration of the Book of Daniel, and was felt to be such by M. de Cheseaux when he discovered the astronomic nature of this period. It would be a million chances to one that such a cycle could have been employed by accident. If selected intentionally as a cycle, it must have been by Him who timed the movements of the sun and moon in their orbits.”

It is very evident that these 2300 years run parallel with the 2520 years of Gentile times; the date of the beginning of the 2300 years, however, being at a later period — in that of the Persian instead of the Babylonian Empire. And, as already noted, the events predicted to take place in this period are to be sought for in Eastern countries and not on the territory of Western Rome.

The Book of Daniel opens in Hebrew, but from Chapter Two, verse four, to the eighth chapter is written in Aramaic; the remainder of the book is in Hebrew. The significance of this seems to be that the marvelous visions prophetic of the “times of the Gentiles,” are given in Gentile language; while those which foretell events that are viewed more from the Jewish than from the Gentile standpoint, and have a more direct reference to the Jewish people and the Holy Land, are given in the Hebrew language. The Western Empire of Rome is alluded to in these latter visions only when the Roman power becomes an oppressor of the Jewish people.

It is necessary to bear in mind that during the past 3500 years the Lord has dealt with two distinct peoples. The first, the nation of Israel, was a typical people; their land, their sanctuary, and their worship foreshadowing things to come concerning the Church, the second class. The history of the obedient and disobedient, the faithful and the unfaithful of the two peoples, are both subjects of prophecy. Some seem to have obtained the erroneous idea that since the First Advent the Jews have no longer been dealt with as a distinct people, and that their land was lost to them forever when they rejected their Messiah. However, this is not the teaching of the Scriptures. They are to occupy that land again as their own. The long period of their dispersion amongst the Gentiles, and the

condition of their land during this period, were foretold, as also their gradual return to God's favor. We will not consider this subject here, except as the Jewish land and people are referred to in this prophecy of Daniel 8.

In our exposition thus far of this chapter we have noted the prophecy's application to the antitypical people, the professed Christian people of Eastern lands. The Mohammedan conquests as they relate to these professed Christian lands and peoples in the East are more particularly described in the Revelation visions of Chapter Nine. Since the capture of Jerusalem by the Mohammedans in AD 637, their conquests have affected also the Jewish land and its scattered peoples. It is our thought that the eighth chapter of Daniel, indeed the ninth, tenth, eleventh, and twelfth as well, have a more important bearing upon the Jewish people and land than upon the Gentile Christian people. It is as the desolator of Jerusalem and the Holy Land that the predictions of this Mohammedan little horn have special reference. According to the prophecy it was to wax great toward the pleasant land — Palestine.

Since AD 637, when the Caliph Omar captured the city of Jerusalem and brought the land under subjection, until 1917, the Moslem power, except in one brief period in connection with the crusaders, has held possession of the Holy Land, and trodden down the Holy City, and the site of the temple or sanctuary. In 1888 Mr. Guinness said:

“Now just as the Papacy could not be developed while the emperors were ruling at Rome, so the Jews cannot be restored while the Turks are masters in Jerusalem; the one power must needs fall before the other can rise. The promised land must be free from Moslem occupation before it can revert to its lawful heirs, the seed of Abraham. Hence the Mohammedan power has a double relation: it has been, and is, the cruel foe of Christians; it has been, and is, the obstacle in the way of Israel's restoration. Its removal, under Divine judgment, must therefore figure prominently in prophecies of Jewish restoration in the last times; just as largely as the removal of the Papal Apostasy [the Western little horn], under similar judgments, in the predictions of the deliverance of the Gentile Church, prior to the establishment of the Kingdom of God on earth.

“The Moslem power has merited judgment as much as the Roman Apostasy. Its cruelties, its corruptions, its massacres, and its oppressions, its opposition to the truth, its persecutions, its wide dominion and long duration make it a marvelously suitable companion to the Papacy. But its sphere is the East, and not the West; its city is Constantinople, and not Rome; and its destruction bears a closer relation to Jewish questions than to Christian ones.”

The appellations, “daily,” “sanctuary,” “host,” and “transgression of desolation” have reference to both the typical and antitypical worship of God — more particularly in this prophecy, however, to the typical, the Jewish.

It is a matter of note that just as we find a difference in the language and historic features of the two portions of Daniel's prophecy, we also find a

difference in the chronological. The “times of the Gentiles,” are referred to as “seven times,” or 2520 years. In this eighth chapter we have a period of 2300 years mentioned. They both expire in the period of the “time of the end” at, or at least very near, the same time. The 2300 years of course begin later than the 2520 years. In the succeeding vision of the “seventy weeks” (chapter 9) we learn that the starting point of the 2300 years is some time in the reign of one of the kings of Persia. The 2300 years, then, do not begin with Nebuchadnezzar, which was the captivity era, but with the restoration era, of Ezra and Nehemiah, under Persia.

“The predicted 2300 years must consequently date from some point in the restored national existence and ritual worship of the Jews [after the return from Babylon], and they include, not only the whole of that period — the whole of the ‘seventy weeks,’ or 490 years to Messiah — but also the whole duration of the present second dispersion [since 70 AD], accompanied by a second desolation and defilement of the sanctuary [the place of the temple]. This second dispersion commenced with the fall of Jerusalem under Titus, and was completed by Hadrian, at the close of the Jewish war, AD 135. The whole period has lasted therefore, not only through nearly five centuries before Christ, but through all the eighteen centuries since; and as eighteen and five are twenty-three, must be very near its close.”

The reference to these 2300 years in the vision is not intended, we believe, so much to point out the closing year of the Age as a closing era. That closing era is several times mentioned in the prophecies of Daniel as the “time of the end,” and in the vision under consideration as “the last end of the indignation.” This point has been well illustrated by a noted writer in this way:

“Of a garden it might be said, ‘Let it lie fallow for the winter months; then shall it be cleansed and cropped.’ In the early weeks of March there might be few signs that the prediction would be fulfilled, though laborers might be digging and leveling here and there. An observer might say, ‘Spring has come, but the garden is not cleansed and cropped.’ Gradually however appearances change; plot after plot is brought into order and duly sown. Presently the seeds begin to spring, and by the end of May the garden is clad in verdure, it is cleansed and stocked. Thus the expression, ‘Unto 2300 years, then shall the sanctuary be cleansed,’ seems to mean, then shall the cleansing process begin, not then shall it come to an end. Jewish restoration is going on gradually and by stages, as Jewish decline and fall did 2520 years ago, and as the former Persian restoration did 2300 years ago. The process is naturally a slow one. The once mighty Ottoman Empire could not be overthrown in a year, nor in a decade, nor in a century. Empires that spring up gourd-like in a night may perish in a night, as did the empire of Napoleon III; but in the case of mighty and extended ones, consolidated by powerful bonds and ages of duration, decay is as slow as growth. The oak, that is a century in attaining maturity, and lives for many centuries, takes centuries also to perish” (H. G. Guinness).

It is not our purpose here to call to notice the many events that have occurred in connection with the decay of the Ottoman Turkish Empire which have fulfilled this and other predictions of Mohammedan decay. These will be considered more fully in connection with our exposition of the eleventh and twelfth chapters of this prophecy, where the last days and final overthrow of the Moslem power we believe are portrayed. Suffice it here to say that within the past century there have been some remarkable events bearing upon the matter of the decline of Mohammedanism and the conclusion of the 2300 years. In the year 1844 an event occurred of vast importance in connection with the loss of power of this great empire, particularly as it related to the liberation of its Jewish and Christian subjects. It was in this year that the allied powers of Europe compelled the Turkish government to sign a declaration which was contrary to all its former claims; indeed which was in conflict with the laws of the Koran. This was that the Turkish government should cease the practice of putting apostates to death — cease persecuting on religious grounds. This was contrary to the fundamental principles of Mohammedanism, and would never have been conceded could it have longer resisted the nations that proposed to end this state of affairs. It was not without the exhibition of the utmost firmness on the part of the ambassadors that the Turkish government yielded, and signed the following declaration:

“The Sublime Porte engages to take effectual measures to prevent henceforth the execution and putting to death of the Christian who is an apostate. Hence forward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.”

This decree is dated March 21, 1844. Now note the significance:

“This date is the first of Nisan in the Jewish year, and is exactly to a day, twenty-three centuries from the first of Nisan BC 457, the day on which Ezra states that he left Babylon in compliance with the decree given in the seventh year of the reign of Artaxerxes.”

The closing words of the revealing angel were, “Be sure the vision of the evening-morning that you were told is true; but shut up that vision, for it is far distant.” Daniel then informs us that he “fainted, and was sick for days. I afterwards arose and did the king’s business. But I was astonished at the revelation, and could not understand it” (verses 26,27, *Fenton translation*).

Chapter Nine

The Prophet a Student of Times and Seasons

“And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God ... even the man [angel] Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation” (Daniel 9:20,21).

The events of this portion of Daniel’s prophecy took place toward the close of the Prophet’s life. Almost seventy years had been spent at Babylon. The record of his early years clearly implies that he could not have been far from sixteen years of age when, with others of the most intelligent of the youthful Hebrews, he was carried a captive to this great idolatrous city. At the time the wonderful revelation contained in this chapter was given, he must have been long past fourscore years of age. Nebuchadnezzar, whose faithful servant the Prophet had been for over forty years, had been dead a quarter of a century. Evil-Merodach, Belshazzar, and the other weak, unworthy successors of Nebuchadnezzar had all met untimely deaths. The mighty empire of Babylon had been overthrown, and Darius the Mede had assumed the reins of authority in the great city.

It is supposed by some historians that as yet Cyrus the Great had not ascended the throne, but was commanding the immense forces of the Medo-Persian army; others suppose that he was ruling conjointly with Darius. However this may be, this latter king could scarcely have reigned a full year; and this seems all sufficient to account for the fact that he is not mentioned by secular historians, and that his name does not appear in Ptolemy’s canon.

“Ptolemy’s specific object being chronology, he omitted those [names] who continued not on the throne a full year, and refitted the months of their reigns, partly to the preceding and partly to the succeeding monarch.”

A thing which reveals a remarkable trait of character possessed by the aged Prophet, is that notwithstanding the long years he had resided in Babylon, and the distinguished honors that had been conferred upon him, Daniel had not in any measure lost his interest in and love for his beloved fatherland, though he

had been exiled from his boyhood. His longing for the restoration of his people was purely unselfish, for he could not possibly have hoped that he himself could ever return to his beloved country; the journey being too difficult to undertake for one of his advanced years. He must have realized at this time that his life work was drawing to a close, and that he would soon sleep with his fathers. His last resting place would have to be by the banks of the Euphrates, where he had spent the greater part of his life. In the language of the revealing angel, he would there “rest and [by resurrection] stand in his lot at the end of the days.”

The events recorded in Chapter Nine are naturally divided into three parts. In verses 1-3 it is recorded that Daniel had been engaged in the study of what God had foretold through other prophets, particularly Jeremiah, concerning the Divine purpose to restore his people to the land of their fathers. He had been studying a time prophecy. The prophecy was that of the seventy years of his people’s captivity, servitude, and the desolations of Jerusalem. Through his studies he had reached the conclusion that these seventy years had nearly run their full course.

Some today seem to have the idea that it would not require much study to reach such a conclusion; that all he would need to do was to reason, “I have now been almost seventy years in Babylon, therefore the seventy years must be nearly over.” The most, however, that he could gather from his studies was that an approaching crisis, a great turning point in the history of his beloved people and land was near at hand. He had learned this, not by any special revelation, but by a study of books.

The predictions which more specially engaged his attention were the two references to the seventy years recorded in Jeremiah 25 and 29. Doubtless he had come to see as he compared these predictions with the records of the events that occurred in his younger days, that the servitude, captivity, and desolations did not all begin to take place at one and the same date, but that they began at different times and had been accomplished by stages, during a period of about nineteen years. The question for him to decide was which of the dates in the several stages of the captivity, servitude, and desolations was the critical one, the one from which to begin to calculate?

“Was it in the third year of Jehoiakim, 606 BC, when Daniel had himself been brought to Babylon? or was it the following year, BC 605, when Judah had for the first time become thoroughly tributary to Nebuchadnezzar? or was it seven years later, BC 598, when in his eighth year that monarch a second time successfully attacked Judah and Jerusalem, carrying captive Jehoiachin with his treasures, and all the principal men of the kingdom? or was it yet again eleven years later still, BC 588, when Zedekiah, the uncle of Jehoiachin, who had been placed on the throne of Judah as a sort of Babylonian viceroy, having rebelled against his master, Nebuchadnezzar, in the nineteenth year of his reign, once more besieged and took Jerusalem? On this occasion the city was finally broken up, and Zedekiah, after seeing his sons slain before his face, and having his own eyes put out at Riblah, was carried away to languish and die

in exile. Later in that same year Nebuzaradan burned the temple, razed Jerusalem to the ground, and carried off to Babylon the rest of the people. This was the last stage of the long process of the decay and fall of Jewish monarchy, and the record of it terminates with the fateful words, 'so Judah was carried away out of their land.' Now here was a period of [nearly] twenty years, more than a fourth part of the predicted seventy, during which the captivity had been slowly accomplished by stages! Daniel had consequently need to pray, and to study carefully, before he could discern whether the restoration of his people, and of that temple worship for which his soul yearned, were still [nearly] twenty years distant, or even then close at hand.

"Moreover, as he pondered the expression, 'seventy years,' the question could hardly have failed to occur to him, What sort of years — sacred years or secular? The sacred year of the Jews was lunar, for the intervals between the feasts and the fasts of the Levitical calendar were all strictly lunar; but they also used a longer tropical year, as did the Babylonians, while the Egyptians employed a retrograde solar one. The true length of the years intended must therefore have been a point on which Daniel reflected, and that perhaps without being able to arrive at any satisfactory conclusion, though he must have perceived that the actual duration of the captivity would vary to the extent of two years, according to the calendar employed.

"As he studied, the thought, proved by the result to be a true one, could scarcely fail to be suggested to his mind, that the restoration might probably be *as gradual and as much by stages as the captivity had been*, and so occupy an *era*, rather than a *year*. His people had not all come to Babylon at one time. Was it likely they would all leave at one time? Jerusalem and its temple had not fallen in a day, nor in a year, but by stages. The temple had been first despoiled of its treasures, and then consumed with fire eleven years later. Was its reconstruction and its rededication to be similarly interrupted? The national overthrow had been gradual; was it not likely that the national restoration would also be gradual? As he pondered, the question would arise in his mind, 'If so, which will be the principal stage?' Already the first was past. Babylon the overthrewer had been overthrown; the city still stood, but its power was gone. The Median monarch occupied the palace of Nebuchadnezzar, and the Persian Empire had succeeded the Babylonian.

"This fact would greatly confirm the faith of Daniel as to the nearness of the restoration of his people, because Jeremiah had said, 'This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations' (Jeremiah 25:11,12). 'Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee, will I give for a prey' (Jeremiah 30:16).

“Daniel’s studies of chronological prophecy were at a time when one of the salient points of the Divine prediction had already been accomplished. Not only had the time run out, but one part of the thing predicted had happened. How confirmed must his faith have been, and how confident his hopes, though the restoration itself had not come! Yet there were difficulties through which he could not quite see. The promised deliverer was not yet on the throne; Cyrus was there, but he was not sole monarch, not yet in a position to make the predicted decree. Darius was the ruling monarch, and prophecy had, two hundred years before his birth, named Cyrus as the deliverer. Would Darius soon die then, and Cyrus succeed him? There was probably no immediate prospect of this, but Daniel doubted not that in some way God would make His promise good, fulfilling His own predictions, and that speedily. Cyrus would become supreme ruler, and would restore Israel, and rebuild Jerusalem. Knowing this, he bowed himself in confession and prayer, and in humble supplication that the promise of restoration might come to pass, even as the threats of judgment had done” (H. G. Guinness).

Many expressions in the prayer seem to indicate deep sorrow of heart on the part of the devout Prophet. May it not have been because he failed to see that fervent, holy enthusiasm to return to their native land and resume again the worship of Jehovah, that ought to have characterized the chosen people? It seems that many of the Hebrews had settled down and become contented with their condition and had little desire to return to Palestine. This most naturally would cause the devoted servant of Jehovah sadness of heart; and this to some extent may account for his words: “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.” Next there is recorded his remarkable prayer; and finally he tells of the angel Gabriel’s appearance, and the prophetic revelation of the “seventy weeks.”

His interest in and love for his homeland were deep and fervent; but it was not so much this that moved him to offer up the petition which is recorded in verses 4-19. This prayer, which in many respects is the most remarkable one recorded in the Sacred Writings, more than anything else discloses to our view the inner life of this venerable prophet.

One significant thing disclosed in his prayer is that in all the cares of state, in all the pressing duties of his office, he was ever faithful to his God. His life was a living exemplification of the exhortation of the great Apostle, “Pray without ceasing.” This characteristic proves conclusively that his remarkable wisdom and ability to fill so ably the responsible positions entrusted to him was the result of his genuine piety. Close personal communion with God, and a constant leaning upon Him for wisdom and strength, are the sources from which spring man’s greatest dignity and truly grand successes. Daniel could not possibly “have been the man that he was — so honored a premier, so wise a prophet, so beloved a favorite of heaven, but for his having been so earnest a believer and so devout and fervent a suppliant” at the throne of Jehovah. If the responsible places in our present governments were filled with men whose inner lives

were characterized by the humble, dependent, and reverent state of mind that is disclosed in this wonderful prayer of the Prophet, there would cease to be the shame and scandal which we see exhibited in the administration of public affairs today. During Daniel's illustrious career, in which he filled positions of public trust, no plots to undermine his character, no misrepresentations of his motives and acts, no subtle attacks to draw him away from his morning and evening devotions and his private communion with the great Jehovah, from whom he obtained the wisdom to perform his private and public tasks, were successful.

Value of Study of Time Prophecy

It is by a consideration of the various elements that are contained in his prayer that we are enabled to get a deep insight into the innermost feelings of the man greatly beloved of God. Concerning this prayer, one has said: "I know not that there is in the Bible a sublimer litany than that which is contained in this chapter; or clauses more appropriate as channels of a Christian's prayers, than these earnest, beautiful, yet simple petitions." In the first place we may learn what constituted the innermost desires of the Prophet's heart; what it was that moved him to express himself so earnestly; what it was that inflamed, and fed his desires; for holy desire is the first element of all true prayer. As already intimated, Daniel, while himself a prophet, was also a student of prophecy, and particularly chronological prophecy.

Is there not much reason to believe that one great cause of the departure from the Bible as a Divine revelation on the part of so many in the professed Church of Christ today, as also the leanness of modern piety, is that there is such a lamentable lack of searching to discover what the Prophets have written concerning "things to come." Referring to those who neglect or despise the sure word of prophecy, one has said, "Let *such* study as Daniel studied, and discover the Divine providential administrations of God in the affairs of men, and they would then partake more of Daniel's spirit of wisdom and unction and true devotion." The Apostle Peter informs us that the prophets of old inquired and searched diligently concerning the time and (note carefully) the *manner* of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow. Daniel is surely one of those referred to by the Apostle.

Many tell us that the study of prophecy is unprofitable; indeed, that such studies are barren of good results; and some even go so far as to say that such studies are detrimental to spirituality. How common it is to hear Christian people say that we are not authorized to pry into what they call the secrets of unfulfilled or fulfilled predictions. But Daniel was not of this mind. He took delight in what God had said concerning things to come, and particularly in those things that concerned his own people in future times. Instead of working harm to his piety, it had the effect only of kindling the flame of love and devotion to God and His cause. Notwithstanding all the duties and cares of state, and notwithstanding the much time required to attend faithfully to these matters, he found time to study the "sure word of prophecy," and instead of unfitting him for his daily tasks, he

was able to attend more diligently to the “king’s business.” Where in history do we read of a better public servant than Daniel? His qualities as such were tested for a period of seventy years, and through at least three administrations of state; and his eminent fitness to fill these responsible positions was fully acknowledged, even by those who hated him most.

Daniel’s service to the king, let it be remembered, while faithfully performed, was only a secondary affair in his life. His chief interest was all the time in the plans and purposes of God for His people and the relationship these would eventually sustain to the world. He was desirous of learning all that God had revealed concerning these things. He was deeply interested in the people of God and the city that was called by His name, and the sanctuary, the temple, in which He had chosen to make Himself known. This at the time was lying desolate in ruins. As long as it lay in this desolate condition, the aged Prophet felt keenly that it was a dishonor, a reproach to the great Jehovah.

But that which grieved Daniel more than anything else, that which constituted the chief feature of his prayer, was that which caused this punishment and these desolations. He realized keenly that the cause was the sins of his countrymen. A study of this prayer discloses an abundance of material most worthy of our consideration, and material which may be made use of to our profit. This fervent petition, this pouring out of the Prophet’s soul to God was not the result of a sudden, spasmodic feeling that would subside almost as quickly as it came; rather it was the result of much thought and study.

It is most significant that before offering up his prayer, Daniel humbled himself under the mighty hand of God by fasting in sackcloth and ashes.

This was no formal fasting. It had an end to be accomplished. It was by this that he was made to feel his own littleness, his own unworthiness from the natural standpoint, to approach the infinite God. It caused him to realize how undeserving either he or his fellow-countrymen were, of receiving the Divine favor. It brought him into a state of mind in which he would be able to appreciate more the long-suffering and tender mercy of Jehovah toward himself and his people. His mind thus became filled with a deeper consciousness of the exceeding sinfulness of sin, and the wickedness that had brought upon his nation and his countrymen this long and severe punishment; and, as measurably blameless and holy and pleasing to God as his own life had been, he still felt most deeply his own natural unworthiness; and on this account he identified himself with his fellow-countrymen and their sins, not only with those who had been the cause of this punishment, but also with those who had lived through the period of the captivity. He felt that even then, when the time was near for God’s favor to be shown in their deliverance, that deliverance would not be because of their worthiness, but because of God’s great mercy. He confesses with deep and heartfelt contrition the righteousness of God in inflicting this severe judgment on His people.

While deeply concerned in the matter of his people’s restoration for their own sake, he was particular to express his chief concern as being that the worship

of Jehovah might be established again and thus the reproach upon His cause, which had long prevailed, be removed. His greatest desire, as expressed in his prayer, was for forgiveness of sin, and the restoration of his nation to obedience and fellowship with God. He longed that his people might receive the blessings that could come only from heaven — the blessings of pardon, peace, and purity.

His prayer was not “a mere outcry under the miseries which sin had brought, but an unreserved confession of inherent evilness and ill-desert, and a thorough acquiescence in the righteousness of God’s punishments which He visits upon them.” It avails but little, if anything, that afflictions be removed, that a release from punishment be effected, if the inner cause of the punishment be not healed. Therefore the plea upon which the prayer of Daniel was based is the only one that avails with God. It was not that his people merited any right or claim to Jehovah’s clemency, but entirely that He would show mercy for the sake of the honor of His great and holy Name.

The prayer expressed both pathos and importunity. It was a tax upon all the feelings and energies of the aged Prophet’s being. It was a prayer that the Prophet felt deeply must be answered, and these characteristics in a marked degree are disclosed in his concluding words: “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy Name.”

Who can doubt that such praying, such confession, such earnest pleading and supplication, could but reach the ear of the infinite, gracious, and merciful God! It contained all the elements that constituted true prayer. It came from the humble and contrite heart, and it was inspired by a desire that Jehovah should be honored. Such a prayer God cannot fail to hear and answer. It was founded, like all true prayer must be, upon the promises of God, and upon the fact that the time appointed was near for Jehovah to fulfil His promise to His people. He had foretold through Jeremiah that such a prayer would be offered up, and had promised to answer such a prayer.

Daniel had discovered by studying the sacred records that the due time had come to plead the promise. This shows us the close connection that prayer has with the unfolding of God’s purposes for His people and for the world. When the time comes for Him to fulfil His promises — to introduce a new feature in His dealings with humanity, there is always found one individual at least, to plead the fulfilment of His promises. Some seem to have the impression that because God has promised to perform a certain thing and has set the time for such a performance, that there is no need to pray. This is not true. The soul that is closely watching the unfolding of the Divine purposes — who has a knowledge of the times and seasons of God’s Plan, instead of being deterred from pleading with God, is rather encouraged and inspired to do so.

Daniel’s next words reveal to us how heaven and its holy inhabitants were affected by his prayer. It caused a great sensation there. It reached the throne of Him who rules the universe, and one of heaven’s mightiest angels was sent on a special mission to earth to answer the aged Prophet’s pleadings. Closely

examining the prayer we discover that its great burden was not so much for his people's restoration; he knew that that had already been foretold, and he believed the time was near at hand for its fulfilment. That which most deeply exercised his mind, and caused him to be so earnest, so importunate in his supplication was, as we have noted, the forgiveness of sin; and the gracious answer addressed itself to this great desire of his heart. The veil of futurity was lifted, and he was permitted to behold that which no previous revelation had disclosed — that of the exact time of the First Advent of the Messiah “to put away sin by the sacrifice of himself.”

Israel had long been looking and waiting for the great Messiah King. Previously no definite information in regard to the exact time had been given. But the time appointed had come to make this known, and Daniel who had for seventy long years stood loyal to his God, Daniel the beloved one of Jehovah, was to be the honored recipient of this knowledge, and to be the recorder of it for the benefit of coming generations. Daniel informs us that he had scarcely ceased praying, when the mighty angel of God, Gabriel, whom he saw once before in a vision, touched him at about the time of the evening oblation.

“And he informed me [said Daniel] and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved [in heaven] therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

Sixty-nine Weeks to Messiah the Prince

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times” (**Daniel 9:25**).

The prediction of the First Advent contained in this chapter was communicated by the angel Gabriel to the Prophet Daniel while he was in the natural state of consciousness. The matters revealed, except the brief statement of verse 25, concerning the building of the city, wall, and street, at the time in ruins, and the statement of verse 27, concerning the desolations to come upon the Jewish land and people after their rejection of the Messiah, all took place in the brief period of a “week,” that is, a week of years. The word “*heptades*” translated weeks would be better rendered “sevens.” The fulfilment, however, discloses that seventy “sevens” of years (490 years) are referred to.

The general statement, “Seventy weeks are determined upon thy people and upon thy holy city,” shows that the prophecy relates to Daniel's people and land. The words, “to finish the transgression, and to make an end of sins, and

to make reconciliation for iniquity, and to bring in everlasting righteousness,” were indeed “a response to Daniel’s deepest yearnings,” and brought strong consolation to the aged saint of God. The prophetic curse pronounced upon the seed of the serpent, and the covenant with Abraham, had not been forgotten by Jehovah, and were approaching their fulfilment. Sin was to be atoned for and put away; through the Messiah redemption was to be brought to the world, and God’s everlasting righteousness was to be brought within the reach of mankind. “This,” observes another, “was a renewal of all the highest and holiest hopes of the nation, through whom the redemption of the world was to come; and, for the first time, the period of Messiah’s coming was indicated.”

It will not be our purpose to consider particularly the meaning of these expressions. They are frequently referred to as meeting their fulfilment in Christ in the New Testament writings. To recall their oft repeated occurrence we cite a few passages. In Hebrews 9:26 we read that there was to be a putting away of sin by the sacrifice of Christ. In 2 Corinthians 5:19 we learn that he was to make reconciliation for iniquity. In Romans 10:3,4 it is stated that there would be introduced by Christ the righteousness of God. The Book of Hebrews makes frequent reference to the confirmation of a covenant.

There is probably no prophetic Scripture that has excited so much attention, and concerning which, in several of its features, there has been so many different interpretations. Prof. Stuart, a writer on prophecy, who lived during the first half of the nineteenth century, has thus referred to these varied interpretations:

“It would require a volume of considerable magnitude even to give a history of the ever-varying and contradictory opinions of critics respecting this *locus vex a tissimus*; and perhaps a still larger one to establish an exegesis which would stand. I am fully of opinion that no interpretation as yet published will stand the test of thorough grammatico- historical criticism; and that a candid, and searching, and thorough *critique* here is still a *desideratum*. May some expositor, fully adequate to the task, speedily appear!”

Another writer of more recent years has stated:

“There is some obscurity as to certain points of this great prediction, though the drift of the whole is perfectly clear. The extreme condensation and brevity which mark it are one cause of the difficulty, and an occasional ellipsis in the Hebrew affords room for alternate constructions in one or two of the expressions. An immense amount of controversy has for ages been carried on about this prophecy-controversy attributable to several causes: first, its absolute clearness as a whole combined with its difficulties in minor points; secondly, the inveterate determination of the Jews to silence its glorious witness to the Messiahship of Jesus of Nazareth; thirdly, the equal anxiety of infidels to blunt the edge of a prophecy which establishes indubitably Divine inspiration; and lastly, the intrinsic difficulties of sacred chronology.”

Most writers begin their studies of it with an attempt to fix the date of our Lord’s birth — this, because it is generally and correctly believed that he began

his ministry at the age of thirty; and therefore calculating just thirty years from his birth, would reach the date when he began his official work, at which point the sixty-nine weeks would end. There is a very general agreement among scholars at the present time that our Lord was born somewhere about the first of October, whatever may have been the year. The Divine prediction reads, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and [plus] threescore and two weeks." The divinely authorized way to begin the study of this prophecy then, according to these words, would be to discover first the date of its commencement, instead of that of its ending.

Now there is one thing that must not be overlooked in regard to this, and that is that while the Scriptures do not give sufficient data to establish the exact year when this commandment to restore and to build Jerusalem went forth, they do give us the exact Jewish month. This was the sacred month, Nisan, which corresponds with the period from about the middle of March until the same in April. It matters not whether we begin to reckon these sixty-nine weeks, or 483 years, in solar time, with Ezra's going up to Jerusalem in the seventh year of Artaxerxes, as many do, or with Nehemiah's going up in the twentieth year of the same Persian king — 483 years end in the month Nisan. It was in the month Nisan in both instances that these events occurred.

Does it not seem, then, that in this fact we have the key to open the way to understand the kind or manner of time the revealing angel had reference to? It seems evident from the expression, "unto Messiah the Prince," that the sixty-nine weeks, 483 years, must end with the beginning of Christ's official ministry. This ministry did not begin in Nisan, in the spring, but in the fall, when he had reached the age of thirty. The significant thing to be noted about this is that sixty-nine weeks, 483 years, reckoned in solar time from Nisan in the spring cannot possibly be made to terminate in the fall.

On this account, if we are to look for *exactness*, as it would seem we should, and if we believe what is scarcely questioned by any one, that Christ's ministry began some time about October first, then is it not a fact that to solve the problem we shall have to discard solar calculations? In other words, no matter what year we begin the sixty-nine weeks, they will end in the spring and not in the autumn — that is, 483 solar years from the spring must end in the spring. There can be no doubt about this. May it not be that in this fact we have the fuller meaning of St. Peter's words, that the Prophets searched diligently concerning the "manner of time," whether solar or lunar, the Spirit of Christ which was in them did signify when it testified beforehand of the sufferings of Christ? And may it not be true then, that the hidden feature of these seventy weeks is discovered in the fact that they are calculated in lunar instead of solar time?

Does it not seem from the foregoing that we are compelled to believe one of two things — either that the Lord did not intend to fix the exact dates of the ending of these prophetic periods or that they are not to be calculated by solar time measures? Solar measures must of necessity be defective six months,

no matter what year the commandment went forth to restore and to build Jerusalem.

The angel states that the period begins with a commandment to restore and to build Jerusalem, and not a commandment or decree permitting the Jews to return from their captivity; nor with one granting permission to rebuild the temple, and restore the temple worship.

In the Book of Ezra three decrees relating to the Jews are recorded. In the opening verses of Ezra we have the decree of Cyrus; but this one specifies very definitely that it was the building of the “house [temple] of the Lord God of Israel,” that is referred to. At the time this decree was made, the seventy years of servitude to Babylon ended (Jeremiah 27:6-17, 28:14, 29:10). It will be recalled that another judgment was predicted by Jeremiah, to begin in Zedekiah’s reign — that of the seventy years of desolation, because of continued disobedience and rebellion on the part of the nation. This prediction was made in the fourth year of Jehoiakim, after the servitude had begun. The desolations continued after the servitude had ended, until the second year of Darius Hystaspes, when the second decree relating to the Jews went forth — some sixteen years after they began to return under Cyrus. Nothing had been done up to this time to build the city — a city with walls for defense, as the Hebrew word means (see Ezra 4).

A third decree was issued by the Persian king Artaxerxes Longimanus in his seventh year, and this is understood by some writers to be the one referred to. A careful examination of this decree will discover that it had reference to the beautifying of the house of the Lord (see Ezra 7:16,23,27). The temple had been completed long years before; the city, however, was still in ruins thirteen years after the decree in Artaxerxes’ seventh year (Nehemiah 2:1,3).

No mention is made of a decree to “restore and to build Jerusalem” anywhere in the Book of Ezra. The Book of Nehemiah, however, opens with a record of such a decree. Chapter One relates that Nehemiah, who was occupying the position of cup-bearer to the Persian king, a place of no mean honor, was visited by some of his Jewish brethren who had just returned from Jerusalem, and he “asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.” The answer they gave was: “The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire” (Nehemiah 1:1-3).

The effect of this news on Nehemiah is described in his words: “And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.” This prayer is recorded in Chapter One. The prayer closes with a petition that the Lord would move upon the Persian king to grant him favor. The second chapter shows how this prayer was answered. We are told that in the month of Nisan in the twentieth year of Artaxerxes, as Nehemiah was performing the duties of his office, his countenance betrayed to the king the sadness of his heart, and the king

requested him to make known the cause of his grief. Nehemiah replied: "Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request?" As bearing on the beginning of the sixty-nine weeks, Nehemiah's reply should be carefully noted: "If it please the king," he said, "and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it" (Nehemiah 2:5).

The record states that Artaxerxes granted the petition, and immediately issued the necessary order or command to give it effect. The account of Nehemiah's visit to the city, his viewing the ruins, his being recognized by the discouraged Jews as their leader or governor, the commencement of the building of the walls, the opposition and difficulties encountered, and the completion of the work are next recorded. Some have said that this decree of the twentieth year of Artaxerxes is but an enlargement of his first decree, made in the king's seventh year. One writes regarding this:

"If this assertion had not the sanction of a great name [Dr. Pusey], it would not deserve even a passing notice. If it were maintained that the decree of the seventh year of Artaxerxes was 'but an enlargement and renewal of his predecessors' [Cyrus' and Darius'] edicts, the statement would be strictly accurate. The decree of Artaxerxes in his seventh year was mainly an authority to the Jews 'to beautify the house of God, which is in Jerusalem' (Ezra 7:27), in extension of the decrees by which Cyrus and Darius permitted them to build it [the temple]. The result was to produce a gorgeous shrine in the midst of a ruined city. The movement in the seventh of Artaxerxes was chiefly a religious revival (Ezra 7:10), sanctioned and subsidized by royal favor; but the event of his twentieth year was nothing less than the restoration of the autonomy of Judah. The execution of the work which Cyrus authorized was stopped on the false charge which the enemies of the Jews carried to the palace, that their object was to build not merely the temple, but the city. 'A rebellious city' it had ever proved to each successive suzerain, 'for which cause' — they declared with truth — its destruction was decreed. 'We certify to the king' they added, 'that if this city be builded again, and the walls thereof be set up, thou shalt have no portion on this side the river [the Euphrates — Ezekiel 4:16].' To allow the building of the temple was merely to accord to a conquered race the right to worship according to the law of their God, for the religion of the Jews knows no worship apart from the hill of Zion. It was a vastly different event when that people were permitted to set up again the far-famed fortifications of their city, and entrenched behind those walls, to restore under Nehemiah the old polity of the Judges. This was a revival of the national existence of Judah, and therefore it is fitly chosen as the epoch of the prophetic period of the seventy weeks."¹

(1) Robert Anderson, *The Coming Prince*.

The Date Marked in Secular History

A comment by Tregelles on this matter is interesting:

“This last decree, which we find recorded in Scripture, relates to the restoring and building of the city. It must be borne in mind that the very existence of a place as a city depended upon such a decree; for before that [time], any who returned from the land of captivity, went only in the condition of sojourners; it was the decree that gave them a recognized and distinct political existence.”

We quote the words of Milman, the historian, as showing that this permission to build the walls and fortify the city was more a political matter with Artaxerxes than the personal influence of Nehemiah over the king:

“On a sudden, however, in the twentieth year of Artaxerxes, Nehemiah, a man of Jewish descent, cup-bearer to the king, received a commission to rebuild the city with all possible expedition. The cause of this change in the Persian politics is to be sought, not so much in the personal influence of the Jewish cup-bearer, as in the foreign history of the times. The power of Persia had received a fatal blow in the victory obtained at Cnidos by Conon, the Athenian admiral. The great king was obliged to submit to a humiliating peace, among the articles of which were the abandonment of the maritime towns, and a stipulation that the Persian army should not approach within three days’ journey of the sea. Jerusalem, being about this distance from the coast, and standing so near the line of communication with Egypt, became [to the Persian king] a [military] post of the utmost importance.”

A further confirmation of this is found in the Apocryphal Book of Ecclesiasticus, which reads: “And among the elect was Nehemias, whose renown is great, who raised up for us the walls that were fallen, and set up the gates and the bars, and raised up our ruins again.” On the other hand Joshua and Zerubbabel are extolled as builders of the temple: “How shall we magnify Zerubbabel? even he was as a signet on the right hand. So was Joshua the son of Josedec, who in their time builded the house, and set up a holy temple to the Lord” (Ecclesiasticus 49:11,12,13).

Two important points regarding the beginning of the sixty-nine weeks seem thus to be established by the Scriptures alone. One is that the month date to begin the reckoning was that of Nisan; and the other is that it was in the twentieth year of Artaxerxes Longimanus, king of Persia. That which next needs to be discovered is the year BC in which this event occurred. It is a fact admitted by all that the Scriptures furnish no data whereby this may be discovered. We are, therefore, dependent upon the records of secular history. Concerning one very important record of ancient history the following words of an eminent Christian expositor are worthy of consideration:

“The uncertainty which attaches to remote periods of secular chronology disappears at the date of the accession of Nabonassar [the first king of Babylon] ... From this time forward we are able to verify the chronological records of

the past; and the dates of ancient history are confirmed by astronomic observations. The astronomical records of the ancients, by whose means we are able to fix with certainty the chronology of the earlier centuries of the 'times of the Gentiles,' are contained in the 'Syntaxis,' or 'Almagest' of Ptolemy.

"In the existence of this invaluable work, and in its preservation as a precious remnant of antiquity, the hand of Providence can clearly be traced. The same Divine care which raised up Herodotus and other Greek historians to carry on the records of the past from the point to which they had been brought by the writings of the Prophets at the close of the Babylonish captivity; the Providence which raised up Josephus, the Jewish historian, at the termination of New Testament history, to record the fulfilment of prophecy in the destruction of Jerusalem, raised up also Ptolemy in the important interval which extended from Titus to Hadrian, that of the completion of Jewish desolation, to record the chronology of the nine previous centuries, and to associate it in such a way with the revolutions of the solar system as to permit of the most searching demonstration of its truth" (H. G. Guinness).

That there were several kings named Artaxerxes is well known. Concerning which one is referred to in Ezra and Nehemiah, the following is to the point:

"The position and period of the Artaxerxes I, of the Canon of Ptolemy, correspond with those of the Artaxerxes of Ezra 7, and the Book of Nehemiah. The forty-one years assigned by the Canon to the reign of Artaxerxes I, give room for the events and dates in Ezra and Nehemiah. The missions of these reformers took place in the seventh, twentieth, and thirty-second years, and fell within these forty-one years. The reigns of Artaxerxes' predecessor and of his successor, were respectively twenty-one and nineteen years, and therefore shorter than that of the Artaxerxes of Nehemiah."

The seventh year of Artaxerxes as fixed by Ptolemy's Canon is BC 457; that of the twentieth, which of course is thirteen years later, is 444 BC. It will be of interest at this point to note how these dates are established by the Canon of Ptolemy. This may be done in two ways: first, by beginning with the date of the accession of Nabonassar, the grandfather of Nebuchadnezzar, the first king of Babylon. That this date was February 26, 747 BC is a fact that has never been questioned by any noted historian and chronologist. Ptolemy gives the names of all the kings of Babylon, and the years of their reign, as also the same of the Persian kings, their successors. The sum total of the reign of the Babylonian kings is 209 years. The Persian kings up to the twentieth year of Artaxerxes as given by Ptolemy are:

Cyrus **9** years — Cambyses **8** years — Darius Hystaspes **36** years
 Xerxes **21** years — Artaxerxes to his 20th year **20** years — Sum **303** years
 747 - 303 = 444 BC, as the date of the
 "commandment to restore and to build Jerusalem."

Another method of determining this date is as follows: Artaxerxes is said to have begun his reign 465 BC; his twentieth year would be from 445 to 444 BC.

Now it is very evident that as the command to build Jerusalem was given in the month Nisan, 483 solar years from this time must end in the month Nisan. If we should say that they must end with the event of Christ's assuming his Messiahship, which occurred in or about October (and this is the place that they should end) is it not evident that there would be six months defection, regardless of what year they began? That the 483 years must end in the autumn is apparent not only from the fact that Christ began his ministry in the autumn, at the age of thirty, but also from the fact that it was in the midst (middle) of the seventieth week that the angel said, he should cause the sacrifice and oblation to cease by his sacrificial death; and this, as is plainly stated in all Scripture accounts, took place on the occasion of a passover in the month Nisan, which would be in the middle of the seventieth week. And as Christ suffered death three years and a half after the sixty-ninth week, or 483 years ended, it is plain that 4862 years from this commandment bring us to the death of Christ, which would be the middle of the seventieth week. And as this is the greatest event of human history, it will not be thought remarkable that the ending of these 4862 years brings us to that which solves the problem — what kind of time is referred to in the angel's words.

The Supreme Week of the World's History

“And He shall confirm a covenant with many for one seven [literal rendering]; and in the middle of the seven He shall cause the sacrifice and the oblation to cease” (**Daniel 9:27**).

Concerning this prophecy of the seventy sevens of years, there was no question until modern times that these years were continuous, that is that they represented 490 successive years. The Futurist theory is that the events of the seventieth week, the last seven of these four hundred and ninety years, meet their fulfilment in the period of the Second Advent, instead of the First, and relate to the experiences of the Jewish peoples after they have gathered in their land, at the close of this Gospel Age. It is during this period, and in connection with their occupation of Palestine that the Futurists believe the Jews will be deceived by a false Messiah. It will not be our purpose to consider this interpretation except to say that it is largely based upon their understanding of who the person is that is referred to in the words, “In the midst of the week He shall cause the sacrifice and the oblation to cease.” The Futurists understand this person to be the Antichrist, and that the Jews will be deceived into thinking him to be the true Christ, their Messiah. The Historical interpretation is that the person mentioned in this verse is the true Christ, and that the causing of the sacrifice and oblation to cease was accomplished by his sacrificial death in the middle of the seventieth week at his First Advent. This latter interpretation seems clearly to us to be the correct one.

Furthermore, it is our conviction that in this utterance lies hidden the secret that opens to view the whole chronological problem of the seventy weeks. This week of years stands not only pre-eminent among the seventy, but amongst all

the weeks of the world's history. It included in its wonderful events the ministry of Christ, his death, resurrection, and ascension, the establishment of the Church by the descent of the holy Spirit at Pentecost, and the early proclamation of the Gospel to the Jews of Palestine. The last half of the week was the period in which the special favor was shown to the Jews as a people. This favor was the invitation to them to enter into a covenant with their Messiah — a covenant of sacrifice to follow in his steps, to attain joint-heirship with him in his Kingdom.

Coming now to calculate the ending of this chronological prediction we would remind the reader again of the fact — a fact that should not be overlooked — that no matter what year in history we decide to be the one in which the commandment went forth to restore and to build Jerusalem, if we reckon in solar years, the sixty-nine weeks, or 483 years, cannot possibly be made to end at the beginning of Christ's ministry, which must have occurred in the autumn, when he reached the age of thirty, for the reason that the commandment was given in the Jewish month Nisan, which, of course, was in the spring. The Scriptures also state that this occurred in the twentieth year of Artaxerxes, king of Persia, but give us no data for determining the exact year. We are therefore dependent upon the secular historian to discover the year BC in which this occurred.

In searching the records of the historian we discover that "Artaxerxes I, surnamed Longimanus, the second son of Xerxes, ascended the throne in 465 BC, his long reign extending to 425 BC" (*International Encyclopedia*). In the *International Bible Dictionary* we read: "Artaxerxes Longimanus ... reigned from 464 to 425 BC." The twentieth year, according to the first authority, would be 445 BC, and according to the second, 444 BC. The latter date is the one most generally accepted today as the correct one. Indeed, under the heading *Nehemiah*, the *International Encyclopedia* also makes the twentieth year of Artaxerxes to be 444 BC. Sir Isaac Newton, summing up an exhaustive examination of this matter, says:

"After Artaxerxes, reigned his son, Xerxes, two months, and Sogdian seven months; but their reign is not reckoned apart [by Ptolemy] in summing up the years of the kings, but is included in the forty or forty-one years' reign of Artaxerxes; omit these nine months, and the precise reign of Artaxerxes will be thirty-nine years and three months. And, therefore, since his reign ended in the beginning of winter (BC 425), it began between midsummer and autumn (BC 464)."

Thus, according to Ptolemy, Artaxerxes' twentieth year would be 444 BC. It will be proper, however, to say that two writers are quoted by Albert Barnes as fixing 454 BC as the twentieth year of Artaxerxes. These are Usher and Hengstenberg.

Our Futurist friends see clearly that it is absolutely impossible to make the sixty-nine weeks or 483 solar years which the Scriptures plainly state begin in the month Nisan, end in the fall, and on this account end these years at Christ's death in the spring. They say it is at this point that the prediction, so far as it

relates to the First Advent ends; and that the last or seventieth week will only begin to count when the Gospel Age is ended.

Holding with all writers of the Historic school that the middle of the seventieth week marks the exact date of Christ's sacrificial death, and believing that the angel Gabriel was sent to fix not the approximate but the exact time of that greatest of all events of redemption, we find it necessary to discard solar reckoning and employ the lunar scale. It will easily be seen that sixty-nine and a half weeks is 4862 years. Therefore 4862 years must end at Christ's death. The consensus of opinion is that Christ's death occurred somewhere between 28 and 33 AD. If we reckon 4862 solar years from 444 BC, they will end at a time much beyond the date given by any Scripture expositor as marking Christ's death. It would seem that this fact has influenced many to conclude that 444 BC is too late a date for the twentieth year of Artaxerxes, and to hastily conclude that the eminent astronomer and chronologist, Ptolemy, must be wrong, and that the seventh of Artaxerxes must be the date of beginning. It does not seem to us proper to reject the testimony of this most reliable of ancient historians and chronologists. Instead of doing this, we inquire, may it not be possible that lunar reckoning is the one that solves the problem, since there will of necessity be an error of six months, whatever year we may choose, whether the seventh or the twentieth year of Artaxerxes, if we reckon according to solar time.

This seems most reasonable, because all the notable events of redemptive history are typified by Jewish ceremonies, sacrifices, and feasts, and are all fixed by lunar measures. The whole period of our Lord's ministry was occupied in fulfilling the Levitical types, which were calculated on the lunar scale.

"The feasts of the Lord, representing the history of redemption, were connected with certain days of lunations and phases of lunar fulness; as the passover with the tenth and fourteenth day of the first month; the feast of unleavened bread with the fifteenth; the feast of trumpets, the day of atonement, and the feast of tabernacles, with the first, tenth, and fifteenth day of the seventh month. Lunar revolutions were the chronometric wheels measuring the intervals of the Levitical calendar."

The date assigned for our Lord's death by the earlier writers, that is, those who lived the nearest to its occurrence, is that of Nisan 29 AD. It is also quite generally believed, and seems clearly to be taught in the types of redemption, that this event occurred on Friday. As we have already noted, the year of our Lord's passion must lie somewhere between 28 and 33 AD. "In all these years," says Mr. Guinness, "there is only one in which the fourteenth of Nisan [which according to the type marked our Lord's death] coincides with a Friday, the year 29 AD; and this is the year in which the death of Christ is placed by Lactantius, Augustine, Sulpicius, Origen, Jerome, and Tertullian." Brown in his work, *Ordo Saeculorum*, says that "the consular date assigned almost with one consent by the Latin Fathers is the year of the two Gemini U.C. 782 — AD 29."

There are two things in connection with this prediction that cannot be successfully disproved. The first is that calculating the 4862 years on the solar

scale from the seventh year of Artaxerxes (Nisan 457 BC), they end in the fall and not in the spring of 29 AD. The second is that calculating from the twentieth year of Artaxerxes Nisan 444 BC on the lunar scale they do end in Nisan 29 AD, the month in which Christ was crucified. Continuing, Mr. Guinness makes the following statement:

“This chronological prediction was fulfilled [within six months] on the solar scale from the first edict of Artaxerxes, and on the lunar scale to a day from the second. A simple calculation shows this. Seventy weeks are 490 years, but sixty-nine and a half weeks are only 4862 years; *this* is therefore the number of the years predicted to elapse between Artaxerxes’ decree and the death of Christ. Nehemiah commenced his journey to Jerusalem in accordance with the decree given in the twentieth of Artaxerxes, during the passover month, the month of Nisan, BC 444; and, as we know, our Lord was crucified at the same season, the Passover, AD 29. From Nisan, BC 444, to Nisan, AD 29-472 ordinary solar years only elapsed, not 4862. *But 472 solar years are exactly 4862 lunar.* Hence sixty-nine and a half weeks of lunar years, from Passover to Passover, *did* extend between Artaxerxes’ decree in the twentieth year of his reign, and the crucifixion, or cutting off of ‘Messiah the Prince,’ AD 29, and the prophecy was accurately fulfilled, even to a day, on the lunar scale.”

Christ’s death occurring in the middle of the seventieth week, together with the fact that his ministry began when he was thirty years of age, is evidence that his ministry lasted just three and a half years. It also settles the matter that the sixty-nine weeks, or 483 lunar years, ended when he began his ministry at the age of thirty. His death occurring in Nisan, also establishes the fact that the anniversary of his birth was in October, six months earlier. His ministry beginning three and one half years prior to his death, perfectly harmonizes the angelic declaration that there would be exactly sixty-nine weeks or 483 years elapse until Messiah the Prince. He became the Messiah when he was anointed by the holy Spirit at Jordan in the beginning of his ministry, in the autumn. The last half of the week or the three and one half years which followed his death, relate to events in connection with the special Jewish favor, prior to the offering of favor to the Gentiles. In the language of another, we ask,

“Who but He who foresees the end even from the beginning could thus have foretold the exact time of Christ’s crucifixion, five hundred years in advance? Let the date of Daniel be as late as any [higher] critic has ever placed it, we still have here prediction — and that of the most exact chronological kind.”

The concluding words of the angel Gabriel are, “And for the overspreading of abominations, He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” The Revised Version renders these words, “And upon the wing of abominations shall come one that maketh desolate; and even unto the consummation, and that determined, shall wrath be poured out upon the desolator.”

These words should be interpreted in connection with those of verse 26, "And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." The meaning seems to be that after the Messiah has been rejected, "cut off," both Jerusalem and the temple would be destroyed, and this would be as a consequence of that act. This we know is what followed the rejection by the Jews of the Messiah, as predicted also by our Lord just before His rejection. In the year 70 AD the Roman armies under Titus laid siege to the city, captured it, and against the wishes and orders of their leader, and the Roman emperor, the beautiful temple was razed to the ground, and in a short time after, the Jews were banished from their land, which has been under the control of the Gentile powers even up to the present time.

Josephus records very particularly the destruction of Jerusalem and the temple, and unconsciously not only sets a seal upon this prediction but also upon the peculiar expression: "And the *people* of the prince that shall come shall destroy the city and the sanctuary." He concludes his account with the words, "and thus, the holy house was burnt down without Caesar's approbation."

Forty years prior to this event, in the middle of the last week, Messiah established a covenant, and caused the sacrifices of the Law to no longer be acceptable. Thus did Messiah cause the sacrifice and oblation to cease; in other words, He made all other sacrifices meaningless; and the fact that the veil of the temple was rent in twain at His death, proved conclusively that the old things of the Law Covenant had passed away.

Thus far in this interpretation we meet no difficulty. Following the revealing angel's instructions we began our study of the prediction by locating the date when the commandment went forth to restore and to build Jerusalem. We have found that on the solar scale we could not possibly end the sixty- nine weeks or 483 years in the autumn, when Christ began His ministry, and of course the 4862 years reckoned in solar time would end in the autumn, whereas the reverse is required by the prophecy. To insist upon exactness in fulfilment would require then the discarding of solar measurement. We have found, however, in harmony with the requirements of the prediction, that by lunar measurement the 4862 years do reach the exact time of Christ's crucifixion. It then of course follows that sixty-nine weeks or 483 lunar years terminate in the autumn at the beginning of Christ's ministry, thus in every feature meeting exactly the full requirements of the prophecy.

However, when we come to the New Testament record we meet with a difficulty. This we must not ignore. The difficulty is that in Luke 3 the statement is made that John the Baptist commenced his ministry in the fifteenth year of the reign of Tiberius Caesar. According to the secular historians Tiberius Caesar began his reign August 19, 14 AD, one day after Augustus Caesar's death. The fifteenth year of Tiberius Caesar would, according to this, be 29 AD, which would be six months before Christ began his public ministry. This would necessitate fixing the date of Christ's birth about 1 BC, and as he lived thirty-three and a

half years, his death would be in 34 AD. Now we are informed by Josephus that Herod the Great died in 4 BC. It would seem then that there is a mistake somewhere in these records, because the Herod mentioned is the Herod who sought to take away Christ's life (Matthew 1). Christ according to this account must have been born prior to 4 BC.

We inquire, How are the statements of Luke and Matthew made to harmonize with these records? In reply to this query the explanation by another seems entirely satisfactory:

“The fifteenth year of the sole principate of Tiberius began August 19, U.C. 781 (AD 28), and reckoning backwards thirty years from that time (See Luke 3:23), we should have the birth of our Lord in U.C. 751, or about then. ... But Herod the Great died in the beginning of the year 750 (BC 4), and our Lord's birth must be fixed some months, at least, before the death of Herod. If, then, it be placed in 749, He would have been at least thirty-two at the time of His baptism, seeing that it took place some time after the beginning of John's ministry. This difficulty has led to the supposition that this fifteenth year is not to be dated from the sole but from the associated principate of Tiberius, which commenced most probably at the end of U.C. 764 (AD 11). According to this the fifteenth of Tiberius will begin at the end of U.C. 779” (Dean Alford).

It is of course well known that our Lord was born before the present Christian era.

“Our present era for the nativity, or that in popular use, is not of Apostolic or even of early origin. It is that which was fixed upon by Dionysius Exiguus, in the sixth century, and is proved to be erroneous by the fact that it places the birth of Christ no less than four years after the death of Herod — of the Herod who, when our Lord was born, sought ‘the young child to destroy him.’ Our Lord was certainly born before the death of Herod, and the time of Herod's death is ascertained by means of an eclipse of the moon recorded by Josephus (Antiquities xvii. 4). Just before his death Herod burnt alive, along with his companions, one Matthias, who had been made high priest, ‘And that very night,’ says Josephus, ‘there was an eclipse of the moon.’ The Pass-over occurred immediately after the death of Herod, and before this came the funeral feast of some days' duration, which Archelaus appointed in honor of his father. ‘Such an eclipse of the moon, visible at Jerusalem, as Ideler and Wurm have proved, actually occurred at that time, in the night between the twelfth and thirteenth of March, and according to Ideler beginning at 1 h. 48 m., and ending at 4 h. 12 m. The full moon of Nisan, that is, the fifteenth day of Nisan, occurred in 750 A.U.C. (BC 4) on the twelfth of April. If, therefore, as we have seen above, Herod died some days before this, and consequently at the beginning of April, this note of time would harmonize most excellently with the date of the eclipse of the moon.’

“Wurm, considering that an astronomical datum furnished a basis superior to all doubt, undertook the praise worthy labor of calculating all the lunar

eclipses from 6 BC to 1 BC, and has tabulated the results. He shows that in the year U.C. 750 (BC 4), the only lunar eclipse visible at Jerusalem was that already mentioned, and that in the only other year which can enter into consideration for the year of Herod's death, there was not one.' ”¹

“O Time by holy prophets long foretold,
Time waited for by saints in days of old,
O sweet, auspicious morn
When Christ, the Lord, was born!

“We think about the shepherds, who, dismayed,
Fell on their faces, trembling and afraid,
Until they heard the cry,
Glory to God on high!

“Yea, crucified Redeemer, who didst give
Thy toil, Thy tears, Thy life, that we might live,
Thy spirit grant, that we
May live one day for Thee!”

(1) Wiesler, *Chronological Synopsis of the Four Gospels*.

Chapter Ten

Daniel's Prayer and the Visit of Gabriel

*“Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words”
(Daniel 10:12).*

Chapter Ten of the Book of Daniel, which forms the subject of this chapter, is an introduction to the fourth and last of the Prophet's visions, recorded in Chapters Eleven and Twelve. It is to this portion of the book that skeptics and rationalists have given the most attention in their endeavors to disprove the genuineness and authenticity of the book.

“So clear and explicit indeed are its predictions [those of the entire book] concerning the Advent of the Messiah, and other important events of times far remote from those in which he [Daniel] lived, that Porphyry, a learned adversary of the Christian faith in the third century — finding that Daniel's predictions concerning the several empires were so universally acknowledged to be fulfilled that he could not disprove the fact of their accomplishment — alleged against them that they must have been written after the events to which they refer had actually occurred. To him they appeared to be a narration of events that had already taken place, rather than a prediction of things future; such was the striking coincidence between the facts when accomplished and the prophecies which foretold them. ... But this method of opposing the prophecies, as Jerome [who lived and wrote only a few years after Porphyry's death] has rightly observed, affords the strongest testimony to their truth; for they were fulfilled with such exactness, that to infidels the Prophet seemed not to have foretold things future, but to have related things past.”¹

Concerning this particular prophecy, especially that portion recorded in Chapter Eleven that relates to the conflicts between the kings of Syria and Egypt, which Porphyry, without giving any proof affirmed must have been written *after* the time of Antiochus Epiphanes (175 BC) — it has been indisputably proved that this prophecy was translated into the Greek language one hundred years

(1) Horne's *Introduction to a Critical Study of the Holy Scriptures*, Volume II, page 280.

before this noted king of Syria, Antiochus, was born; indeed, the same is true of the whole Book of Daniel as we have it today; and “that very translation was in the hands of the Egyptians, who did not cherish any great kindness toward the Jews and their religion; and those prophecies which foretold the successes of Alexander (Daniel 8:5, 11:3) were shown to him by the Jews, in consequence of which he conferred upon them several privileges.”

It is very generally acknowledged that the Hebrew and Chaldee text of Daniel constituted the original from which was translated the Greek or Septuagint version of the Old Testament. In these days of collegiate skepticism it would be well if our learned (?) professors would read such works on the authenticity and genuineness of the Old Testament, particularly the Book of Daniel, as Hengstenberg on *The Authenticity of Daniel*, or Horne’s *Introduction to the Critical Study and Knowledge of the Holy Scriptures*. All the various objections cited by modern Higher Critics are centuries old, and have been collected and refuted by the above writers and others who lived a century ago — writers who not only excelled in learning, but possessed also that which is always essential to a knowledge of Divine things — humility, reverence, and godliness. It is true that ...

“In the Vulgate Latin edition of the Bible, as well as in Theodotion’s Greek version, which was adopted by all the Greek churches in the East in lieu of the incorrect Septuagint translation ... there is added in the third chapter of Daniel, between the twenty-third and twenty-fourth verses, the song of the three children, Hananiah, Mishael, and Azariah, who were cast into the fiery furnace. The version of Theodotion also introduces, at the beginning of this book, the history of Susanna, and at the end, the stories of Bel and the Dragon; and this arrangement is followed by the modern version in use in the Greek Church. But in the Latin Vulgate, both these Apocryphal pieces were separated by Jerome from the canonical book, and were dismissed to its close with an express notice that they were not found by him in the Hebrew, but were translated from Theodotion. In a later age, however, they were improperly made a continuation of Daniel, being numbered chapters 13 and 14; an arrangement which has been followed in all the modern versions from the Vulgate in use among the members of the Romish Church, and sometimes (particularly in the Dublin edition of the Anglo-Romish version of the Bible printed in 1825), with the unjustifiable omission of the cautionary notice of Jerome.

“The narratives of Susanna and of Bel and the Dragon do not exist in the genuine Septuagint version of Daniel, recovered in the middle of the eighteenth century; nor were these Apocryphal additions ever received into the canon of Holy Writ by the Jewish Church. They are not extant in the Hebrew or Chaldee languages, nor is there any evidence that they ever were so extant” (Thomas Horne).

The text as we have it in the King James version is that of the original Hebrew. The date, the third year of Cyrus, given in verse one, is the latest mentioned in

the life history of the aged Prophet. In Daniel 1:21, it is stated that he continued unto the first year of Cyrus. It does not say, however, that he died then, but it would lead us to conclude that in the third year of Cyrus, when he had the vision we now consider, he had ceased to be active in the affairs of government. He must have been at this time nearly ninety years old or perhaps older.

The chapter opens with a statement of Daniel himself, that at the time he received the revelation he had been mourning “three full weeks” — that for some cause he had set himself apart to engage in a special season of fasting and prayer. It was evidently his solicitude for his own nation, God’s chosen people, that caused him to thus give himself up wholly to meditative devotions. It was at a season also, the month Nisan, when the returned Jews were celebrating the passover at Jerusalem.

Two years had elapsed since the return under Ezra from Babylon, and from what we learn in the book of that name, many difficulties were being encountered and much opposition experienced by the returned captives in building the temple and establishing the worship of Jehovah there. It was in this month, in the beginning of their history, that they crossed the Jordan, and that many other of the great and noted events of Jewish history occurred. We may well believe that all these things combined specially influenced the venerable Prophet to give himself to devotions, and to pray that he might understand more clearly the matters that up to this time had been hidden in the several visions given to him.

“He does not say whether he had designedly set apart that time to be occupied as a season of fasting, or whether he had, under the influence of deep feeling, continued his fast from day to day until it reached that period. Either supposition will accord with the circumstances of the case, and either would have justified such an act at any time, for it would be undoubtedly proper to designate a time of extraordinary devotion, or, under the influence of deep feeling, of domestic troubles, of national affliction, to continue such religious exercises from day to day.”

The meaning of the words in verse three, “I ate no pleasant bread,” evidently is that during this period he abstained from all those things that he commonly indulged in that would promote his personal comfort. Such a course of life would be expressive of sorrow and grief. It is a common thing of nature to so act when the mind is overwhelmed with grief or sorrow, especially concerning things pertaining to God’s work. Herein lies the foundation of godly fasting and prayer.

Daniel tells us that this occurred on the twenty-fourth day of the first month, by the great river Hiddekel, which is now known as the Tigris. It seems to have been a quiet retreat selected by him for special devotions and prayer.

It seems evident, as already noted, that one cause of these special devotions was his desire to understand more fully the Divine purpose concerning things communicated in previous visions — things concerning the people of God, his own beloved nation. This is implied in the words of the revealing angel who appeared to him after the three weeks had expired: “From the first day that thou

didst set thine heart to *understand*, and to chasten thyself before thy God, thy words were heard” (verse 12).

It has been truly remarked:

“We will be more likely to receive Divine communications to our souls at the close of seasons of sincere and prolonged devotions than at other times; and that though we may set apart such seasons for different purposes, the Spirit of God may take occasion from them to impart to us clear and elevated views of truth, and of the Divine government. A man is in a better state to obtain such views, and is more likely to obtain them in such circumstances, than he is in others, and he who desires to understand God and His ways should wait upon Him with prolonged devotion.”

Another has thus emphasized Daniel’s persistency in prayer to Jehovah for an understanding of the Divine communications which he had previously received:

“How long he would have continued this fast had he not received the answer to his prayer, we know not; but his course in continuing it for three full weeks shows that, being assured that his request was lawful, he was not a person to cease his supplications till his petition was granted.”

The Heavenly Visitor

Daniel tells us that while beside the great river, while his mind was meditating on the matters previously communicated to him, he lifted his eyes, and was greeted with a vision, or an object that completely overpowered him. Before him stood a being from another world. He speaks of him as a man clothed in linen, and girded with a belt of gold. His body was like the beryl- like in appearance or color to the mineral of that name which is of a bluish green, prismatic light. His face was as the appearance of lightning, utterly dazzling to mortal eyes. His eyes were as lamps of fire, and his arms and feet like in color to polished brass; the voice of his words like the voice of a multitude. The Prophet was not alone at the time; but who these were that were with him, whether some of his own countrymen engaged with him in worship, or others, is not recorded. All we know about this is that he was left alone when he saw the vision; the others, though not seeing the vision, were so powerfully affected by some strange supernaturality associated with the occurrence, that they trembled with apprehension and fled to hide themselves.

It is very evident that Daniel perceived that, like others he had seen before, this was a heavenly vision, and in his already weakened condition through his long fast, the effect upon him was to utterly deprive him of strength, and cause him to sink into a state next to death; and whether he desired to flee or not, he was unable to do so, and was compelled to remain and receive the Divine communication. The record states that while he heard the first words of the mighty angel, he had at the time fallen into a kind of swoon — “in a deep sleep,” and was lying with his “face towards the ground.” Nor would he have been able to rise from his prostrate position, had it not been that he was touched by the

angel's strengthening hand, and in an encouraging tone told to arise and stand upright. After he had recovered his strength sufficiently to rise to his feet, he shook with dread, and "stood trembling" at the sound of the heavenly visitor's voice.

It is not infrequent that we hear some of God's people express themselves as desiring to have like experiences as the holy Prophets when they saw the visions and heard the words they have recorded for our comfort and hope. One remarks that we do this because ...

"... we fail to note through what sufferings of soul and body these revelations have come out through them. We think of the glory of what they saw and heard and felt, but overlook the terrible jarrings of all the framework of their earthly nature which were the price of these revelations. It is a mercy that we may profit by them without the dreadful experiences which attended the giving of them. Think how Moses did 'fear and quake'; how Jacob at Bethel was thrilled and terrified at the realization of what had occurred to him there; how Isaiah was unmanned and made to cry out as one about to sink into annihilation at the glory he describes; how Paul was blinded, sickened and disabled by Christ's appearance unto him; how John fell down as dead at the voice and apparition which greeted him at the beginning of the Apocalypse; and through what dreadful horrors and disturbances of body, soul, and spirit these wonders and revelations were vouchsafed through these sublimely-favored men! Daniel would have ceased to live to tell us of this vision had not a heavenly hand revived and strengthened him against the overwhelming terribleness of what he beheld. And rather than envy these singularly-favored men, we should be moved to thank God that He has given to us the full benefit of these marvelous disclosures without having to experience the awfulness which the giving of them wrought in those through whom they came."

But who was this heavenly visitant? The description Daniel gives of him is almost like that given of the vision of Christ to St. John in the Revelation (Chapter One). It differs from this however in several important features; and these features are such as to show that it was not the Logos in his prehuman existence that the aged Prophet saw. The effect upon Daniel when he beheld the vision is also in some respects like that experienced by St. Paul when the Lord manifested himself to him on the road leading from Jerusalem to Damascus. It is quite evident, however, that this was not the Lord, for in the same connection one, Michael, is represented as occupying a higher station in the heavenly realm than the one here revealed.

Michael is represented as coming to the assistance of this one that Daniel saw. The name Michael signifies, "He who is like God." In Jude we have Michael spoken of as the archangel. The term archangel signifies "head or chief angel"; and the angel of the vision under consideration speaks of Michael as the first of the chief princes (see marginal reading on verse 13). We sometimes hear of archangels as though there were many; but the Scriptures do not so speak. According to the Scriptures there is but one archangel. In 1 Thessalonians 4:16,

St. Paul states that when Christ shall raise the dead, it will be in connection with the voice of the Archangel. Connecting this utterance with Christ's own words concerning that event, "the dead shall hear the voice of the Son of God," we can but identify Michael with our Lord Jesus Christ himself. In Daniel 12, Michael is called the "great Prince which standeth for the children of thy people." It is not probable that such expressions can have reference to any other personage than the Lord Jesus Christ.

There are some features connected with this angel of Chapter Ten that seem to identify him with the one who appeared to Daniel in connection with the visions of Chapters Eight and Nine. In those chapters the name Gabriel is given to the angel. The appearance of Gabriel in those visions, as also the effect produced upon the Prophet in connection with those appearances, seems to identify the one of this vision, with Gabriel. On the occasion of the events of Chapter Eight, Gabriel was instructed to make Daniel understand the vision; and yet at the close of the chapter it is stated that he did not succeed in causing Daniel to understand; and in this chapter the angel says, "Now I have come to make thee understand what shall befall thy people in the latter days." It would seem that this was the very information the angel Gabriel had promised to give.

Again we notice that it was Gabriel who was sent to answer the Prophet when he sought by prayer and fasting for God's mercy upon his nation in their iniquity; and it was Gabriel who gave to Daniel the wonderful prediction of the First Advent, recorded in Chapter Nine.

This seems to be the special and divinely appointed work of this mighty angel Gabriel. He appears first to Daniel to announce the return from captivity and to fix the exact date of Messiah's Advent and also the date when the great sacrifice for sin would be made by Him. It was he who in the Gospel of Luke announced to Zacharias the birth of Christ's forerunner, John; it was he who appeared to Mary to inform her that she was the favored of all women — that she was to be the mother of the long promised Messiah. Gabriel may be rightly designated the heavenly evangelist, whose mission was to announce the glad tidings of a Savior for the world.

Most naturally we ask, Why the long delay? Why, then, if the angel was sent twenty-one days before to answer his prayer, what hindered him so long in reaching the Prophet? The words, "But the prince of the kingdom of Persia withstood me one and twenty days," are the angel's reply to these questions. This suggests to our minds how much is taking place unseen to mortal vision in connection with shaping the affairs of the nations of this world in accomplishing God's great purposes. In this instance God permits an angel to lift the curtain for a moment, thus enabling us to get a glimpse of what is taking place among the spirits of the power of the air. Indeed, the Scriptures from beginning to end picture the angels as participating, unseen, in behalf of God's people, as also in the Divine overruling in the affairs of human governments. "Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation?"

Among the angels there are both good and bad who are occasionally pictured in the Scriptures in conflict with each other. It seems quite evident that in the instance under consideration we have an individual evil angel representing the wicked spirit Satan influencing the ministration of the affairs of the kingdom of Persia, and he, though unseen, was hindering at this time a direct answer to Daniel's prayer. The Prophet (as well as we) was permitted to get a glimpse of this invisible struggle that was going on between the princes or chiefs of holy and unholy angels. The conflict seems to have been to determine which of these powers was to influence the mind of the worldly monarch, the king of Persia then on the throne, in making an important decision in connection with the affairs of God's people. How closely associated are these invisible struggles, or conflicts, with the answer of God to the prayers of His people!

We have in this instance an illustration of the effectual working of prayer, among the several recorded in Holy Writ. Daniel, the beloved of heaven, is moved by certain events which are seemingly detrimental to the interests of God's people, or seemingly hindering the accomplishment of God's promises, to set himself to pray earnestly about the matter. His prayer is heard by Him who sits on the throne of the universe. A command goes forth from the throne, for Gabriel, who "stands in the presence of God," to go to Daniel's relief, to reassure him that God is working in His providence to fulfil His promises. However, the earthly king of Persia is being moved by opposing earthly influences. The evil angel who has charge of Satan's interests in the Persian government, is operating to thwart God's purposes. We know that at this very time the Persian king was being influenced against having his own decree carried out. The unseen powers of darkness were using wicked men to prevent the carrying out of the decree. Gabriel is sent to the royal palace.

"All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the best advantage to influence the king against compliance with God's will, while Gabriel brings to bear his influence in the other direction. The king struggles between conflicting emotions. He hesitates; he delays. Day after day passes away; yet Daniel prays on. The king still refuses to yield to the influence of the angel; three weeks expire, and lo! a mightier than Gabriel takes his place in the palace of the king, and Gabriel appears to Daniel to acquaint him with the progress of the events. From the first, said he, your prayer was heard; but during these three weeks, which you have devoted to prayer and fasting, the [prince of the] kingdom of Persia has resisted my influence and prevented my coming. Such was the effect of prayer. And God has erected no barriers between Himself and His people since Daniel's time. It is still their privilege to offer up prayer as fervent and effectual as his, and like Jacob to have power with God and prevail."

Chapter Eleven

Prophecy Fulfilled in Strife of Kings

“Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him” (Daniel 11:1).

In this expression the angel alludes to what he had done prior to this to promote the interests of the Hebrew people, in causing the predictions of the Prophets to be fulfilled, especially those of Jeremiah, to restore the Jews to their native country. This could but have the desirable effect of encouraging and strengthening the faith and hope of the aged Prophet of God. It will be recalled that it was in this first year of Darius that Daniel sought Jehovah, through prayer and supplication, to restore His favor again to the chosen people (Chapter Nine).

Considering the words, “I stood to confirm and strengthen him,” in connection with what was transpiring in Jerusalem and at the court of Persia at this time, it will be seen that there was great need that Daniel should have special encouragement given him. Darius was being swayed by evil counselors, enemies of the Jews, from the Divine purpose of showing favor to God’s chosen people, as set forth in the decree of Cyrus (see Ezra 4:12-16). The angel, without the king’s being conscious of it, was exerting an influence toward the fulfilment of the Lord’s purposes for Daniel’s people.

It seems evident from this and other Scriptures that angels delegated by God can and do exert such influences in human affairs. There are times when it becomes necessary for God not only to make the wrath of man to praise Him, but also to restrain and direct men by influences they are not aware of. There is no class of men who desire to do right, who are more liable to be influenced by evil counselors than rulers and legislators; and in the case under consideration, in order to counteract the adverse influences being brought to bear on Darius, God employed both Gabriel and Michael to thwart the purposes of these evil men. On this occasion we learn that the angel having accomplished his part of the Divine mission at the court of Persia — Michael having relieved him — had returned to Daniel; and he informs the Prophet that he had now come to show him the truth.

The memorable future events made known to Daniel in Chapter Eight, in the symbolic vision of the ram and he goat, are in this Chapter Eleven revealed in more detail. The method employed in revealing, however, is changed. Instead of picturing these events in symbolic language, they are plainly declared in literal

narrative. The prophecy embraces many important events in the history of certain nations that have come in contact with the Jewish people. It begins with Daniel's day and reaches to the time when Michael shall "stand up," which introduces the great time of trouble that ends the present order, or present evil world. It even goes so far as to describe certain individuals who have played important roles in human history. From this it will be seen that the prophecy calls for our particular attention, especially since in its closing utterances it gives a description of some of the important events of the time of the end — the time in which we are now living.

The prophecy begins with a record of events immediately subsequent to the reigns of the Persian kings, Cyrus and Darius. The angel's first words, "Behold, there shall stand up yet three kings in Persia," show that certain events of the Persian Empire begin the prophecy. The expression, "stand up," frequently used in the Scriptures, and several times in Daniel, means to rule or reign. It is quite generally agreed that the three kings mentioned in the words of the angel are Cambyses, the son of Cyrus; Smerdes, the impostor, who pretended to be another son of Cyrus; and Darius, the son of Darius Hystaspis, a son-in-law of Cyrus the Great. The angel next mentions a fourth king of Persia; and in order that he might be recognized by the student of Divine prophecy he says of him that he shall be far richer than they all, and that by his strength and through his riches he shall stir up all against the realm of Grecia. There can hardly be any question that the noted Xerxes of history is the one here described. While the angel makes mention of only four kings of Persia, this does not imply that these were the only kings who ruled in Persia; but rather that in accordance with the custom of the predictions, only those who were prominent in the history of the Lord's people are specially mentioned.

The history covered by these four kings reaches to 481 BC when Xerxes completed his preparations for his invasion of Greece. This expedition is in some of its features considered to be one of the most remarkable events of its kind in ancient history.

"According to Herodotus, the whole number of fighting men, military and naval, amounted to nearly 2,500,000, and the fleet consisted of 1207 ships of war, besides 3000 smaller vessels. These numbers were considerably increased during the march between Doriscus and Thermopylae by the Thracians, Macedonians, Magnesians, and other nations through whose territories Xerxes passed on his way to Greece. Herodotus supposes that the number of camp followers, exclusive of eunuchs and women, would amount to more than that of the fighting men; so that according to him, the number of people assembled on this occasion would be considerably over 6,000,000, a number greater than the entire population of Ireland. Grote, who discredits the immense numbers given by Herodotus, nevertheless says, 'We may well believe that the numbers of Xerxes were greater than were ever assembled in ancient times, or perhaps in any known epoch of history.' "

No mention is made in this verse regarding the outcome of this particular expedition; however history records that it was disastrous to the Persian power. Thus was fulfilled the words of the prophecy, that this Persian king would “stir up all against the realm of Grecia.”

In the description of future events in the Persian Empire the angel passes by the nine kings who reigned during the period of about two centuries subsequent to Xerxes and next says that “a mighty king shall stand up, that shall rule with great dominion, and do according to his will.” These words doubtless have reference to Alexander the Great. Xerxes, as we have seen, lived two centuries prior to Alexander and was the chief agent more than any other of the Persian kings in causing the long wars, and also the inveterate hatred that existed between the Grecians and the Persians during that period. It would seem also that he was the last king that invaded Greece, and on this account he is the last Persian king mentioned in the prediction. After Xerxes’ failure to conquer Greece, the Grecians turned and invaded the Persian territory, and it would seem that as Xerxes’ expedition was the most noted and memorable one on the Persian side, so Alexander’s was the most noted on the part of the Grecians. The reigns of these two kings, although nearly two centuries apart, are thus not improperly connected in the history of these two powers.

The prophecy thus far brings the history down to about 334 BC. It was because the prediction concerning these two great monarchs and their exploits is so perfectly in accord with history, that Porphyry, the heathen historian in the third century AD, said that the description must have been written after the events had taken place.

Alexander was a mighty king, and his most remarkable exploits occupy a large space in ancient history. His empire was vast in extent. It fell to pieces, however, not very long after his death. Some features of Alexander’s career were considered quite extensively in our exposition of Daniel 7 and 8. In Chapter Eight it is said that the he goat, Grecia, waxed very great, and when he was strong the notable horn, the Alexandrian dynasty, was broken. In the prophecy under consideration this is described in the words, “And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.”

Alexander lived 32 years and 8 months; his reign covered a period of 12 years and 8 months. In the space of about 15 years after his death Alexander’s family and posterity were murdered, leaving none of his name to occupy the throne. History records that this was accomplished chiefly by Cassander, one of Alexander’s generals. In the course of a few years the prediction met its complete fulfilment, and the great empire over which he ruled was divided into four parts. Cassander reigned in Greece, Lysimachus in Thrace, Ptolemy in Egypt, and Seleucus in Syria.

For a considerable space the kingdoms of Egypt and Syria are alone mentioned in the prophecy of the angel. History shows that these two kingdoms were by

far the greatest; and that at one time they obtained the mastery of the territory of the other two. First, it is recorded that the kingdom of Macedon was conquered by Lysimachus and annexed to Thrace; and then Lysimachus was conquered by Seleucus, and Macedon and Thrace were annexed to Syria. The two, Syria and Egypt, continued to exist as distinct kingdoms after the territories of the others were swallowed up by the Romans.

The division of Alexander's empire brings the prophecy down to the events recorded in verse five, which reads, "And the king of the south shall be strong, and one of his princes; and he [one of Alexander's generals] shall be strong above him, and have dominion; his dominion shall be a great dominion." There can be no question that the "king of the south" refers to Egypt, which was ruled over by Ptolemy, one of Alexander's generals; indeed, commentators in general are agreed on this application. The expression "one of his princes," evidently has reference to one of Alexander's princes. It is said by the angel that he "shall be strong above him," that is, above Ptolemy of Egypt. Mr. Barnes has thus explained this Scripture:

"The meaning of this passage is that there would be 'one of his princes,' that is, of the princes of Alexander, who would be more mighty than the one who obtained Egypt, or the south, and that he would have a more extended dominion. The reference is, doubtless, to Seleucus Nicator, or the conqueror. In the division of the empire he obtained Syria, Babylonia, Media, Susiana, Armenia, a part of Cappadocia, and Celicia, and his kingdom stretched from the Hellespont to Indus. The proper translation of this passage probably would be, 'And the king of the south shall be mighty. But from among his princes [the princes of Alexander] also there shall be [one] who shall be mightier than he, and he shall reign, and his dominion shall be a great dominion.' ...

"The angel here leaves the general history of the empire, and confines himself in his predictions, to two parts of it — the kingdom of the south, and the kingdom of the north; or the kingdoms to the north and south of Palestine that of Syria and that of Egypt; or that of the Seleucidae, and that of the Ptolemies. The reason why he does this is not stated, but it is doubtless because the events pertaining to these kingdoms would particularly affect the Jewish people, and be properly connected with sacred prophecy."

Bishop Newton, quoting Butler, thus comments on these matters:

"But though the kingdom of Alexander was divided into four principal parts, yet only two of them have a place allotted in this prophecy, Egypt and Syria. These two were by far the greatest and most considerable; and these two at one time were in a manner the only remaining kingdoms of the four."

This writer gives the same reason as Mr. Barnes for the history of these two kingdoms being so particularly mentioned. He says it is "because Judea lying between them was sometimes in the possession of the kings in Egypt, and sometimes of the kings of Syria; and it is the purpose of Holy Scripture to interweave only so much of foreign affairs, as hath some relation to the Jews;

and it is in respect of their situation to Judea that the kings of Egypt and Syria are called the kings of the south and the north.” Concerning the comparison of the strength and dominion of these two powers, we learn that the king of the north, or Seleucus Nicator, was “strong above him,” for the reason that having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he became master of three parts out of four of Alexander’s dominions.

“All historians agree in representing him, not only as the longest liver of Alexander’s successors, but likewise as ‘conqueror of conquerors.’ Appian in particular enumerates the nations which he subdued, and the cities which he built, and affirms that after Alexander he possessed the largest part of Asia; for all was subject to him from Phrygia up to the river Indus, and beyond it; and afterwards he denominates him expressly, ‘the greatest king after Alexander.’ ”

Uriah Smith, the noted Seventh Day Advent expositor, in his work on Daniel and Revelation, follows very closely Bishop Newton on this point; likewise Deane in his work on Daniel. It is our thought that the history of those times favors the interpretation of these writers. The words of the angel concerning Syria and Egypt up to verse 14, describe so perfectly the history of these two powers, that again Porphyry affirmed that the words purported to be those of the angel were written after the events had occurred. As it is very important and indeed necessary to a correct interpretation of certain significant references to history further on in the prophecy of the angel, we will give special attention to the historical events described in the prophecy up to verse 14.

Verse 6 reads, “And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.” It is evident from these words that in the course of time the king of the north, Syria, and the king of the south, Egypt, were to form an alliance, and the particular circumstances connected with this alliance, and the results, are minutely sketched in this verse. In order to understand this it will be necessary to relate in brief the history of these two powers up to this alliance.

“Seleucus Nicator, having reigned seven months after the death of Lysimachus, over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded in the throne of Syria, his son Antiochus Soter, and to Antiochus Soter succeeded his son Antiochus Theus. At the same time Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy, the son of Lagus. There were frequent wars between the kings of Egypt and Syria. There were so, particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus the third king of Syria.”

It is at this point in history that the words, “And in the end of years they shall join themselves together;” met their fulfilment. The following comment on

these words of the revealing angel will be found in perfect agreement with the history of these two powers at this particular period:

“ ‘They shall join themselves together,’ or ‘shall associate themselves’: At length they agreed to make peace upon condition that Antiochus Theus should put away his former wife Laodice and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus.”

“ ‘For the king’s daughter of the south shall come to the king of the north to make rights’ or an ‘agreement’: And accordingly Ptolemy Philadelphus brought his daughter [Berenice] to Antiochus Theus [king of the north], and with her an immense treasure, so that he [Ptolemy Philadelphus] received the appellation of the dowry-giver.”

“But she [Berenice] shall not retain the power of the arm.” This we understand to mean that Berenice would not retain her influence and power with Antiochus; and history records that after some time, in a fit of love, he brought back his former wife Laodice, and her children to court again.

“Neither shall he stand, nor his arm [or his seed].” History records that Laodice “fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and neither did his seed by Berenice succeed him in the kingdom; but Laodice contrived and managed matters so, as to fix her elder son Seleucus Callinicus on the throne of his ancestors.”

“But she shall be given up.” We further learn that “Laodice not content with poisoning her husband, caused also Berenice to be murdered.”

“And they that brought her”; that is, “her Egyptian women and attendants, endeavoring to defend her [Berenice], were many of them slain with her.”

“And he that begat her,” “or rather as it is in the margin ‘He whom she brought forth’; for the son [of Berenice] was murdered, as well as the mother [Berenice herself], by order of Laodice.”

“And he that strengtheneth her in these times”: “her husband, Antiochus, as Jerome conceives, or those who took her part and defended her; or rather, her father, who died a little before, and was so very fond of her that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than of any other river, as Polybius [the Greek historian] relates.”

Part Played by Egyptian and Syrian Wars

Verses 7-9 describe how these wicked acts of Laodice were revenged. These verses we quote with various renderings:

“But out of a branch of her roots shall one stand up in his estate”; or as in the Latin Vulgate, “out of a branch of her root shall stand up a plant.” This branch which sprang out of the same root with Berenice was Ptolemy Euergetes, her brother. It is said by the angel that he would come with an army and enter into the fortress or fortified cities of the king of the north, that is, of Seleucus

Callinicus, who with his mother Laodice reigned in Syria, and would prevail. This was fulfilled, as the historian Appian shows. Appian records the fact that “Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy the son of Philadelphus, to revenge these murders invaded Syria, slew Laodice, and proceeded as far as Babylon.” Polybius thus refers to these events:

“Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterwards by the garrisons of the kings of Egypt.”

The prophecy continues to say, that Ptolemy would carry captives into Egypt, with their gods and their princes, or as one translates it, “their gods and their molten images.” Justin informs us that “if Ptolemy had not been recalled by a domestic sedition into Egypt, he would have possessed the whole kingdom of Seleucus.” And thus was fulfilled the words, “So the king of the south returned into his own land.” The prophecy states that this king continued more years than the king of the north, which is in exact accord with the facts of history. “Seleucus Callinicus died in exile of a fall from his horse, and Ptolemy Euergetes survived him about four or five years.”

The angel continues the history (verse 10), by saying that his sons, that is, the sons of the king of the north, would be “stirred up” to avenge the cause of their father and would assemble a large army and invade the territory of the king of the south, Egypt.

“The sons of Seleucus Callinicus were Seleucus and Antiochus; the elder of whom, Seleucus, succeeded him in the throne, and to distinguish him from others of the same name, was denominated Ceraunus or *the thunderer*. ... Seleucus Ceraunus was indeed ‘stirred up, and assembled a multitude of great forces,’ in order to recover his father’s dominions; but being destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals, after an inglorious reign of two or three years. Upon his decease his brother Antiochus Magnus was proclaimed king, who was more deserving of the title of *great*, than Seleucus was that of *the thunderer*. The Prophet’s [angel’s] expression is very remarkable, that his ‘sons should be stirred up, and assemble a multitude of great forces’; but then the number is changed, and only ‘one should certainly come, and overflow, and pass through.’ Accordingly Antiochus came with a great army, retook Seleucia, and by the means of Theodotus the Aetolian, recovered Syria, making himself master of some places by treaty, and of others by force and arms. Then after a truce, wherein both sides treated of peace, but prepared for war, Antiochus returned, and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself” (Polybius, cited by Newton).

The angel, in continuing the narration of these, then future conflicts between the kings of the north and south, says, “and the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the

north; and he shall set forth a great multitude; but the multitude shall be given into his hand" (verse 11). The king of Egypt reigning at that time, who is represented as "moved with choler" was Ptolemy Philopator. The Historian Polybius narrates the fulfilment of this prediction. He tells us that the army of Antiochus [the king of the north] "altogether amounted to sixty-two thousand foot, six thousand horse, and one hundred and two elephants." The great battle which ensued resulted in the utter defeat of the king of the north; the king of Egypt Ptolemy, taking many prisoners, besides slaying some ten thousand foot, and three hundred horse. "Antiochus was forced to retreat with his shattered army to Antioch, and from thence sent ambassadors to solicit a peace."

The next verse (12) reads, "And when he [Ptolemy] hath taken away the multitude [of prisoners], his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it." Bishop Newton, citing the historian's account of this event, says: "Ptolemy Philopator was more fortunate in gaining a victory, than prudent in knowing how to make a proper advantage of it. If Ptolemy had pursued the blow that he had given, it is reasonably presumed that he might have deprived Antiochus of his kingdom; but 'his heart was lifted up' by his success." The historian informs us that being delivered of his fears, he gave himself up to his vices.

"And so forgetful of all the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness; and became not only the spectator, but the master and leader of all wickedness."

Again the historian relates that ...

"... after the retreat of Antiochus, Ptolemy visited the cities of Coele-Syria and Palestine, which had submitted to him; and among others in his progress, he came to Jerusalem. He there offered sacrifices, and was desirous of entering into the Holy of Holies, contrary to the custom and religion of the place, being (as the writer of the Book of Maccabees says), 'greatly lifted up by pride and confidence.' His curiosity was restrained with great difficulty and he departed with heavy displeasure against the whole nation of the Jews. At his return therefore to Alexandria, he began a cruel persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander, and enjoyed the privileges of the most favored citizens. 'And he cast down many ten thousands'; for it appears from Eusebius that about this time forty thousand Jews were slain, or sixty thousand as they are reckoned in Jerome's Latin interpretation. No king could be strengthened by the loss of such a number of useful subjects. The loss of so many Jews, and the rebellion of the Egyptians, added to the maladministration of the state, must certainly very much weaken, and almost totally ruin the kingdom."

We next have described an invasion of Egypt made by the king of the north. It is stated by the revealing angel to have occurred after certain years (verse 13). The historians tell us that peace continued between the two nations for a period of fourteen years.

“In that time Ptolemy Philopator died of intemperance and debauchery; and was succeeded by his son Ptolemy Epiphanes, a child of four or five years old. Antiochus [the king of the north] too, having taken and slain the rebel Achaesus, and having also reduced and settled the eastern parts in their obedience, was at leisure to prosecute an enterprise, and could not let slip so favorable an opportunity of extending his dominions. He had acquired great riches, and collected many forces in his eastern expedition; so that he was enabled [in the language of the angel] to ‘set forth a greater multitude than the former,’ and he doubted not to have an easy victory over an infant king. Polybius expressly informs us that from the king of Bactria and from the king of India he received so many elephants as made up his number one hundred and fifty, besides provisions and riches. Jerome out of ancient authors affirms that he gathered together an incredible army out of the countries beyond Babylon; and contrary to the league [of peace] he marched with this army, Ptolemy Philopator being dead, against his son, who was then four years old, and was called Ptolemy Epiphanes, or the Illustrious. Justin also says that Ptolemy Philopator king of Egypt being dead, in contempt of the childhood of his son, who being left heir to the kingdom was a prey even to his domestics, Antiochus king of Syria resolved to take possession of Egypt; as if the thing were as easily executed as resolved.”

Those desirous of corroborating the facts of history covered up to this time (about 205 BC), which in so remarkable a manner fulfilled the predictions of the angel, may do so by consulting the Encyclopedias, under the headings of Ptolemy and Antiochus. It has seemed necessary to relate this history as we have done foregoing in order to establish the fact that the king of the north refers to the Syrian power, and not to that of Greece.

To Establish the Vision

“And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall” (**Daniel 11:14**).

It is at this point in the prediction that expositors again disagree. The divergence is not in the first clause of the verse, but in that which reads, “also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.” Some, particularly Adventists, apply the words, “the robbers of thy people,” to the Romans; others, the more numerous, apply the words to certain ones of Daniel’s own people, the Jewish nation.

It is very generally admitted that the Common Version translation, “the robbers of thy people,” is incorrect; but if we were to accept it as correct, we would even then find it impossible to see how this expression could any more be applicable to the Romans than to the powers already depicted — powers described by the angel in the previous verses. The Jewish land lay between the two powers of Egypt and Syria, designated in the prophecy the king of the south and the king of the north, and these two powers, as we have seen,

were continually warring with each other, and continued to do so up to a later period when the Romans became aggressive. As Luther quaintly expressed it, "The Jews, therefore, placed thus between the door and the hinge, were sorely tormented on both sides. Now they fell a prey to Egypt, and anon to Syria [that is, they were robbed by these powers], as the one kingdom or the other got the better; and they had to pay dearly for their neighborhood, as is wont to be in time of war."

The King James translation, as we have stated, is admitted to be defective; and as the proper application of the words depends to a considerable extent upon the correct rendering, it becomes necessary before we can proceed with the exposition to obtain a correct translation.

Leeser renders the passage: "Also the rebellious sons of thy people will lift themselves up to establish the vision." Keil translates it: "The violent people of the nation (of the Jews), shall raise themselves against him." "These," he says, "shall raise themselves, to establish the prophecy, i.e., to bring it to an accomplishment."

Bishop Newton says, "It is literally 'the sons of the breakers,' the sons of the revolters, the factious and refractory ones, 'of thy people [that are mentioned].'" R. F. Weidner translates the words, "And the violent sons of thy people shall exalt themselves to establish the vision; but they shall fall." J. Glenwood Butler, in his work on Daniel, says: "It is literally the 'sons of the breakers,' the sons of the revolters, the factious and refractory ones of thy people." Mr. Barnes thus refers to this passage:

"That part of the people who would attempt to do this is designated in the common translation as 'the robbers of thy people.' This, however, is scarcely a correct version, and does not properly indicate the persons that would be engaged in the plot. ... Lengerke renders it, 'the most powerful people of thy nation.' ... The Hebrew word [rendered robbers] means properly, rending, ravenous — as of wild beasts (Isaiah 35:9). The reference here seems to be to the mighty ones of the nation — the chiefs, or rulers — but a name is given them that would properly denote their character for oppression and rapacity. It would seem — what is indeed probable from the circumstances of the case— that the [Jewish] nation was not only subject to this foreign authority, but that those who were placed over it, under that foreign authority, and who were probably mainly of their own [the Jewish] people, were also themselves tyrannical and oppressive in their character. These subordinate rulers, however, preferred the authority of Antiochus to that of Ptolemy, and on the occasion of his return from the conquest of Coele-Syria and Samaria, they met him and professed submission to him."

Josephus says,

"The Jews of their own accord went over to him, and received him into the city [Jerusalem], and gave plentiful provisions to his army, and to his elephants, and readily assisted him when he besieged the garrison which was in the citadel of Jerusalem."

Bishop Newton says,

“The Jews were at that time ‘broken’ into factions, part adhering to the king of Egypt, and part to the king of Syria; but the majority were for ‘breaking away’ from their allegiance to Ptolemy [the Egyptian monarch]. In the Vulgate it is translated, ‘the sons of the prevaricators of thy people’; in the Septuagint, ‘the sons of the pestilent ones of thy people.’ ”

If these translations are correct, and their meaning is practically the same, then the significance of the words, they “shalt exalt themselves to establish the vision,” would mean, that the revolt of factious ones of the Jews against Ptolemy would contribute greatly, without their being aware of it, to the fulfilment of the prophecy concerning the calamities which should come upon the Jewish nation by the succeeding kings of Syria, particularly Antiochus Epiphanes. This interpretation is that of Newton, Barnes, Butler, and indeed, expositors in general. “That the Jews [at this time] revolted from Ptolemy is evident from what Jerome affirms, that ‘the provinces which before were subject to Egypt, rebelled,’ ” and the heathen authors intimate that Antiochus took possession of the cities of Coele-Syria and Palestine, without any opposition. The expression “but they shall fall,” indicates that all these that should stand up against the king of the south, should eventually fall. This met its fulfilment in the fact that Ptolemy sent a powerful army under the command of Scopas, his general, and in the absence of Antiochus on another expedition, “soon reduced the cities of Coele-Syria and Palestine to their former obedience.” Josephus’ statement concerning this event is very significant in confirming the correctness of this application of the prophecy: “The Jews submitted to Scopas by force,” but “to Antiochus they submitted willingly.” The expression in the first part of this verse, “And in those times there shall many stand up against the king of the south,” thus met its fulfilment.

It should be remembered that the one sitting on the throne of Egypt at this time was a mere child. The one who had charge of the young king was Agathocles. History relates that “he was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt rebelled [as we have seen], and Egypt itself was disturbed by seditions.” The historian, Polybius, informs us that “Philip, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy’s dominions between them, and each take the parts which lay nearest and most convenient to him.”

It will be to the point here to note that those who introduce the Roman power at this verse fail to see Antiochus Epiphanes mentioned at all in the entire prophecy. This seems evidently incorrect, for the reason that of all the kings of Syria, Antiochus Epiphanes was the one that persecuted and brought the most trouble and calamity on the Jewish nation. It is equally unreasonable to apply, as some do, so much of the prophecy to the evil exploits of this wicked king. It rather seems to be the nature of the prophecy to continue the history of the kings of the north and of the south until we reach the place in the prediction where Antiochus Epiphanes and his wicked exploits begin to be described,

at verse 21. The Roman power seems to come in or to be introduced later on in the prophecy.

Accepting the interpretation of verse 14 as given above, we will find that the words of the angel as recorded in verses 15-31, are perfectly descriptive of the events up to the time when the Romans begin to figure prominently in history. With Antiochus Epiphanes the Syrian kingdom, symbolized by one of the four heads of the leopard beast of Daniel 7, ceases to be mentioned. Mr. Mede says, "The reason of this is, that during the reign of Antiochus, Macedonia with all the rest of Greece came under the Roman obedience." Egypt, however, continued its independence until about 31 BC.

Continuing to apply the prophecy to the conflicts between the two powers, Syria and Egypt, we quote verses 15 and 16:

"So the king of the north shall come, and cast up a mount, and take the most fenced cities [or the city of munitions]; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed."

It will be recalled that it was during the absence of Antiochus on another expedition that the successes of the armies of Egypt were attained; but on his return he soon reversed the whole state of affairs. The historian relates that "Antiochus being willing to recover Judea, and the cities of Coele-Syria and Palestine, which Scopas [the general of the Egyptian kingdom] had taken, came again into those parts. Scopas was sent again to oppose him, and Antiochus fought with him near the sources of the river Jordan, destroyed a great part of his army, and pursued him to Sidon, where he shut him up with ten thousand men, and closely besieged him. Three famous generals were sent from Egypt to raise the siege; but they could not succeed, and at length Scopas was forced by famine to surrender, upon the hard conditions of having life only granted to him and his men; they were obliged to lay down their arms, and were sent away stripped and naked." Thus was fulfilled the words of the angel, he shall "cast up a mount, and take the most fenced cities," or as translated by Weidner, "and take a strongly fortified city." Thus says the historian: Antiochus, "after the success of this battle, and of this siege, reduced other countries, and took other fenced cities which are mentioned by Polybius, and recited by Jerome out of the Greek and Roman historians."

As foretold by the angel, "the arms of the south shall not withstand, neither his [the king of the south's] chosen people," or as Fenton renders it, "his choice armies will not be able to stand"; so neither could Scopas, nor the other generals of Egypt who were sent to his assistance, and who commanded the choicest of the soldiers, stand against him. For he made himself master of all Coele-Syria and Palestine. Among others, as we have already noted, the Jews submitted themselves willingly to Antiochus and went out in solemn procession to meet him, received him into the city of Jerusalem, supplied him with plenty of provisions for all his army and elephants, and assisted him in besieging the garrisons

which Scopas had left in the citadel. Thus, as the angel foretold, he stood “in the glorious land,” and his power was again firmly established in Judea.

“Shall Stand in the Glorious Land”

The closing sentence of the angel’s words are variously rendered. Fenton translates it: “He will establish himself with destruction in his hand, in the glorious land.” Gesenius, Hitzig, Hirzfeld, Zochler, and Keil translate it the same as Fenton. Havernick, Lengerke, Van Ess, Fuller, Bertholdt, Dereser, and Stuart render the sentence, “it is wholly in his hand.” Mr. Newton says:

“The word is capable of another interpretation, which agrees as well with the truth of the Hebrew, and better with the truth of history. It may be translated, ‘which shall be perfected,’ or prosper, or flourish, ‘in his hand.’ The original will well admit of this sense, and the event confirms it. For Antiochus, to reward and encourage the Jews in their fidelity and obedience to him, gave order that their city should be repaired, and the dispersed Jews should return and inhabit it; that they should be supplied with cattle and other provisions for sacrifices; that they should be furnished with timber and other materials for finishing and adorning the temple; that they should live all according to the laws of their country; that the priests and elders, the scribes and Levites should be exempted from the capitation and other taxes; that those who then inhabited the city, or should return to it within a limited time, should be free from all tribute for three years, and the third part of their tribute should be remitted to them for ever after; and also that as many as had been taken and forced into servitude, should be released, and their substance and goods be restored to them. Grotius remarks that what is said about *finishing* and *completing* the temple, answers exactly to the word *perfected or consummated* in the Hebrew. Thus also the Seventy translate it, and thus Theodoret explains it: ‘And it shall be perfected by his hand,’ that is, it shall prosper; for so likewise Josephus hath taught us in his history, that the Jews of their own accord having received Antiochus, were greatly honored by him.’ ”

The prophetic narrative of the angel continues in verse 17 to describe the exploits of the same Antiochus, surnamed the Great. It says of him that “He shall also set his face to enter with the strength of his whole kingdom,” or, as Newton renders it, “to enter by force the whole kingdom.” Inspired by his successes, he aspired all the more to increase his power and dominion by conquest. The meaning is that Antiochus, not content with wresting the provinces from Egypt, formed plots and schemes to seize upon the kingdom of Egypt itself.

If with Lengerke we accept the Common Version translation — “and upright ones with him,” it has a fulfilment in the fact that the Jews marched under the banners of Antiochus, and are called “upright ones,” to distinguish them from the idolatrous soldiers. However the words, “upright ones with him,” are rendered by Leeser, “having professions of peace”; by the Vulgate, “he shall set things right,” or as Newton has it, “make agreement with him,” as the phrase is used in verse 6.

As we examine the pages of history we learn that at this particular time Antiochus was planning to engage in a war with the Romans, and on this account he judged that it would be a wiser course to carry out his designs against Egypt by strategy, in the form of a treaty alliance. Concerning the words, “Thus shall he do; and he shall give him the daughter of women [of his wife — Leeser], corrupting her; but she shall not stand on his [her father’s] side,” we learn from Josephus, Jerome, and Appian, that Antiochus entered into a treaty with Ptolemy, in connection with which he “betrothed his daughter Cleopatra [not the Cleopatra of Caesar’s day] to Ptolemy in the seventh year of his reign, and married her to him in the thirteenth ... and gave in dowry with her the provinces of Coele-Syria and Palestine.” This compact was made upon condition that the revenues collected in these provinces should be equally divided between the two kings. This was done in order to induce his daughter to, betray her husband’s interests to her father. His fraudulent designs, however, were not carried out; in other words, he did not succeed in “corrupting her”; thus fulfilling the words of the prediction, “she shall not stand on his side, neither be for him.” Jerome says that “Ptolemy and his generals were aware of his artifices, and therefore stood upon their guard; and Cleopatra herself affected more the cause of her husband than of her father.” Livy mentions the fact that Cleopatra “joined with her husband in an embassy to the Romans to congratulate them upon the victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them at the same time that the king and queen of Egypt would readily obey the commands of the senate [of Rome]” (Translated from Livy by Bishop Newton).

Antiochus, however, not foreseeing this, and thinking that his scheme would work successfully, engaged in what to him was a disastrous war with the Romans, who were at this time coming into prominence as an aggressive power. Antiochus made great preparations, and with a formidable fleet of a hundred large vessels of war, and two hundred smaller vessels “turned his face unto the isles,” in the language of the prediction, that is, the isles of the Mediterranean, and there brought into subjection nearly all the maritime ports on the coast of Asia, Thrace, and Greece; taking Samos, Euboea, and other islands. All these places had been, prior to this, united in a league with the Romans. On this account these exploits of Antiochus were looked upon by the Romans as a “reproach,” or insult, because of those in league with them being thus oppressed.

The next clause of the verse is thus rendered: “But a chieftain shall cause the reproach offered by him to cease, yea, his own reproach shall he cause to return to himself.” Livy relates that Acilius, the Roman consul, engaged Antiochus at Thermopylae, defeated him, and drove him out of Grecian territory. Bishop Newton, citing the historians, Livy, Polybius, Appian, and Justin, relates that “Livius and Aemilius beat his fleets at sea; and Scipio [a great Roman general], finally obtained a decisive victory over him in Asia near the city of Magnesia at the foot of Mount Sipylus. Antiochus lost fifty thousand foot, and four thousand horse in that day’s engagement; fourteen hundred were taken prisoners, and he himself escaped with difficulty. Upon this defeat he was necessitated to sue for

peace.” It was by this great defeat that Antiochus the Great became tributary to the Romans.

Antiochus did not live long after this terrible reproach or disgrace. The prophecy reads, “Then he shall turn his face toward the fort [strongholds — Leeser] of his own land: but he shall stumble and fall, and not be found.” The historians, Diodorus, Siculus, Strabo, Justin, and Jerome, relate the manner and circumstances of Antiochus’ death. “He is reported [by Polybius] indeed to have borne his loss with great equanimity and temper; and said that he was much obliged to the Romans for easing him from a great deal of care and trouble, and for confining him within the bounds of a moderate empire. But whatever he might pretend, he lived in distress and poverty for a great king, being under the greatest difficulties how to raise the money which he had stipulated to pay to the Romans; and his necessity or his avarice prompted him at last to commit sacrilege. He marched into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could; and attempting to plunder the rich temple of Jupiter Belus in Elymias, he was assaulted by the inhabitants of the country, was defeated, and himself and all his attendants were slain.” Thus was fulfilled the words, “He shall stumble and fall, and not be found.”

Thus ended the reign of Antiochus the Great, whose career is so vividly yet in such brief language described by the revealing angel to Daniel, over three centuries before the great monarch began his eventful life. His successor, Seleucus Philopator succeeded him on the throne, and is described in one brief statement of the angel, in the words, as rendered by Leeser, “And there will stand up in his place one who will cause the exactor (of taxes) to pass through the glorious (land) of the kingdom; but within a few days will he be broken, but not in anger, nor in battle” (verse 20). Appian informs us that “Seleucus Philopator reigned both idly and weakly, by reason of his father’s calamity.” “The tribute of a thousand talents, which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom; and he was little more than ‘a raiser of taxes’ all his days. He was tempted even to commit sacrilege; for being informed of the money that was deposited in the temple at Jerusalem, he sent his treasurer Heliodorus to seize it. This was literally ‘causing an exactor to pass over the glory of the kingdom’ [or as Leeser translates it, “the glorious land of the kingdom”], when he sent his treasurer to plunder that temple, which ‘even kings did honor, and magnify with their best gifts,’ and where Seleucus himself, of his own revenues, bare all the costs belonging to the services of the sacrifices.”

The prophecy next describes the end of Seleucus Philopator in the words, “But within a few days [years] he shall be destroyed.” His reign was short in comparison with his father’s, which was thirty- seven years; his own being seven years. He was slain, or destroyed “neither in anger, nor in battle,” that is, neither in insurrection at home, nor war abroad.

Newton informs us on the authority of Appian that “Seleucus having sent his only son Demetrius to be an hostage at Rome instead of his [own] brother Antiochus [son of Antiochus the Great], and Antiochus being not yet returned to the

Syrian Court, Heliodorus thought this a fit opportunity to despatch his master, and in the absence of the next heirs to the throne, to usurp it to himself. But he was disappointed in his ambitious projects, and only made way for another's usurped greatness, instead of his own." That other was the notable Antiochus Epiphanes, whose career is next described by the revealing angel.

Mr. Elliott thus sums up the historian's description of Seleucus Philopator, the successor of Antiochus the Great:

"As the next successor of the king of the north was described as a raiser of taxes, or one that would cause an exactor to pass over the glory of his kingdom, then perish in few days, but neither in angry brawl nor battle, so Antiochus' son and successor Seleucus Philopator was scarcely known except as a raiser of taxes, to pay off a yearly tribute of 1000 talents imposed for 12 years by the Romans; his exactor of taxes, Heliodorus, being sent to gather them, not merely elsewhere and otherwise in the once glorious kingdom of Syria, but by plunder too of that which the revealing angel might specially mean by 'the glory of his kingdom' (though Seleucus did not appreciate it), namely the temple of Jerusalem: very soon after which sacrilege, and in the twelfth or last year for which the Roman tribute of 1000 talents had been imposed, having fulfilled his predicted character, he was killed; that same Heliodorus, who had been his instrument for spoiling the temple, treacherously assassinating him."

Fulfilled in Antiochus Epiphanes

"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries" (Daniel 11:21).

We are well aware of the fact that Adventists quite generally apply this verse to the Roman Emperor, Tiberius Caesar. Such application is a logical outcome of interpreting the expression of verse 14, "the robbers of thy people," as referring to the Romans instead of to factious ones of Daniel's own nation, as applied foregoing. By applying these words of the angel to the Romans, these expositors find no place in the entire prediction that describes the exploits of Antiochus Epiphanes, who in very many respects was a more extraordinary person than any of the Syrian kings of the north, even Antiochus the Great; and he was by far a greater enemy and oppressor of the Jews than any of the kings that preceded him, either of Syria or Egypt.

Antiochus Epiphanes lived and reigned nearly two centuries prior to the reign of Tiberius Caesar. There can be no question that Tiberius Caesar was a vile person, and that some of the other descriptions of the angel fit his career. However, as we compare the historian's comprehensive description of the career and exploits of Antiochus Epiphanes, we find that he not only succeeded Seleucus Philopator, his brother, on the throne of Syria (that is "stood up in his estate"), but all the particulars of the angelic portrayal fit exactly the eventful

career of this great persecutor and oppressor of the Jews. His character as a “vile,” or better, “despicable” person is seen in the methods pursued by him to attain the throne, and indeed, in his whole succeeding history.

The historian relates that Antiochus was at Athens, on his way to Syria, when his brother, Seleucus Philopator, died by the treachery of Heliodorus, who, through the aid of his friends, attempted to get possession of the kingdom for himself. Another faction, however, sought to give the honor of the kingdom of Syria to Ptolemy Philometor, the king of Egypt then reigning, whose mother it will be recalled was Cleopatra, the daughter of Antiochus the Great, and the sister of the slain king Seleucus. Antiochus Epiphanes was not the right heir to the throne, but a son of Seleucus, named Demetrius, who was then a hostage at Rome, was the rightful heir. Demetrius, therefore, was a nephew of Antiochus Epiphanes. In harmony with the prophecy, however, all historians are agreed that Antiochus “obtained the kingdom by flatteries.” Bishop Newton on the authority of the historians, says:

“He flattered Eumenes, king of Pergamus, and Attalus his brother, and by fair promises engaged their assistance, and they the more readily assisted him, as they were at that juncture jealous of the Romans, and were willing therefore to secure a friend in the king of Syria. He flattered too the Syrians, and with great show of clemency obtained their concurrence. He flattered also the Romans, and sent ambassadors to court their favor, to pay them the arrears of tribute, to present them besides with golden vessels of five hundred pound weight, and to desire that the friendship and alliance, which they had had with his father, might be renewed with him, and that they would lay their commands upon him, as upon a good and faithful confederate king; he would never be wanting in any duty. Thus he ‘came in peaceably’; and as he flattered the Syrians, the Syrians flattered him again, and bestowed upon him the title *Epiphanes*, or *the illustrious*; but the epithet of *vile*, or rather *despicable*, given him by the Prophet, agrees better with his true character.”

The same writer, on the authority of Polybius and other historians, describes some of the vile, despicable characteristics of Antiochus. He states that Antiochus ...

“... would steal out of the palace, and ramble about the streets in disguise: would mix with the lowest company, and drink and revel with them to the greatest excess; would put on the Roman gown, and go about canvassing for votes, in imitation of the candidates for offices at Rome; would sometimes scatter money in the streets among his followers, and sometimes pelt them with stones; would wash in the public baths and expose himself by all manner of ridiculous and indecent gestures; with a thousand such freaks and extravagances, as induced Polybius, who was a contemporary writer, and others after him, instead of *Epiphanes* or *the illustrious*, more rightly to call him *Epimanes* or *the madman*.”

The next words of the revealing angel as translated in the Septuagint are: “And the arms of the overflower shall be overthrown from before him and shall

be broken.” These words seem clearly to refer to Antiochus Epiphanes’ overthrow of his competitors. Calmet, a learned Christian writer of the seventeenth century, is cited by Bishop Newton as describing Antiochus’ overthrow of his competitors to the throne of Syria. He says:

“Heliodorus the murderer of Seleucus and his partisans, as well as those of the king of Egypt, who had formed some designs upon Syria, were vanquished by the forces of Eumenes and Attalus, and were dissipated by the arrival of Antiochus, whose presence disconcerted all measures.”

Mr. Barnes in commenting on these words says:

“As a matter of fact, the forces of Heliodorus, the forces of the Hebrews, and the forces of the Egyptians, were alike broken and scattered before him. The eye of the Prophet, however, seems rather here to be on the invasion of Egypt, which was one of the earliest and most prominent acts of Antiochus, and into the history of which the Prophet goes most into detail.”

The next words, “Yea, also the prince of the covenant,” are seized upon by Advent expositors as having reference to Christ, and are used as an argument to sustain their deviation from the great body of expositors, by applying these verses to Tiberius Caesar. Examining carefully the recurrence in the Scriptures of this expression, “the prince of the covenant,” it will be found, as Mr. Elliott says, that the “word translated *covenant*, by itself, is of as general application and sense in Hebrew as in English; and therefore Michaelis’ rendering of the words *rex foederatus* [king of the federation], which Wintle approves,” is probably more correct. “The word translated *prince*, is also one of general meaning, and applied alike to chiefs *royal, military, civil, and ecclesiastical*; e.g. 1 Samuel 9:16, 10:1, of Saul, the ruling prince over Israel; 1 Chronicles 13:1, 2 Chronicles 32:21, of military leaders; 2 Chronicles 28:7, of a ruler over the palace; 1 Chronicles 9:11 and 2 Chronicles 31:13, of the priest that was ruler over the house or temple of God. In Daniel 9:25,26, it is used alike of the Prince Messiah, and of the Roman prince, that was to come and desolate Jerusalem.”

Mr. Barnes says, “There has been some diversity of opinion as to who is meant by ‘the prince of the covenant.’ ... The reference is to the king of Egypt, with whom a covenant or compact had been made by Antiochus the Great, and who was supposed to be united, therefore, to the Syrians by a solemn treaty.” Mr. Elliott applies the prediction in the same way. Bishop Newton and others refer the expression to the high priest of the Jews, agreeing with Theodoret who says, by “the ‘prince of the covenant,’ he speaketh of the pious high priest [Onias], the brother of Jason, and foretelleth that even he should be turned out of his office.” We have a record of this act of Antiochus, which reads, “But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood; and went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents.” The record goes on to state that Antiochus accepted the bribe and removed the faithful priest, placing the wicked Jason in his stead.

It is further recorded that this Jason granted also in return for Antiochus' favor, license to set up a Grecian gymnasium at Jerusalem, and in connection therewith to institute the idolatrous rites associated with the Grecian life and religion, and from 175-172 BC, he labored diligently to seduce the Jews to the Grecian life and religion. In due time Jason sent his younger brother Menelaus to pay the money he had promised. Menelaus and Antiochus plotted together, and Menelaus offering him more money for the priesthood, he caused the removal of Jason and gave the office to Menelaus.

The angel's words of verse 23, last clause, are not to be understood as assigning a reason for the things that preceded them. The word "for" does not convey the thought; "and" is a better translation: "And he shall come up, and shall become strong," etc.

According to Gesenius and Lengerke, and others, verse 24 should read: "Unexpectedly shall he come upon the rich places of the province," or as in the margin, "He shall enter into the peaceable and fat places of the province." It will be recalled that Antiochus Epiphanes had been some years a hostage at Rome; and coming thence with only a few supporters, his coming into the kingship was quite unexpected, and his influence was very small at first, but soon grew in power, and "became strong with a small people." By securing the friendship and assistance of Eumenes and Attalus, he entered peaceably as well as unexpectedly into the upper provinces of the kingdom. In the same way he obtained possession of the provinces of Coele-Syria and Palestine.

The words, "He shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil and riches," means that he should outdo his fathers, etc., in liberality. Polybius, as cited by Newton, has said that "the prey of his enemies, the spoil of temples, and the riches of his friends as well as his own revenues, were expended in public shows, and bestowed in largess among the people." It is recorded that at one time, because of the failure of his treasury, "He feared that he should not have, as formerly, enough for charges and gifts, which he had given before with a liberal hand: for he had abounded more than the kings that had been before him."

The Historian Polybius mentions some of his particular extravagances: "Sometimes," he says, "meeting accidentally with people whom he had never seen before, he would enrich them with unexpected presents." He relates that "sometimes standing in the public streets, he would throw about his money and cry aloud, 'Let him take it to whom fortune should give it.'"

Fenton's translation of the next clause is, "And his policy will be against physical force for a time," which well accords with Antiochus' policy for a certain period while he was seeking to strengthen his power. He first sought by his devices to further strengthen his hold on Coele-Syria and Palestine. These provinces had always been claimed by right as belonging to the king of Egypt. They had been in the possession of the Egyptian power until Antiochus the Great took them away from Ptolemy Epiphanes. Ptolemy Epiphanes, and his queen Cleopatra, were both dead; and the guardians or administrators of the young

Ptolemy Philometor, their son, at this time demanded the restoration of these provinces. It will be recalled that Antiochus the Great had agreed to surrender them as a dowry to his daughter Cleopatra, who became the queen of Ptolemy Epiphanes. The demand of these guardians of the young king was denied; and perceiving that eventually these demands would become the occasion of another war between Syria and Egypt, he visited Joppa, the seaport of Jerusalem, for the purpose of strengthening the fortifications for defense. In this visit he came to Jerusalem, where he was received with rejoicing by the Jews in general, Jason being at the time the high priest. From Jerusalem he proceeded to Phoenecia, to fortify his own strongholds there. These preparations occupied, as the angelic prophecy reads, "even for a time."

We have next recorded that "he shall stir up his power and his courage against the king of the south [Egypt]." The historian tells us that Antiochus, in "the fifth year of his reign, despising the youth of Ptolemy, and the inertness of his tutors, and believing the Romans to be too much employed in the Macedonian war to give him any interruption, resolved to carry hostilities into the enemy's country, instead of waiting for them in his own, and marched with a powerful army against Egypt."

Next we read that "the king of the south shall be stirred up to war with a very great and mighty army; but he shall not stand." The two armies met and engaged between Pelusium and Mt. Causius, and Antiochus Epiphanes was the victor. In a succeeding campaign Antiochus had still greater success. History records that he routed the armies of the Egyptians, captured Pelusium, went into the country as far as Memphis, and became master of all Egypt with the exception of Alexandria. In a general way all these exploits of Antiochus are recorded by the historian, as we read:

"And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. And he entered into Egypt with a great multitude with chariots and elephants, and horsemen, and a great number of ships; and he made war against Ptolemy, king of Egypt; but Ptolemy was afraid of his presence and fled, and many were wounded to death. And he took the strong cities in the land of Egypt; and he took the spoils of the land of Egypt."

The angel's next words are: "For they shall forecast devices against him [the king of Egypt]. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow [Douay translation, "shall be overthrown"]; and many shall fall down slain." In concluding our comment on the prediction of the angel, we place his utterances beside the records of the historian. "He shall stir up his power against the king of the south," says the angel; "he entered into Egypt with a great multitude," says the historian. The king of the south "shall not stand," are the words of the angel; "Ptolemy was afraid and fled," says the historian. "Many shall fall down slain," the angel predicts, "and many were wounded to death," the historian records in fulfilment.

The troubles and misfortunes of young Ptolemy Philometor are ascribed by the angel as coming upon him to a large extent because of the baseness and treachery of his own ministers in the government, as also the people of Egypt; for “they shall forecast devices against him; yea, they that feed of the portion of his meat shall destroy him,” are the angel’s words. The Historian Diodorus records that Eulaeus, who was one of Ptolemy Philometor’s ministers and guardians, was a very wicked man, and “brought up the young king in luxury and effeminacy, which was contrary to his natural inclination.”

“Ptolemy Macron too, who was governor of Cyprus, revolted from him, and delivered up that important island to Antiochus; and for the reward of his treason was admitted into the number of the king’s [Antiochus’] principal friends, and was made governor of Coele-Syria and Palestine. Nay even the Alexandrians, seeing the distress of Philometor, renounced their allegiance; and taking his younger brother Euergetes or Physcon, proclaimed him king instead of his elder brother” (Bishop Newton, citing Polybius and Porphyry).

The revealing angel continues the history of Antiochus Epiphanes and Ptolemy Philometor, the kings of the north and the south. Bishop Newton, on the authority of the Historian Hieronymus, informs us that after Antiochus was come to Memphis, and the greater part of Egypt had submitted to him, he concluded a peace with Ptolemy, feasted with him and meditated treachery. By what means Ptolemy came into the hands of Antiochus, history does not say. It states, however, that the two kings, who were near relatives, frequently ate and conversed together; but notwithstanding this appearance of peace and friendship their hearts were really bent to do mischief, and they spoke lies the one to the other. Both Livy and Polybius, according to Newton, are authority for saying that Antiochus ...

“... pretended to take care of his nephew Philometor’s interest, and promised to restore him to the crown at the same time that he was plotting his ruin, and was contriving means to weaken the two brothers in a war against each other, that the conqueror, wearied and exhausted, might fall an easier prey to him. On the other side, Philometor laid the blame of the war on his governor Eulaeus, professed great obligations to his uncle [Antiochus], and seemed to hold the crown by his favor; at the same time that he was resolved to take the first opportunity of breaking the league with him, and of being reconciled to his brother; and accordingly as soon as ever Antiochus was withdrawn, he made proposals of accommodation, and by the mediation of their sister Cleopatra, a peace was made between the two brothers, who agreed to reign jointly in Egypt and Alexandria.”

How brief, yet comprehensive are the words of the revealing angel in predicting all this: “And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table.” The angel, however, immediately adds: “but it shall not prosper; for yet the end shall be at the time appointed” (verse 27).

The historian informs us that Antiochus did not succeed in getting possession of Egypt. "Hoping to become absolute master of Egypt, more easily by [inciting] the civil war between the two brothers, than by the exertion of his own forces, [he] left the kingdom [of Egypt] for a while, and returned into Syria," thus fulfilling the words of the angel, "Then shall he return into his land with great riches."

We read that "he took the strong cities in the land of Egypt: and he took spoils of the land of Egypt." Mr. Newton says that Polybius, describing his opulence and the great show that he made of silver, gold, jewels, and the like, "affirms that he took them partly out of Egypt, having broken the league with the young king Philometor."

The revealing angel next predicts another remarkable and wicked exploit of Antiochus, which occurred on his journey back to Antioch. He says, "And his heart shall be against the holy covenant, and he shall succeed, and shalt return into his own land" (Douay translation). It will be recalled that Jerusalem was at this time subject to Antiochus, and that he had deposed the high priest Jason and put Menelaus in his place. While Antiochus was in Egypt, a false report reached Jerusalem that he was dead; and Jason, the deposed high priest, believing that a favorable opportunity was now his to recover the high priesthood, proceeded to Jerusalem with a thousand men, made an assault on the city and captured it. He drove Menelaus into the castle and cruelly treated the citizens. Antiochus, learning of this, supposed that the whole nation was in revolt against him; and hearing that the people were rejoicing greatly at the false report of his death, determined to punish them. Accordingly, he went up to Jerusalem with a great army bent on revenge. He besieged and captured the city, slew forty thousand of the inhabitants, and sold as many more for slaves. "He polluted the temple and altar with swine's flesh, and profaned the Holy of Holies by breaking into it, and took away the golden vessels and other sacred treasures, to the value of eighteen hundred talents, restored Menelaus to his office and authority, and constituted one Philip, by nation a Phrygian, in manners a barbarian, governor of Judea. When he had done these exploits, he returned to his own land." All this is recorded not only in the Books of Maccabees but also by Josephus, and by both Greek and Roman historians, as cited by Jerome.

Another, a final invasion by Antiochus of Egypt is predicted by the revealing angel, in the words, "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter." Douay and others translate the last words, "the latter shall not be as the former." This occurred two years after the events just related.

The angel next gives the reason of this ill-success of Antiochus in the words: "For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Antiochus, perceiving that his scheme to get the two brothers into war with one another had failed, "was so offended," the Historian Livy tells us, "that

he prepared war much more eagerly and maliciously against both, than he had before against one of them. Early therefore in the spring he set forwards with his army, and passing through Coele-Syria came into Egypt, and the inhabitants of Memphis, and the other Egyptians, partly out of love, partly out of fear, submitting to him, he came by easy marches down to Alexandria." However, his success ended here, "for," as the angel, predicting the check upon his ambitious plans, says, "the ships of Chittim shall come against him."

The question arises, Who or what is meant by the ships of Chittim? Bishop Newton in his *Dissertation on the Prophecies*, Series V, has discussed this matter very thoroughly. As we have now reached a very important place in this wonderful prophetic sketch of history, a place in which the Roman power seems to be introduced, it seems quite necessary to settle this matter before proceeding further. In Gen. 10:4 we learn that Kittim or "Chittim was one of the sons of Javan, who was one of the sons of Japheth, by whose posterity the 'Isles of the Gentiles' were divided and peopled, that is, Europe, and the countries to which the Asiatics passed by sea, for such the Hebrews called islands. Chittim is used for the descendants of Chittim, as Ashur is put for the descendants of Ashur." Concerning what country is meant by the coasts of Chittim, "critics" according to Bishop Newton "are generally divided into two opinions: the one asserting that Macedonia, and the other that Italy was the country here intended; and each opinion is recommended and authorized by some of the first and greatest names in learning. ... But," Mr. Newton says, "there is no reason why we may not adopt both opinions; and especially as it is very well known and agreed on all hands that colonies came from Greece to Italy. ... Daniel, foretelling the exploits of Antiochus Epiphanes, saith, 11:29,30, that he should 'come towards the south,' that is, invade Egypt, 'but the ships of Chittim shall come against him, therefore he shall be grieved and return'; the 'ships of Chittim' can be none other than the ships of the Romans, whose ambassadors coming from Italy to Greece, and thence to Alexandria obliged Antiochus, to his great grief and disappointment, to depart from Egypt without accomplishing his designs."

These Roman ambassadors were sent by the senate of Rome in response to an appeal by the two brothers Ptolemies. The Historian Hieronymus has said,

"When the two brothers Ptolemies, the sons of Cleopatra, were besieged by their uncle in Alexandria, the Roman ambassadors came; one of whom Marcus Popilius Lenas, when he had found him [Antiochus] standing on the shore, and had delivered to him the decree of the senate, by which he was commanded to depart from the friends of the Roman people [the Egyptians], and to be content with his own empire; and he would have deferred the matter to consult with his friends; Popilius is said to have made a circle in the sand with the stick that he held in his hand, and to have circumscribed the king, and to have said, The senate and people of Rome order, that in that place you answer, what is your intention. With these words, being frightened, he said, If this pleases the senate and people of Rome, we must depart."

The Romans at this time, according to Polybius, had just completed the conquest of Macedonia. This historian says of Antiochus, "He led back his forces into Syria, grieved and groaning, but thinking it expedient to yield to the times for the present."

It is further predicted by the angel that he had "indignation against the holy covenant." The fulfilment of this is also recorded by the historian, as we read: "And after two full years the king sent the chief collector of his tributes [Apollonius] to the cities of Judah, and he came to Jerusalem with a great multitude. And he spake to them peaceable words in deceit; and they believed him. And he fell upon the city suddenly [on the Sabbath day], and struck it with a great slaughter, and destroyed much people in Israel." They built, on a hill in the city of David, a strong fortress, which commanded the temple; so that they might fall on those who came to worship and slay them. On this account the whole religious service of the Jews was abandoned; the city itself was forsaken of the Jews, and it became for some time the residence of strangers.

From Antioch, Antiochus issued a decree compelling all persons on pain of death to conform to the religion of the Greeks, and so the Jewish law (covenant) was for a time done away with, the heathen worship set up in its place, and the temple itself was consecrated to Jupiter Olympus. In accomplishing all this, as stated by the angel, he had "intelligence with them that forsook the holy covenant." These who forsook the holy covenant were Menelaus and other apostate Jews associated with him. These were employed as the king's chief agents in abolishing the Jewish religion and worship.

These wicked acts of Antiochus took place in 165 BC, and his successes ceased at this time. His concluding acts as also the fact that he was stricken and afflicted during the latter part of his life by a terrible disease, causing intense suffering and resulting in his death in 164 BC, are recorded by the historian.

At this point in the angelic prediction, it seems proper to pause, and, as one has said,

"... reflect a little how particular and circumstantial this prophecy is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history. No one historian hath related so many circumstances, and in such exact order of time, as the Prophet [angel] hath foretold them; so that it was necessary to have recourse to several authors, Greek and Roman, Jewish and Christian; and to collect here something from one, and to collect there something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy. ... This exactness was so convincing, that Porphyry [the heathen historian] could not pretend to deny it; he rather labored to confirm it, and drew this inference from it, that the prophecy was so very exact that it could not possibly have been written before, but must have been written in, or soon after the time of Antiochus Epiphanes,

all [the description] being true and exact to that time, and no farther. ... The prophecy indeed is wonderfully exact to the time of Antiochus Epiphanes, but it is equally so beyond that time, as you will evidently perceive in the sequel, which cannot all with any propriety be applied to Antiochus, but extends to remoter ages, and reaches even to the general resurrection. No one could thus declare 'the times and the seasons' (Acts 1:7), but He who 'hath them in His power' " (Bishop Newton)

It is at this point in history that, according to the visions of Daniel 2 and 7, we should begin to look for the fourth beast, the Roman Empire, to appear on the scene. As this prediction of Daniel 11 has more to do with eastern affairs, we would expect Rome would come into the prophecy when she began her activities in the eastern territory; and this we find to be so.

“Lay down your rails, ye nations, near and far,
Yoke your full trains to steam’s triumphal car;
Link town to town, unite in iron bands
The long-estranged and oft-embattled lands.

Peace, mild-eyed seraph; knowledge, light Divine,
Shall send their messengers by every line.
Men joined in amity shall wonder long
That hate had power to lead their fathers wrong;
Or that false glory lured their hearts astray,
And made it virtuous and sublime to slay.

How grandly now these wonders of our day
Make preparation for Christ’s royal way,
And with what joyous hope our souls
Do watch the ball of progress as it rolls,
Knowing that all, completed or begun,
Is but the dawning that precedes the sun!”

Chapter Twelve

The Abomination That Maketh Desolate

“And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate” (Daniel 11:31).

With few exceptions commentators have in the main agreed on this eleventh chapter of Daniel up to verse 31. Some expositors believe that the prophecy continues in this verse to apply to Antiochus Epiphanes; indeed all the events described by the angel in this eleventh chapter, even the standing up of Michael, and the time of trouble such as never was since there was a nation (12:1), are applied by some to events connected with Antiochus' career in his dealing with the Jews. Porphyry, the heathen historian whom we have before mentioned, was one of these although he did not believe that it was a prophecy, but rather history written after the events occurred. The standing up of Michael is made to apply, even by Mr. Barnes, to angelic interposition in behalf of the Jewish nation in the days of the Maccabees. It is impossible for us to accept such an interpretation. In connection with the standing up of Michael and the time of trouble we are informed by the angel that the final deliverance of Daniel's people is to be accomplished, and that “many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting [age lasting] contempt.” Events such as these can occur only at the Second Advent of the great Redeemer.

It will be admitted that our Common Version translation of verse 31, at first sight seems to convey the thought that the king of the north, Antiochus Epiphanes, is still the subject of the prophecy. However, as Bishop Newton says:

“This interpretation might very well be admitted, if the other parts were equally applicable to Antiochus; but the difficulty, or rather impossibility of applying them to Antiochus, or any of the Syrian kings, his successors, obliges us to look out for another interpretation.”

Even if we accept the Common Version translation of verse 31 as being correct, we meet with a serious difficulty in applying it to Antiochus for the reason that the words of the angel require that we must apply the expression, “arms shall stand on his part,” to the same power that pollutes the sanctuary,

takes away the daily sacrifice, and places the abomination that maketh desolate. It is true, as we have seen foregoing, that Apollonius and others commissioned by Antiochus did pollute the Jewish sanctuary, etc. However, the whole trend of the wonderful prophecy is against this application of verse 31.

This verse is translated by Sir Isaac Newton, and endorsed by Bishop Newton, Mr. Elliott, and others: "And after him [that is, after Antiochus] arms shall stand up," etc. As this is a very important matter it will require that we establish the correctness of this translation.

Mr. Elliott says concerning the words "on his part": "Our English translation seems to me not happy in its rendering of this preposition; for it gives no idea of the various possible meanings of the phrase." He says that while the Hebrew word means at times "from" or "out of," as in verse 7, "out of a branch from her roots," and in Daniel 8:9, "out of one of them," etc., it also indicates chronologically, "after"; as in Deuteronomy 15:1: "At the end of seven years," etc.; also in verse 23 of this chapter, "After they have made agreement"; and 2 Samuel 23:4, "After rain." "And such, I conceive to be the meaning here: understanding 'him' [translated "his" in our Common Version as referring to], the king of the north previously spoken of, as the noun after the preposition." Both Sir Isaac and Bishop Newton and others translate the passage the same. Mr. Elliott briefly sums up his criticism of the Common Version translation of this verse by saying that it is "a phrase hardly to be interpreted ... agreeably with the precedents of other analogous Hebrew phrases in the prophecy, except of some new prince or power, arising *after* in respect of *time*, or *from* him, in respect of *origin*, that was before the subject of description."

Considering the fact that it is at the period in history when the Romans begin to come into prominence in connection with the affairs of the fourfold division of the third or leopard beast empire of Daniel 7; as also, that the Romans more than any other power are described in this and some of the verses following; and also that our Savior in His prophetic sermon given on Mount Olivet distinctly states that the "abomination of desolation" was at the time He gave the prediction a future event, Sir Isaac Newton's interpretation, with some modifications, appeals to us as both reasonable and convincing. His interpretation and application of this verse reads as follows:

"In the same year that Antiochus by the command of the Romans, retired out of Egypt, and set up the worship of the Greeks in Judea, the Romans conquered the kingdom of Macedon, the fundamental kingdom of the empire of the Greeks, and reduced it into a Roman province; and thereby began to put an end to the reign of Daniel's third beast. This is thus expressed by Daniel, *And after him arms*, that is the Romans *shall stand up*. ...

"*Arms* are everywhere in this prophecy of Daniel put for the military power of a kingdom; and they stand up when they conquer and grow powerful. Hitherto Daniel described the actions of the kings of the north and south; but upon the conquest of Macedon by the Romans, he left off describing the actions of the Greeks [Alexander's successors], and began to describe those of the Romans

in Greece. They conquered Macedon, Illyricum, and Epirus in the year of Nabonassar 580; 35 years after, by the last will and testament of Attalus, the last king of Pergamus, they inherited that rich and flourishing kingdom, that is, all Asia westward of Mount Taurus; 69 years after, they conquered the kingdom of Syria, and reduced it into a province; and 34 years after, they did the like to Egypt. By all these steps the Roman arms stood up over the Greeks [the leopard beast]; and after 95 years more, by making war upon the Jews, they polluted the sanctuary of strength, and took away the daily sacrifice [the word sacrifice is not in the original], and then placed the abomination of desolation. For this abomination was placed after the days of Christ (Matthew 24:15), in the sixteenth year of the Emperor Adrian, A.C. 132, they placed this abomination by building a temple to Jupiter Capitolinus, where the temple of God in Jerusalem had stood. Thereupon the Jews, under the conduct of Barchochab, rose up in arms against the Romans, and in the war had fifty cities demolished, nine hundred and eighty-five of their best towns destroyed, and five hundred and eighty thousand men slain by the sword; and in the end of the war, AD 136, were banished [all Jews of] Judea upon pain of death, and thence forward the land remained desolate of its old inhabitants.”

As giving support to this application it is worthy of note that according to Hieronymus:¹

“The Jews themselves understood this passage ... of [as referring to] the Romans, of whom it was said above [in preceding verse], that ‘the ships of Chittim shall come, and he shall be grieved.’ After some time, says the Prophet, out of the Romans themselves, who came to assist Ptolemy [king of Egypt], and menaced Antiochus, there shall arise the Emperor Vespasian, there shall arise his arms and seed, his son Titus with an army; and they shall pollute the sanctuary, and take away the daily sacrifice, and deliver the temple to eternal desolation.”

It is also interesting to note that Mr. Mede, among the later expositors, assigns the very same reason for applying the angelic prediction to the Romans: “We must know,” he says, “that after the death of Antiochus Epiphanes, the third kingdom comes no more in the holy reckoning, none of the [Syrio] Greek kings after him being at all prophesied of.” Furthermore, the fact that our Savior speaks of the abomination of desolation as a future event from His day, is sufficiently convincing in itself that the prophecy in this verse applies to the Romans, and in succeeding verses to the Mohammedans, who, after the Romans lost control, trod down Jerusalem, for so many long centuries. Understanding as we do that there is both a typical and an antitypical abomination, it is significant that the Romans, Pagan and Papal, are responsible for both, or in other words that they fulfilled in both ways this angelic prediction.

(1) Eusebius Hieronymus Sophronius is another name for Jerome.

The words of the angel that follow these of verse 31 can be applied in a very small measure only, to Antiochus. Indeed, as describing the events of the history of this Gospel Age, it will be found that they apply not only to the judgment on the Jewish nation, but also to the events connected with the Christian Church, both true and false. We shall hope to show in this prophecy how the closing scenes are here forecast, and how present day events stand related to the destruction of the two powers, the Ottoman Turks and the Papacy; also how in that same connection the deliverance of the Jews, as well as of the true Church will take place.

The angel proceeds to say, "And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits."

It was the thought of both Sir Isaac and Bishop Newton, and others, that these words refer altogether to those whose character and history are found in the Christian Church, and that they depict both its faithful and unfaithful ones. The interpretation of these expositors finds no reference to the Jews in the entire prophecy, except in the chronological utterances, "till the indignation be accomplished" (11:36), and "when he shall have accomplished to scatter the power of the holy people" (12:7). These expositors apply the above expressions to the end of the indignation against the Jews, that is, their scattering by judgment, and to the signs which indicate the epoch of the end or consummation of the Age.

There are some things in the prophecy that might seem to apply to Antiochus, and it is doubtless for this reason that many expositors attempt to apply the whole prediction to his career. As Mr. Newton says,

"If it may be said of Antiochus that he *corrupted* many *by flatteries*, by rewards and promises, to forsake the holy [Jewish] covenant, and to conform to the religion of the Greeks; 'but the people who knew their God,' the Maccabees and their associates, 'were strong, and did exploits'; yet it cannot so properly be said of the Maccabees, or any of the devout Jews of their time, that they did 'instruct many,' and make many proselytes to their religion; neither did the persecution, which Antiochus raised against the Jews, continue 'many days,' or years according to the prophetic style [a day for a year], for it lasted only a few years.

"All these things are much more truly applicable to the Christian Jews; for now the daily sacrifice was taken away, the temple was given to desolation, and the Christian Church had succeeded in the place of the Jewish, the new covenant in the room of the old. ... The Roman magistrates and officers, it is very well known, made use of the most alluring promises, as well as of the most terrible threatenings, to prevail upon the primitive Christians to renounce their religion, and offer incense to the statues of the emperors and images of the gods. Many were induced to comply with the temptation, and apostatized from the faith, as we learn particularly from the famous epistle of Pliny to Trajan; but the true Christians, 'the people who knew their God were strong,' remained firm to their religion, and gave the most illustrious proofs of the most heroic patience and fortitude. It may too with the strictest

truth and propriety, be said of the primitive Christians, that being dispersed everywhere, and preaching the Gospel in all parts of the Roman Empire, they 'instructed many,' and gained a great number of proselytes to their religion; 'yet they fell by the sword, and by flame, by captivity, and by spoil many days'; for they were exposed to the malice and fury of ten general persecutions, and suffered all manner of injuries, afflictions, and tortures, with little intermission for the space of three hundred years."

"Now when they shall fall, they shall be holpen with a little help," are the succeeding words of the revealing angel. During this long period, true believers, constituting the "many called" ones, had labored long, and under the most trying and severe persecutions, to obey their Master's instructions to proclaim the Gospel. They had indeed, fallen "by the sword, and by flame, by captivity, and by spoil, many days [years]." The tenth and last general persecution by the Pagan government under Diocletian had been suppressed by Constantine, and the Church's persecution by the civil power ceased for a time. The Church at this time came into favor, and indeed was protected by the civil power. This change is spoken of as a "little help," because, though it added much to the temporal advancement, it eventually became the very means that effected a loss of spiritual virtues and graces. It increased the revenues, but proved the fatal means of doctrinal corruption, which indeed had already begun. Christianity became popular, and in the language of the prophetic angel, "many cleaved to them with flatteries"; that is, very many professed Christianity — pretended to become Christians, because it brought the favor of the emperor. The Historian Eusebius, who lived in Constantine's day, mentions that one of the most conspicuous vices of those days was "the dissimulation and hypocrisy of men fraudulently entering into the Church, and borrowing the name of Christians without the reality." A heathen historian, of later years, said of Julian, the Apostate, before he openly repudiated Christianity, that in order to "allure Christians to favor him [to attain the throne], publicly professed the faith, from which he had long ago privately revolted; and even went to church, and joined with them [the Christians] in the most solemn offices of religion. His dissimulation carried him so far as to become an ecclesiastic in lower orders or a reader in the church."

The angel says further that even "some of understanding shall fall." Whether or not this means that some true Christian leaders should fall, in the sense of apostatizing, or fall in the sense of losing their lives or positions by removal, the words of the angel in connection with this prediction show that the Divine object was to try the true Christians, to purge them, not only at that time, but "even to the time of the end, because it is yet for an appointed time." It was called a "little help," because the peace of those times, that is, the cessation from persecution, lasted but a short time; for no sooner was the professed Church released from persecution, than they began to quarrel amongst themselves, and to persecute one another; and this continued down to the "time of the end," and as expressed by another, "if the persecuted have not been always in the right, yet the persecutors have been always in the wrong."

When Jerusalem Was Compassed with Armies

Mr. Elliott, who wrote some years later than the two Newtons, while agreeing in general with them, said:

“I cannot but think that there is here [verses 32,33] meant a double division of the people spoken of: viz. first, a division of the whole Jewish people into Jews rejecting Christianity, and Jews embracing it and becoming Christians (this in the two former verses); then, a further division of the latter, together with the Gentiles incorporated in their body, into the false and true members of the professing Christian Church. For besides that we might expect ... some notice of the desolated Jewish people at this sad crisis of their history, as well as of their desolate city, just as in our Lord’s prophecy of the destruction of Jerusalem [which reads], ‘When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. ... And great wrath shall be on this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled’ (Luke 21:20-24).”

Mr. Elliott, accepting Mr. Wintle’s translation of verse 32, as reading, “They that do wickedly against the covenant will dissemble in flatteries,” proceeds to sum up briefly his understanding of the four verses, 32-35, thus:

“ ‘In connection with this time and fact of Jerusalem’s desolation, the Jewish people generally, though wicked transgressors of the holy covenant (a covenant just before confirmed and illustrated among them by their Messiah) [foreshown by Daniel previously in the words, “He (Messiah) shall confirm the covenant with many for one week; and in the midst of the week, He shall cause the sacrifice and oblation to cease,” etc., Daniel 9:27], shall yet unite with this their transgression of it the show and profession of religious zeal, hypocritically dissembling’ — a character of the Jews of that era prominently set forth in the burning words of Christ himself (Matthew 23:13-33, 15:7,8), and set forth also as awfully by their own historian Josephus, in his description of them during the siege of Jerusalem. ... ‘On the other hand, they that know their God ... the disciples who, taught from above, shall know what others cannot know, viz. that mystery of godliness, God manifest in the flesh, shall not only understand themselves, but strong in faith and spirit, shall instruct and disciple many. Thus the Jewish people, as a nation, shall fall and be scattered, a monument of God’s righteous indignation, by the sword, and by flame, by captivity and by spoil, many days; whilst meanwhile the understanding ones, or disciples of the Messiah, shall not only otherwise advance in their work, but be holpen even on this world’s theatre with a little help. Then, however, and on this gleam of visible prosperity, hypocrisy shall insinuate itself even into their body. Many shall cleave to them that are mere dissemblers in religion, just like the Jews before them, and so corrupt the professing people. And thus persecution shall arise against the sincere ones, even out of their own body; and this continue even to the time of the end. But the result

shall be only, under the Divine overruling, for their good — to try them, and purify them, and make them white.’ ”

We now reach a place in the prediction of the angel which describes more particularly, more definitely, it seems, the character of another phase or aspect of this Roman power. It is that of Papal Rome. The period from Constantine to the fall of Western Rome marked the gradual falling that ended in the complete apostasy of the Church. The angel says, “And the king [who shall cause these persecutions] shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done” (verse 36).

Jerome, who lived about 330 AD, informs us that the Jews as well as the Christians of his time understood that these and the words which follow apply to Antichrist. Some few apply them to Napoleon. A comparison of the description of this person with the words of St. Paul in 2 Thessalonians 2:3,4, gives evidence, however, that the inspired Apostle himself understood this passage to apply to Antichrist. He uses the same expressions as are used by the angel to Daniel in describing what he calls the “man of sin.” St. Paul says of this “man of sin” that he “opposeth and exalteth himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God.” The words of the angel to Daniel, he “shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods,” etc., are so similar in every respect to those of St. Paul, that it seems evident the latter, in his Thessalonian epistle, is referring to this very prediction of Daniel.

The angel is speaking of the persecutions, etc., which in the Divine providence were permitted after the Roman power had become professedly Christian, for the trial, testing, and development of the true Church; and, as we have already noted, he next proceeds to describe the author of these persecutions. It is well known that in prophecy a king or kingdom signifies a government, or state, or succession of potentates. The meaning seems clearly to be that after the empire had become Christian, there should arise in the Church an anti-Christian power or government that should exalt itself and should act in the most absolute and arbitrary manner, that is, as expressed by the angel, “do according to his will; magnify himself above every god,” etc.; in other words, “exalt itself above all laws, Divine and human, dispense with the most solemn and sacred obligations, and in many respects enjoin what God had forbidden, and forbid what God had commanded.”

It is a well known fact of history that this abrogation of Divine power began in the Roman emperors with Constantine, who assumed the right to convene church councils, and to direct and control them as he pleased. In the exposition of the “little horn” of Daniel 7, the Western Papal aspect of this power is described. After the division of the empire into Eastern and Western, this power increased rapidly, being exerted principally by the Greek or Eastern emperors

from Constantinople, and by the bishops of Rome in the West. In the prophecy under consideration this anti-Christian power is described as exerted by the Roman Empire in its conquered provinces in the East, and was to continue in the Church and prosper, according to the angel, "till the indignation be accomplished; for that that is determined shall be done." These words of the angel must have reference to some particular or definite time. They seem to be synonymous with the words of Daniel 9:27, "that determined shall be poured upon the desolator," and in Daniel 12:7, "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." We see this power still existing in the Papacy in the West, as also in the divided anti-Christian religious hierarchies in the Eastern countries.

The AntiChrist Depicted

"Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all" (**Daniel 11:37**).

Continuing the historical evidence that the king of verse 36, who does "according to his will," refers to the Roman government, which gradually merges from a Pagan to that of a false Christian form, and finally to that of complete apostasy in the Papacy, we note that the expression in verse 37, "Neither shall he regard the God of his fathers, nor regard any god; for he shall magnify himself above all," describes perfectly the Roman power — first, in its discarding the Pagan gods, so long worshiped by Rome; and then, after professing to embrace and worship the Christian's God, in Constantine's day, in its disregarding the teachings of the true God and of Christ.

The expression, "nor regard any god, for he shall magnify himself above all," is practically the same as that used by St. Paul in 2 Thessalonians 2:4 and by St. John in Revelation 13:5,6. The words in Daniel, and those of the two latter, do not mean that an infidel Antichrist is referred to, as our Futurist friends believe; but rather that while claiming to represent the true God and Christ, this power would arrogate to itself rights and prerogatives belonging alone to God and Christ, and change, misrepresent, add to, and distort their teachings.

Rome's disregard of the teachings of God in one very important matter is described in the words of the revealing angel that follow, that he shall not regard "the desire of women." The word translated "women" signifies wives; and the word "desire," the conjugal affection. Mr. Mede says that the word "women" might have been properly translated "wives"; there being no other word used in the Scriptures to translate wives, except in one or two instances. The meaning, therefore, would be that of neglecting and discouraging marriage, as both the Greek and Latin Christians did, to the great reproach and discredit of the true Christian religion. "Forbidding to marry," was one of the erroneous features of the anti-Christian Apostasy, as noted by St. Paul.

Mr. Newton says of Constantine, that he repealed the Julian and Papian laws of Rome which encouraged marriage and showed special favor to those who had children, and that he allowed equal or greater privileges and immunities to

those who were unmarried and had no children. The Historian Eusebius says that Constantine “held in the highest veneration those men who had devoted themselves to the Divine philosophy, that is to a monastic life; and almost adored the most holy company of perpetual virgins, being convinced that God, to whom they had consecrated themselves, did dwell in their minds.” This emperor’s ...

“... example was followed by his successors; and the married clergy were discountenanced and depressed; the monks were honored and advanced; and in the fourth century like a torrent overran the Eastern Church, and soon after, the Western too. This was ‘evidently not regarding the desire of wives,’ or conjugal affection. At first only second marriages were prohibited, but in time the clergy were absolutely restrained from marrying at all. So much did the power here described magnify himself above all, even God Himself, by contradicting the primary law of God and nature; and making that dishonorable, which the Scriptures (Hebrews 13:4) hath pronounced ‘honorable in all.’ ”

That the above is the Scriptural use of the word “desire” in this particular, may be seen from the following passages. In Canticles 7:10, “I am my beloved’s, and His desire is toward me.” In Ezekiel 24:16, the Lord, informing the Prophet that He would take away his wife, says, “Behold, I take away from thee the *desire* of thine eyes.” In verse 18, he says, “And at even [evening] my *wife* died.” We see that to this very day the Lord’s Word is disregarded in Rome’s forbidding the clergy to marry. Such acts can never be applied to Antiochus Epiphanes; neither to Napoleon, as this feature could not be said of either of these men.

The angel next says of this power, “But in his estate [place] shall he honor the God of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things” (verse 38). The word translated “forces” is *Mahuzzim*; and eminent Hebrew scholars say that it should be understood or taken personally. The margin of our King James Bible renders the word *Mauzzim*, gods, protectors, or munitions. Young gives as the meaning of the word, “stronghold, strength.” Mr. Elliott says “Mahoz in the singular means a fortress. It is used *literally* in verse 7, of this chapter, and in Psalm 31:3, and elsewhere, is thus applied *figuratively* to God: ‘Thou art my strength’ or ‘fortress.’ ” It is rendered in the Septuagint: “And he shall glorify Maodzim¹ in his place”; and in the Latin Vulgate, “And he shall worship Maodzim in his place.” Hebrew scholars tell us that the word is derived from “a radical verb, signifying *he was strong*; and the proper meaning of it is *munitions, bulwarks, fortresses*; but the Hebrews often using abstracts for concretes, it signifies equally, *protectors, defenders, and guardians*.” Mr. Newton thus translates the passage:

“ ‘And with God, or instead of God Mahuzzim in his estate shall he honor; even with God, or instead of God, those whom his fathers knew not shall he honor with gold and silver, and with precious stones, and desirable things.’ However

(1) The same word, only a different spelling.

it be translated, the meaning evidently is, that he should establish the worship of *Mahuzzim*, of *protectors*, *defenders*, and *guardians*. He should worship them as God, or with God; and who is there so little acquainted with ecclesiastical history, as not to know that the worship of *saints* and *angels* was established both in the Greek and Latin Church? They were not only invocated and adored as patrons, intercessors, and guardians of mankind; but festival days were instituted to them; miracles were ascribed to them; churches were erected to them; their very relics [of dead saints] were worshiped; and their shrines and images were adorned with the most costly offerings, and ‘honored with gold and silver, and with precious stones and desirable things.’ ”

And that which makes the fulfilment of the prophecy still more complete is that these saints were celebrated and adored under the title or meaning of the word *Mahuzzim*, that is, of bulwarks and fortresses, of protectors and guardians of mankind. Mr. Mede and Sir Isaac Newton have proved this point by a great variety of authorities cited from the fathers, and other ancient writers. We quote from Mr. Mede on this point:

“Basil, a monk, who was made bishop of Caesarea in the year 369, and died in the year 378, concludes his oration upon the martyr Mamas with praying, ‘that God would preserve the Church of Caesarea unshaken, being guarded with the great towers of the martyrs.’ In his oration upon the forty martyrs, whose relics were dispersed in all places thereabouts, ‘These are they,’ saith he, ‘who having taken possession of our country, as certain conjoined towers, secure it from the incursions of enemies’; and he further invocates them, ‘O ye common keepers of mankind, good companions of our cares, coadjutors of our prayers, most powerful ambassadors to God,’ etc. Chrysostom in his thirty-second homily upon the epistle to the corps, Romans, speaking of the relics of Peter and Paul, ‘This corps,’ saith he, meaning of Paul, ‘fortifies that city of Rome more strongly than any tower, or than ten thousand rampires, as also doth the corps of Peter.’ Are not these strong *Mahuzzim*?

“In his homily likewise upon the Egyptian martyrs he speaketh after this manner: ‘The bodies of these saints fortify our city more strongly than any impregnable wall of adamant; and as certain high rocks, prominent on every side, not only repel the assaults of these enemies who fall under the senses and are seen by the eyes, but also subvert and dissipate the snares of invisible demons, and all the stratagems of the devil.’

“Hilary also will tell us that neither the guards of saints, nor [*angelorum munitiones*] the bulwarks of angels are wanting to those who are willing to stand. Here angels are *Mahuzzim*, as saints were before. The Greeks [Greek Church] at this day, in their *Preces Horarioe*, thus invoke the blessed virgin, ‘O thou virgin mother of God, thou impregnable wall, thou fortress of salvation ... we call upon thee, that thou wouldst frustrate the purposes of our enemies, and be a fence to this city’; thus they go on, calling her, ‘The Hope, Safeguard, and Sanctuary of Christians.’

“Gregory Nyssen, in his third oration upon the forty martyrs, calleth them ... guarders and protectors. ...

“Theodoret calleth the holy martyrs ‘Guardians of cities, Lieutenants of places, Captains of men, Princes, Champions, and Guardians, by whom disasters are turned from us, and those which come from devils debarred and driven away.’ ”

We thus see that this superstition which began to prevail in the fourth century was foreseen and described by the angelic prophet long centuries before. The writers quoted in the foregoing show, as the angel declared, that “not only Mahuzzim were worshiped; but they were worshiped likewise as Mahuzzim,” that is, as bulwarks, protectors, defenders, etc.

Mr. Elliott’s remarks on these words of the angel are most worthy of consideration. Concerning the words, “a god whom his fathers knew not,” he says that it seems to have been from this prophetic clause that ...

“... the general patristic explanation respecting Antichrist, that he would put aside, and be an enemy to idols, the gods of his Roman ancestors; *idola seponens*, as Ireneus says. Which indeed the Papal Antichrist was, though a patron of image and saint-worship: asserting somewhat paradoxically the total difference of the two things; and declaring that he who called images, idols, was anathema [accursed]. The real difference was this: the one was his creation; under his management; and moreover a most fruitful source of gain to him in Western Christendom: the other was not.

“It seems to me to have been well and consistently explained by reference to those saints, and their relics and images, which the [Romish] Apostasy from its first development regarded and worshiped as the *Mahuzzim*, or fortresses, of the places where they were deposited; saints which the Papal Chief of Antichristendom, on the grant of the Pantheon at Rome, solemnly adopted as tutelary deities, including the Virgin Mary as their head and Eloah; (he consecrated it to the honor of all the saints in place of all Pagan gods of his Roman ancestors’ worship; and to the Virgin Mary, as their head, in place of Cybele, the mother of the gods), which in the second Council of Nice he prevailed to have recognized as fit objects of worship, with apostate Christendom’s most solemn sanction. It was under Adrian, then bishop of Rome, that the Council was summoned and held: and very mainly through his influence and authority that the iconoclastic¹ decrees of the previous Council of Constantinople, which had stigmatized the saints and their images (the very word here used in the Greek Version to express the Hebrew *Mahuzzim*), were reversed;

(1) Iconoclast is the “name used to designate those in the Church from the eighth century downwards who have been opposed to the use of sacred images, that is, of statues, pictures, and other sensible representations of sacred objects or at least to the paying of religious honor or reverence to such representations. The Iconoclast movement had its commencement in the Eastern Church” (*International Encyclopedia*).

the worship of saints and their images restored; and punishments awarded to those who maintained that God was the only object of religious adoration.”

It was after this, in Western Rome, that the Roman bishop canonized the saints as Mahuzzim ...

“... as his own peculiar prerogative, and by his own sole authority. As to the historic fact, it was at first the office of Provincial Councils, with a bishop presiding, to settle which of the more recently departed might be regarded as saints and mediators, the demand for new saints having become large in corrupted Christendom; and the pope was only referee on appeal in the matter — then at length the pope claimed it as his peculiar prerogative to create saints.

“Mosheim’s words, ‘The judgment of the Roman Pontiffs was respected in the choice of those who were to be honored with saintship,’ till ‘the Church of Rome engrossed to itself the creation of these tutelary divinities, which at length was distinguished by the title of canonization’ — are like a comment on the prophetic words [of the angel], ‘Mahuzzim whom he shall acknowledge and increase with honor’; and (if my reading be correct) ‘He shall make into fortresses the Mahuzzim.’ ”

As further bearing on this matter we note that in a work designed for the worship of Roman Catholics in England, called the Litany of Loretto, and edited by the Revelation P. Gandolph, we have these words, which are designed as a prayer to the virgin Mary:

“We fly to thy patronage, O holy mother of God! Deliver us from all dangers, O ever glorious and blessed virgin, Tower of David, Tower of ivory, Ark of the Covenant, Refuge of sinners, Help of Christians, Queen of Angels, Queen of Prophets, Queen of Martyrs, Queen of all saints! We fly to thy patronage, O holy mother of God! Despise not our petitions in our necessities, but deliver us from all dangers!”

Concerning the revealing angel’s words to Daniel, “He shall cause them to rule over many, and shall divide the land for gain,” it is well known that by the authority (so called) of the Roman pontiff each country, town, monastery, and church, has its own patron saint. A quotation from Mr. Mede is to the point here:

“He shall distribute the earth among his Mahuzzim: so that besides several patrimonies which in every country he shall allot them, he shall share whole kingdoms and provinces among them: Saint George shall have England; Saint Andrew Scotland, Saint Denis France, Saint James Spain, Saint Mark Venice, etc., and bear rule as presidents and patrons of their several countries.”

The view is maintained by Mr. Newton that the worship accorded was to the teachers and propagators of the worship of Mahuzzim — the bishops, priests, monks, and other religious orders — rather than to the saints and angels, etc., represented or described by the word *Mahuzzim*. The expression has certainly had its fulfilment in both ways; for we know that these religious officials “have

been honored and revered, and almost adored in former ages; that their authority and jurisdiction have extended over the purses and consciences of men; that they have been enriched with noble buildings and large endowments, and have had the choicest lands. These are points of such public notoriety that they require no proof, as they will admit of no denial.”

Judgment On Papacy By Mohammedan Powers

“And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps” (**Daniel 11:40-43**).

If we are correct in applying verses 31-39 to the Roman Empire — first, in its Pagan aspect as a subjugator and destroyer of the Jewish polity, as well as a persecutor of true Christians, and second, as a professed Christian empire, corrupting true Christianity, and persecuting true Christians also — then the verses above quoted must describe the punishment of this great Roman (professedly) Christian power; more especially, however, in the Eastern or Greek territory of its dominion. Furthermore, it must be in the Christian dispensation that we are to look for the events portrayed in these verses, which describe this judgment punishment; and still further, the fulfilment of verses 40- 45 will be seen to reach to the end of its persecuting if not its corrupting influence — indeed to the end of the Gospel Age, and the standing up of Michael, “the great Prince that standeth for the children of thy people” (**Daniel 12:1**).

The powers that are used as agencies to accomplish the punishment of these idolatrous Christian communities, are designated in the words of the angelic revealer, the king of the south and the king of the north, the latter power and his actions being the one more fully described. The kings of the north and of the south, referred to in the preceding verses, as we have seen, were Syria and Egypt, both of which were swallowed up in the Roman Empire before the Christian era began. The two powers in the verses under consideration, therefore, must be explained or identified as those occupying the territories of these two kingdoms at the time the angel’s words contained in these verses meet their fulfilment. The last time the king of the north was mentioned by the angel was in connection with the exploits of Antiochus Epiphanes. His career was ended by the Romans, when his attempt to subjugate Egypt to his authority was blocked completely. This was about 168 BC.

In our exposition thus far of the eleventh chapter of Daniel we have reached the period in history when the seat of government of the Roman power had been

removed from Rome to the East — to Constantinople; and when the rulers had embraced the Christian religion and corrupted it to such an extent that it could scarcely be recognized as the Christianity that Christ had taught and established. It should be kept in mind that the judgment punishment described in these verses is to be looked for chiefly in what is generally called the Eastern or Greek Christendom. In Daniel 7, it will be recalled, Papacy is described as the “little horn,” or the anti-Christian Apostasy, whose seat of authority was in the city of Rome in the West. The judgment on the western Apostasy is described in that chapter, in the words, “they shall take away his dominion to consume and destroy it unto the end.” In 1870 the temporal dominion of the Papal power ceased altogether.

As the predictions contained in these verses have to do with events occurring in connection with the influence of the Roman Empire in the East, and as the territories of the original kings “of the north” and “of the south” are also located in the East, therefore, it is in this quarter of the world especially that we should look for the fulfilment of the angel’s prediction. In other words it must be in the Eastern or Greek territories that we are to look for the powers designated the kings “of the north” and “of the south”; and it must also be in the same quarter that the aggressive invasions and depredations of these two powers against the Roman power, meet their fulfilment.

Thus far in our application of this prediction of Daniel 11 everything seems clear to us that the foregoing exposition is correct. It is concerning the time in history that we are to look for the events described by these ravages of the kings of the north and of the south that a difficulty is presented. In connection with the words, “at the time of the end shall the king of the south push at him,” a difficulty arises. Concerning this Mr. Elliott says:

“The primary difficulty of the passage, considered critically, and with a view to its historical explanation, arises out of those words at its very commencement, ‘at the time of the end.’ Taken in [what seems] their strictest and most proper sense, they must indicate the epoch of the end of the present age or dispensation: a sense which attaches to them in the two other places in which they occur in this same prophecy. And then the predictions they introduce must be considered as for the most part [to take place in the] future. If, however, the phrase may be construed less strictly, viz., in the sense of *the latter days*, or later part of the times of the Christian dispensation, then ... the solution of Mede and Newton becomes admissible, explaining the king of the south, and what is said of him, of the Saracen and his attacks on Roman Christendom; and what is said of the king of the north of the Turk’s attacks on Roman Christendom also, at a later era. And certainly it tends strongly to confirm this as the true solution, that both the little that is here said of the king of the south’s proceedings, and the fuller and more particular prediction of those of the king of the north, well agree with the history of the Saracenic and Turkish invasions of Christendom. The Saracen, after occupying Egypt, and so standing on the ground of the Ptolemies [which was the power

designated the king of the south], did push from thence against Western as well as Eastern Christendom; and both conquered Spain and Sicily, and even attacked the pope and Rome itself, in expeditions up the Tiber. Again, the Turk came afterwards against apostate [Eastern] Christendom like a whirlwind, with chariots and horsemen, and with many ships; and overflowing like a flood, entered both into it and into the once glorious land of Judea: moreover, though Edom, Ammon, and Moab, or the Arabs of the neighboring desert, escaped from his hand [as the prophecy states], yet did he further extend his dominion over Egypt, the Upper as well as the Lower; and over Libya also, or northern Africa; so that from all the three Libyan principalities of Tunis, Algiers, and Morocco, 'they were at his steps,' i.e. sent forth auxiliary forces at his command. Of the terribleness of which invader to the popes of Rome the Papal councils for some four or five centuries furnish abundant evidence; as also the solemn deprecatory processions at Rome, and efforts of successive popes at rousing the secular powers of Western Christendom against him."

May it not be, we ask, that the expression, "the time of the end," in this portion of the prediction, refers for its beginning to the time of the end of Rome's influence in the East and West as a universal empire? The prophetic description of the angel in verses 40-43, has certainly met a complete fulfilment in every detail in the exploits and conquests of the two divisions of the great Mohammedan power, particularly in apostate Eastern Christendom. There can be no question regarding this, as we shall endeavor to show; and if this expression, "at the time of the end," were not here, there would not be any question that this is the true application of the angel's prediction. It is a fact of history that the Roman government embraced and corrupted Christianity; and the Christianity that prevailed during the decline and fall of the Roman Empire was an idolatrous counterfeit of the true. It is also a fact of history that both the Saracen and Othman-Turkish powers each constituted in the Divine providence a rod of punishment to these apostate Christian communities of the East. From this standpoint the prediction covers long centuries of human history concerning affairs in the East, reaching down to the period referred to in Daniel 12 as "the time of the end" of the Gospel Age; indeed, even to the standing up of Michael, who is referred to as the "great Prince that standeth for the children of thy [Daniel's] people."

The expression rendered in the King James translation, "the time of the end," is found three times, including the one under consideration in this prediction. It is generally understood, although not by all, to have reference to a period at the close of the Gospel Age, or the close of Gentile Times, which would mean the same. The length of this period, however, is nowhere stated in the prophecy; nor does there seem to be any hint regarding it; nevertheless it is calculated variously by different expositors. There are some who understand that the word "time" in this expression has reference to a period of 360 years. These expositors apply the prediction to the last 360 years of the Gospel Age, or of Gentile Times.

It is not a little significant that the Douay translation, and also one of the very latest translations of the Scriptures, presents an entirely different meaning. This

passage (verse 40) is thus rendered by the Douay: "At the time *prefixed*, the king of the south shall fight against him." The translation of Ferrar Fenton, entitled, *The Complete Bible in Modern English*, renders this verse: "At the end of the period," etc.

In Daniel 11:35, where the expression is also found, the Douay reads: "And some of the learned shall fall that they may be tried, and may be chosen and made white even to the appointed time." The same verse is translated by Ferrar Fenton: "And some of the teachers will fall to refine them, and purify and beautify them for the appointed time."

The expression is also found in Daniel 12:9; and in the Douay reads: "Go Daniel, because the words are shut up and sealed until the appointed time." Fenton's translation of the same is: "Go away, Daniel, because that is hidden and sealed until the fixed time." This verse will be considered in due order. Our purpose at this time will be to show how fully the prediction concerning the two powers has met its fulfilment in the Saracens and Othman Turks.

It was only a short time after the fall of the Roman Empire in the West (476 AD), that the Saracenic power began pushing against the Eastern Roman territory. Its ravages extended over a period of a hundred and fifty years. Concerning this most significant event and period in history, the following from the *International Encyclopedia* is to the point:

"But a new and terrible enemy suddenly arose in the south. The Arabs, filled with the ardor of a new and fierce faith [the Mohammedan], had just set out on their career of sanguinary proselytism. The war began during the life of the prophet [Mohammed] himself was continued by his successors, Abubeker and Omar. Heraclius [the emperor of Rome reigning in the East] no longer commanded the Byzantine forces himself, but wasted his days in his palace at Constantinople, partly in sensual pleasures, and partly in wretched theological disputations. His mighty energies were quite relaxed; and before the close of his life, Syria, Palestine, Mesopotamia, and Egypt were in the hands of the [Mohammedan] Caliphs."

Gibbon in his *Decline and Fall of the Roman Empire* says on this point:

"From the time of Heraclius, the Byzantine theatre is contracted and darkened; the line of empire which had been defined by the law of Justinian, and the arms of Belisarius, recedes on all sides from our view; the Roman name ... is reduced to a narrow career in Europe to the lonely suburbs of Constantinople, and the fate of the Greek Empire has been compared to that of the Rhine, which loses itself in the sands, before the waters can mingle with the ocean."

All this Mr. Gibbon attributed to the Mohammedan invasions. Bishop Newton has thus commented on the words of the angel:

" 'And at the time of the end,' that is (as Mr. Mede rightly expounds it) in the latter days of the Roman Empire, 'shall the king of the south push at him';

that is, the Saracens, who were of the Arabians, and came from the south; and under the conduct of their false prophet, Mohammed and his successor, made war upon the [Roman] emperor Heraclius, and with amazing rapidity, deprived him of Egypt, Syria, and many of his finest provinces. They were only [as described in the prophecy] to 'push at,' and sorely wound the Greek Empire, but they were not to subvert and destroy it."

This, as we have seen, was fulfilled in that "the Saracen, after occupying Egypt, and so standing on the ground of the Ptolemies, did push from thence against Western as well as Eastern Christendom." Bishop Newton says, "The Saracens dismembered and weakened the Greek Empire, but the Turks destroyed it; and for this reason we may presume so much more is said of the Turks [the king of the north] than of the Saracens [the king of the south]."

Mr. Gibbon says, "One hundred years after his [Mohammed's] flight from Mecca, the arms and reigns of his successors extended from India to the Atlantic Ocean over the various and distant provinces which may be comprised under the names, I. Persia; II. Syria; III. Egypt; IV. Africa; V. Spain." All these powers were once under the Roman dominion and were professedly Christian.

Ottoman Turks in the Prophecy

We come now to the angel's more complete description of the career of the king of the north. It will be fair to notice that some identify the king of the north with England. It seems absolutely essential, however, to identify these powers at the time the words of the angelic prediction meet their fulfilment with those occupying the territories of the original kings of the north and the south. This principle, it seems to us, must be followed; and when followed, England is excluded at the very outset of our search to discover these powers in history. We cannot but agree with the words of another expositor, who has pointed out that "the Turks, who were originally Scythians, and came from the north ... after the Saracens, seized upon Syria and assaulted with great violence the Greek Empire, and in time rendered themselves absolute masters of the whole." Turkey, therefore, occupying as it did the northern division of Alexander's empire, seems clearly to be the king of the north referred to by the angelic prophet. And this (while other parts of the prediction, particularly as regarding the time of its fulfilment, are interpreted differently) is the most common interpretation of expositors.

The words concerning the king of the north, "He shall come against him [the Eastern Roman or Greek power] like a whirlwind," describe perfectly the whirlwind destructiveness of the Othman Turk's invasion of the Eastern Empire. The historian tells us that "the power of the Ottoman Turks commenced in Asia Minor, and was laid by Othman, or Ottoman (born 1258), who, originally ruler of a small mountain district forming the frontier of ancient Bithynia and Phrygia, gradually extended his dominion till it became one of the most flourishing states of Asia Minor. The advance of the Ottoman dynasty after this was rapid. Not only did nearly all Asia Minor fall under Turkish sway, but in the fourteenth century

the Turks crossed the Hellespont, made Adrianople their capital, and reaching out from there gradually stripped the Byzantine emperors of Thrace, Macedon, Servia, and Southern Greece. At length Mohammed II ascended the Ottoman throne (1451), and from the moment of his accession, directed his efforts to the capture of Constantinople. [It should be kept in mind that these lands were all parts of the Roman dominion, and were professing an idolatrous perversion of Christianity.]

“At the head of an army of 300,000 men, supported by a powerful fleet, he laid siege to the celebrated metropolis. Constantine Palaeologus met the storm valiantly, and for fifty- three days made a stout defense of the city. At last, on the 29th of May, 1453, the Turks stormed the walls, having previously battered them with cannon (then used for perhaps the first time); Constantine fell, sword in hand, boldly disputing every inch of ground; multitudes of his subjects were massacred; the Crescent waved over the Church of St. Sophia, and the Byzantine Empire fell forever” (Swinton, *Outlines of the World's History*).

The chariots and horsemen are particularly mentioned. This was because the Mohammedan armies consisted chiefly of cavalry forces. Their naval power consisting of “many ships” is also specifically mentioned. Without such a naval armament it would have been impossible for this Turkish power to have gotten possession of so many countries and islands; and it would have been impossible for them to so frequently defeat the Venetians, who at the time were the greatest naval power in the world. Both naval and land forces were employed in the siege and capture of Constantinople, Euboea, Rhodes, Cyprus, and Crete.

The words of the angel, “He shall enter into the countries and shall overflow and pass over” are an exact description of the Othman Turks’ invasion of Asia, and following this, passing over even into Europe and establishing their seat of empire at Constantinople, as was the case under their seventh emperor, Mohammed II.

The angel’s prediction says that he would enter into the glorious land, in other words, the holy land of Palestine, which, as is well known, the Ottoman Turks did; and up to quite recently they have held control of this land.

It was further predicted by the angelic prophet that “many countries shall be overthrown,” and that certain countries and peoples shall escape out of his hands. Those mentioned are “Edom, and Moab, and the chief of the children of Ammon.” The people here mentioned inhabited Arabia, and it is well known that the Turks were never able with all their forces to conquer them entirely. The Sultan Selim, their ninth emperor, was the conqueror of the countries bordering on Arabia, but they were never able to completely subdue the Arabians themselves. By large gifts, we are told, some of their chiefs were bribed into submission, and for long years the Othman emperors paid an annual pension of forty thousand crowns of gold for the safe passage of their caravans and pilgrims going to Mecca, the sacred city of the Mohammedans. It is stated by the angel that while the tribes of Arabia should escape out his hand, Egypt should not be so

avored, as we read, “He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt.” Who does not know that until quite recently this has been the case?

The prediction next implies that some of the African nations should be conquered by him and become his followers and allies. The prophecy reads, “And the Libyans and the Ethiopians shall be at his steps.” We learn from history, that “after Egypt was conquered by the Turks, the terror of Selim’s many victories now spreading wide, the kings of Africa, bordering upon Cyrenaica, sent their ambassadors with proffers to become his tributaries. Other more remote nations also, towards Ethiopia were easily induced to join in amity with the Turks.” While the Turkish Empire has in the last century and a half, as well as quite recently, lost immense territories, it is well known that at one time its dominion extended from the Atlantic Ocean to the borders of India.

The angel’s prediction up to this point leaves the Roman power stripped of all its possessions in its Eastern or Greek provinces, and the Othman Turks in full control of the same. Furthermore, it finds nearly all of the apostate Christian communities of this territory as having forsaken Christianity and professing the faith of Islam; and this state of affairs was the result of the terrible depredations of the king of the north, the Othman Turkish power.

Carried Down The Stream Of Time

“But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him” (**Daniel 11:44,45**).

It is significant that whether one takes the position that the wilful king of verse 36, and the king of the north of verse 40, refer respectively to Napoleon¹ and England, or that they refer respectively to the Roman power in its various phases or aspects and the Othman-Turkish power, the sequel is the same — there is but one more act in the great drama before the deliverance of Daniel’s people and land from Gentile oppression and dominion. This final act seems to be referred to in the verses quoted above, and relates to the Divine settlement of what is generally termed in diplomatic circles, the Near East question. The subject of dispute concerning this matter in the past has been with regard to what disposition shall be made of Turkish dominion in Europe.

(1) The expositor who first applied the prediction concerning the king that should do according to his will, etc., to Napoleon and France, was George Stanley Faber, a minister of the church of England. His chief work on prophecy was issued in 1828. He died in 1854. His interpretation was adopted principally by Uriah Smith and some other Adventists.

It seems proper to note at this point that those who hold the Napoleonic theory differ among themselves in their application of these verses. There are those who hold that the words in verse 41: "He shall enter also into the glorious land," and those that follow to the end of the chapter, meet their fulfilment in Napoleon's career. This interpretation makes the one of whom it is said, "he shall come to his end, and none shall help him," to be Napoleon. This of course necessitates believing that the entire prophecy met its fulfilment over a century ago. As the event referred to in the words, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain," is plainly stated to occur in immediate connection with the standing up of Michael and the great time of trouble, and also the deliverance of Daniel's people and the resurrection, it seems difficult to believe that this interpretation can be correct. This seemingly insurmountable difficulty is avoided by some by explaining that the resurrection stated to occur in connection with the downfall of this power in the holy land is a figurative one, describing a deliverance, "from Pagan and Papal errors — [explained by them to be] the dust of the ages — [accomplished] by the evangelical work with the open Bibles in the time of the end." Such an interpretation seems quite improbable to us.

It is not at all according to the facts of history that Napoleon, either before his incarceration at Elba, or after his escape and his renewal of the conflict against the allied powers, planted the tabernacles of his palace between the seas in the glorious holy mountain, or that it was in Palestine that he came to his end with none to help him, as the prophecy seems plainly to require. Concerning Napoleon's end, history records that ...

"... on March 30 [1814], the allied forces captured, after a severe engagement, the fortifications of Paris; next day the emperor Alexander and the king of Prussia entered the city, amid the shouts of the populace; on April 4 Napoleon abdicated at Fontainebleau. He was allowed to retain the title of emperor, with the sovereignty of the island of Elba, and an income of 6,000,000 francs, to be paid by the French government. A British ship conveyed him to Elba, where he arrived on May 4.

"After a lapse of ten months, most of which time was spent in intrigues, Napoleon made his escape from the island, landed near Frejus on March 1, 1815, and appealed again to France. The army went over to him in a body, and several of his marshals, but the majority remained faithful to Louis XVIII. On March 20 he reached Paris, reassumed the supreme power, promised a liberal constitution, and prepared once more to try the fortune of battle with the allies. At the head of 125,000 men, he marched (June 15) towards Charleroi, on the Flemish frontier, where the English and Prussian forces were assembling. The Duke of Wellington, who, the year before, had completed the deliverance of Spain [from French dominion], was appointed by the congress of Vienna, commander-in-chief of the armies of the Netherlands. The campaign lasted only a few days. On the 16th Napoleon defeated the Prussians, under Marshal Blucher, at Ligny, which compelled Wellington to fall back on Waterloo, where,

on the 18th, was fought the most memorable and decisive battle of modern times. It resulted in the utter and irretrievable ruin of Napoleon" (*International Encyclopedia*).

On July 15 Napoleon voluntarily surrendered himself and was banished to the island of St. Helena for life, where he died May 5, 1821. We thus see from reliable history that neither Napoleon nor, as others interpret it, the French government planted "the tabernacles of his palace" in Palestine, nor "came to his end" there. All that is said of Napoleon's exploits in Palestine occurred in 1799, and is thus stated by the authority above quoted:

"On August 2 [1798], Nelson had utterly destroyed the French fleet in Aboukir Bay, and so cut off Napoleon [who was at the time in Egypt] from communication with Europe. A month later the Sultan [of Turkey who had control of Egypt] declared war against him. This was followed by disturbances in Cairo, which were only suppressed by horrible massacres. It was obviously necessary that Napoleon should go somewhere else. He resolved to meet the Turkish forces assembling in Syria; and in February, 1799, crossed the desert at the head of 10,000 men, stormed Jaffa [the seaport of Jerusalem] on March 7th after a heroic resistance on the part of the Turks, marched northwards by the coast, and reached Acre on the 17th. Here his career of victory [at this time] was stopped. All his efforts to capture Acre were foiled through the desperate and obstinate valor of old Djeddar Pasha (q.v.), assisted by Sir Sydney Smith with a small body of English sailors and marines. On May 21 he commenced his retreat to Egypt, leaving the whole country on fire behind him, and re-entered Cairo on June 14."

This is the incident which many Advent expositors explain as meeting its fulfilment in the words of the angel, "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain." It was a simple incident of slight importance in Napoleon's early career, and occurred sixteen years before his downfall.

One thing seems quite clear with regard to the fulfilment of verses 44 and 45 — that whatever power "plants the tabernacles of his palace between the seas in the glorious holy mountain," also meets its final doom in Palestine, for it is said in the same immediate connection, "Yet he shall come to his end and none shall help him." The identification of the expression, "the glorious holy mountain," with the Holy Land, seems clearly established by a reference to other Scriptures, where similar expressions are employed to describe this land. In Psalm 106:24, Palestine is called "the pleasant land." In Jeremiah 3:19, it is called, "a pleasant land, a goodly heritage." In Ezekiel 20:6, it is spoken of as "the glory of all lands"; in Daniel 8:9, "the pleasant land"; 11:16, "the glorious land"; and again, in verse 41, "the glorious land." The Syriac renders the expression in these last two verses, "the land of Israel." Consequently "the glorious holy mountain" must be Zion or Olivet, or some mountain in Palestine which lies between the Dead Sea on the east and the Mediterranean on the west.

Mr. Newton, in a comment on the prediction contained in these two verses, says: "In our application of it to the Othman Empire, as these events are future, we cannot pretend to point them out with any certainty and exactness."

Mr. Mede seemed to think that the "tidings out of the east and north" may have reference to the return of the Jews from those quarters. Concerning the expression, "He shall plant the tabernacles of his palace between the seas," Mr. Newton continues: "There the Turk shall encamp with all his power, 'yet he shall come to his end, and none shall help him,' shall help him effectually, or deliver him." Whatever power is referred to, it would seem from these words that it shall establish at least a temporary seat of government there. If it applies to Turkey, the prediction demands the expulsion of the Turk from Europe and his final downfall in the holy land.

"The same times and the same events seem to be presignified in this prophecy as that of Ezekiel concerning 'Gog of the land of Magog.' He likewise is a northern power. He is represented as of Scythian extraction (Ezekiel 38:2). 'He cometh from his place out of the north parts' (verse 15). His army too is described as consisting chiefly of 'horses and horsemen' (verse 4). He likewise hath 'Ethiopia and Lybia with him' (verse 5). 'He shall come up against the people of Israel in the latter days' (verse 16), after this return from captivity (verse 8). He too shall encamp 'upon the mountains of Israel' (Ezekiel 39:2). He shall also 'fall [meet his doom] upon the mountains of Israel, and all the people that is with him' (verse 4). There the Divine judgments shall overtake him (38:22,23), and God shall be 'magnified and sanctified in the eyes of many nations.' "

The Last Days in Prophecy

"At that time shall Michael stand up, and there shall be a time of trouble, such as never was since there was a nation even to that same time" (**Daniel 12:1**).

The great World War only increased the inflammable material associated with the settlement of the Eastern question. Only a few sparks would be necessary to kindle the flame of universal war. National interests and jealousies, Greek and Roman Catholic interests and concerns, together with Mohammedan fanaticism, are all working to pile up the inflammable rubbish that will be consumed in the great fiery troubles of the day of wrath.

It seems manifestly impossible to forecast with any degree of success the particulars of the fulfilment of these two verses without a careful examination and association of the very many prophecies which describe more fully the last closing scenes of the Gospel Age in the land of Palestine. To follow the Divine rule would require that we compare these prophetic verses with the many other prophecies, that the interpretation may be in perfect harmony with, and may fit into the Divine interpretation that describes the ending of all the great apostate systems and governments of Christendom. These Scriptures seem clearly to show that all of the apostate systems will in some way be involved in the final

conflict that closes this Gospel Age; and the land of Palestine, where the earthly phase of the Kingdom of God is to be first set up, will witness these closing events. These predictions are found in Ezekiel, Isaiah, Jeremiah, Joel, and Zechariah. With one voice they all agree concerning the final result of the troubles in Palestine. The language of one of these Prophets, Ezekiel, voices the utterances of all the others. The words are those of Jehovah Himself and read:

“Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord. So will I make My holy name known in the midst of My people Israel; and I will not let them pollute My holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel. And I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against Me, therefore hid I My face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid My face from them. Therefore thus saith the Lord God, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against Me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations” (Ezekiel 38:23, 39:7, 21-29).

Other Scriptures show that not only will all the nations be represented in this final conflict, but also the great religious systems of Mohammedanism, and the Papacy, indeed all Christendom; and that the Jewish land will witness the closing scenes of the great and final conflict; further, that the Jewish people, who will be in peaceful possession of their land at the time, will be brought to repentance, and restored to God's favor.

Events of the present time are shaping themselves so that it becomes less difficult to understand what political and religious questions may cause the great final conflict, as also to identify the leading powers engaged in it. Since the World War the League of Nations has become an actual fact. It would seem that it may become an important factor and play one of the chief parts in this conflict over Palestine.

Prophetic students, who have been observing the remarkable increase of Papal influence in the past few years, its boldness in setting forth its preposterous claims, and its subtle efforts to get control in political and state affairs, are not surprised at these developments; for all this was foretold in the sure word of prophecy. In the last great struggle between truth and error, Papacy will evidently be one of the most influential and important actors. It has already been stated by reliable authority that the Papacy is preparing the way by a

reorganization of its diplomatic service to make application at the psychological moment for membership in the League of Nations. Should such an application be made, it seems quite clear that it would be granted; for the reason that the Roman Catholic countries of the world — members of the League — have enough votes at their command to assure the two-thirds majority necessary to admit the Papacy into the League.

Even if the Papacy had not expressed disapproval of the present control of Palestine and the promise made to the Jews by England that Palestine should be their home land, it would be well known from past history that the pope could never be satisfied for any other power than that of the Papacy to control that land. For this reason alone we may safely conclude that when this Jewish problem is up for a final solution, Papacy will exert all the power and influence at its command to obtain control of the “holy sacred places.”¹

Since the great war, while Turkey has been obliged to relinquish her hold on Palestine and Syria, the revolution that has taken place there has brought Turkey into greater prominence than ever as a power amongst the nations.

As we have already noted, some expositors have thought that Napoleon’s career was described in the words of the verse, “he shall go forth with great fury to destroy, and utterly to make away many.” However, it seems plain that the last death struggles of the Mohammedan power are described in these verses; that the real going forth of the Turk with great fury has not yet occurred; that the planting of the tabernacles of his palace, etc., is yet a future event. It would seem that it is here that Mohammedanism takes its last stand; and that it is here that “he shall come to his end, and none shall help him.”

Furthermore, it seems that it is while the various governments are represented in Palestine by their armies under Papacy’s influence that Papacy through the uprisings at Rome will also come to its end. While the attention of the whole world will be centered on what is taking place in the Holy Land and the East, conditions will be ripe for revolution in the home governments. Anarchism will see its opportunity to strike. Socialism, misnamed Progressivism, will take advantage of the times. Roman Catholicism will say, This is our time; this is what we have long waited for; let us arise, and place the pope in [what they deem] his rightful station. Mohammedanism will shout, as the green flag is unfurled, Down with the vile Christians; we will assert our rights. But it, as well as all the other enemies of peace and righteousness, will come to its end, and none shall help. Then out of the ruins shall arise the Jewish Theocracy.

As to just how all these important events will be brought to their great climax, it is impossible at the present time for any one to tell; and we would not be wise above what is written. That the great crisis will come, and come soon, seems certain.

(1) See *The Revelation of Jesus Christ*, Chapter 43, “Christendom Gathered to Armageddon.”

Chapter Thirteen

When Michael Shall Stand Up

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book” (Daniel 12:1).

A recent translation of the Bible which in 1913 had reached its seventh edition, renders these words: “And at that period, Mikal, the Great Prince, who defends the children of your people, will stand up, and a period of distress will come, such as has not come from the existence of the nation to that period, but in that period your people shall escape — all who are written in the Book of Record.”

The Lord Jesus Christ is evidently the one here designated Michael, as seen in a preceding chapter. The stupendous works to be accomplished by this personage, as shown in the context, confirms this application. The expression regarding him that he shall “stand up,” also strongly confirms this interpretation. To “stand up,” as will be seen from previous uses of this expression in the Book of Daniel, signifies to assume authority or power as a ruler or king. Ten times is this expression, “stand up,” employed by Daniel:

In Chapter Eight, verse 22, we read that “four kingdoms shall stand up out of the nation.” This has reference to the four kingdoms into which Alexander’s empire was divided after his death. In 8:23, it is said that “a king of fierce countenance shall stand up.” Again we read in 8:25 of a certain king that should “stand up against the Prince of princes.” In 11:2, it is mentioned that “there shall stand up yet three kings in Persia.” In 11:3 we read: “a mighty king shall stand up.” In 11:4, it is said of another king that “when he shall stand up, his kingdom shall be broken.” In 11:7, the expression is employed the same: “But out of a branch of her roots shall one stand up in his estate.” Again in 11:20, “Then shall stand up in his estate a raiser of taxes.” In 11:21, we read, “In his estate shall stand up a vile person.” And in 12:1, the text under consideration, “And at that time shall Michael stand up.”

In every one of these instances the meaning of the words is to assume kingly authority or power. Up to this last one, human rulers or kings are referred to. At last, a mighty ruler from the Heavenly Court stands up. He is called “The Great Prince,” “Michael.” In another place He is called “the Archangel Michael”; and

again, “the Angel of Jehovah.” The assumption of kingly authority and power by this mighty One is in connection with a great time of trouble, a period of great distress of nations — such a severe trouble and distress as never occurred before. From this distress and trouble Daniel’s people and nation are to be delivered; or as rendered by Fenton, Daniel’s “people escape”; and this deliverance is accomplished by the standing up of Michael. Furthermore, all this is to occur in connection with the resurrection from the dead.

Who, we ask, but our Lord Jesus Christ has power to assume such a rulership? Who but he can bring to pass such stupendous events? Who but the great “Angel of Jehovah” can be referred to by this mighty angel Michael? We cannot conceive of any other than he.

The revealing angel informs the Prophet that “at that time shall Michael stand up”; or, as the translation of Fenton reads, “at that period Mikal will stand up.” This expression seems clearly to teach that at some particular point of time, during the period in which the events described in the previous verses are transpiring, Jesus Christ shall “stand up,” or assume authority, and together with many other exhibitions of his divine power, deliver Daniel’s long oppressed people.

The expression “at that time,” or “in that period,” should not be separated from the statements of verses 44 and 45 of the preceding chapter, which close with the words, “he shall come to his end, and none shall help him.” If, as some have taught, the one referred to in these words is Napoleon, then it would be most reasonable to expect that whoever may be referred to as Michael would surely assume control of human affairs — at least of those affairs that relate to Daniel’s people — at some point of time during Napoleon’s career. As no such event occurred “at that time,” or “in that period,” it seems clear that Napoleon is not the one described in these verses. Furthermore, those who apply the verses to the French nation under Napoleon, meet with the insurmountable difficulty that the French nation did not “come to its end” at that time.

It is quite evident that the events described in these verses await fulfilment in the closing scenes of the time of trouble. Other events of stupendous importance that will occur in connection with these closing scenes are described in other prophetic Scriptures; and these Scriptures teach that the trouble and distress in Palestine in connection with the fulfilment of these predictions will involve all nations. In Jeremiah 25:31 this same period is referred to in the words, “The Lord hath a controversy with the nations.” In Isaiah 34:8, which also refers to the same time and events, we learn the nature of this “controversy”: “It is the day of the Lord’s vengeance, and the year of recompenses for the controversy of Zion.” The result of this conflict or controversy over Zion is mentioned by several of the Prophets. We quote one of these:

“And these are the words that the Lord spake concerning Israel and concerning Judah. ... Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck,

and will burst thy bonds, and strangers shall no more serve themselves of him: but they shall serve the Lord their God, and David their king, whom I will raise up unto them. ... For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished” (Jeremiah 30:4-11).

For long centuries Jerusalem, which frequently in prophecy stands for the Holy Land of Palestine, has been a bone of contention on the part of the nations of the earth. The Prophet Zechariah refers to this in the words of Jehovah:

“Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness; and I will open Mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the Lord of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. ...

“In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.”

The words that follow portray the repentance of the nation and their conversion to Christ in the midst of their extreme trouble:

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him.”

It will be necessary at this point to have in mind the New Testament teaching concerning the manner of Christ’s Advent and the order of events in connection with his manifestation to the different classes of human beings. Contrary to the general view it seems clear that his Coming or Advent will not be manifest to the physical sight. He will make known the fact of his presence first to the living watchers of the Church. His manifestation to Israel, the nations, and the world, will be after the Church class have passed beyond the veil and are with their Lord. This will be in the closing scenes of the great time of trouble which, as the Scriptures show, will be in Palestine. The Scripture under consideration, as also those just cited, meet their fulfilment in connection with Israel’s deliverance; and at that same time the presence of Christ will be made known to all mankind.

This is referred to in the words of the Prophet Ezekiel in a prediction in which he describes Israel's deliverance in their time of trouble: "Thus will I magnify Myself and sanctify Myself in the eyes of many nations; and they shall know that I am Jehovah."

The same event is referred to by St. Paul, only he gives the additional information that at this time spiritual Israel, the Church, will have been glorified and will be manifested with Christ to the world, as we read: "When Christ, who is our life, shall appear [be manifested], then shall ye also appear [be manifested] with him in glory" (Colossians 3:4). The Old Testament prophecies plainly show the synchronism of the saints' resurrection, Israel's restoration and conversion, Antichrist's destruction, as also the destruction of all the other enemies of truth and righteousness. All these events will immediately precede the "times of restitution of all things spoken by the mouth of all the holy prophets." In other words, these events are clearly taught to cover an indefinite, but comparatively brief period, just prior to the times of restitution. The successive order of these events, however, is revealed only in the New Testament, and particularly in the last book, The Revelation of Jesus Christ.

The "time of trouble," or, as Fenton translates this expression, "a period of distress," seems in this place to have reference to the closing troublous times, as they relate to the Jewish people in Palestine. This aspect of the great trouble that closes the Gospel Age is called in Jeremiah 30:7, "the time of Jacob's trouble," out of which he shall be saved. This does not conflict with the thought that the whole world at this time will be in the throes of distress and anguish; but the Jewish aspect of the trouble alone is referred to in the above statement in Jeremiah and in the Daniel passage; and even this one aspect is only briefly described here. Others of the Prophets describe these terrible scenes quite fully (see Joel 3, Amos 9:8-15, Zephaniah 3:8-20, Zechariah 12:7-14, Zechariah 14). The great and important events that this period of distress will bring to pass may be summed up as follows: Israel's deliverance and exaltation as a nation, the destruction of other nations, Israel's conversion to the Messiah, and the revelation to the world that Christ has assumed the sceptre of earth's dominion.

Some limit the expression, "thy people," to Daniel's own nation; and this interpretation seems to be corroborated by the other uses of the expression in the Book of Daniel. There can be no question that Daniel understood his own nation and people to be referred to. The prayer of Daniel recorded in Chapter Nine, was for his people and land. The answer of the angel Gabriel, "Seventy weeks are determined upon thy people and upon thy holy city," certainly must be understood in this way. The words of the angel, "Now I am come to make thee understand what shall befall thy people in the latter days" (Daniel 10:14), seem to apply in this way. It is worthy to be observed in this connection that the Fenton translation very strongly favors this application. The words, "Mikal, the Great Prince, who defends the children of your people," sustain this. The statement, "a period of distress will come, such as has not come from the existence of the nation [Daniel's nation]," still further confirms this application. And again, the words, "but in that period your people shall escape," when compared with

the words in Jeremiah 30:7, “but he shall be saved out of it,” also support this interpretation.

The expression, “every one that shall be found written in the book,” limits this particular deliverance or salvation to believing Israelites or Jews — those continuing to hold the faith of a coming Messiah and the Divine authenticity of the Old Testament. It is in connection with “Jacob’s trouble” in Palestine, as we have just seen, that the conversion of many of them to Christ as their Messiah will take place.

It will be noticed that only one “book” is mentioned in this statement. This book seems clearly to be the one referred to by Moses and by David (see Exodus 32:32,33, Psalms 69:28). This cannot be what is called the Lamb’s book of life, referred to in the Revelation. The Lamb’s book of life records the names of the overcomers of spiritual Israel. The one in the passage under consideration seems to refer to the one that records the overcomers of fleshly Israel.

We would here remind the reader again that this prediction in Daniel, as also the others we have quoted, describes events and scenes that occur subsequent to the deliverance of the Church of Christ. Theirs is the first or chief resurrection, which embraces only the joint-heirs with Christ. Israel’s deliverance or salvation is accomplished by Christ at a time when all the faithful overcomers of the Gospel Age are with him in glory. This order of events seems clearly portrayed in the New Testament. St. Paul refers to it as a mystery or secret. He says, “For I would not, brethren [of the Church class], that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in [that is, until the full number of the elect Church class is completed].”

The Apostle next speaks of the salvation of the nation of Israel in these words:

“And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer [Christ, Head and Body], and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes [that you may partake of the choicest, the spiritual part of the promise]: but as touching the election [by which they were chosen to receive special earthly favors from God, promised to their father Abraham and his natural seed], they are beloved for the fathers’ sakes. For the gifts and calling of God are not things to be repented of.

“For as ye [Gentile Christians] in times past have not believed God, yet have now obtained mercy through their unbelief [their unbelief was that which made it necessary to invite Gentiles to the chief favor, in order that the predestined number to complete Christ’s Body might be secured]: even so have these also now not believed [in the chief favor], that through your mercy they also may [when their blindness is removed] obtain mercy. For God hath concluded them all in unbelief, that He might have mercy [when the “election” is complete] upon all” (Romans 11:25-32).

The same Apostle, in the Epistle to the Hebrews, enlarges further on this subject, describing the deliverance from death of all the Old Testament overcomers, locating this event as being after the completion, deliverance, and change of the elect Church of this Gospel Age; and he implies that the deliverance of the Old Testament saints will be accomplished by Christ and his glorified Church. Referring to this, he says, "And these all [the Old Testament saints], having obtained a good report through faith, received not [the fulfilment of] the promise [of deliverance]: God having [foreseen and] provided some better thing for us, that they without [apart from] us should not be made perfect" (Hebrews 11:39,40).

After finishing his portrayal of the special deliverance that is to come to Daniel's people, the revealing angel makes a statement which in a general way seems to comprehend the whole period of Michael's reign — the Millennial times: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." As one has said,

"Michael (which signifies 'Who as God,' or one representing God) is the name here applied to our great Redeemer, who is indeed the great Prince ordained of God to stand forth and deliver Daniel's people, God's people — all who love God in truth and sincerity — Israelites indeed (Romans 9:6,25,26, Galatians 6:16). He will deliver them from sin, ignorance, pain, and death, and from all the persecutions and besetments of Satan's blinded servants, which have in the past almost overwhelmed them. All found written in the Lamb's book of life will be delivered forever, from all enemies; those written as worthy during the Jewish and Patriarchal Ages, as well as these written in the Gospel Age, and those who will be written during the Millennial Age."

The angel next gives the comforting and encouraging assurance that "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (verse 3). Two classes seem to be mentioned in this comforting prediction — those called of God to be teachers, and those likewise called of God, who demonstrated their faithfulness and zeal in converting many to live righteous, holy lives.

"Then shall they who in the times of tribulation have led many to a knowledge of salvation receive the glorious reward of their faithfulness." The second clause of this verse ...

"... refers back to Daniel 11:33-35, and is here, as there, not limited to the teachers, but denotes the intelligent who, by instructing their contemporaries by means of word and deed, have awakened them to steadfastness and fidelity to their confession in the times of tribulation and have strengthened their faith, and some of whom have ... sealed their testimony with their blood. These shall shine in eternal life with heavenly splendor. The splendor of the vault of heaven (Exodus 24:10) is a figure of the glory which Christ designates as a light like the sun ('The righteous shall shine forth as the sun,' Matthew 13:43, referring to the passage before us). ...

“The salvation of the people, which the end shall bring in, consists accordingly in the consummation of the people of God by the resurrection of the dead and the judgment dividing the pious from the godless.”

The dissertation of another on the coming Kingdom seems most appropriate in this connection:

“When fully set up, the Kingdom of God will be of two parts, a spiritual or heavenly phase and an earthly or human phase. The spiritual will always be invisible to men, as those composing it will be of the Divine, spiritual nature, which no man hath seen nor can see (1 Tim. 6:16, John 1:18); yet its presence and power will be mightily manifested, chiefly through its human representatives, who will constitute the earthly phase of the Kingdom of God.

“Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel Age — the Christ, Head and Body — glorified. Their resurrection and exaltation to power precedes that of all others, because through this class all others are to be blessed (Hebrews 11:39,40). Theirs is the first resurrection (Revelation 20:5). The great work before this glorious anointed company — the Christ — necessitates their exaltation to the Divine nature: no other than Divine power could accomplish it. Theirs is a work pertaining not only to this world, but to all things in heaven and in earth — among spiritual as well as among human beings (Matthew 28:18, Colossians 1:20, Ephesians 1:10, Philippians 2:10, 1 Corinthians 6:3).

“The work of the earthly phase of the Kingdom of God will be confined to this world and to humanity. And those so highly honored as to have a share in it will be the most exalted and honored of God among men. These are the class whose judgment day was previous to the Gospel Age. Having been tried and found faithful, in the awakening they will not be brought forth to judgment again, but will at once receive the reward of their faithfulness — an instantaneous resurrection to perfection as men. (Others than these and the spiritual class will be gradually raised to perfection during that Millennial Age.) Thus this class will be ready at once for the great work before it as the human agents of the Christ in restoring and blessing the remainder of mankind. As the spiritual nature is necessary to the accomplishment of the work of Christ, so perfect human nature is appropriate for the future accomplishment of the work to be done among men. These will minister among and be seen of men, while the glory of their perfection will be a constant example and an incentive to other men to strive to attain the same perfection. And that these Ancient Worthies will be in the human phase of the Kingdom and seen of mankind is fully attested by Jesus’ words to the unbelieving Jews who were rejecting Him. He said, ‘Ye shall see Abraham, Isaac and Jacob, and all the prophets, in the Kingdom of God.’ It should be noticed also, that the Master does not mention that He or the Apostles will be visible with Abraham. As a matter of fact, men will see and mingle with the earthly phase of the Kingdom, but not with the spiritual; and some will, no doubt, be sorely vexed to find that they rejected so great an honor.”

Still another statement is of interest and importance here:

“Though all God’s people (all who, when brought to a knowledge of Him, love and obey Him) will be delivered, yet the degrees of honor to be granted to some — the overcomers — are carefully noted; also the fact that some of the great ones of the past — Alexander, Nero, Napoleon, the Caesars, the popes, etc. — whose talents, misused, crushed while they dazzled the world, will be seen in their true characters, and be ashamed and dishonored during that Millennial Age” (C. T. Russell).

The Time of the End

“But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (**Daniel 12:4**).

This verse has been variously translated: The Douay version renders it: “But thou, O Daniel, shut up the words, and seal the book, even to the time appointed: many shall pass over, and knowledge shall be manifold.” Another translation, which interprets the word “knowledge” to refer to a knowledge of the prophecy, and which is endorsed by Luther, Lowth, Gill, Stuart, Zockler, Wintle, Keil, Faussett, Wordsworth, De Witte, Tregelles, and Van Ess, all prominent Hebrew scholars, reads as follows: “But thou, O Daniel, shut up the words, and seal the book, to the time of the end; many shall examine it, and the knowledge shall be increased.”

The command to “shut up the words” is very similar to that given to Daniel in the vision of Chapter Eight, where we read (verse 26), “Wherefore shut thou up the vision.” The thought in the text under consideration, however, seems to be, “shut up the [these] words.” As in the former case the command refers to the vision that the angel had just explained, so in this instance it may refer only to the predictive words of the angel in this particular vision, beginning in Chapter Ten and continuing on through Chapter Eleven and into Chapter Twelve.

The words “shut up” and “seal” evidently mean that Daniel was to shut up or seal the words in the sense of guarding them, not in the sense of hiding them from the sight of men. The meaning is that Daniel must close the prophecy because it was to extend into a long period of time. While it means to stop, to conclude, to hide, as in 2 Kings 3:19, Ezekiel 28:3, yet it does not mean that the vision should be kept secret or that it would be incomprehensible. On the contrary it was true that some of its parts were fulfilled and understood not long after Daniel saw it. To seal, or shut up, therefore, does not contain the thought of incomprehensibility, but rather that of keeping or preserving. A noted writer (Kliefoth) has thus expressed the meaning: “A document is sealed up in the original text, and laid up in archives (shut up), that it may remain preserved for remote times, but not that it may remain secret, while copies of it remain in public use.” The simple meaning of the command is summed up by the same writer in the words: “Preserve the revelation, not because it is not to be understood; also not for the

purpose of keeping it secret, but that it may remain preserved for distant times.” The same thought is true regarding the other books of the Old Testament — they were to be preserved for the benefit of generations following; and Daniel was to see that the words of this prophecy were preserved securely, that they might continue to the time of the end or the time appointed. The shutting up or sealing does not exclude the use of it in transcriptions.

There exists, therefore, nothing in these words that should cause us to think that the study or searching into the things revealed in the prediction is excluded or forbidden until a certain time. “Daniel must place in security the prophecies he had received until the time of the end, so that through all times, many men may be able to read them, and gain understanding (or better, obtain knowledge) from them.” When we consider that the prophecy under consideration is divinely stated to be for the purpose of showing what shall occur to Daniel’s people from the time of Cyrus the Great, down to our time, it would not be reasonable to suppose that Daniel’s people, whether of fleshly or spiritual Israel, or both, would be deprived of the privilege of searching it, and thus of obtaining whatever benefit might be intended for them.

If it had remained sealed in the sense of being hidden away, then of course it would have been unused and useless all the long centuries from Daniel’s day until now. This seems unreasonable. It was given for the purpose of imparting consolation to the Lord’s people amidst their tribulations, and of assisting them to continue steadfast in the faith of their fathers. And history records the fact that not only the prophecy under consideration, but all the prophecies contained in the Book of Daniel, were studied by some, long before the First Advent of the Redeemer, as well as by many Jews and Christians of the early years of the Christian era. When the “falling away” came, and the great anti-Christian Apostasy was set up, copies of these old writings were lost sight of. Nevertheless, God in His providence took care that they were preserved, and when the great revival of learning began to come in as a result of the Reformation, one by one these manuscripts were brought forth from their hiding places. The Reformation was the result of the discovery and the opening of a closed Bible. The great work of the Reformation was to give the Bible to the people in the civilized languages of Europe, etc.

Regarding the above interpretation of the text, it must be admitted that the Common Version translation, “Many shall run to and fro,” instead of, “Many shall examine it,” is the most popular, if not the most correct, translation of the verse. Interpreting it from this standpoint, we find it has had a much wider and far-reaching fulfilment. If we accept the Common Version translation here, the following by an eminent expositor will be found profitable:

“Daniel’s prophecies also, though dealing principally with the course of nations and the lapse of ages, give us two or three general social signs of the state of things at the close of this Age, and it cannot be denied that these apply to the nineteenth century as to no previous one. He does not say the power of steam will be applied to locomotion, and the art of travel will be

revolutionized; but, looking at the result, rather than the cause, he mentions in half a dozen simple words the most characteristic feature of the nineteenth century — ‘many shall run to and fro.’ Now to an eye that could embrace in one glance the civilized world, all its seas and all its shores, all its roads and all its rivers, all its towns and its cities, what would be the first and strongest impression produced on considering the scene? Surely that of ceaseless motion; many running to and fro, like ants around an ant hill: Innumerable travelers cross and recross each other’s paths, not creeping or crawling, but rapidly running in every direction; trains flying with amazing speed by day and by night all over the land; steamers, crowded with hundreds and even thousands of passengers, traversing every sea and every ocean; huge floating hotels, thronged with guests, plying in multitudes on the great rivers of the great continents; railroads, level, elevated, and underground, passing over and under each other in the million-peopled cities of different countries; the whole scene swarming with men and women in motion: *many running to and fro!* No previous age of the world’s history could have presented this spectacle; it is unique, it is becoming ever more marked, as year by year hundreds of miles of fresh railroads open up new districts, and as population and emigration increase, and as commerce spreads. Ten thousand persons travel now where one traveled formerly; even ladies and children think little of circumnavigating the globe for pleasure. There is no mistaking this sign of the time of the end; it is distinctive, and so conspicuous and unprecedented as to be a subject of constant comment. How few, as they point to it with pride and pleasure, remember it is a Divine mark of the time of the end, and associated with the Second Coming of Christ and the resurrection of the dead!”

“And knowledge shall be increased,” are the angel’s next words. We have already considered the words as applied to a knowledge of the prophecies of Daniel. If we accept the suggestion that a wider application of the words is contained in the prediction, and this is the general understanding, then the fulfillment of the prediction in these days is even more apparent. Education, which is one great means of increasing knowledge, has become compulsory in all parts of the civilized world. Comparatively few there are in these lands today who are unable to read and write their own language. Literature of every kind floods the homes of rich and poor. The people of every land are acquainted with all the important events that are taking place over the whole civilized world. Telegraph messages travel faster than the sun; wireless and radio much faster. Events that occur in the United States in the late hours of the night are known in London before the people in the States are awakened from sleep. The news of events in India and Australia is published in London before the hour of the events, reckoned by the sun, arrives. The wonderful discoveries and inventions that are day by day coming to light are immediately published all over the world and made of universal benefit. An education that is at the present time within the reach of the common people was unattainable by even kings and nobles in the earlier ages. An intelligent schoolboy today knows more of the elements of true science, of the movements of the planetary systems, of the laws governing them, of

the past and present condition of the earth, than did the wisest philosophers of ancient times.

“The knowledge of these days is real knowledge, an acquaintance with the facts and forces of nature, a rediscovery of the records of the past, and, above all, an immensely widespread acquaintance on the part of mankind, with the ‘volume of the book,’ containing that Divine revelation which imparts the highest of all knowledge, the knowledge of God and of His Son Jesus Christ our Lord. Brief was the Bible of Daniel’s day, and few were the copies of it! Yet only where it had enlightened the minds of men did any true moral or spiritual knowledge exist. Age after age elapsed, and the New Testament was added to the Old. But how few comparatively were still the copies! And owing to the uneducated condition of the masses, how few could study the copies that did exist. In the Dark Ages the Bible might almost as well not have existed, so little were its glorious revelations understood. And there followed ages when to read and study it brought torture and death, and when, alas! editions were printed to be burned. Only since the Reformation has the world really possessed the book, and only within the last century have Bible societies existed to multiply versions and editions and to distribute by millions all over the world this king of books.”

With the words, “and knowledge shall be increased,” the angel’s voice ceased. Up to this point there had been no pause on the part of the revealing angel, from the time when, perhaps not ten minutes prior to this, he had said to the Prophet, “Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all,” etc. What an astounding series of events relating to the history of Daniel’s people are described by the heavenly revealer in this brief period; events extending from the days of Cyrus the Great, the king of Persia in the sixth century BC, down to our day, and even to the conclusion of the great Resurrection Age. “What stronger and more convincing proofs,” a noted writer has said, “can be given or required of a Divine providence, and a Divine revelation, that there is a God who directs and orders the transactions of the world, and that Daniel was a prophet inspired by Him, ‘a man greatly beloved,’ as he is often addressed by the angel! Our blessed Savior (Matthew 24:15) hath bestowed upon him the appellation of ‘Daniel the Prophet’; and that is authority sufficient for any Christian.” In recording in these expositions the fulfilment of the long series of predictions given through the Prophet, there have been produced such evidences and attestations that Daniel was a true prophet that no infidel can successfully deny, nor disprove.

As the angel’s voice ceased, Daniel informs us that he looked again and saw two others, doubtless heavenly beings, angels, standing on the banks of the river [Hiddekel], the one on this side and the other on that. Besides these two who were now seen for the first time by Daniel, he beheld another, who seemed to be standing above the waters of the river. This one is represented as clothed in linen. One of the other two, or if we leave out the word “one,” which is in italic, both inquired, “How long shall it be to the end of these wonders?” “How long is

it to the end of these wonders?" (Fenton). The question was undoubtedly asked primarily for the Prophet's information; but of course more particularly for the Lord's people who would be living in the latter days. The reply to the question was given by the angel of the Lord, who seemed to the Prophet to stand over, or above the river. Daniel says,

"And I heard the man clothed in linen, which was upon [above] the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

The narrative goes on to say that while Daniel heard these words of the heavenly revealer, he did not understand them, and so made further inquiry. The question of Daniel is variously translated. The Common Version rendering is: "O my Lord, what shall be the end of these things?" The Fenton translation is: "My Lord, what shall be after these things?" Bishop Newton's translation is: "What or how long shall be these latter times, or latter wonders?" The reply of the angel, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end," seems to imply a refusal to answer; yet according to the words of the angel in verses 11 and 12, it was not altogether a refusal.

The Prophet is next informed that during the entire period of prevailing wickedness and persecution and distress of God's people, "many shall be purified, and made white, and tried; but the wicked [the oppressors and persecutors] shall do wickedly: and none of the wicked shall understand; but the wise [margin, teachers] shall understand."

Truly, these words of the Prophet are now a matter of history. The various visions given to the beloved Daniel covered many details of the entire period of the empire and reign of evil from his day "until He come whose right it is." And as one after another of the great beastly, persecuting powers have "stood up," God's people have felt the cruel hand of tyranny and persecution. From Daniel's day to the Advent of the Savior and on to the full end of the Jewish Age, AD 70, there was much opportunity for the "holy people" to suffer, to be purified, and made white.

Then as divine providence since the days of Israel's rejection has turned to all nations of the earth to take out of them a people for his name to make up the Bride of Christ, how abundant has been the opportunity for the faithful, who have responded to the call, likewise to be tried, to be purified, and made white; particularly as these have come in contact with those powers of darkness represented in the great apostate anti-Christian systems.

History indeed attests that the wicked have done wickedly. All manner of corrupt, dishonest, unjust, and wicked works have been practised against the righteous; and the wicked have not understood the Divine plans and purposes; nor have they known the Divine times, seasons, and limitations. But as was promised, the wise of God's people have understood, for they have walked in

the path of light that has been shining more and more unto the perfect day; they have given heed to the more sure word of prophecy. And now at last as the journey is all but ended, and nearly all the prophetic testimony describing these eventful times up to the great Redeemer's Advent in power and glory is fulfilled, the faithful, the wise in heavenly wisdom, lift up their heads and greatly rejoice, knowing that their redemption draweth nigh.

Chapter Fourteen

The Angel's Chronological Predictions

“And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Daniel 12:11, 12).

This language of the revealing angel, announcing two additional chronological periods, was obviously not intended for the Prophet's benefit, particularly, but for the “wise” of the Lord's people who would be living at the time when the closing events of the prophecy were being fulfilled. As Mr. Barnes truly observes, the period referred to was far distant from Daniel's day.

“Important events were to intervene. The affairs of the world were to move on for ages before the ‘end’ should come. There would be scenes of revolution, commotion, and tumult — momentous changes before that consummation would be reached. But during that long interval Daniel would ‘rest.’ He would quietly and calmly ‘sleep in the dust of the earth’ — in the grave. He would be agitated by none of these troubles; disturbed by none of these changes for he would peacefully slumber in the hope of being awaked in the resurrection.”

There are probably no utterances in the whole range of prophecy that have been so closely studied and examined as these words of the revealing angel. Many and varied are the calculations that have been made. It is well known that one class of expositors interpret these time periods to mean literal days (instead of a day for a year) and apply them to an epoch prior to the Advent of Christ, to “the period when Antiochus by his military agent, Apollonius, took possession of Jerusalem and put a stop to the temple worship there.” Professor Stuart, who is of this class of expositors, refers to the historian's account of the capture of Jerusalem by the agent of Antiochus in the year 168 BC, and the widespread devastation which ensued. Quoting the historian: “They shed innocent blood around the sanctuary and defiled the holy place; and the inhabitants of Jerusalem fled away; the sanctuary thereof was made desolate; her feasts were turned into mourning, her sadness into reproach, and her honor into disgrace.” And it is the claim of this expositor that it is at this particular time that the “days” begin to count. The

historian is further cited to show that a climax of this siege was reached when the death of Antiochus took place, approximately 1335 days from the time that Jerusalem was captured. Then Professor Stuart goes on to say, "No wonder that the angel pronounced those of the pious and believing Jews to be blessed, who lived to see such a day of deliverance."

It seems unnecessary to go into any extended refutation of the above application of the prophetic periods. In the first place the events referred to in the life of Antiochus are not of sufficient importance to constitute a fulfilment and to correspond with the solemn manner in which the angel gave the announcement. As another has observed, if the persecutions and death of Antiochus were all that were intended to be referred to, the whole matter was entirely too meager to be worthy of such a formal and solemn revelation from God.

"In other words, if this was all, there was no correspondence between the importance of the events, and the solemn manner in which the terms of the communication were made. There was no such importance in these three periods as to make these separate disclosures necessary. If this were all, the statements were such indeed as might be made by a weak man attaching importance to trifles, but not such as would be made by an inspired angel professing to communicate great and momentous truths."

Then when we consider further the fact that Daniel had just had communicated to him the history of human events from the days of the kingdom of Persia until the time of the standing up of Michael, at which time there would be marvelous and stupendous events, such as the resurrection of the dead and the punishment of the wicked, we must conclude that beyond question the angel's solemn asseveration in these three announcements refers to something of far greater importance than anything that happened in the time of Antiochus. Mr. Barnes again very appropriately observes:

"The angel had his eye on three great and important epochs lying apparently far in the future, and constituting important periods in the history of the Church and the world. These were, respectively, composed of 1260, 1290, and 1335 prophetic days, that is years. Whether they had the same beginning or point of reckoning — *termini a quo* — and whether they would, as far as they would respectively extend, cover the same space of time, he does not intimate with any certainty, and, of course, if this is the correct view, it would be impossible now to determine, and the development is to be left to the times specified."

There is another class of expositors who apply these periods to an epoch that is still future, and, like the class of expositors just mentioned, interpret the days to be literal. They look for a literal Antichrist, an individual man who, backed by the supernatural power of the Adversary, will cause all the world to fall at his feet for three and a half years, and who finally, after 1335 literal days, approximately three years and eight months, will be overwhelmed by the literal Advent of the Redeemer. As this view has already been alluded to in a previous chapter, and

also in our exposition of the Book of Revelation, we will not use further space in examining it here.

Having investigated carefully and pondered well the writings of many expositors on this matter, we have not up to this time found any interpretation that will in all particulars meet all the requirements. In making this statement we of course refer to the chronological features alone. For as the prophecy indicates, the disclosures given to the Prophet in these verses regarding the end, show distinctly that the end of the things is not so revealed that men shall be able to know them with certainty until completely fulfilled.

In taking up the consideration of these time prophecies, we are reminded of the words of one who wrote in the early part of the nineteenth century:

“It is indeed no wonder that we cannot fully understand and explain these things: for as the angel said to Daniel himself, verses 4 and 9, though ‘many should run to and fro,’ should inquire and examine into these things, and thereby ‘knowledge should be increased’; yet the full understanding of them is reserved for the time of the end. As Prideaux judiciously observes, ‘It is the nature of such prophecies not to be thoroughly understood till they are thoroughly fulfilled.’ ”

In our examination of these chronological periods with which the prophecy of Daniel is concluded, we must take our stand on what has been abundantly proved by many godly and learned writers, and what we have also in our previous examination of the “day” time periods demonstrated to be the key and correct method of interpretation, namely that in symbolic prophecy a “day” is the symbol of a year, and a “time” of 360 years; and we need not enlarge upon this particular feature here.

It is of more than usual significance that those who understand these time features to be symbolical (that is, that the “days” or “times” are to be counted as years — “a time, times, and a half,” signifying 1260 years; 1290 days signifying 1290 years; and 1335 days, 1335 years), apply them to either one or the other of two great powers of evil, namely the great Papal Apostasy, or the great Mohammedan scourge. Indeed it must be admitted that each one of them occupies a place of prominence and importance in the Divine permission of evil, and in its relationship to the interests of God’s professed people, both fleshly and spiritual Israel, sufficient to be deserving of a reference by a revealing angel commissioned of God to make a revelation of future events or to make certain solemn statements concerning developments future from Daniel’s day.

We have seen in our study of the preceding chapters of Daniel’s prophecy, as well as of the Book of Revelation, that the Papacy in Western Europe, and Mohammedanism in Eastern Europe are distinctly referred to and are given great prominence; they are presented to us as the last forms of Gentile power that dominate during the period of the “times of the Gentiles.”

“They are symbolized by two ‘little horns,’ the one described in the seventh and the other in the eighth chapter of Daniel — two politico-religious dynas-

ties which would exercise a vast and exceedingly evil influence in the latter half of this Gentile dispensation.”

Mr. Guinness’ question and answer in this connection are interesting:

“Does any one inquire why these two powers, the Papal and the Moham-
medan, should occupy so prominent a position in the predictions of Scrip-
ture as regards this Gentile dispensation? The reply is easy. No power ever
exercised on earth has proved, on the whole, so injurious to mankind and so
antagonistic to the redeeming purposes of God, as the Papacy. Its reign has
been long, its sphere has been wide, its power has been vast. It has usurped
the headship of the Christian Church, and the titles and prerogatives of Deity.
It has corrupted the Gospel, suppressed the Bible, and turned Christianity
into a mere baptized heathenism. Idolatries and false doctrines have been
inculcated and promulgated throughout Christendom by its instrumentality.
For centuries it made war with the saints, and overcame them. Millions of
evangelical martyrs have been slain by its authority. It has injuriously affected
countless myriads of human beings, during its course of more than 1,200
years, thirty or forty generations having suffered under it, either in the way of
corruption or persecution. In a word, it has vindicated its title to be considered
that system of supernatural and soul-destroying error, that dire and dreadful
apostasy revealed by prophecy as the principal power of evil, to arise between
the First and Second Advents of Christ.

“Could sacred prophecy have passed by unnoticed this gigantic and univer-
sally influential power, which ruled the whole of Christendom with despotic
sway, and with inconceivably evil results, for more than a thousand years? No;
to lead the people of God to shun all connection with it, ample and repeated
descriptions of it are given, and unparalleled denunciations are made against
it.

“And as to the power of Islam, when it is remembered that, not only did it
exterminate Christianity in northern Africa, leaving but a feeble and ignorant
remnant of the Coptic Church in Egypt, but that the professing Christians
of the Greek Church fell by millions before the invasion of its savage and
devouring hordes, its myriad horsemen from Central Asia, and that millions
more of subject Christian races have groaned under its cruel oppression and
destructive exactions; when we remember that it has put out the light of the
Gospel in the lands where it had its birth, and that moreover it has devas-
tated Palestine and trodden down Jerusalem, carried war and bloodshed to the
gates of Vienna and the northern slopes of the Pyrenees, threatening the very
existence of Christendom; when we remember that to this day [1886] it domi-
nates 150,000,000 of mankind, involving them in the darkness of fatal error

(1) “The Greek and Arabic render this, ‘Hear the vision of my dream.’ This accords better with the probable meaning of the passage, though the word “hear” is not in the Chaldee” (Albert Barnes).

and anti-Christian unbelief; can we wonder that the spirit of prophecy should indicate beforehand its rise and its career, and announce its final doom?"

In tracing the history of these two great apostasies, the Papal and the Mohammedan, the remarkable fact is disclosed that they came into existence at practically the same point of time, and flourished during the same general period. One of them, the Papal, trampled down and overran the true mystical sanctuary of truth, and cruelly persecuted the holy people of God during a long period; the other, the Mohammedan, trampled under foot rejected fleshly Israel during about the same period, taking possession of the literal city of Jerusalem and its sanctuary. It also persecuted the true Christians as well as constituted a scourge on apostate Christendom. It can truthfully be said that both of these powers polluted the holy place and set up "the abomination that maketh desolate" — the one at Rome, the other at Jerusalem.

The Mysterious Three and a Half Times

Reverting now to the time periods of Daniel 12:7, 11, and 12, and inquiring how they may be applied, it will be readily recalled that in our examination of Chapter Seven in which the "little horn" is mentioned as springing up amongst the ten horns of Western Rome, a similar, mysterious expression, "a time and times and the dividing of time" is used, and in this instance there can be no question but that the Papal Apostasy is referred to. There we learned that the three and a half times signifies three and a half prophetic years, or 1260 years. And undoubtedly these are the same mystical three and a half times that are referred to in the Book of Revelation as covering the era of the Papal supremacy — the "forty and two months" during which the holy city was trodden under foot, and the "thousand two hundred and threescore days" during which the two witnesses prophesied, clothed in sackcloth (Revelation 11:2,3, 12:12).

Many expositors are in agreement that these symbolical three and one half times or 1260 years are properly applied as commencing in 539 AD, when the famous decretal letter of the Roman Emperor Justinian constituting the Bishop of Rome "head of all the holy churches and of all the holy priests of God" substantially went into effect. There the Roman Papacy in a very important sense began the exercise of its power. Twelve hundred and sixty years from that point bring us to 1799, which marks an important point in history. The era closing with 1799, marked by Napoleon's campaign, sealed and defined the limit of Papal dominion over the nations. Since that time there have been other events marking additional steps of decline in the power and influence of that system.

Some expositors who do not see Mohammedanism at all in prophecy apply the mystical three and a half times of Daniel 12:7, as also the added periods of 1290 and 1335 years, to Papacy, thus making two later endings — 1829 and 1874. While both of these years mark important eras in the arousing and awakening of the Lord's people to a study of the time prophecies and to a vastly clearer appreciation of the Divine truth as a whole, yet neither the date 1829 nor the date 1874 marks any particular events associated with the decline of Papacy.

What Was the Occasion of the Three Chronological Predictions?

At this particular juncture we raise what we believe to be an important and logical question: What was the occasion for the three chronological announcements noted in verses 7, 11, and 12? What was it that led to the question by one of the angels in verse 6, and later the question by Daniel in verse 8? In reply we would say that while the Papal system is referred to in the prophecy just rehearsed by the angel in Chapter Eleven, particularly in verses 31-39, yet the prophecy at verse 40 apparently introduces immediately another great power, which arose at this time and which, to our understanding, is Mohammedanism, with its two divisions — the Saracenic and the Ottoman-Turks, the “king of the south,” and the “king of the north.” It seems clear that the question that lay most heavily on the heart of the Prophet was the duration of the great troubles and distresses that he had heard the angel describe, particularly those referred to in verses 40-45, of Chapter Eleven — troubles and distresses that related to his own land and people; the desolations of Jerusalem and the oppressions of his own nation. To give the Prophet assurance that these oppressions and distresses of his people would cease when the end had been accomplished, which was their purification, Daniel was permitted to view this scene and listen to the conversation of these heavenly beings.

Pausing at this point to note the general significance of this reply, we call attention to the fact that it had been said before by the revealing angel in verse 40 of the previous chapter, that “at the time of the end,” or as Fenton translates the words, “at the end of the period,” “shall the king of the south push at [contend with] him; and the king of the north shall come against him like a whirlwind,” etc. It would seem that it was the events described in these verses that suggested the question, “How long shall it be to these latter times, or latter wonders?” The answer is given in a most solemn manner: “It shall be for a time, times, and an half.”

The Two Powers Arose Contemporaneously

If we are correct in applying the words of verse 40, “the time of the end” or the “appointed time,” to the beginning of the Mohammedan scourge against Eastern Christendom, then we have a clue as to when this time period would begin. This would be when Mohammedanism became a judgment scourge. The same period of time is therefore assigned to the troubles and distresses and oppressions of Eastern Christendom by the Mohammedan scourge as that assigned to the tyranny and oppressions of the little horn in Western Christendom; and it is certainly most remarkable that “the doctrine of Mohammed was first forged at Mecca, and the supremacy of the pope was [fully] established by virtue of a grant from the wicked tyrant Phocas, in the very same year of Christ, 606.” It is true, however, as we have seen, that it was by a decree of Justinian, that the bishop of Rome was *first* officially recognized as the supreme head over all other bishops. This was in March 533. This famous letter recognized the bishop of Rome as the head and practically the dictator over all the churches; and the Emperor

expressed the earnest desire to assist the pope in putting down heresy and in establishing unity in the church. It is evident, however, that it was not till 539 that this decree went into effect, for the reason that at this time Rome, and Italy in general, was under the sway of another kingdom — the Ostrogoths — who did not recognize the bishop of Rome as supreme pontiff; for they were mainly Arians in faith. Papacy, therefore, was exalted and advantaged in name only, by the Emperor's recognition, until the fall of the Ostrogothic monarchy, when its exaltation became an actual fact. Indeed, as if by a preconcerted arrangement, the Emperor at once (AD 534) sent Belisarius and an army into Italy, and in six years after the pope's recognition by the Emperor, the Ostrogothic power was vanquished, and their king Vitiges and the flower of his army were taken with other trophies to Justinian's feet. This was in AD 539, which is therefore the point of time from which we should reckon the (Papal) "desolating abomination set up." Papacy there had its small beginning. There the peculiar "little horn," (Daniel 7:8,11,20-22,25) began to push itself up, upon the Roman beast.

Concerning the famous decree of Justinian, Bower, in his *History of the Popes*, says:

"Baronius in commenting on the letter which Justinian wrote on this occasion to the pope, makes long descants on the extraordinary deference which he paid to his holiness. But that little or no account ought to be made of that extraordinary deference, will soon appear. Justinian indeed paid great deference to the pope, as well as to all the other bishops when they agreed with him; but none at all, when they did not; thinking himself at least as well qualified as the best of them, and so he certainly was, to decide controversies concerning the faith; and we shall soon see him entering the lists with his holiness himself."

This famous decree was given by Justinian as a reward for this pope's agreeing with him in a decision concerning a dogma under dispute. In proof that up to 537 Justinian reserved to himself the power to set up or remove the bishops of Rome, we cite the following: In 537 Belisarius had through the orders of Justinian's wife, unknown to Justinian, removed Pope Sylverius on a (false) charge of conspiring with the Gothic ruler who was besieging Rome (Belisarius having taken possession of it in 536). Justinian ...

"... inquired into all the particulars of a bishop of Patara; but found the bishop knew no more than what he had learned from Sylverius the deposed pope himself. However, that he might have an opportunity, if he were really innocent, of making his innocence appear, he commanded that he be remanded back to Italy and his cause to be there examined anew. If he cleared himself from the treason laid to his charge, he was by the emperor's order to be restored to his former dignity; but should he be found guilty, he was to be removed from the Roman to some other See."

However, we learn from the records of history, that there was considerable opposition to Papacy's claim until the confirmatory decree of Phocas was issued

in 606; and it is therefore seen that while this date does not mark the beginning of the exercise of the Papal power, it marks a most important era in its rise to supremacy and the full establishment of the Roman pontiff over Christendom, and is deserving of such comparison as is made above with the rise of the Mohammedan power, at approximately the same time. Mr. Newton quotes Dean Prideaux in his *Life of Mahomet* as saying:

“It is to be observed that Mahomet began this imposture about the same time that the bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of Universal Pastor, and thereon claimed to himself that supremacy which he hath been ever since endeavoring to usurp over the Christian Church. And from this time both having conspired to found themselves an empire in imposture, their followers have been ever since endeavoring by the same methods, that is, of fire and sword, to propagate it among mankind; so that Antichrist seems at this time to have set both his feet upon Christendom together, the one in the East, and the other in the West; and how much each hath trampled upon the Church of Christ, the ages ever since succeeding have abundantly experienced.”

It is claimed that Luther used to say, that “the pope and the Turk came up together.” And Mr. Guinness observes in this connection that “the seventh century was the one in which the Papal power was fully developed, in which the spiritual ‘abomination that maketh desolate’ was established in the spiritual temple, or the Christian Church, while a literal ‘abomination of desolation’ was established in the literal sanctuary, by the erection of the Mosque of Omar on the site of the temple in Jerusalem, where it continues to this day.”

Time of Deliverance of the Holy People Draws Near

In looking for a satisfactory application of the three time periods of Daniel 12:7, 11, and 12, one that would seem to meet the requirements, it is most essential that we keep in mind the subject that was under discussion by the angel in Chapter Eleven, just prior to the question of verse 6, and the chronological prediction that followed. Daniel was concerned about the bondage and deliverance of his own people, and the angel who had foretold certain distresses and sufferings of Daniel’s people, in the closing verses of Chapter Eleven, was offering, what must have been to the Prophet, certain obscure intimations respecting the time when the “indignation” would be over and the desolation cease. We have been impressed up to this point in our examination to believe that verses 40-45 of Chapter Eleven are descriptive of the Mohammedan Apostasy and its desolating work in Eastern Rome; that it is one of the chief features of this prediction; and for this reason it seems proper to apply all three of these chronological periods to Mohammedanism. In doing so we find that their beginning and ending touch notable events in the history of that great power of evil. It is recalled too, as noted foregoing, that the Western Papal Apostasy arose contemporaneously with the Eastern.

We believe there is a hint given by the heavenly messenger concerning what event will mark the completion of these time predictions associated in this connection. The words, like others of the vision, are variously translated: "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished"; that is "when he," the Mohammedan power, shall have reached that limit of time divinely predetermined, in which he has been permitted to oppress and overrun the holy people — rejected fleshly Israel — and in which he has been permitted to rob them of their liberties and privileges; in other words, when the Jews shall be recalled from their dispersion — then the prophecy will have been fulfilled.

It will not be necessary at this point to go into a fresh examination of the history of the sufferings and oppressions of the Jews in fulfilment of Old Testament prophecy; nor of the history of the cruel and terrible Islam, as during long centuries it has desolated and trodden down Jerusalem and the Jews. These matters have been gone into in considerable detail and are well established by indisputable facts and evidences. Another, briefly summing up in a rapid glance the twenty-five centuries of Jewish history which have elapsed since the days of Nebuchadnezzar and the beginning of the Times of the Gentiles, wrote in 1886:

"Never since the days when that monarch subdued the Jews have they been independent of Gentile authority, though for five centuries a remnant of them were restored to a tributary condition in their land.

"That since their rejection of 'Messiah the Prince' total dispersion among the Gentiles has been the lot of their whole nation, and desolation the portion of their land.

"That the 1,000 years of the Middle Ages, and especially the seven centuries from the tenth to the seventeenth centuries, were to them a time of unspeakable degradation and suffering in all lands of their exile."

Let the fact be clearly seen, therefore, that it is as the "desolator of Jerusalem" and the "oppressor of Judea" for more than twelve centuries that this Moslem power principally affects Israel. It has occupied the Holy Land and trodden down Jerusalem during all this time. We learn from the historian that:

"Mohammedanism, or the great apostasy of the East, rose also towards the close of this period [toward the close of the first half of the 2520 years of Gentile times]. It was in AD 622 that the so-called 'flight' of Mahomet took place, an event which forms the era of the Hegira, the *terminus a quo* of the Mohammedan calendar to this day. He fled from Mecca to Medina, where he was received as a prophet and prince. The conquering career of his Saracenic followers commenced the year of his death, AD 632. The Caliph Omar led his army into Syria in the course of that year; in August AD 634, Damascus was taken. At the battle of Yermouk the eastern Roman armies were overthrown, and the fate of Syria determined; and in the year AD 637 Jerusalem was captured after a four months' siege. The Patriarch Sophronius, who was governor of the city at the time, had to surrender to Omar; and all the other

towns in Syria followed his example. The conquest was completed in 638, and the Mosque of Omar was erected on the site of the temple.”

The central and all-important year with the Mohammedan power, therefore, is that known as the Hegira itself, 622; the date from which the entire Moslem world reckons to this day, as we do from Anno Domini. This being true, what more striking fulfilment of the words of the angel concerning the “abomination that maketh desolate” could we look for than that which we find fulfilled in the Moslem power since 622 AD?

The Prophet Daniel, not sufficiently understanding the answer of the angel in verse 7, asked what or how long shall be these latter times or latter wonders, and it is answered again (verse 11), that from the time of the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate there shall be a thousand two hundred and ninety days. Surely these “days” are still prophetic days or years.

The following by Mr. Newton concerning the use of the expression “abomination of desolation,” is in perfect harmony with the several uses of this expression in the Scriptures:

“ ‘The setting up of the abomination of desolation,’ appears to be a general phrase, and comprehensive of various events. It is applied by the writer of the first Book of Maccabees 1:54, to the profanation of the [Jewish] temple by Antiochus, and his setting up the image of Jupiter Olympius upon the altar of God. It is applied by our Savior (Matthew 24:15), to the destruction of the city and temple by the Romans, under the conduct of Titus, in the reign of Vespasian. [Compare with Luke 21:20.] It may for the same reason be applied to the Roman emperor Adrian’s building a temple to Jupiter Capitolinus, in the same place where the temple of God had stood; and to the misery of the Jews, and the desolation of Judea that followed. It may with equal justice be applied to the Mohammedans invading and desolating Christendom, and converting the churches into mosques; and this latter event seemeth to have been particularly intended in this passage. If this interpretation be true, the religion of Mohammed will prevail in the East the space of 1260 years, and then a great and glorious revolution will follow; perhaps the restoration of the Jews, perhaps the destruction of Antichrist; but another still greater and more glorious will succeed; and what can this be so probable as the full conversion of the Gentiles to the Church of Christ and the beginning of the Millennium or reign of the saints upon earth? for verse 12, ‘Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.’ Here are then three different periods assigned, 1260 years, 1290 years, and 1335 years; and what is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events, which will take place at the end of each period, we can only conjecture, time alone can with certainty discover.”

As we have seen how the Papal Apostasy set up in the West a mystical abomination that maketh desolate, when it substituted the perversions and

blasphemous doctrines of the Mass, etc., for the holy doctrines of Christ and the Apostles, so the Mohammedan Apostasy set up in the East the abomination that maketh desolate when it took possession of Jerusalem and desolated its literal sanctuary, erecting the Mosque of Omar in the place of the holy temple. And as has also been seen, as there is a definite beginning of Papal power, so there is a definite beginning of Mohammedan power, 622 AD, from which point the Mohammedans reckon all their chronological matters, although there were stages of its development prior to that time. Moreover, Mohammedanism is seen as a cruel desolating power, establishing itself not only in Jerusalem but throughout many countries of so-called Christendom during the Middle Ages, overthrowing professed Christian society and Christian worship; and herein we recognize further the appropriateness of the designation, "the abomination that maketh desolate."

In verse 11 of this chapter under consideration, it is noted that the word "sacrifice" is supplied by the translator; without this word the verse reads: "the daily shall be taken away." The word "daily" would represent all the services instituted by Christ and the Apostles; indeed all that goes to make up Christian worship. It should be remembered that these at the time referred to in the vision had become perverted and defiled. The taking away of these services, and the substitution of the Mohammedan religious rites in their place, was, as all students of history know, a characteristic of the Mohammedan conquests in those eastern countries.

We saw in our discussion of Chapter Eight the same thought indicated: "A host shall be given up, together with the daily service, because of transgressions." In the explanation of these words of the angel recorded in verse 23, it is stated that in the latter time of their kingdom, when the transgressors are come to the full, this "little horn" power's ravaging desolations were to meet their fulfilment. The statement is also that it will be because of transgressions that its depredations will take place.

As we have observed in our study of Chapter Eight, the various features here indicated were fulfilled in the Mohammedan system in its conquests of Eastern Christendom. On account of the transgression, this cruel system, the Mohammedan little horn, was permitted to exercise great power. In other words it was permitted as a judgment scourge on nominal Eastern Christendom. Under the fifth and sixth trumpets of the Apocalypse the term "woe" is used to describe its activities against Apostate Christendom. It is stated that the little horn sought to destroy the "mighty and the holy people," which to our understanding, viewing the expression in its relation to other associated descriptions, would refer to holy, or mighty ones, Christians by profession, but who, from the true standpoint, would be "transgressors" of the covenant.

Now concerning the ravages and desolations brought upon the Jews, it is interesting to read in this connection an extract from Oakley's *History of the Saracens*:

“Jerusalem, once the glory of the East, was forced to submit to a heavier yoke than ever it had borne before. For though the number of the slain, and the calamities of the besieged, were greater when it was taken by the Romans; yet the servitude of those who survived was nothing comparable to this, either in respect of the circumstances or the duration. For however it might seem to be utterly ruined and destroyed by Titus, yet by Hadrian’s time it had greatly recovered itself. Now it fell, as it were, once for all, into the hands of the most mortal enemies of the Christian religion, and has continued so ever since; with the exception of a brief interval of about ninety years during which it was held by the Christians in the holy war.”

No wonder it has been said:

“The Moslem power has merited judgment as much as the Roman Apostasy. Its cruelties, its corruptions, its massacres, and its Oppressions, its opposition to the truth, its persecutions, its wide dominion and long duration make it a marvelously suitable companion to the Papacy. But its sphere is the East, and not the West; its city is Constantinople, and not Rome; and its destruction bears a closer relation to Jewish questions than to Christian ones.”

An incident occurring in connection with the fall of Jerusalem into the hands of the Saracens in 637 AD is worthy of notice: When its professed Christian defenders yielded to the Saracens, “the Patriarch Sophronius appeared on the walls, and by the voice of an interpreter, demanded a conference. After a vain attempt to dissuade the lieutenant of the Caliph from his impious enterprise, he proposed in the name of the people a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the authority and presence of Omar himself [the successor of Abubecker, who was successor of Mohammed]. The question was debated in the council of Medina; the sanctity of the place and the advice of Ali persuaded the Caliph to gratify the wishes of his soldiers and enemies.” The Caliph Omar came and put his signature to the articles of capitulation, and then entered the city. “Sophronius bowed before his new master, and secretly muttered, in the words of Daniel, ‘The abomination of desolation is in the holy place.’ ” By a command of the Caliph, the ground of the Temple was prepared for the foundation of the Mosque which takes Omar’s name, where it still rests today.

Fitting the Three Chronological Predictions

Now we come to the application of the three chronological predictions, and we submit, not what we consider to be the last word on this subject, but what seems to us a reasonable method of fitting these periods into this great Eastern Mohammedan Apostasy. We urge nothing upon any, but merely ask the reader’s careful consideration of what is offered; each must decide for himself. Considering the vast importance of the Hegira era, 622 AD (and indeed the desolation commenced soon after this), we believe that all three of these chronological predictions can be seen to have a general starting point at this date. However, as has heretofore been shown, an important consideration is before us, namely

that the times or years of the Eastern Apostasy are lunar. The Mohammedan calendar was and still is reckoned in lunar time. They have never had any other method of reckoning their year. Therefore we compute these symbolical periods according to the Eastern and Mohammedan method of reckoning — lunar time.

1260 lunar years equal 1222½ solar.

1222½ solar years reckoned from 622, the year of the Hegira,
brings us to 1844: $1222\frac{1}{2} + 622 = 1844$.

1290 lunar years equal 1252 solar.

1252 solar years reckoned from 622
brings us to 1874: $1252 + 622 = 1874$.

1335 lunar years equal 1295 solar.

1295 solar years reckoned from 622
brings us to 1917: $1295 + 622 = 1917$.

Looking now at the endings of these respective periods, we find the first, that of 1844, marking a most important point in the loss and decline of the Mohammedan power. It was the year in which the united powers of Europe obliged the Turkish government to cease the practice of execution for apostasy. At first the Turkish government refused the request made by European powers.

“The grand vizier, in a correspondence with the English Government on this subject, says: ‘The laws of the Koran are inexorable as regards any Mussulman who is convicted of having renounced his faith. No consideration can produce a commutation of the capital punishment to which the law condemns him without mercy.’ The only reply was: ‘Her Majesty’s Government require the Porte to abandon once for all so revolting a principle. If the Porte has any regard for the friendship of England, it must renounce absolutely and without equivocation the barbarous practice which has called forth the remonstrance now addressed to it.’ Russia wrote with similar distinctness, ‘We positively expect no longer to witness executions which excite the indignation of all Christendom.’ Even after similar appeals from all the great powers the Porte would have put them off with the statement that ‘the law did not admit of any change,’ but the ambassadors would not receive it. At last a concession was obtained with the greatest difficulty, and only by the firmest resolution, and the following official declaration was published: ‘The Sublime Porte engages to take effectual measures to prevent hence forward the execution and putting to death of the Christian who is an apostate. Hence forward neither shall Christianity be insulted in my dominions, nor shall Christians be in any way persecuted for their religion.’ ”

This was indeed a most patent proof that Ottoman independence was gone, for it meant a “compulsory sheathing of the sword of persecution, which had been relentlessly wielded for over twelve centuries, a most marked era in the overthrow of Mohammedan power.”

The year 1874, while not marking any particular event in the fall of Mohammedanism (indeed the angel did not indicate what might be expected at the end of the 1290 days, years), does mark a very important era in the history of both fleshly and spiritual Israel. We are brought down to the time when there are marked signs of returning favor to the Jews, and the gradual removal of the yoke of bondage; and as for the true Israel of God, spiritual Israel, the year 1874 has marked a most wonderful era of special enlightenment occasioned by the unveiling of prophecy and in a general way the harmonization of the Truth as it relates to the Divine Plan of the Ages.

Nineteen hundred and seventeen, or the ending of the 1335 lunar years, brings us to a most interesting point, namely the complete loss of the control of Palestine by the Moslem power. An English writer, noting this fact from the prophetic standpoint, observes:

“October 28, 1916, celebrated the New Year day of their year 1335. That year, a lunar one came to an end in October 16, 1917, and exactly a fortnight later, General Allenby burst through the Turkish lines at Beersheba and commenced the glorious campaign that resulted on December 9, 1917, in the retaking of the holy city. Happy indeed, yea, blessed above many, was the [believing] descendant of Abraham, Isaac, and Jacob, who lived to see that day for which his forefathers so ardently longed!”

Who could for a moment dispute the importance of this ending — 1917? Marking as it does the complete liberation of the Jews from the Turkish power — a power that has reigned supreme over Israel for nearly thirteen centuries! Are we not indeed brought close up to the fulfilment of the words, “When he shall have accomplished to scatter the power of the holy people, all these things shall be finished”?

There is still another interesting application: the capture of Jerusalem by Omar took place in 637 AD; at this time the city came into the possession of the Mohammedan power and the literal sanctuary was desecrated. The 1335 lunar years (1295 solar) reckoned from this point bring us to the year 1933, which has been observed from the standpoint of a general review of the chronology, to indicate the complete close of Gentile dominion or times of the Gentiles, when we might reasonably expect the utter and complete fall of the Mohammedan power, when “he shall come to his end and none shall help him.”

And now as indicating the significance of the dates 1917 and 1934, we quote the following from Mr. Guinness which, to say the least, is remarkable and worthy of consideration:

“It was in the year BC 606 that Nebuchadnezzar first came against Judah, and carried Daniel and the Hebrew children among others captive. At this time he was acting on behalf of his father, and it was not until nearly two years later, BC 604, that he himself acceded to the throne. That year is consequently, properly speaking, the first of Nebuchadnezzar ... This year has therefore some special claims to be considered as a very principal starting point of the ‘times

of the Gentiles.’ Measured from it the period runs out in AD 1917, and it is a very notable fact that a second most remarkable period does the same. The 1335 years of Daniel 12:12, the *ne plus ultra* of prophetic chronology, which is evidently eastern in character, and consequently lunar in scale, measured back from this year 1917, lead up to the great Hegira era of Mohammedanism, the starting point of the Mohammedan calendar, the birthday of the power which has for more than twelve centuries desolated Palestine and trodden down Jerusalem.”

BC 604 ————— 2520 solar years ————— AD 1917
 AD 622 ————— 1335 lunar years ————— AD 1917

There is another feature which is remarkably significant in connection with the exact date that General Allenby captured Jerusalem. The date was December 9, 1917. It is well known that the Jews keep a lunar calendar, and as this event had an especial bearing on Jewish history, a student of chronological prophecy was led to consult the Jewish calendar, and the discovery was made that this date corresponds with the 24th day of their 9th month. The significant feature is that this date marks the anniversary of the day that God’s blessing began to come upon them about sixteen years after their return from the captivity in Babylon, as we read:

“In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the Prophet, saying ... Consider now from this day and upward [onward], ... from the day that the foundation of the Lord’s temple was laid [See Haggai 1:13,14], consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranite, and the olive tree, hath not brought forth: from this day will I bless you” (Haggai 2:10,18,19).

As we recall the great rejoicing on the part of the orthodox Jews over the world when the news was heralded that Jerusalem was taken, and the zealous efforts that have been going on since that time to rehabilitate Palestine as a home for the scattered and dispersed ones, we cannot but be reminded of the effect that the words of Haggai, “From this day will I bless you,” had in encouraging the Jews in his day to build their temple and resume the worship of Jehovah at Jerusalem.

“The year 1917 is consequently doubly indicated as a final crisis date, in which the ‘seven times’ run out, as measured from two opening events, both of which are clearly most critical in connection with Israel, and whose dates are both absolutely certain and unquestionable. The 1,335 years’ measure is, as we before pointed out, the half week, or 1,260 years, plus the additional seventy-five, which in the prophecy is added in two sections of thirty and forty-five years. The passage in which these periods are announced gives no distinct indication of the events to which they lead, nor does it state whether lunar or solar years are intended. Prophecy indeed never does this; but the

astronomic features of this period seem to indicate distinctly that lunar years are intended, for seventy-five years is exactly the difference between seven times lunar and seven times solar, and hence the addition of seventy-five years to the lunar measurement of the period makes it equal to the solar measurement. We have before stated that both Jewish and Mohammedan chronology are strictly lunar, and that chronological periods connected with Eastern events seem to be always calculated on this scale, while those connected with Western or Papal events are measured by the solar year.

“The coincidence of the close of these two periods seems to answer a question which will occur to every reflective mind, the question, Are the supplementary seventy-five years of the last verses of Daniel to be added to the latest solar terminus of the seven times? The answer is, They may be; it is possible; but it seems extremely unlikely, because of the astronomic fact just indicated.

“The year in which these two periods — the one of over twenty-five centuries, and the other of over thirteen centuries — run out together is astronomically a notable one. We have before met, in the course of our investigation, years such as 1848, in which several prophetic periods meet; but they were only those from more incipient starting — points, and minus the seventy-five terminal years. Here, on the contrary, we have a main starting-point, the first of Nebuchadnezzar, as our *terminus a quo* for the one period, and the acknowledged commencing date of the great Eastern Apostasy, Mohammedanism, as that of the other; and we see that the latter in its extended form meets the former, and expires with it in the future year AD 1917.¹

“Thoughtful readers will weigh the facts and draw their own conclusions, asking themselves, in the light of all the chronological facts mentioned in this work, if the year BC 604 witnessed the rise of the typical Babylon, the supremacy over the typical Israel, what event is the corresponding year in this time of the end likely to witness? The fall of the antitypical Babylon — the extinction of Gentile supremacy on earth, and the restoration of Judah’s throne in the person of Christ? The secret things belong to God; it is not for us to say; but there can be no question that those who live to see this year 1917 will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis.

“Yet we must also call attention to a further interesting fact connected with the last possible measure of this comprehensive and wonderful ‘seven times,’ that starting from the capture of Zedekiah and the burning of the temple in the nineteenth year of Nebuchadnezzar [588 BC], and terminating in AD 1934. The termination of the ‘times of the Gentiles’ meets at this point the 1335 lunar years [1295 solar], dated from the Omar capture of Jerusalem [637 AD] — an event more momentous in its effects on Palestine and Jerusalem than

(1) This was written in 1886.

the Hegira era of the commencement of Mohammedanism. No chronologic prophecy of Scripture indicates any date whatever beyond this year, as astro-nomic considerations forbid the thought that the supplementary seventy-five is to be added to these solar measures.”

The Night Is Far Spent; The Day Is At Hand

In our examination of the inspired message to Daniel in reply to his question, “What shall be the end of these things?” or as some render it, “What shall be the last of these things?” we reach the point at verse 12 in this chapter where the angel’s mysterious chronological predictions abruptly end. It is evident that while Daniel, prior to receiving the information, may have had his mind on matters and events that were then on the horizon or that he supposed were closely approaching, the angel evidently had his eye on scenes and developments of far greater magnitude and in the then remote future.

That the matters were not to be clearly apprehended by Daniel or by any one else in his time is also obvious. The whole setting of the prophecy, the conduct of the messengers, the peculiar language in which the predictions are stated, the detached and fragmentary character of what was said, then the sudden end of the prophecy without details in explanation of the strange predictions — all of these items contributed to the air of mystery which is thrown over the whole matter by the angel, as if he were reluctant to make the communication; as if something more was meant than the words expressed; as if he shrank from disclosing all that he knew or that might be said. As expressed by another:

“There is much apparent abruptness in all these expressions, and what the angel says in these closing and additional communications has much the appearance of a fragmentary character, of hints, or detached and unexplained thoughts thrown out, on which he was not disposed to enlarge, and which for some reason he was not inclined to explain.”

It is as if to convey the impression that matters were being alluded to not then due to be understood, but that as time should go on and later dispensations should usher in the events, then their significance would become obvious and plain to the watchers.

Gradually as down the stream of time the various actors in this great drama of the ages have appeared upon the stage, as empires and dynasties have arisen and fallen, fulfilling their appointed seasons, and as kings, emperors, and warriors have each played their parts, the pages of history have been written and turned one after another. Looking carefully now at the historian’s account of transactions and occurrences during the twenty-five centuries of time since, it is without doubt possible now to comprehend to a large extent, the significance of those mysterious prophetic visions and chronological predictions.

In the careful and reverent review that has been made of the historian’s account and the comparison with the sacred prophetic forecast, we have discovered how most obviously the history of God’s people, natural and spiritual Israel

prior and subsequent to Messiah's First Advent, is ingeniously interwoven with the history of world powers, both Gentile and professed Christian. It could not be otherwise and yet accomplish the Divine purposes. Prior as well as subsequent to our Lord's First Advent the Jewish nation was undergoing special punishment for national sin. Additionally, Divine providence was operating that the nation might receive special and severe discipline which would prepare at least a remnant for Messiah's coming. The subjugation of the nation to foreign, heathen powers, therefore, entailing as it did humiliation and suffering to that people, was all a part of the necessary program until Messiah should come. Still further steps of progress in the Plan of God subsequent to the Advent and death of the Redeemer, namely the calling, training, and developing of the Church of the Firstborn, who are to share the throne of Messiah at his Second Advent, were all to find their place in the present dispensation, while various Satanic powers were in control.

In the examination made we have observed unmistakably two outstanding forces or powers, both positively anti-Christian in character, known as the Roman Papal Apostasy of the West, and the Mohammedan Moslem Apostasy of the East. The ravages wrought by both of these cruel apostasies on natural and spiritual Israel in this Age have been such as to be almost beyond description by tongue or pen. Both of these empires of evil have been most bitter in their attacks and persecutions of the saints. So that it is no marvel that the angel included in his prediction: "Many shall be purified, and made white, and tried." Ah yes, the fires of persecution burned fiercely through those dark periods, the records of which so sadly stain the pages of history. Every conceivable means was applied to cause suffering and to try the faith of God's people, as well as to test their loyalty to Him. But under the providence of Almighty God these who loved not their lives unto death were sustained and kept by His mighty power, whilst their suffering contributed to their purification and development of character in preparation for that blessed day of glorification in the Kingdom of God.

But how encouraging the fact that those mysterious messengers who communicated in obscure terms the information concerning those dark and eventful times future from Daniel's day, included certain chronological predictions indicating bounds and limitations beyond which these dreaded forces of Satan should not be permitted to go — times and seasons that should in no uncertain manner mark the closing up and conclusion of the records of evil, thus signifying the final and last overthrow of the empire of Satan with all it implies of sin, wickedness, crime, and death. This will prepare the way for that grand eternal Kingdom for which Jesus taught his followers to pray, "Thy Kingdom come. Thy will be done in earth as it is in heaven."

It is these chronological predictions indicating times and seasons and containing strong hints of the approaching end of the reign of evil, when the Prince of Darkness shall be bound and the King of Glory come in, that are of thrilling interest to the people of God today. In studying the closing verses of Daniel's prophecy we have found ourselves face to face with some unmistakable evidences and proofs that the night is far spent and the day is at hand.

In consulting the historian we have found the fulfilment of those predictions clearly recorded. The two great anti-Christian powers that have so long oppressed the people of God have been seen to be rapidly on the wane for the last two centuries. Careful students, in following the events of the past two hundred years, are in full accord in recognizing that they have been years of decay and fall, both to the Papal and the Mohammedan powers. They have been conspicuously and undeniably such, and the facts admit of no question; so that no previous period of the entire history of these powers presents anything at all similar or approaching to the course of events.

“What historian, what statesman, what newspaper editor, what well educated person [asks Mr. Guinness, in 1886] could hesitate for a single moment to grant that the last two centuries have been a time of special, and previously unparalleled, decay and fall to the Papacy and to the Porte; so that these two great politico-religious dynasties, before whom for so many centuries western and eastern Europe trembled and bowed down in abject submission, are now scarcely practical factors at all in European politics? Has not the king of Italy instead of the pope ruled at Rome for the last sixteen years? Is not Italy respected as a power of at least secondary importance, while ‘the States of the Church’ and the patrimony of Peter have long since disappeared from the map of Europe? The pope is now simply a priest; he is a monarch no longer. As to the Porte, every one knows that it is an effete kingdom, ‘a sick man’ already at the last gasp! Step by step within the period we are considering both these dynasties have fallen from their once high estate, losing first power, then independence, then tribute, and at last, as far as the temporal sovereignty of the Papacy is concerned, existence itself.”

Again another one of the essentially important signs, as has been seen, is that of the approaching deliverance of God’s ancient people — the theme so largely dealt with by many of the Old Testament Prophets. All the Prophets tell the one story of not only the long period in which they have been overrun and down trodden by Gentile powers, but also the story of their redemption and deliverance when they shall as a nation be received back again into Divine favor with added glory, power, and dominion. The prophecies are replete with references to the time when blindness and disfavor shall begin to be turned away and when there shall be marked evidences or signs of their restoration. And lo, in these last days to which the closing chronological predictions of Daniel’s prophecy refer, we behold pronounced evidences of the fulfilment of the long deferred hopes of Israel.

None can deny that for the past hundred years or more we have been witnessing a literal fulfilment of the prediction that “the yoke of the Gentiles shall be taken off the neck of Israel and their bonds burst.” Throughout the largest part of Christendom the change in the civil position of the Jews is to be noted and is indeed one of the most characteristic features of the history of the past century.

“Since the middle of the last century [writes Mr. Guinness], a complete change has passed over their condition, and they have been everywhere uplifted, emancipated, recognized as equals by all nations, given rights and privileges as citizens, a share in popular representation, seats in councils and senates, a position among the aristocracy, and in the national administration of the countries where they reside; that they have risen to eminence in finance, in literature, in music, in war, in government, in politics, and in education; that their wealth has become enormous, their position secure, their influence great, and their scattered families reunited in one great national organization.”

It is recalled that in 1860 there was formed the “Universal Israelite Alliance” ...

“... an organization which has for its object the promotion and completion of the emancipation of the Jews in all lands, and their intellectual and moral elevation, as also the development of Jewish colonization in the Holy Land. ... In the prophecy of Ezekiel we have, in the vision of the valley of dry bones, and its interpretation, a very full account of the final restoration and conversion of Israel (Ezekiel 37:7-14). According to the representation of that vision the restoration is to take place in successive and perfectly distinct stages. Thus the Prophet saw that, before the giving of life to the dry bones, which symbolized the house of Israel, before the clothing of them with flesh, sinews, and skin, there was first of all ‘a noise and a shaking, and bone came to bone, each bone to his fellow’; that is, he saw in the first place a preliminary organization, the necessary antecedent of all that followed. If this feature of the vision means anything, it would seem that it can mean nothing else than this, that a tendency to external organization in the scattered nation was to be looked for, antecedent and preparatory to their actual reinstatement in their land, and conversion to God, by the power of the Spirit of life.”

As to the beginning of the final restoration, this prediction is approaching literal fulfilment, for in the very recent past, as all are aware, the breaking of the Moslem yoke from Palestine is indeed a marked step, for this has opened the way for fresh impetus to the Zionist movement and for the encouragement of the Jews in all parts of the world to look in the direction of their home land with the possibility in view of once more obtaining completely their national existence and independence as a nation, as in the ancient time. Consequently the daily press is constantly presenting evidences of quickening interest and the turning of the Jewish mind in the direction of this which to them is the all-important and burning question.

Evidences therefore are before us that so far as any one may be able to judge, it can be a matter of but a very few years till the last obstructive feature is passed over, namely the period of Jacob’s trouble, a last great scourge of trouble that has been predicted to take place before the fulness of the Divine promises is realized in the returning of the ancient Prophets and the establishment of the Kingdom of God (Jeremiah 30:7-11, Ezekiel 38:11-23).

Beholding then the rapidly accumulating evidences of these days, the words of the revealing angel to Daniel are filled with new and intense interest: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Is there not to be seen a clear relationship between the angel's words, "Blessed is he that waiteth and cometh," and the fulfilment of the Savior's prayer! Was not the beloved Prophet by these words borne forward to the time when there should be an end of all these desolating powers — to the time when Daniel's people should be delivered and Messiah's Kingdom fully inaugurated? Surely this is the inference to be drawn, and the blessedness promised was to give ground for a "patient expectation of an event that was to occur, and for the happy state of him who would reach it."

The inference further is that the end of the 1,335 days would mark a certain consummation most desirable, and the angel pronounces him blessed who should be permitted to see it. "The idea here is of one looking out on this as a happy period, and that he would be regarded as a happy man who should live in that Age." The words, "and cometh to," signify literally, "touches," which would mean to reach unto that time, either by being among those who have existence in that generation, or who, by being awakened from the sleep of death, are on the scene to behold the new dispensation with its changed conditions and happy outlook. Are not those who now in advance of the complete inauguration of the new dispensation, see the coming glories, given by faith to taste of the blessedness of "him that waiteth!" Thus reading in the light of the lamp of prophecy the progress of the Plan of God and seeing that we are in the midst of these great and momentous changes, such do realize blessed consolation and blessed joy while they note that the Kingdom of God is nigh, even at the door.

Mr. Guinness, in briefly summing up the conclusions of these closing predictions of Daniel's prophecy, has in a very choice manner expressed our viewpoint:

"Here then we reach the close of this long chronological section of our endeavor, like Daniel, to understand by books the number of the years whereof the Lord hath spoken; and here, like that holy Prophet, when he was convinced that the end was close at hand, may we set our faces to the Lord our God, to seek by prayer and supplication with confession that He will fulfil His own Word, and cause His face to shine once more upon His sanctuary, which has so long lain desolate, and on His people, who have so long been a reproach; that He will do as He has said, and speedily send Jesus Christ, whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began — that the times of refreshing may come from the presence of the Lord! "What is the result of our investigation? Is it not a strong confirmation of our blessed hope? Is it not a conviction that we may well lift up our heads, because our redemption draweth nigh? Slowly and cautiously we have descended the long stream of time, with its turnings and windings, and confluences with many tributaries. It has flowed through broad Assyrian and Babylonian channels, through Persian plains and Grecian islands and Roman

provinces; it has rushed in revolutionary rapids, and broadened in lacustrine empires; it has divided itself into a tenfold delta, and is moving on to mingle its waters with those of the ocean. We have carefully noted each chronological waymark as we passed it by, and compared its position with that assigned to it in the chart of sacred prophecy. Already we have verified nine-tenths of such waymarks; the few remaining ones lie close together on the chart, and close ahead: can we question that they will do so in the facts of history? Can we doubt that the 'times of the Gentiles' are all but over? We have not been in this investigation following cunningly devised fables, nor elaborating fantastic and baseless theories; we have been studying the mutual relations of three sets of unquestionable facts: the occurrences of history and their dates, the astronomical measures of periods of time, and the sacred prophecies of the Word of God. We have been studying facts written large in the book of providence, the book of nature, and the book of revelation."

Chapter Fifteen

Daniel Given The Resurrection Hope

*“But go thou thy way till the end be: for thou shalt rest,
and stand in thy lot at the end of the days”
(Daniel 12:13).*

Thus the beloved Daniel is told that the communications are at an end. With the conclusion of the disclosures regarding the strange and eventful times and the mysterious but significant chronological predictions, the highly favored Prophet is dismissed by the angel of the Lord from his life-work, with the consoling testimony that all is well with him and that he will stand in his own lot in the “end of the days.”

The words “go thy way,” contain no thought of disrespect; they do not signify, “go hence,” that is, “depart, die”; nor do they mean “go away, instead of standing here waiting for an answer.” Rather the words are the angel’s choice manner of conveying to Daniel’s mind the fact that there is nothing more to be revealed, no further communications on the great and momentous matters that had been under discussion. The words are quieting and restful, as if to say, “be at peace, rest the matter now.” “Go thou thy way till the end,” we understand with the noted Theodoret, and most interpreters, to mean, “go thy way to the end of thy life”; not the “end of the days” mentioned just subsequently, when he would stand in his lot; for he could not live on through all the centuries intervening till the “end of the days.” Daniel was then a very old man, and as there was nothing more to be communicated to him he was told to rest the matter and go on his way, that is, fulfil the remainder of the course of his natural life without expecting the fulfilment of the prophecies in the present lifetime; he must wait for the disclosures of future times.

“When that should occur which is here called ‘the end of the days,’ he would understand this more fully and perfectly. The language implies, also, that he would be present at the development which is here called ‘the end,’ and that then he would comprehend clearly what was meant by these revelations. This is such language as would be used on the supposition that the reference was to far distant times, and to the scenes of the resurrection and the final judgment, when Daniel would be present.”

Daniel was told that he would “rest.” Undoubtedly the meaning is that he would rest in the sleep of death. The messenger had already mentioned those who “sleep in the dust of the earth” coming forth, and the allusion here would seem to be the same as applied to Daniel. The fact that he would thus rest and sleep implies a waiting period — indeed waiting for the long promised morning. “The end of the days,” when he would stand in his lot, was manifestly far distant from that time; significant developments were to intervene and the long list of predictions that had been recounted in Chapter Eleven, were all to find their fulfilment, which would mean an extended period of strife, revolution, and momentous changes before that consummation would be reached. But Daniel’s peaceful sleep would not be disturbed by any of these changes or events; he would rest through it all.

“This also is such language [says Mr. Barnes] as would be employed by one who believed in the doctrine of the resurrection, and who meant to say that he with whom he was conversing would repose in the tomb, while the affairs of the world would move on in the long period that would intervene between the time when he was then speaking, and the ‘end’ or consummation of all things — the final resurrection. I do not see that it is possible to explain the language on any other supposition than this. The word rendered ‘shalt rest’ would be well applied to the rest in the grave. So it is used in Job 3:13, ‘Then had I been at rest’; Job 3:17, ‘There the weary be at rest.’ ”

It is then obvious that the word “rest” is applied to the waiting period in death, just as the word sleep is used. This place of rest was not pointed to by the angel as the desirable goal for Daniel, neither is there any intimation given that it was a place of pain and suffering. Since he had pleased Jehovah throughout his lifetime as a faithful and obedient servant, his portion at death could not in any event be one of punishment. Neither would he be resting in heaven during all this time, for the angel made no reference whatever to such being in prospect for Daniel. Not only so, but our Lord, who gave His message more than five hundred years later, declared that “no man hath ascended up to heaven,” thus precluding the possibility of Daniel resting in heaven at death. Besides, “in death there is no remembrance of Thee.” We are left to the one and only conclusion, namely that Daniel fell asleep and has rested with all his forefathers, with all the holy Prophets preceding him, in the sense of waiting in death for the due time, waiting for the dawn of the Millennial morning of the resurrection. For this morning time all humanity are waiting in the “rest” of the deathsleep. They have neither pain nor pleasure, sorrow nor joy, for “the dead know not anything” (Ecclesiastes 9:5).

It is recalled that death itself is the wages of sin originally pronounced upon our race; but because of redeeming love providing the ransom price represented in the Lamb of God, who by His death cancels the claims of justice against our race, the sentence is set aside so far as Adam and all his posterity are concerned; and they now have hope of coming out of the tomb. In view of this fact, going into death, the grave, now merely means a temporary suspension of existence;

or figuratively speaking it means sleep, in the sense that the death state is to be broken by the awakening time, the morning, the resurrection.

It was in view of the Divine Plan to bring all humanity out of the tomb, even from the time the curse was pronounced, that throughout the Old Testament times it became the custom to speak of all the world, both of the good and the bad, as falling asleep in death. Daniel and all the holy Prophets of ancient time saw sufficiently of the great scheme of redemption to recognize that the resurrection of the dead was planned. St. Paul, in addressing the Hebrews and recounting the sufferings of holy men of old, tells us whence they derived the inspiration that enabled them to serve God obediently in the face of every kind of suffering. He says that they:

“Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection” (Hebrews 11:33-35).

In concluding the prophecy to Daniel the angel had said, “Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (verse 2). This, without doubt, is a reference to the same thing mentioned by Jesus, “Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation” (John 5:28,29). Again, St. Paul says: “There shall be a resurrection of the dead, both of the just and unjust” (Acts 24:15). And last of all, St. John relating what he saw and heard on Patmos, says: “Blessed and holy is he that hath part in the first resurrection. ... And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works” (Revelation 20:6,12).

It was therefore manifestly the great and stupendous redemptive work of Christ, culminating in the resurrection of the dead that was communicated to Daniel — this which truly constitutes the very heart of the Christian religion and center of the Divine Plan. Not only so, but he saw what is most distinctly explained in the revelation of the New Testament times, namely that there was to be a division or distinction in the great awakening time — “some to life and some to shame and everlasting contempt.” In a previous vision the venerable Prophet had been given an insight into this future period wherein he saw that “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High” (Daniel 7:27). Here then a special saintly class is pointed out as given decided precedence in the resurrection.

As the Scriptures clearly set forth, the Church called, chosen, and faithful, in the Gospel Age, between the two Advents of the Redeemer, is now on trial. They are tempted and proved in all points as was their Master. They walk in his footsteps, bearing the cross after him. They are disciplined and chastened and developed in character that they may be qualified to be joint-heirs with Christ in his Kingdom — “kings and priests unto God”; and to be judges with him of the vast multitudes of humanity during his great triumphal reign of one thousand years. These then are most surely among those who are referred to by the angel as coming forth to life, having passed successfully their trial during the present time.

Additionally there may be included with these another class of righteous ones who will also have precedence over humanity in general, because in a previous Age they were faithful to God, having trusted, suffered, and obeyed; and who likewise under his supervising providence developed character and therefore are prepared for a better resurrection than the masses of mankind. Such faithful ones are to be found during all the long stretch of the four thousand years from faithful Abel to our Lord’s First Advent. These were not called to be joint-heirs with Christ and to be his Bride; this heavenly prize was not then open to any. The sacrifice for sin not yet having been made, no actual justification to life, nor complete freedom from the original condemnation could be granted any. Nevertheless certain promises were made to these faithful ones of ancient time, looking toward the great era of the resurrection, and they were given to understand that a more blessed resurrection would be theirs than the others of the race (Hebrews 11:35).

As for the other class coming forth “to shame and everlasting contempt,” these may be understood in a general way to include all humanity who have not in the present life come to know God, and who have not been freed from death’s condemnation. While some have interpreted the angel’s words to mean that these come forth to a hopeless state of shame and condemnation and that they will without further opportunity or trial be consigned to a state of endless torture or to complete destruction, yet to our understanding this is not the thought and is far from the truth.¹ The facts to the contrary are that all having gone down into sin, degradation, and death, will come forth in more or less a state of shame and contempt, since there is no possibility of change in the tomb; some more and some less, owing to the degree of wickedness and degeneracy during the present life. Since they are all members of Adam’s race for whom Christ died, they accordingly share in the great redemption which he has wrought (1 Corinthians 15:22, Romans 5:17-19).

They will come forth to times of refreshing and restitution which will be administered under the rule of the Kingdom of God for their uplift and restora-

(1) For a clear explanation of the subject of the penalty for sin, the reader is referred to a special issue of *The Herald of Christ’s Kingdom*, which gives an examination of every text in the Bible in which the word “hell” is found, and presents in a convincing manner what is the Divine testimony regarding the state of the dead.

tion to paradise. The word “everlasting” used in this text does not mean without end; rather the original conveys the idea of age-lasting or an indefinite time, the thought being that the shame and contempt will last as long as the shameful and contemptible state of mind continues in the individual. Wholesome chastisements and stripes, all in the nature of reformatory punishment, will be administered to each one according to his requirements; and as they respond to these disciplinary measures and yield to the commands of earth’s new King and to the principles of righteousness, their shame and contempt will gradually pass away and they will feel the reviving effects of the restitution processes lifting them out of weakness and degradation back to perfect life, which will mean to them back to eternal life (Isaiah 26:9). Such as will not yield to the blessed influences after full knowledge and opportunity will come under a second death sentence; and from this there is no recovery promised, no second redemption.

One thousand years is the time allotted to this coming dispensation, during which time those who sleep in the dust of the earth shall awake and come forth (Revelation 20:2,3). Indeed, this is the great thousand-year judgment day during which Satan will be bound and evil and sin of every description will be restrained and temptation removed, when a full and impartial trial will be given to all of the awakened ones not having had such an opportunity in the present life.¹

How the heart of the beloved Daniel must have been stirred as he heard the angel assuring that he would “stand in his lot.” The words would surely signify that there was a place reserved for him. When that due time should come, Daniel would be remembered. He would be found in his place.

“The language is derived from the lot or portion which falls to one — as when a lot is cast, or anything is determined by lot. (Compare Judges 1:3, Isaiah 57:6, Psalms 125:3, 16:5). Gesenius renders this, ‘and arise to thy lot in the end of days’; that is in the Messiah’s Kingdom.”

The evident meaning to be drawn then is that Daniel need have no apprehension for himself as to the future; that was not now revealed to him, and the subject was left in designed obscurity.

“He would ‘rest,’ perhaps a long time, in the grave. But in the far distant future he would occupy his appropriate place; he would rise from his rest; he would appear again on the stage of action; he would have the lot and rank which properly belonged to him.”

Just what conception the words would convey to Daniel’s mind we may not fully determine, for he gives us no statement on that point. But it is clear that it is such language as would be appropriately employed by one who believed in the resurrection of the dead and who purposed to direct the mind onward to “those far distant and glorious scenes when the dead would all arise, and when each one of the righteous would stand up in his appropriate place, or lot.”

(1) For a more exhaustive treatment of the subject of the resurrection, the future hope of the world, the day of judgment, etc., we refer the reader to *The Divine Plan of the Ages*.

A Goodly Heritage for Daniel

In the light of further revelations made to the children of God since Daniel's day we are privileged to understand much more clearly about what Daniel's "lot" will be than he himself could then apprehend. Daniel's faith and piety are indirectly referred to in the grand review that St. Paul gives of the worthy ones of ancient time (Hebrews 11:33). As has just been noted foregoing, though there was no calling before the First Advent to become joint-heirs with Christ, no offer of the Divine or heavenly nature to any prior to the great sin-offering made by Christ, yet during those long centuries while the world waited for the Redeemer, the record is clear that there was a class of faithful ones developed, of whom we read that on account of their faith and loyalty to God they were privileged to enjoy certain special blessings and to have advantages above the masses of humanity in the way of Divine communications being made to them and promises given, the substance of which was that they would not only experience a resurrection from the dead, but would be given positions of honor and dignity in connection with Messiah's glorious reign. The Apostle Paul finally concludes his eulogy of these holy ones, telling us that "these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us [the Gospel Church], that they without us should not be made perfect" (Hebrews 11:39,40).

More than this, we now see that there will evidently be two phases to the Kingdom of God when it is inaugurated here on earth — a spiritual, invisible, or heavenly phase, and an earthly, visible, or material phase. The inference seems to be clear and strong that while the Church of this Gospel Age will occupy the former — the heavenly, the other class of faithful ones will constitute the latter — the visible phase, as our Lord said to the unbelieving Jews who were rejecting Him, "Ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God." It should be observed that the Savior does not state that He or the Apostles will be seen with Abraham. Since Abraham and other ancient worthies will be upon the earthly plane, as members of the human family, they will not be spirit beings; humanity will see and mingle with them as members of the earthly phase of the Kingdom.

"We are not given explicit information as to the exact manner in which these two phases of the heavenly Kingdom will harmoniously operate; but we have an illustration of the manner in which they may operate, in God's dealings with Israel through their representatives, Moses, Aaron, Joshua, the Prophets, etc. — though the coming manifestations of Divine power will far exceed those of that typical Age; for the work of the coming Age comprises the awakening of all the dead and the restoration of the obedient to perfection. This work will necessitate the establishment of a perfect government among men, with perfect men in positions of control, that they may rightly order the affairs of state. It will necessitate the appointment of proper educational facilities of every character, as well as philanthropic measures of various kinds. And this noble work of thus elevating the race by sure and steady steps (under the

direction of the unseen spiritual members of the same Kingdom) is the high honor to which the ancient worthies are appointed, and for which they will come forth prepared soon after the final wreck of the kingdoms of this world and the binding of Satan, their prince. And as the divinely honored representatives of the heavenly Kingdom, they will soon receive the honor and cooperation of all men.”

It is then as we consider various Scriptures and facts together that we are given a strong hint of what Daniel’s “lot” will be and where he will “stand” as one of the highly favored worthies occupying a position as one of the earthly rulers or “princes in all the earth” (Psalms 45:16).

Daniel would stand in his lot “at the end of the days,” that is at the close of the period that had been mentioned by the angel, when the consummation of all things should take place. “It is impossible,” says Mr. Barnes, “not to regard this as applicable to a resurrection from the dead; and there is every reason to suppose that Daniel would so understand it.”

As we have seen foregoing there are those who have claimed that the chronological predictions contained in verses 7, 11 and 12 of Chapter Twelve, refer to literal days, and that all three of the periods mentioned — 1260, 1290, and 1335 days have their endings somewhere in connection with the reign of Antiochus Epiphanes. Even if the words “stand in his lot at the end of the days,” be interpreted to mean the ending of those periods as literal days in connection with the persecutions of Antiochus Epiphanes, we would still be compelled to understand that a resurrection would be implied.

“The interval between the prophecy and that event was 370 years. It is impossible to believe that it was meant by the angel that Daniel would continue to live during all that time so that he should then ‘stand in his lot,’ not having died, or that he did continue to live during all that period, and that at the end of it he ‘stood in his lot,’ or occupied the post of distinction and honor which is referred to in this language. But if this had been the meaning, it would have implied that he would, at that time, rise from the dead. If it be referred, as Gesenius explains it, to the times of the Messiah, the same thing would follow — for that time was still more remote; and, if it be supposed that Daniel understood it as relating to those times, it must also be admitted that he believed that there would be a resurrection, and that he would then appear in his proper place.

“There is only one other supposition, and that directly involves the idea, that the allusion is to the general resurrection, as referred to in verse 3, and that Daniel would have part in that. This is admitted by Lengerke, by Maurer, and even by Bertholdt, to be the meaning — though he applies it to the reign of the Messiah. No other interpretation, therefore, can be affixed to this than that it implies the doctrine of the resurrection of the dead, and that the mind of Daniel is left at the close of all the Divine communications to him, looking into the far distant future. His attention is directed onward. Fragments of great

truths had been thrown out, with little apparent connection, by the angel; hints of momentous import had been suggested respecting great doctrines to be made clearer in future ages. A time was to occur, perhaps in the far distant future, when the dead were to be raised; when all that slept in the dust of the earth should awake; when the righteous should shine as the brightness of the firmament; and when he himself should 'stand in his lot' — sharing the joys of the blessed, and occupying the position which would be appropriate to him. With this cheering prospect the communications of the angel to him are closed. Nothing could be better fitted to comfort his heart in a land of exile; nothing better fitted to elevate his thoughts."

How appropriate that the book of this sacred prophecy closes with a definite statement concerning the sublime and glorious doctrine of the resurrection of the dead! The resurrection hope was fitted to soothe and console the mind of Daniel as nothing else could, in view of all the troubles which he then experienced and of all the darkness which rested upon the future; for what all most want "in the troubles and in the darkness of the present life is the assurance that after having rested in the grave, in the calm sleep of the righteous, we shall 'awake' in the morning of the resurrection and stand in our lot, in our appropriate place, as the acknowledged children of God 'at the end of the days.'

Though we are now far removed from Daniel on the stream of time, and have approached nigh unto the "end of the days," in the early dawn of the new dispensation (in a lapping period of the two Ages), yet we are still in the nighttime of the old dispensation, and therefore like Daniel, it is eminently proper that we should look onward for the fulfilment of all our blessed hopes and expectations. Indeed, all the revelations of God terminate in this manner, leaving the faithful believer to look beyond. All the Divine communications given through the Prophets, our Lord, and the Apostles are thus adapted to direct the mind forward to those most blessed and happy scenes connected with the great consummation.

Today we have all that Daniel had and far more; we have what Daniel had not — a clear revelation of the entire Plan of God, embracing all the ages required to consummate all His holy purposes. In those many luminous communications of the Spirit made since the Redeemer's Advent there is afforded us in a still clearer manner, a knowledge of those glorious truths respecting the termination of the reign of sin and death and the ushering in of the Kingdom of God — truths that are fitted to cheer and sustain us in the time of trouble, to elevate our minds amidst the dark scenes of earth, and to comfort and uphold us as we approach the mystical river. Verily, with much more distinctness than Daniel beheld them we are permitted to contemplate the truths respecting the state of the dead, the resurrection hope for all, the scenes connected with the rapture of the Church and the restitution of all the willing and obedient to paradise.

And still further, we now have through the special dispensation of knowledge and light shining upon our pathway, an understanding of the work and offices of the great Redeemer himself — his advent, his nature and mission while in the days of his flesh, thence his glorious resurrection to the unspeakable heights of

the Divine nature, and the fulfilment of his blessed, “Lo, I am with you alway.” We behold through him the assurance that all his faithful cross-bearing, foot-step followers will be raised up together with him to share his honor and glory preparatory to entering with him upon those blessed offices of delivering and uplifting the human family, recovering for all the righteous and obedient, all that was lost of life and home in paradise. Though there are various details associated with the resurrection of both the Church and the world still obscure to our eyes, there is afforded us in these latter days all that is essential to give inspiration and courage in fighting the good fight of faith, in the endeavor to secure the crown of life, while we onward press in the valley of shadows — “till the morning breaks, and the shadows flee away.”

Chapter Sixteen

Concluding Reflections

*The value and importance
of the prophecy of Daniel*

Reaching the conclusion of our reflections upon the Book of Daniel, we may safely venture the assertion that there is no portion of the entire canon of inspiration, especially of the Old Testament Scriptures that can be considered of greater importance than the prophecy of Daniel; presenting as it does the strongest proofs of inspiration and of its supernatural origin, and revealing details of information concerning the consummation of the Divine Plan which are needed to strengthen the faith of God's children in this age of doubt and infidelity.

The careful and devout reader, as he peruses the writings of Daniel, cannot fail to catch the import and ultimate design of the Lord in preserving unto His faithful people to this day, this very valuable portion of the divinely inspired revelation. Surely it was that His faithful children might have strong consolation and the rich benefits of its holy and sanctifying influence. The very life and example of the Prophet cannot fail to yield the most blessed fruitage to those who give them holy contemplation. Inspiring lessons are to be found all through his life.

“[Even as a] mere work of very ancient literature it is an intensely interesting one, while as an important part of the Word of God it well repays study. Its lifelike sketches of the state of things in which the writer lived, and of the characters of those with whom he came in contact; its graphic accounts of the tragic and wonderful incidents of his career; its pictures of saintly devotion, heroic self-sacrifice, calm faith, holy courage, and prevailing prayer, of fidelity under most ensnaring temptation, and of patriotism that nothing could shake; above all, its glorious witness to the delivering power and grace of God, and its lessons of lofty morality, to say nothing of its wonderful anticipations of the world's history — all conspire to make it a document of surpassing attraction. The greatest and wisest philosopher may ponder its pages, as the incomparable Sir Isaac Newton loved to do; while the simplest child finds no stories more interesting than those of the den of lions, the Hebrew children, and the handwriting on the wall; and evangelists like Moody find no theme more moving than the experiences of the holy Prophet.”

When he was yet but a lad, Daniel found himself captive in a foreign land, ruled over by a proud, cruel, conquering, worldly monarch; and we may say that

with the entrance of Daniel into this royal court, went also the providence of God. It was the magnificent Babylon in the midst of whose glory, iniquity, and idolatry, Daniel grew up wiser than his teachers ...

“... prayerful and pious, pure and holy, steadfast to the God of his fathers, faithful unto death. Blessed illustration of the truth, that without taking His people out of the world, God can keep them from the evil! The character of Daniel is lofty, beautiful, and gracious — a model character in many respects, and one befitting a prophet of peculiar privilege.”

We can scarcely imagine a more powerful demonstration of true and genuine faith and loyalty to God and duty, than that exhibited in the life of Daniel. Remarks Mr. Guinness:

“[His] career of prosperity in a strange land never weaned his affections from his fatherland, or lessened his longing for the restoration of his people and the temple at Jerusalem. Three times a day he prayed ‘towards Jerusalem,’ as we learn incidentally in his old age. He led a life of earnest, longing prayerfulness for Jewish interests, while all those seventy years doing faithfully the king’s business. So perfect was his fidelity that his enemies could find no fault in him in his official capacity, and the length of his career makes the statement remarkable.”

Expositors in general have very properly regarded Daniel’s prophecies as standing “pre-eminent among all others in their evidential value.” This brief book not only foretells twenty-five centuries of Jewish and Gentile history, including both the Advents of our Redeemer, but it establishes the chronology of various episodes future from that time, with a simple certainty that would be audacious if it were not Divine. Asks Mr. Guinness:

“Would any mere man dare to foretell not only a long succession of events lying far in the remote future, but the time at which some of them would occur and the periods they would occupy? This Daniel did, and the predictions have come to pass.

“This unquestionable fact can be explained away only on one of three grounds. **One:** The accord between prediction and fulfilment must be purely accidental and fortuitous; or — **Two:** The events must have been manipulated, so as to fit the prophecy; or — **Three:** The prophecy must have been written to fit the events, i.e. after them; it must, in other words, be a forgery of a later date.

“None of these three explanations can account for the agreement between Daniel’s predictions and history, as reflection will show. For —

“(1) Such an agreement cannot be merely fortuitous. It is too far-reaching and detailed, too exact and varied. Chance might produce a few coincidences of fulfilment out of a hundred predictions, not a hundred or more without a single exception. Common sense perceives this at a glance. As far as time has elapsed every single point predicted in Daniel has come true, and there remain but a few terminal points yet to be fulfilled.

“(2) The events were certainly not made to fit the prophecy by human arrangement. The rise and fall and succession of monarchies and of empires, and the conduct and character of nations, for over two thousand years, are matters altogether too vast to be manipulated by men. Such a notion is clearly absurd. What! did Babylonian and Persian monarchs, Grecian and Roman conquerors, Gothic and Vandal invaders, medieval kings and popes, conspire for long ages to accomplish obscure Jewish predictions, of which the majority of them never even heard?

“(3) The third and last solution is consequently the only possible alternative to a frank admission of the Divine inspiration of the book, and of the Divine government of the world amid all its ceaseless political changes. Can the prophecy have been written to fit the events? In others words, can it be a forgery of a later date? This is the theory adopted by all the unbelieving critics, who start with the assumption that prophecy in any true sense is impossible. They endeavor to assign to the book a date later than the true one, a date towards the close of the reign of Antiochus Epiphanes, who died in the second century before Christ. Then they endeavor to compress all the four empires into the four centuries previous to that date, excluding therefore from the prophecy any allusion to the Roman Empire and the First Advent of Christ. Multitudinous have been the attacks made on these lines on the fortress of this Book of Daniel; for skepticism has realized that while it stands impregnable, a relic of the sixth century before Christ, all rationalistic theories must fall to the ground, like Dagon before the ark.

History Working Out Divine Purposes

“But the fortress stands firm as ever, its massive foundations revealed only the more clearly by the varied assaults it has repelled. The assailants, German as well as English, have been beaten off time after time by one champion after another, earnestly contending for the faith. The superficial and shallow nature of the linguistic, historic, and critical objections has been demonstrated, and one line of assault after another has had to be abandoned. But even if this were not the case, and the later date could be substantiated, it would not in the least establish the skeptical denial of the existence of prophecy in Daniel. The predictions of the First Advent and of the Roman destruction of Jerusalem would be in no wise affected by the later date, nor those of the tenfold division of the Roman Empire, and of the great Papal and Mohammedan Apostasies.

“Candor is shut up to the conclusion that real, true, and marvelous foreknowledge is, beyond all question, indicated by the predictions of the book, since twenty-five centuries of history can be proved to correspond with it accurately, in their chronological as well as in all their other features. If this be so, the question of inspiration is settled for honest minds. Nor that alone. For the rule of God over the kings of the earth — the fact that history is working out his Divine purposes, and that all the changing kingdoms of the Gentiles

are merely introductory to the eternal Kingdom of the Son of Man and of the saints — is also established beyond controversy. ...

“If eight or nine centuries of fulfilled prophecy drove Porphyry, in the third century, to feel that we must either admit Divine inspiration or prove the Book of Daniel spurious, ought not the twenty-five centuries of it, to which we in our days can point, be even more efficacious in convincing candid inquirers and confounding prejudiced opponents?”

Mr. Thomas Newton, who wrote earlier than Mr. Guinness, and whose careful research, as we have seen throughout the study of this volume, has reflected much light on Daniel’s prophecy, concludes his very able work with the following impressive language:

“Upon the whole, what an amazing prophecy is this, comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian Empire, above 530 years before Christ, to the general resurrection? And the farther it extends, and the more it comprehends, the more amazing surely, and the more Divine it must appear, if not to an infidel like Porphyry, yet to all who like Grotius have any belief of revelation. How much nobler and more exalted the sense, more important and more worthy to be known by men, and to be revealed by God, when taken in this extended view, and applied to this long and yet regular series of affairs, by the most easy and natural construction. ... What stronger and more convincing proofs can be given or required of a Divine providence, and a Divine revelation, that there is a God who directs and orders the transactions of the world, and that Daniel was a prophet inspired by Him, ‘a man greatly beloved,’ as he is often addressed by the angel! Our blessed Savior (Matthew 24:15), hath bestowed upon him the appellation of ‘Daniel the prophet’; and that is authority sufficient for any Christian: but in this work have been produced such instances and attestations of his being a prophet, as an infidel cannot deny, or if he denies cannot disprove. The character that is given of him by Josephus is nothing more than strictly his due. It expresseth the sense of the Jewish church: and the same must be the sentiments of every man, who will consider and compare the prophecies and events together. This historian is commending the superior excellence of Daniel’s predictions; ‘for he was wont, says he, not only to foretell future things, as other Prophets also did; but he likewise determined the time, wherein they should happen.’ ...

“In short, we see how well Daniel deserves the character which his contemporary Ezekiel hath given him (Ezekiel 14:14, 28:3), for his piety and wisdom.”

We have seen during our reflections upon this prophecy that it is divided into four main divisions, the last of which is still unfulfilled:

First, the prediction twice repeated that there would be a succession of four great empires, finally succeeded by a government from heaven.

Second, a complete chronological prophecy of Messiah’s Advent and the fall of Jerusalem.

Third, a lengthy outline of events associated with the second and third of the four great monarchies, including especially the wars of the Ptolemies and Seleucidae, the Maccabean persecutions and martyrdoms, and the career of Antiochus Epiphanes; also of the two great outstanding Apostasies which came into existence in the sixth and seventh centuries AD: the one, the Papal Apostasy of the West, and the other the Mohammedan of the East.

Fourth, prophecies relating to events beyond — Christ's Second Advent, the resurrection and glorification of the Church, the establishment of the Kingdom of God, the restoration of Israel, the general resurrection of the dead, and the restitution of all things.

Concerning the first division, two distinct revelations of the succession of the four great empires is given — that represented in Nebuchadnezzar's dream of the great fourfold metallic image, and that of Daniel's vision of the four great beasts that came up from the sea, diverse one from the other. More than this, we have specially observed that while these two particular prophecies are conveyed thus by means of symbols, we are left in no doubt or obscurity on this account; for the divinely selected symbols are divinely interpreted: "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings. ... Thou art this head of gold," etc. To Daniel the angel said, interpreting his vision, "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever."

The detailed statements in the case of both of these prophecies enables the careful student to readily locate their place in the governments of the world since that time. The great fourfold image and the vision of the four beasts both picture the Roman power as continuing in existence up to the Redeemer's Second Advent, and as being destroyed and supplanted only by the new heavenly government. More than this, they represent the fourth or Roman Empire as rising at the time the Grecian fell and as occupying the entire interval between that date and the conclusion of the Gentile times. There is no cessation or gap in the image, and the fourth beast, it is plainly stated, continues till the Kingdom of the Son of Man and the saints is inaugurated.

Concerning the second division of the prophecy relating to Messiah's First Advent and the destruction of Jerusalem, the records of both sacred and profane history leave no room for doubt as to the fulfilment, which took place about five hundred and fifty years after the prophecy was uttered. In the midst of the last of the seventy symbolic weeks Messiah was cut off, but not for himself, not on account of his own sin, but to make reconciliation for the iniquity of the people. Three and one-half years later, marked the full end of the seventy weeks; Divine favor turned definitely to the Gentiles to make up the Divine selection of a people for his name to compose the Bride of Christ — joint-heirs with him in his coming Kingdom. Then AD 70, or thereabout, as history has informed us, the terrible ravages overtook Jerusalem, its complete fall occurred, and the scattering of the people amongst all the nations, whither they have remained unto this day.

The fulfilment of the third main division of the prophecy, represented principally in the seventh, eighth, and eleventh chapters, relating to the second, third, and fourth great monarchies, may be found upon the pages of history. These predictions are observed to be political in character; for in presenting the march of events and the proceedings of human governments down to the time of God's Kingdom, the prophecies of necessity must relate to "kings and kingdoms, victories and defeats, treaties and royal marriages, and the fortunes of different nations; and in this fact we have a fresh proof of the suitability of the instruments divinely selected for the work they are destined to do."

As we have made comparison with the historian, we have observed that the outline has been so clear and comprehensive and so completely fulfilled up to date that there can be no possible uncertainty or doubtfulness as to the correspondence of prophecy and its fulfilment. When a long series of consecutive events comprehending the political fortunes of all the prominent governments of the world for twenty-five centuries, including the characters and epochs of the greatest heroes of history, are forecast as literally and plainly as if the prophecy were a historical account, it must be either actually fulfilled or not so. Thus we have in this prophecy the very greatest evidence and strength in support of the Divine foreknowledge, and of the control of the course of history by Divine power.

Events Still Future — Near at Hand

The fourth main division of the prophecy, dealing with matters and events still future from the present, is probably in some respects at least of greater concern to God's people than any of the other three divisions, because herein all the blessed hopes and promises of the entire revelation center. This portion of the prophecy, which clearly predicts the coming of the Lord with his saints in power and glory, the establishing of his Kingdom, and the resurrection of the dead, is thus seen to deal with matters that are clearly set forth by other Prophets, as well as by our Lord and the Apostles. In fact, the very kernel of the Gospel proclaimed by Jesus and the Apostles is represented in these predictions of Daniel. Our examination of the prophecies as a whole, and finding ourselves in the midst of those stirring scenes and events that have been marked for the last days — the increase of knowledge on all subjects and its wide dissemination, the general assembling of the nations by international intercourse, treaties, agreements, etc. (Zephaniah 3:8,9), the general perplexity, strife and distress of the nations of earth, the evidences of the last or Laodicean apostate state of the Church, and the remarkable signs of Divine favor returning to natural Israel, the progress of Zionism, etc. — all of these matters, events, and developments associated in prophecy with the Second Advent of Christ and the inauguration of his Kingdom, lead us to believe that the earnest and devout followers of the Lord today have every reason for confidence and for lifting up the head with encouragement, knowing that their deliverance draweth nigh, and knowing that the glorious times of restitution for all the world follow closely

upon the deliverance of the Church (Acts 3:19- 21). In view of all these facts and circumstances, says another,

“How solemn and intense are the feelings of those who have faith in the sure word of prophecy. The momentous and perplexing questions which will culminate in the great trouble, of which Daniel forewarns us, are now agitating the public mind, and are fast approaching the terrible crisis. ... But let us rejoice in the fact that beyond the trouble, and even beyond the helpful discipline of the reign of Christ, we see the glorious land of rest, the blessed and eternal inheritance of a redeemed and restored race. Wonderful times indeed are these, yet few heed the sure word of prophecy; and consequently the future is viewed by most men only from the standpoint of present indications. Men see the rapidly gathering clouds, but can know nothing of their silver lining except from the Word of God.”

A Place Amongst the Highest and Holiest Men

The simple words concerning Daniel are, “Daniel continued even unto the first year of King Cyrus.” “But what a volume of tried faithfulness is unrolled by them!” says still another eminent writer, and he goes on to say,

“Amid all the intrigues, indigenious, at all times, in dynasties of oriental despotism, where intrigue too rolls round so surely and so suddenly on its author’s head; amid all the envy towards a foreign captive in high office as a king’s councilor; amid all the trouble incidental to the insanity of the king, or to the murder of two of his successors — in that whole critical period for his people Daniel *continued* ...

“The force of the words is not drawn out; but, as perseverance is the one final touchstone of man, so these scattered notices combine in a grand outline of one, an alien, a captive, of that misused class who are proverbially the intriguers, favorites, pests of oriental courts, who revenge on man their ill-treatment at the hand of man; yet, himself, in uniform integrity, outliving envy, jealousy, dynasties; surviving in untarnished uncorrupting greatness the seventy years of the captivity; honored during the forty-three years of Nebuchadnezzar’s reign; doing the king’s business under the insolent and sensual boy Belshazzar; owned by the conquering Medo-Persians; the stay doubtless and human protector of his people during those long years of exile; probably commissioned to write the decree of Cyrus which gave leave for that long longed for restoration of his people, whose re-entrance into their land, like Moses of old, he was not to share. Deeds are more eloquent than words. Such undeviating integrity, beyond the ordinary life of man, in a worshiper of the one God, in the most dissolute and degraded of the merchant cities of old, first minister in the first of the world monarchies, [gives him a place among the highest and holiest men the world has ever seen].”¹

Who indeed can fail to realize an impelling inspiration toward the higher things in dwelling upon such a character!

“He is under a good influence, and he is likely to have his own piety quickened and his own purposes of unflinching integrity and faithfulness, and of humble devotion to God strengthened, who studies the writings and the character of the Prophet Daniel.”

Surely the earnest and devout contemplation of the ways and life of this godly man, as well as his illustrious prophecies cannot but have the effect of establishing the souls of the saints in the pursuit of that same piety, wisdom, and confidence in God, and lead their minds to contemplate with a more steady and enlightened faith those future closing scenes which are to occur when Christ and the saints shall reign and when shall come from every land and every clime the chastened and obedient of God’s creatures and join in that grand choral strain: “Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

(1) Pusey, *Lectures on Daniel the Prophet*.

Appendix A

Chronology

(Herald, May 15, 1926)

*“Watchman, What of the Night? The Morning Cometh.”
Exhaustive research and examination of prophetic and historic
testimony relating to the divine times and seasons.*

*“Ye, brethren, are not in darkness, that that day should
overtake you as a thief. Therefore let us not sleep, as do others:
but let us watch and be sober” (1 Thessalonians 5:5,6).*

No question can be of more absorbing and thrilling interest to the child of God than that of the time of the complete and permanent overthrow of the empire of evil on earth and the full and lasting establishment of the kingdom of righteousness, justice, and peace. Having been clearly informed in the holy Scriptures that the establishment of that great empire of justice and truth will mean a thorough vindication of the character of God and of all those who throughout the ages have stood in defense of His holy name, and that it will signify additionally the crushing of evil, and the removal of sorrow, suffering, and death from the earth, what child of faith would not realize every fibre of his soul stirred within him on being brought face to face with the facts and evidences showing that the “time is at hand” for the “night of weeping” to pass, and the “morning of joy” to dawn.

Such has been the happy experience of the watching and waiting people of God in these last times as they have continued to pray, “Thy kingdom come, Thy will be done.” It has been the joyful privilege of these to realize the fulfilment of the message of St. Paul: “But of the times and the seasons, brethren, ye have no need that I write unto you. ... But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober” (1 Thessalonians 5:1,4-6).

Again the thrill and rapture of joy experienced by this class was well described by the Prophet Daniel: “Oh, the blessedness of him that waiteth earnestly, and cometh,” etc. (Daniel 12:12). The heavens, as it were, have been opened unto them, and like the Seer of Patmos, it is as if they were transported to a great and high mountain from where they have been privileged to behold the wealth of the New Jerusalem and the glory of the world to come.

Ye Brethren Are Not in Darkness

But this cup of blessedness, like that of which the faithful of the past have supped, has not been without its mixture of myrrh and wormwood; for in addition to the suffering incidental to the fulfilment of their consecration, and in addition to the perils and fiery trials of these days, the Lord's people have been permitted to feel keenly the bitterness of disappointment with regard to some of their cherished hopes and expectations and a wise Providence has seen fit to allow those circumstances to obtain that tend to disturb and perplex and that give rise to doubts and fears, making it necessary for those who would hold fast to their faith and hope to earnestly seek the light of the Lord's countenance, the reflection of His Word and Spirit. Such in the past as have humbly and with their whole heart sought Him have not been turned away empty, nor been left in hopeless solitude, but have been made to drink abundantly of the springs of His truth and grace by which they have been enabled to press on with refreshment and renewed vigor to the end of their journey.

Amongst the illustrious examples of the Bible is that of the Prophet Daniel, who, out of intense anxiety for the deliverance of God's people, sought the face of the Lord with his whole heart: "In those days I Daniel was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled." In response a special messenger was sent from the Lord to enlighten and comfort him: "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Daniel 10:2,3,11,12). And Daniel was made to understand concerning the matter that lay near to his heart, and he was given the honor of recording one of the most significant prophecies of the Bible.

Nor will those who now, out of humility and full consecration, seek the face of the Lord and guidance by His Spirit be left comfortless with regard to the important matters that lie near to their hearts, and with regard to the great issues in which the spiritual interests of all the Lord's people are wrapped up. Thus it is our firm conviction, based upon the sure promises of the Divine Word, that the Lord will grant unto His people such vision and such comprehension of the wisdom from above that they need not remain in doubt and perplexity with regard to the things in which they have been hoping and trusting.

Vital Questions of the Hour

Ever since this association of Bible students, known as the "Pastoral Bible Institute," was called into existence, over seven years ago, the brethren to whom the interests of this ministry have been committed have been appealed to by other brethren from nearly all parts of the earth who have experienced deep perplexity as to many of the existing conditions, and as to the seeming failure of

much that was hoped for and expected would be realized by the Lord's people by this time. During these days of waiting many of the brethren have very properly been making inquiry into the causes of the seeming delay of the fulfilment of our hopes. Some have asked, Why has not the Church realized her final deliverance and reward by this time? Considering the views we have entertained for a number of years on the subject of chronology, as to where we are on the stream of time, and as to the end of the "six thousand year period" and the "times of the Gentiles," etc., why is not the time of trouble over with by now — why has not the old order of things passed away, and why has not the Kingdom been established in power before this? Is it not possible that there may be an error in the chronology? None can dispute that these are questions entirely proper for consideration, and on which we may reasonably seek assistance from the Word of the Lord. And yet, considering the responsibility of touching things that involve so much, and remembering the divinely solemn instruction, "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God," it has been with much hesitation that decision is reached to speak with regard to these matters; but surely it is proper for us to speak where the Word of the Lord speaks, and likewise, we trust to remain silent where that Word is silent. The earnest inquiries and heartfelt appeals from the brethren during these days have caused much earnest and prayerful thought and seeking the Lord and His Word for the wisdom from above. We have humbly acknowledged to Him our utter incompetence to know or to accomplish anything of ourselves, and that our every confidence is in Him; that we are sure that, as in the past, He is still able to use very weak vessels in His service to honor His name. We have therefore asked that if it were His good pleasure, we might be blessed with such understanding of His Word and will as would enable us to counsel others wisely and in a manner that would honor His name and cause. And it is concerning some of these vitally and deeply important things that have perplexed the brethren, that we have undertaken to submit the general examination that follows in this issue.

"We Have not Followed Cunningly Devised Fables"

All the readers of this journal well know that we have not used these columns to promulgate any vain imaginations or fanciful theories of our own. All can surely attest that the most conservative policy has been adhered to and rigidly followed out, to the extent of apparently being an annoyance to some. It has not seemed to us to be the Lord's will, nor have we had any desire, to place before the brethren something new or our own manufacture with which to fascinate and startle others or to satisfy idle curiosity. Nor do we now have any intention of departing from the policy and custom practised from the beginning of this movement. We will not launch out into the field of wild speculation and idle guessing; but while endeavoring always to exercise that sobriety and conservatism becoming to all ambassadors of Christ, we purpose to maintain that alertness and watchfulness as to the signs of the times and the fulfilment of the "more sure word of prophecy" that we may discern the will of our God and thus be enabled to stand and to assist others to maintain faith, fortitude, and courage in this very trying time.

We submit what is given herein only after the most careful and prayerful search of the Scriptures, and only after reaching the conclusion that it is well sustained by the infallible Word of the Lord. As our own hearts and heads have been greatly refreshed and blessed in the examination of these matters and in the conclusions reached, we believe that a responsibility rests with us to make known these things to others. We urge nothing upon any. We would say nothing to coerce any to see the situation as we do. We merely say to all that these things look most reasonable and Scriptural to us and we are convinced that they are true. We only ask that careful and earnest attention be given to the matters that we here review, believing that a rich blessing will be realized therefrom, as we ourselves have experienced.

The Failure of Our Former Expectations

All who are acquainted with the writings of Brother Russell are well aware of the fact that it was his conviction up to within a short time before October, 1914, based upon his study of the chronology of the seven times (2520 years) of the Gentiles, that that date would witness the complete overthrow of the Gentile nations — indeed, the utter collapse of the present order of things, civil, ecclesiastical and social, and the full establishment of God's Kingdom, which last event of course would necessitate the change of all the Kingdom class to the glory and honor of the Divine nature. We cite a few of the many statements of this character:

“In view of this strong Bible evidence concerning the times of the Gentiles, we consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the Kingdom of God, will be accomplished by the end of AD 1914. Then the prayer of the Church, ever since her Lord took His departure — ‘Thy Kingdom come’ — will be answered; and under that wise and just administration, the whole earth will be filled with the glory of the Lord.”

“The ‘Gentile times’ prove that the present governments must all be overturned before the close of AD 1914; and the Parallelism above shows that this period corresponds exactly with the year AD 70, which witnessed the completion of the downfall of the Jewish polity.”

Referring to the sixth vial-plague, which Brother Russell believed had been in process of fulfilment for some years past, he said:

“ ‘The battle of the great day of God Almighty’ (Revelation 16:14), which will end in AD 1914 with the complete overthrow of earth's present rulership, is [was at the time he wrote] already commenced.”

Three of the most stupendous events of Scripture prophecy were thus expected by us to occur in October, 1914. First, the utter collapse of what is generally termed Christendom, which comprehends both the nominal Christian system or temple, and the so-called Christian civilization, as also the other Gentile powers. The event in Jewish history which corresponded or paralleled

this great catastrophe was that of the overthrow of Jerusalem and the destruction of its temple in Zedekiah's day, and the same event in 70 AD. The parallel event did not eventuate in October, 1914, nor has it yet, as all are now aware. The second event that was to occur was the end of the battle of the great day of God Almighty. Neither did this take place. The third event is that of the "full" establishment of the Kingdom of God, which, as is also plainly apparent, has not yet occurred.

Prove All Things Hold Fast That Which Is Good

In view of the utter failure to date of the three propositions above mentioned, as well as others, what would seem to be the proper course dictated by the spirit of a sound mind? One method would be to blindly close our eyes to the facts and say that somehow we must have been right in our former convictions regarding events, times, and seasons, anyway, and then enter into a scheme of theorizing and twisting the Scriptures to force them to fit our former calculations. Another method would be to say that since so many of us for so long a time held the convictions that we did, it would not be wise policy for us to now question anything or make any investigation, but to just remain silent and quiet on the subject. Neither of the above methods appeals to us as representing the part of wisdom or the spirit of the Lord. Rather we are deeply impressed by the attitude taken and the course adopted by Brother Russell during his last hours. And what were his latest utterances in regard to these matters? How did he account for the manifest failure of our expectations? We reply: In 1916, he said along this line:

"Some of us were quite strongly convinced that the Harvest would be ended by now, but our expectations must not be allowed to weigh anything as against the facts. The fact is that the Harvest work is going grandly on. ... At first we were inclined to surmise that the Harvest proper had closed in October, 1914, and that the work since going on was a gleaning work; but the facts seem not to bear this out."

In other words, since the facts are that some things we expected have not been realized, we must not insist that our expectations were right anyway, but should accept the facts and recognize the failure up to date of our expectations.

Again, about two months before his death Brother Russell expressed his convictions; and concerning Gentile times he frankly admitted mistaken calculations, and stated that instead of expecting the complete collapse of Gentile kingdoms, etc., in 1914 we should have expected a simple running out of the lease of power to the Gentile nations; in other words, that the Divine decree, giving the dominion of the world to Babylon and the empires succeeding Babylon, which was for a period of "seven times" (2520 years), ran out then, October, 1914, and that the complete collapse would be due to occur in a few years from the time he wrote, in 1916. He, however, fixed no date. His words to this effect are:

"The Gentile nations were guaranteed a certain amount of possession and control for a certain period of time. That time having expired, dispossession

proceedings are now in process. ... We see no reason for doubting, therefore, that the times of the Gentiles [i.e., their lease of power] ended in October, 1914; and that a few more years will witness their utter collapse and the full establishment of God's Kingdom in the hands of Messiah."

Evident Error in Former Reckoning

The statement here cannot possibly be misunderstood, and is briefly this: that the date 1914 ended the 2520 years of lease of power to the Gentiles. This would of course make this lease of power to begin 606 BC. Again, with regard to the parallels and the Harvest, he said:

"We imagined that the Harvest work of gathering the Church would be accomplished before the end of the Gentile times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one."

It is evident from the statements made by Brother Russell in September, 1916, that he looked forward to 1918 as possibly marking the utter collapse and end of the present order. But now we are moving rapidly away from and beyond that date with the Gentiles still in power and the present order of things intact. What would now appear to be our course of wisdom? Again we ask the reader to weigh and ponder carefully our Brother's advice published in 1914, for we consider it most significant and the very essence of wisdom.

"If October, 1915, should pass, and we should find ourselves still here and matters going on very much as they are at present, and the world apparently making progress in the way of settling disputes, and there were no time of trouble in sight, and the nominal Church were not yet federated, etc., **we would say that evidently we have been out somewhere in our reckoning. In that event we would look over the prophecies further, to see if we could find an error. And then we would think, have we been expecting the wrong thing at the right time? The Lord's will might permit this.**"

Surely what Brother Russell said he would do in the event that matters were going on much the same several years beyond 1915, cannot be unreasonable or improper for us to do now, that we "find ourselves still here, and matters going much the same," namely to go back over the prophecies "to see if we have been looking for the wrong thing at the right time."

How frequently has it been the case with the Lord's people in their investigation to discover the time for important events in connection with the unfolding of the Lord's great plans and purposes, that they have made the mistake of looking for the wrong thing at the right time. In connection with the most important event of human history — the First Advent of the Redeemer — the nation of Israel, who had been so long looking for their Messiah, and who were accustomed to having the Scriptures relating to that event read publicly in their hearing every Sabbath day, made the most serious mistake in expecting that their Messiah at

his First Advent was coming to reign, instead of to suffer and die; overlooking or failing to give heed to the fact that those predictions taught that He must first suffer before He would enter into His glory. This was true not only of the nation as a whole, but even many of the disciples made the same mistake. In their cases, however, because of their being true disciples, their disappointment was overruled for their eternal good; and not only so, but the Savior revealed to them later the Divine Plan more fully.

Miscalculations of the Past in Expecting “Wrong Thing at Right Time”

Not understanding the nature of our Lord, the manner of his Second Advent, nor the object to be accomplished by the Advent, and because of a too hasty conclusion concerning the nature of the events that were to mark the end of certain prophetic periods, Mr. Miller, in 1844, a most godly disciple of Christ, and his associates, made the same mistake, and looked for the Lord to come in a body of flesh, to literally burn the world and purify it by the fires thereof to become the eternal home of all the saved.

Would it not be possible for the Lord's people who have gained a very much clearer and more consistent and Scriptural knowledge of the manner and object of the Second Advent to make a similar mistake in their fixing time for events to take place when certain prophetic periods seem to have run their course? May not this be true concerning the prophetic period of the “seven times” of the Gentiles? We have found that one of the wise servants of God, one much used of the Lord, acknowledged just before he finished his course in death, certain mistaken calculations with relation to the forty-year Harvest parallels. Would it not be best, in view of this, for the Lord's people to give heed to his words uttered in 1914 concerning what he would do if he found himself living beyond 1915 and certain things did not eventuate? And now that eleven years have passed since these words were uttered, and nearly ten since his death, would it not be the much wiser course for us to pursue to receive his words of advice, instead of trying to reconcile what he acknowledged himself were mere inferences and have been proved such. Would it not be much wiser to follow his suggestion and look very closely to those Scriptures that mark the beginning of Gentile times, particularly that feature of the same which we and he failed to see until after 1915 and 1918 passed meant the cessation of a lease of power instead of an overthrow and destruction of the Gentile nations and apostate Christianity? Would it not be more consistent and a better exhibition of the spirit of a sound mind, more pleasing to our Divine Lord, to examine and discover where the mistake is, than to do as many have been doing, building up theories based upon that which he himself acknowledged was wrong, only to be disappointed again later? We certainly believe it would be prudent to proceed to investigate as he said he would do.

Be our sentiments what they may, we are now confronted with certain facts which outweigh all past considerations, and as students of the sure Word, we

want our feet on as firm foundation as possible. Though all the expectations relative to the year 1914 did not mature, the Lord was very gracious in permitting just sufficient events of a certain character to transpire to sustain the faith and hopes of His dear children, who have been “kept by the power of God through faith unto salvation ready to be revealed in the last time.” And His goodness will continue even now in affording a further view into His chronological arrangements, revealing that everything is occurring exactly on time as He had intended, and showing approximately at least the location of some future events of great importance in the outworking of His Plan.

The Lease of Power to the Gentiles

In the course of this investigation there has been located, we believe, the point of difficulty or discrepancy in what we have considered our great chain of chronology. It is found to be in connection with the commencement of the “times of the Gentiles”; that designation, as we have seen, having reference to the sole or world dominion given to the Gentiles at the conclusion of Israel’s kingdom, which dominion continues to control the nations of the earth. Concerning the fact that this lease of power began 606 BC, there is scarcely a dissenting voice amongst Bible expositors who have given the matter attention; furthermore, it is agreed that this lease of power began 70 years before 536 BC. Concerning these two items both historical and chronological writers are in perfect agreement. One of these writers has expressed the very general thought concerning the significance of this date 606 BC, and its great importance as a chronological date: “It has been justly termed the point of contact between sacred and profane history; and its importance in the sacred chronology is immense on account of its being the [beginning] epoch of the [70 years] servitude of Judah to Babylon.” This latter period mentioned, the 70 years of Judah’s servitude to the kingdom of Babylon, enters into the point of difficulty in a very important sense.

Table of Chronology as Heretofore Understood

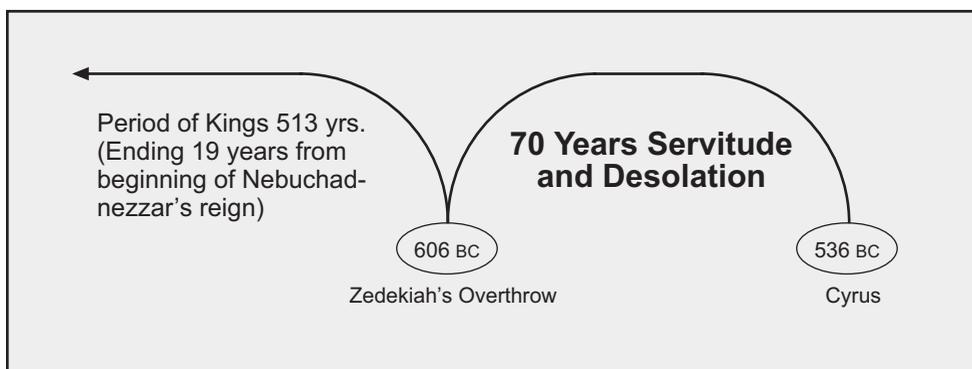
In the development of this investigation it will be well to have before us briefly the table of chronology as we have heretofore understood it. (See box at top of next page.)

These time periods are elaborated in *The Time is at Hand*, pages 43 to 51. So far as we are able to know, all the conclusions are correct with the exception of one point, which constitutes the crux of our presentation, and which we feel is the solution of our difficulties. The question at issue is concerning the beginning of the 70 years called “the period of desolation.” This period of 70 years, ending at 536 BC, will be seen to be more properly called the “70 years of servitude.” Heretofore we have begun this period with the destruction of Jerusalem at the end of Zedekiah’s reign thus forcing 70 years from Zedekiah’s overthrow to 536 BC; whereas careful investigation now reveals that this era of 70 years really began 18-19 years earlier — about the third year of the reign of Jehoiakim, with the first year of the reign of Nebuchadnezzar, king of Babylon.

FROM THE CREATION OF ADAM	YEARS
To the end of the Flood	1656
Thence to the Covenant with Abraham	427
Thence to the Exodus and the Giving of the Law	430
Thence to the Division of Canaan	46
The Period of the Judges	450
The Period of the Kings	513
The Period of the Desolation	70
Thence to AD 1	536
Thence to AD 1873	1872
TOTAL	6000

And this conclusion compels a discrepancy or difference of 19 years in the ultimate outcome of the chronology, though it will be seen, we believe, to sustain an arrangement in the whole system of prophetic time measurements that is harmonious.

It has surely occurred to all students of chronology that we are absolutely dependent upon secular history for our chronological measurements from the year 536 BC onward; that Bible chronology stops with the 70-year period ending at the beginning of the reign of King Cyrus, the Persian, and that the inspired Word has brought us forward only so far as necessary, from which point we will be able to search out the truth from such sources as are at hand, and which are considered to be quite reliable. Now, what are the facts at hand concerning secular testimony covering the period in question? We find a very general agree-



ment that the reign of King Cyrus began in the year 536 BC, and as this is the date we have already settled upon, no discussion is necessary, believing that it should stand. If the 70 years ended in 536, then they began in 606. There is no

occasion for changing that date either. The following diagram will serve to illustrate how we have reckoned the 70-year period heretofore, but which we believe was erroneous:

Now here comes the test. If the seventy years began with the close of the reign of Zedekiah, then Zedekiah's reign ended in the year 606, and this is what we have believed, **but there is not a secular authority of any reliability which places the close of Zedekiah's reign so far back.** The only authority (if such it may be called) we have ever heard of which so presents the matter is Josephus, but it is generally known that he is inconsistent with himself and unreliable. All the great authorities found in our libraries, without exception place the date of Zedekiah's overthrow from 589 to 586. We believe the correct date is 588 BC, as that is the one which sustains harmony in all the time prophecies and is the date given by the following authorities:

The American Encyclopedia (under "Babylonian Exile"); *Appleton's New Practical Encyclopedia* (Page 409, under "Jews"); *Chamber's Encyclopedia* (Page 393 under "Jews"); **Usher; Hawes; Blair.**

What Say the Scriptures

The question before us is, What Bible statement is there to show that Zedekiah was overthrown and Jerusalem destroyed in 606 BC? None whatever nor is there even an inference to that effect. Why then have we in the past believed that these events took place in 606 BC? Answer: Because we read various statements about a period of 70 years in that connection — of how the Jews were to serve the king of Babylon 70 years, etc. These years we saw ended 536 BC, when Cyrus issued a proclamation of freedom. All was right thus far, but we too hastily concluded that those 70 years started with Zedekiah's overthrow, which of course would put that event at 606 BC. We overlooked a number of facts, both Scriptural and historical, which it is our purpose to present at this time. These facts clearly show that those 70 years of servitude had been running for about 19 years when Zedekiah as a vassal king was removed and the temple destroyed; and that consequently it was 588 BC when those events took place, and but 51 years remained from that point to 536 BC instead of 70 years.

First of all we would call forth the testimony that it was approximately 606 BC that the Divine decree giving the lease of power to the Gentiles was issued to Nebuchadnezzar and had its beginning. This lease of power signified the "times of the Gentiles" or universal rule of Gentile dominion over all nations, and thus commenced the prophetic "seven times" of 2520 years.

The important question before us then is, What events in connection with Gentile and Jewish history mark the date of the Divine decree and the commencement of the rule over the Jews and all nations? We read:

"In the second year of the reign of Nebuchadnezzar [king of Babylon], Nebuchadnezzar dreamed dreams." The particular dream referred to is that of the great metallic image (Daniel 2:1,31-35). This great image is universally believed by Bible students to be descriptive of the outline of Gentile dominion

as represented in the four great empires of Babylon, Medo-Persia, Greece, and Rome and division of the last. The young Prophet Daniel, who had been a captive in Babylon for about three years, was called upon to interpret this dream, and in his interpretation, which was divinely given him, he states that the beginning of Gentile dominion or lease of power had at this time, the second year of Nebuchadnezzar, already begun. We quote: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath He given into thine hand, and hath made thee ruler over them all. Thou [thy kingdom] art this head of gold" (Daniel 2:37,38). The question then is answered — the event in Gentile history that marked the beginning of the Divine lease of power was at that time a matter of history, and was that of the accession of Nebuchadnezzar to the throne of Babylon.

Date of Beginning of Times of the Gentiles

Let the reader remember in this connection that it was in the nineteenth year of Nebuchadnezzar and in the eleventh year of Zedekiah that the destruction of Jerusalem and its temple occurred (Jeremiah 52:1-12); therefore, about nineteen years after the Divine lease of power was given; and during all those years the Jewish nation and its kings, Jehoiakim, Jehoiachin, and Zedekiah, were subject to the king of Babylon by Divine decree. They were merely vassal kings, and made themselves liable to Divine penalty if disobedient (see Jeremiah 27:11-13).

We next inquire, What event of Jewish history marked the beginning of Israel's servitude and the beginning of Gentile dominion or Gentile lease of power? We turn to the Scriptures for an answer and read:

"In the beginning of the reign of Jehoiakim ... king of Judah, came this word unto Jeremiah from the Lord, saying, Thus saith the Lord [hath the Lord said — margin] to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom. ... I have made the earth, the man, and the beast that are upon the ground. ... And now I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon, my servant ... And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand" (Jeremiah 27:1-8).

Let the reader note that this Divine decree constituting a lease of power to the Gentiles was made in the beginning of the reign of Jehoiakim, king of Judah. Jehoiakim reigned about eleven years; Jehoiachin, three months; and Zedekiah, about eleven years.

The next inquiry is, When did this decree begin to be enforced on the Jewish nation? Again, we let the Scriptures answer: "In the third year of the reign of

Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, king of Judah, into his hand” (Daniel 1:1,2, see also 2 Kings 24:1, 2 Chronicles 36:6). It was at this same time, the third year of Jehoiakim, that certain of the children of Israel, and of the king’s seed, and of the princes, amongst whom was Daniel and his companions, were carried captives to Babylon (Daniel 1:3-6). It was therefore at this time that the servitude of Judah to Babylon began; some serving in Babylon, others in their own land; the whole nation, however, serving the king of the kingdom of Babylon, and their kings were Nebuchadnezzar’s vassals. This servitude lasted throughout the whole length of the Babylonian Empire, and ended with the decree of Cyrus 536 BC, about two years after Babylon’s fall.

Proceeding with the investigation we discover that the reign of Babylon over all nations, including the Jewish, therefore, lasted 70 years — certainly no longer, which is a very important matter to keep in mind when calculating the length of Gentile times. What say the Scriptures?

Kingdom of Babylon Reigns 70 Years Covers Period of Judah’s Servitude

We begin with Jeremiah 25:11, which reads as follows: “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.”

Here is the initial declaration of Jeremiah concerning a certain period of seventy years, another reference to the same period immediately following in the next verse. Considering verse 11 with its context, we note, first of all, that the statement is made that “this whole land shall be a desolation and an astonishment,” which statement refers to the land of Israel, but the same was to be true also of the “nations round about,” as we read in verse 9, and also in the further statement of verse 11, that “these nations [the nations round about Israel] shall serve the king of Babylon seventy years.” Notice that the direct statement is that those nations (which would also include Israel) should serve the king of Babylon seventy years. Verse one of the chapter reveals that these words were spoken in the fourth year of Jehoiakim.

Certain portions of the 27th, 28th, and 29th chapters of Jeremiah favor the thought that these seventy years were in effect several years before the overthrow of Zedekiah and the complete desolation of Jerusalem. As a matter of fact, both Bible and profane history show that the nations mentioned came under the yoke of Nebuchadnezzar from the very beginning of his reign, though at no time were all the people completely subjugated. Not until the Fifth Universal Empire of earth shall become established will every knee bow for the first time. Nevertheless, the subjugating process commenced when Nebuchadnezzar began his

invasion during the third year of Jehoiakim (Daniel 1:1). Then it was that the nations began to serve the king of Babylon, though of course not willingly.

All Nations Serve King of Babylon

It is evident that the announcement of Jeremiah concerning the ascendancy of Babylon was first proclaimed about the very time when King Nebuchadnezzar was carrying out his memorable campaign, and then his message was repeated during the first years in particular of the reign of Zedekiah. Let us note Jeremiah 27:4-17, which seems to have been first proclaimed in the reign of Jehoiakim and then again in the fourth year of Zedekiah.

“Thus saith the Lord of hosts, the God of Israel ... I have made the earth, the man, and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now **have I given all these lands** unto the hand of Nebuchadnezzar the king of Babylon, **My servant**; and the beasts of the field have I given him **also** to **serve** him. And all nations shall **serve** him, and his son [Evil-Merodach], and his son’s son [Nabonadius — Belshazzar], until the very time of his land come; and then many nations and great kings shall serve themselves of him [appropriate his kingdom unto themselves]. And it shall come to pass, that the nation and kingdom which will not serve [but start a rebellion] the same Nebuchadnezzar, the king of Babylon, and that will not put their neck under the yoke of the king of Babylon [will not submit to the universal empire], that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners ... saying, Ye shall not **serve** the king of Babylon [the first fourteen verses of Chapter 28 give an example of these false prophets, and show that the nations had **already** come under the yoke; that the thought, therefore, is that of **continuing to serve** the king of Babylon — not a matter of beginning to serve at some future date] for they prophesy a lie unto you, to remove you far from your land and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon [submit and do not rebel], and **serve** him, **those will I let remain still in their own land**, saith the Lord; and they shall till it, and **dwell therein** [showing that those nations might **remain** in their own lands, and **thus serve** Nebuchadnezzar seventy years, but rebellion would cause them to be removed; and Jehovah foreknew and foretold that they would rebel].

“I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon [submit to him], and **serve** him and his people, and live [in your own land during the seventy years of servitude]. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not **serve** the king of Babylon? Therefore hearken not unto the words

of the prophets that speak unto you, saying, ye shall not **serve** the king of Babylon; for they prophesy a lie unto you.”

The incident of Hananiah, the false prophet, is set forth in the first fourteen verses of Chapter 28. We quote verses 10-14, which show unmistakably that the nations had already come under the yoke of Nebuchadnezzar several years in advance of Zedekiah’s overthrow; hence that the seventy years began to run before that event.

“Then Hananiah the prophet took the yoke from off the Prophet Jeremiah’s neck, and brake it. And Hananiah spake in the presence of all the people, saying, thus saith the Lord, **even so** will I break the yoke of Nebuchadnezzar king of Babylon from the neck **of all nations within the space of two full years** [showing very plainly that the yoke had **already** been placed upon them] ... thus saith the Lord of hosts, the God of Israel [through Jeremiah this time], **I have** put a yoke of iron upon the neck **of all these nations**, that they may **serve** Nebuchadnezzar king of Babylon; and they shall serve him [continue under the yoke]; and I have given him the beasts of the field also.”

Still More Evidence From Jeremiah

Thus the evidence seems clear and strong that so far as Jehovah God was concerned, He had placed a yoke upon all of those nations, even that of Nebuchadnezzar, His servant, and that the seventy years of service had commenced. But there is still further evidence. Let us note carefully the testimony of Chapter 29. Verse 10 reads as follows:

“For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to **return to this place.**”

Verse one of the chapter shows that this message was sent to “the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem” and the next verse clearly shows which of the captives are meant, or which particular captivity it is in connection with: “After that Jeconiah the king, and the queen, and the eunuchs, the princes of Judah and Jerusalem, and the carpenters and the smiths, were departed from Jerusalem.” Then by reference to 2 Kings 24:8-16 we see that this occurred in the eighth year of the reign of Nebuchadnezzar, which was eleven years in advance of the destruction of Jerusalem at the close of Zedekiah’s reign. The promise to these captives was that after seventy years be accomplished at Babylon the Lord would visit them and cause them to return to the land of Palestine. But are we to understand that they were to wait eleven years before this promise concerning the seventy years would be effective; that, as a matter of fact, they would be at Babylon **eighty-one years** before the Lord would remember them? Is it not more reasonable to understand that the seventy years had **already** begun to run, even eight years before they (these particular captives) had been taken to Babylon? Surely from

God's standpoint those seventy years must have begun at the time the beloved Daniel and others (including princes or elders) were taken captives to Babylon in the third year of Jehoiakim (Daniel 1:1-3) when he was made a vassal king and came under the yoke of the king of Babylon, which was Nebuchadnezzar's first year — the time when he was told that all nations were put under him.

At this point we remind the reader that the period of the servitude of Judah must not be confounded with the captivities and the period of desolation, as it generally is. The captivity and desolation that came later is a separate matter and has nothing whatever to do with the original decree that Israel and all nations should be brought into bondage to the king of Babylon in Nebuchadnezzar's first year. Nor would bondage or slavery to the kingdom of Babylon necessarily signify that the Jews or any other nation would need to be carried away captive and their lands be left desolate. Let this point be clearly seen, therefore, that it was rebellion against the Divine decree (which decree made the kings and people of Judah and their land subject to Babylon) that brought upon the Jews and their king Jeconiah (Jehoiachin) the further judgment of a national deportation to Babylon in the eighth year of Nebuchadnezzar; and the still more terrible punishment of the "desolations," and captivity of Zedekiah and the nation in the nineteenth year of Nebuchadnezzar. It is unquestionable that it was in connection with this latter invasion of the land in Zedekiah's time that the desolations occurred, and the land began to enjoy her sabbaths to fulfil 70 years. However, this seventy-year sabbath-keeping and desolation, and its ending, etc., we will discuss fully later on.

After 70 Years Accomplished at Babylon

Our present object is to establish when the lease of power to the Gentiles began. The Scriptures that we have already considered thus far make this event to synchronize with the first year of Nebuchadnezzar, which was the third year of Jehoiakim, king of Judah, and both these events synchronize with the beginning of the 70 years of servitude, which end with the first year of Cyrus, 536 BC. Seventy years prior to 536 brings us to 606 BC, thus making the point where sacred chronology unites with profane chronology, the **first** year of Nebuchadnezzar instead of the **nineteenth**, as we previously supposed, and with the third year of Jehoiakim instead of the eleventh of Zedekiah, as we also supposed, which was about nineteen years later. If we allow that there was a period of 70 years beginning with Zedekiah's overthrow in Nebuchadnezzar's nineteenth year to 536 BC, would it not make the era of servitude 89 years instead of 70, as the Scriptures make it? Still further, if we reckon the 70 years of servitude as beginning in Nebuchadnezzar's nineteenth year would it not make the reign of the empire of Babylon 89 years instead of 70, as the Bible plainly declares it to be, and incidentally secular history also states it to be? For Jehovah had declared through the Prophet Jeremiah that after the 70 years elapsed (not after 89 years had elapsed) His people in Babylon would call upon Him to fulfil His promise and restore them to their land and then He would hear and answer them. We read Jehovah's words to this effect:

“That after seventy years¹ be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart” (Jeremiah 29:10- 13).

Do we have in Scripture recorded that any of His people did call upon Him after the 70 years of servitude ended, and that He responded to their call?

“In the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans [Babylonians]; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem ... And I prayed unto the Lord my God ... O Lord according to all Thy righteousness, I beseech thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain” (Daniel 9:1-27).

The Prophecy Fulfilled

The fall of Babylon as we have seen had been predicted by Jeremiah to occur after its 70 years of rule over all nations had ended, which 70 years began with Nebuchadnezzar’s first year. Both secular history and the Bible record that the combined armies of Darius, the Mede, and Cyrus, the Persian king, were God’s instruments in its overthrow, thus preparing the way for the release of His captive people and the commencement of the ending of the “desolation” period during which the land was to enjoy sabbath-keeping. However, the end of this desolation or sabbath period was not reached until about seventeen years after the decree of Cyrus, 536 BC, which would be about 519 BC. Concerning this we have most clear and definite statements of Scripture as we shall show later. Daniel was an old man at the time he offered up this prayer. If he was 18, or as some think, 21 years of age when he had finished his three-years’ schooling at Babylon, when he interpreted the king’s dream, he would be at the time he offered up this prayer either 88 or 91 years of age. At the fall of Babylon we read that at first Darius the Mede took the kingdom (Daniel 5:31). In the year 536 BC, about two years after this, Cyrus began ruling. And in Cyrus’ first year, he issued the decree releasing the captive people, as we read:

(1) This prophecy of Jeremiah, uttered long before Zedekiah’s overthrow, was in the nature of a letter sent to those who had been taken captive when Jehoiachin was taken, in Nebuchadnezzar’s eighth year, as well as to those taken captive originally, in Jehoiakim’s third year and Nebuchadnezzar’s first year. This message was designed to comfort them, assuring them that the entire era of servitude already begun, would not last longer than 70 years.

“Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth [as He did to Nebuchadnezzar 70 years before; thus continuing the times of the Gentiles]; and He hath charged me to build Him an house at Jerusalem [as Nebuchadnezzar was to destroy the house] which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem,” etc. (Ezra 1:1-4).

Did a Considerable Number of Jews Live Over 100 Years

We have cited direct Scripture texts containing mention of the seventy years and find that none of them thus far is really antagonistic to the thought that those years began in the third year of Jehoiakim. We now offer some further texts by way of corroboration of this thought, which have an indirect bearing and add strong testimony by way of inference. Shortly after the return of the Jews to their land there were many of the people still living who had seen the temple of the Lord in its former glory (Ezra 3:12,13), and even as late as the second year of Darius Hystaspes (Ezra 4:24, Haggai 1:1, 2:1,3), which was the year BC 520, there were those living who remembered the former temple. Now here is an important proposition: if it was at least seventy years from the destruction of the temple to the event recorded in Ezra 3:12,13, there were a great many people living who were then at least ninety years of age, for they must have been about or nearly twenty years of age at the time of their removal to Babylon in order to appreciate the matter as recorded, and those living fifteen years later would be over a hundred years of age. Or, considering that they were as young as ten years of age when deported, those people would have been at least eighty years of age in 536 BC, and ninety-six years of age in 520 BC. Not many people go beyond the allotted threescore years and ten, as we all know, and as is attested by history. From Luke 2:36,37, we see that eighty-four years was considered by the Jews as “a great age, indicating that very few ever reached that mark. But if the period from Zedekiah to Cyrus was fifty-one years, as we are suggesting, then this great number of people would have been around seventy years of age (or sixty, if they had been nine years old upon the removal) at the time of the return, and those still remaining some sixteen years later would have been around seventy-six or eighty-six, which seems much more reasonable.

We would not forget the case of Daniel, who was a young man at the time of his deportation, in the third year of Jehoiakim. Assuming that he was twenty years of age at that time, he would have been one hundred and nine years old according to the chronology as applying the seventy years from Zedekiah, or ninety years of age according to our suggestion, which is in harmony with historical chronology, at the beginning of the reign of Cyrus, and it is noted that he was still

living at a later date in the reign of Cyrus (Daniel 6:28, 10:1). Thus these reasonable considerations seem to favor the thought that the seventy years began in the third year of Jehoiakim and not in the eleventh year of Zedekiah.

Isaiah's Testimony

"And it shall come to pass in that day, that Tyre shall be forgotten seventy years, **according to the days of one king**" (Isaiah 23:15).

The word "king" here, as in some other instances, stands for a "kingdom," and it is believed that the kingdom referred to is Babylon. While Nabopolassar tore Babylonia away from the old Assyrian Empire, his son Nebuchadnezzar by the victory of Carchemish established the first universal empire, from which time we reckon the beginning of the kingdom (Daniel 2:37,38). And approximately seventy years from that event Babylon fell. It seems that language could hardly be any stronger than the foregoing words of Isaiah in showing that the kingdom of Babylon would endure just seventy years. But if the seventy years of Jeremiah began with the end of the reign of Zedekiah, then the kingdom of Babylon endured (or its days were) eighty-nine years. Yet here is a statement that Tyre would be "forgotten" seventy years, according to the days of one king, or kingdom. (Note the use of the word "king" throughout the eleventh chapter of Daniel.) Nebuchadnezzar's army came against Tyre in the third year of Jehoiakim's reign, and for a long time the city was besieged ere it was finally taken, thus being forgotten seventy years, the seventy years of Tyre synchronizing with Israel's seventy years. (Compare Jeremiah 25:11,22 and 27:3,6 with Isaiah 23:15.)

Three Campaigns Against Jerusalem

From a careful examination of all the Scriptures bearing on the subject, it appears that Nebuchadnezzar conducted three campaigns against Jerusalem, in addition to sending bands, "the families of the north," against it during the latter days of the reign of Jehoiakim.

(1) In the third year of Jehoiakim, as shown by Daniel 1:1, 2 Kings 24:1, 2 Chronicles 36:6, and Jeremiah 35:11.

(2) In the days of Jehoiachin, as shown by 2 Kings 24:10-12 and 2 Chronicles 36:10.

(3) At the close of Zedekiah's reign.

No doubt King Nebuchadnezzar would have preferred to leave the Jews in their own land if he could be guaranteed their loyalty to him. This seems to have been the course he at first pursued, though waveringly (2 Chronicles 36:6), taking some of the chief of the people (princes, elders, etc.), including some of the king's family, to Babylon (in the third year of Jehoiakim), with the thought, no doubt, that the king whom he had left in the land would be loyal on their

behalf. The captives were accorded generous treatment (Daniel 1:1-7). Notwithstanding the rebellion of Jehoiakim, King Nebuchadnezzar must have decided to try the same scheme with Jehoiachin, but becoming suspicious he finally took Jehoiachin captive to Babylon, with a large number of the people, leaving only the worst of the people (2 Kings 24:14), whom he thought, because of ignorance, etc., would be more likely to submit to him under the new king, Zedekiah. Thus, there appears ample Scriptural support for laying emphasis upon the expedition of Nebuchadnezzar mentioned in Daniel 1:1,¹ and other Scriptures, as being a proper place from which to reckon the seventy years of Jeremiah as starting. It was in the following year, the fourth year, of Jehoiakim, that Jeremiah first made the announcement concerning the seventy years.

(1) Some have experienced difficulty in harmonizing Daniel 1:1,5,6,18, with Daniel 2:1,16, the seeming discrepancy appearing to be in the statements that Daniel was taken captive in the third year of Jehoiakim's reign, which was the first year of Nebuchadnezzar's reign, and that he was in training three years, and then in the second year of Nebuchadnezzar's reign was admitted into his presence. In fact this seeming inconsistency has been triumphantly appealed to by skeptics in depreciation of the book of Daniel, for it is urged that if the King of Babylon kept Daniel three years in training before allowing him to come into his presence, how could the Prophet have interpreted the dream in his (Nebuchadnezzar's) second year?

Those who hold to the old line of chronology attempt to harmonize the statements by saying that Daniel 1:1 must be in error, a wrong translation, that the words, "third year of the **reign** of Jehoiakim," must mean the third year of the **vassalage** or servitude of Jehoiakim, which would place the matter three years later. To us this explanation is not satisfactory, for there is no reason whatever for construing the word **reign** to mean vassalage. The two words are entirely different. A harmonious understanding is found in the explanation that Daniel was writing from the standpoint of the records in Babylon. He would therefore accept the Babylonian records bearing upon the reign of Nebuchadnezzar, according to which he began to reign at the death of his father, but in reality he had reigned previously — while his father was still alive. History clearly states that it was about two years before his father died that Nebuchadnezzar led the siege against Jerusalem in Jehoiakim's third year, when Daniel was taken captive. This would place the second year of the reign of Nebuchadnezzar from the Babylonian standpoint about three or four years after the third year of Jehoiakim; and thus Nebuchadnezzar's reign being recorded as beginning at his father's death, would be two years after Daniel and companions were taken captive, and the second year of Nebuchadnezzar's reign would synchronize with Daniel's fourth year in Babylon, after the three years schooling had expired, when he was called into the king's presence to interpret the dream. It is suggested in this connection that a careful comparison be made of the following Scriptures: 2 Kings 23:36, 24:8,12. These Scriptures clearly state that Jehoiakim reigned 11 years, and that the end of the eleventh marked Nebuchadnezzar's eighth year. (Jehoiachin reigning only three months.) Eight years reckoned backward would make Nebuchadnezzar's first year to synchronize with Jehoiakim's third year, as Daniel states.

As for the seeming discrepancy between Daniel 1:1, the third year of the reign of Jehoiakim, and Jeremiah 25:1, where it is stated that Jehoiakim's fourth year was

Further Evidences in Confirmation

Before concluding this particular section of our investigation, attention is called to another line of testimony, which clearly indicates that there were but 70 years between the first year of Nebuchadnezzar's reign and the first year of Cyrus, 536 BC, instead of 89 years, according to former calculations:

Let us consider a few candid facts. In 2 Kings 25:27 (or Jeremiah 52:31) we read:

“And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month in the seven and twentieth day of the month, that Evil-Merodach king of Babylon, in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison.”

Hence Jehoiachin had been in captivity thirty-seven full years when this event took place. Zedekiah succeeded Jehoiachin with a reign of eleven years (2 Chronicles 36:11). Therefore a period of twenty-six years elapsed from the close of Zedekiah's reign until Jehoiachin was lifted up out of prison (37 minus 11 equals 26). Secular authority agrees with these Bible statements. But now: If the seventy years began with the close of Zedekiah's reign, then a period of forty-four years ensued from the time Jehoiachin was lifted up out of prison until the first year of the reign of King Cyrus (70 minus 26 equals 44). But what does secular authority say about this period? It claims a period of only 25 years, or a difference of 19 years. History has given an apparently accurate and complete account of this period, as follows:

BABYLONIAN HISTORY

Evil-Merodach reigned	561-559 BC — 2 years
Neriglissar reigned	559-556 BC — 3 years
Laborosoarchod reigned nine months	556-555 BC — 1 years
Nabonadius (Belshazzar) reigned	555-538 BC — 17 years
SUBTOTAL	23 years

(Footnote continued from previous page) — Nebuchadnezzar's first year, the explanation is that Jeremiah is recording the matter from the Jewish standpoint, which would count Nebuchadnezzar's reign as commencing two years earlier than the Babylonian records — at the time he led the siege against Jerusalem. It would be the fourth year according to the Jewish method of reckoning, counting the year from Nisan to Nisan. Whatever portion of the year had expired before Nisan would be counted as a year, and there the second year would commence. Two years from that time the fourth year would be counted, whereas, actually less than three years had expired. Thus Daniel calls it the third year of Jehoiakim, while Jeremiah calls it the fourth; but the matter seems to be entirely harmonious from the above explanation.

MEDO-PERSIAN HISTORY

Fall of Babylon	538 BC
To First year of Reign of Cyrus.....	536 BC
	(2 Years)
TOTAL	25 years

It does not appear that any “chronological irregularities” of more than three years exist for this period among secular authorities.

Let us note the situation from the standpoint of reason, aside from the Scriptures; but we will show the Scriptural corroboration of the reasonable conclusions also. We find the Scriptures and secular authority agreeing with reference to the twenty-six year period from the overthrow of Zedekiah until the beginning of the reign of Evil-Merodach; then for the following link in the chain of chronology reaching to the beginning of the reign of Cyrus we find secular authority claiming this a period of 25 years, and then we reach the point on the stream of time where we are absolutely dependent upon history. Here we are confronted with the element of reason: Is it reasonable to say that such great discrepancy as 19 years for so brief a period exists between the sacred and secular chronology? that secular chronology is in error to such large extent? that in a period of 44 years a hiatus of 19 years occurs in history, of which men have absolutely no record, although they have apparently accounted for the period the same as for those preceding and succeeding? Considering the tendency of profane history to lengthen rather than to abridge ancient time periods, and the fact that we are so dependent upon the same at this juncture, is it reasonable, we inquire, to totally reject the testimony of men without endeavoring to make some explanation why such discrepancy exists, or without attempting to harmonize the Scripture chronology herewith? Is it consistent, in view of our dependence? Is there a hopeless conflict between the sacred and profane? We believe not.

Let us face the proposition from another angle: The Canon of Ptolemy, which established the first year of the reign of Cyrus as BC 536, has also established various dates back to Nebuchadnezzar as follows

NEBUCHADNEZZAR TO CYRUS

Nebuchadnezzar began to reign	BC 604 — 43 years
Evil-Merodach began to reign.....	BC 561 — 3 years
Neriglissar began to reign.....	BC 558 — 5 years
Nabonadius (Belshazzar) reigned	BC 553 — 17 years
Cyrus began to reign	BC 536
TOTAL	68 years

Now, if Jeremiah's seventy years began with the overthrow of Zedekiah, the date of the beginning of Nebuchadnezzar's reign would be BC 625, a difference of 21 years from the above. A difference of only two or three years for such a period might be allowable from the standpoint of reason; but in view of our acceptance of and dependence upon the Canon with reference to the BC 536 date, is it reasonable or consistent to reject its authority as to the BC 604 date, to the extent of 21 years, when a period of only 70 years is involved? Would not such situation suggest the need of making a very thorough and honest examination of all Scripture texts bearing thereupon with the hope of finding some reasonable and satisfactory solution?

Important Eras Thus Marked

It has been deemed important to go exhaustively into the subject as has been done foregoing that all the facts and evidences might be seen showing that but 70 years passed between the time when Nebuchadnezzar was given his universal rule in the first year of his reign and 536 BC; for this point stands most closely related to the great question of the beginning and ending of the times of the Gentiles. We believe the conclusion is well established thus far that the lease of power to the Gentiles began in Nebuchadnezzar's first year instead of his nineteenth; that the 70 years of Judah's servitude began at the same time; that the Bible makes the 70 years of servitude to Babylon to be the length of time that the Babylonian kingdom, according to Divine decree, was given dominion.

If, as we believe the evidence herein given proves, there was but 70 years from the time Nebuchadnezzar ascended the throne of Babylon to 536 BC, then 606 BC marks the beginning of Nebuchadnezzar's reign, and 19 years later, or 588 BC, Zedekiah was overthrown, because we read:

“Zedekiah reigned eleven years in Jerusalem and it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon, came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month ... the city was broken up. ... Then he [the king of Babylon] put out the eyes of Zedekiah; and the king of Babylon bound him in chains ... Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar, king of Babylon, came Nebuzaradan captain of the guard ... and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire” (Jeremiah 52:1,4,5,6,11,12,13).

Is it not manifest from the sacred record that the fourth and fifth months of Nebuchadnezzar's nineteenth year, when Zedekiah was overthrown and the city destroyed, would be approximately the summertime of the year 588 BC?¹ The

(1) The Jewish year commencing about April, the fourth and fifth months would be approximately July and August.

tenth month of the ninth year of Zedekiah's reign (verse 4) would be approximately a year and six months prior thereto, or January, 589 BC, when Nebuchadnezzar made his final great assault upon Palestine and Jerusalem, causing general cessation of agricultural pursuits, thus marking the beginning of the 70 years of desolation and sabbath-keeping, as we shall see more clearly further on in this discussion.

Now with regard to the prophetic "seven times," if they are to be understood to represent 2520 years (and we believe they are), and if these years represent the length of the Divine decree giving a lease of power to the Gentiles (this we also think is true) — then sure enough the 2520 years ran out in 1914 AD, and that year marked the end of the lease of power, but not necessarily the full end of the exercise of power, nor the complete fall of the Gentile governments, even as the kingdom of Israel did not fall and was not overthrown in the final and absolute sense until Zedekiah, a vassal king under Nebuchadnezzar, was taken captive nineteen years after the period of servitude began.

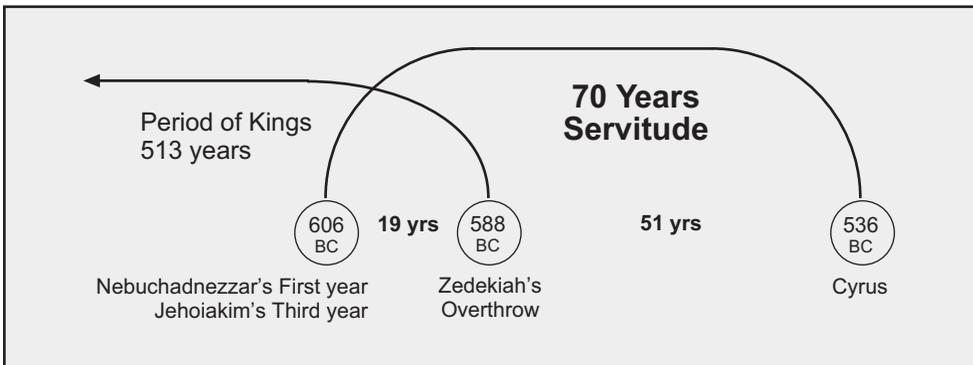
Logical Deductions

Stating our conclusions up to this point in another way, the sum of the matter is as follows:

Whereas we have heretofore understood that Zedekiah's overthrow took place in 606 BC, we now find that to be erroneous, for it was but 606 BC, nineteen years prior to his overthrow, when Nebuchadnezzar in the first year of his reign began the exercise of his world dominion and commenced the period of the servitude of the Jews. Accordingly it was 588 BC when Zedekiah was taken captive, and not 606 BC, and hence while the 2520 years' lease of Gentile power, starting in Nebuchadnezzar's first year, 606 BC, would run out in 1914, yet the full end of the Gentile times and the complete fall of Gentile governments is not indicated as taking place till nineteen years later, or about 1933-1934. For if the downfall and destruction of Jerusalem and its temple in Zedekiah's eleventh year (which was nineteen years later than the Divine decree of the lease of power) be regarded as marking the full establishment of the Gentile dominion, which is a logical deduction, then the parallel event, the downfall of Christendom, could not occur until nineteen years later than 1914, which would be about 1934. In other words, the seven times or 2520 years counting from Zedekiah's fall and the fall of Jerusalem would end approximately in 1934: $587 \text{ BC} + 1933 \text{ AD} = 2520$.

Let none misunderstand us; we are not prophesying — we are predicting nothing. We are calling attention to the facts as to the two points of time that stand out in much prominence in the starting and full establishment of Gentile times or Gentile dominion, namely, 606 BC, when the lease of power was given to Nebuchadnezzar, and 588 BC which marked the complete removal of the Jewish kingdom. The reasonable deduction is that the great changes and events which we have heretofore expected to take place in 1914 would, in view of the foregoing, be logically expected to be in evidence somewhere around 1934.

Another item that becomes evident is this: In fixing the 606 BC date in Nebuchadnezzar’s first year and King Jehoiakim’s third year, instead of at Zedekiah’s overthrow, nineteen years later, we are compelled to subtract 19 years from the period of the kings in computing the 6,000 years from Adam. In other words, we have in the past been saying that the period of the kings was 513 years and then we added 70 years of servitude on to that, which we said extended to 536 BC. This we believe is incorrect, for we must go back into the period of the kings nineteen years to begin the 70 years of servitude; thus there is a lapping over of 19 years, which leaves but 51 years between the end of the period of the kings and 536 BC, instead of 70. Note the accompanying diagram.



Thus it is seen that in computing the various periods of the past to make up 6000 years of human history we are short 19 years of the results we have heretofore regarded as correct; that instead of 1872 marking the end of 6000 years of the world’s history, we must look at least 19 years beyond 1872 to locate the end of 6000 years, provided all the other periods of the chronology are correct. The chronological table therefore stands as follows.

FROM THE CREATION OF ADAM	YEARS
To the end of the Flood	1656
Thence to the Covenant with Abraham	427
Thence to the Exodus and the Giving of the Law	430
Thence to the Division of Canaan	46
The Period of the Judges	450
The Period of the Kings	513
Thence to the Decree of Cyrus.	51
Thence to AD 1	536
Thence to AD 1892	1891
TOTAL	6000

Testimony of Secular History

Though we are not relying upon secular history in establishing the various points of this investigation, it is most interesting to observe that secular authorities have fully accounted for the time from Nebuchadnezzar to Cyrus, giving the names and lengths of reigns of the intermediate rulers, even accounting for one of them by number of months; yea, and have given all the principal events of those reigns with their respective dates, and are practically unanimous in their testimony as to its length — all in general accord with what we are presenting from the Scriptures. Note the following table from the Canon of Ptolemy:

DATA FROM CANON OF PTOLEMY	YEARS
Nabokolassar, the Nebuchadnezzar of Scripture	43
Ilvoradamus, the Evil-Merodach of Scripture (Jeremiah 52:31)	2
Nerikassolassar	4
Nabonidus and Belshassar his son	17
Adding to this the (about) two years that Nebuchadnezzar	
Reigned with his Father, who was disabled because of old age	2
About two years from Babylon's fall to Cyrus' First Year	2
TOTAL	70

Nor is it fair or reasonable to attempt to discredit and sweep away all the testimony of secular history by saying that these dates furnished us of the reign of the kings of Babylon prior to 536 BC have come from Pagans and therefore is "Pagan" history and utterly worthless. Let such remember that if there is no reliance to be put in so-called Pagan history, then the date 536 BC, accepted by all students, is of no value, for we get it from the Pagans — not from Jews or Christians. Then between 36 BC and 1 AD there are several other important dates accepted by all scholars that we get from "Pagan" history. With the end of the first century AD all sacred history ends, and for the following eighteen centuries to the present time we depend largely upon "Pagan" history for our information.

Gibbon, one of the greatest historians, who wrote *The Decline and Fall of the Roman Empire*, must be classed amongst Pagans, for he was neither a Jew nor a Christian believer; but no one for a moment would think of questioning the reliability and truthfulness of this historian. It does not require a divinely inspired writer to write history, but merely a measure of intellect and integrity. Therefore, those who would refuse to accept the records of secular history, should produce the proof and evidence that it is not valid or authentic. We are interested in this connection in noting what Brother Russell said on the subject of "Pagan" chronology:

“The period from the time of the restoration of the Jews from Babylon, at the close of the 70 years desolation of their land, in the first year of Cyrus, down to the date known as AD 1, is not covered by Bible history. But, as before stated, it is well established by secular history as a period of 536 years. Ptolemy, a learned Greek-Egyptian, a geometer and astronomer, has well established these figures. They are generally accepted by scholars, and known as Ptolemy’s Canon.”

Again in setting forth the point where he regarded secular or so-called Pagan history as being reliable, he said:

“As with history, so with dates: the world has, aside from the Bible, no means of tracing its chronology farther back than BC 776. On this subject we quote Prof. Fisher, of Yale College. He says: ‘An exact method of establishing dates was slowly reached. The invention of eras was indispensable to this end. **The earliest definite time** for the dating of events was established in Babylon — the era of Nabonassar, 747 BC. The Greeks (from about 300 BC) dated events from the first recorded victory at the Olympic games, 776 BC. These games occurred every fourth year. Each Olympiad was thus a period of four years. The Romans, although not for some centuries after the founding of Rome, dated from **that** event, i.e., from 753 BC.’ ”

The Seventy Years Desolation and Sabbath-Keeping a Different Word

“To fulfil the word of the Lord by the month of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years” (2 Chronicles 36:21).

The purpose of this phase in our investigation is to set forth the Scripture testimony showing that the 70 years of desolation and sabbath-keeping was an entirely separate era from that of the 70 years of servitude that has been described foregoing though according to former reckoning they were regarded as one and the same period. Because the same prophecies in Jeremiah speak of a period of desolation of the land and also bondage and servitude to the kingdom of Babylon, they were understood to refer to one and the same time; whereas, the evidence before us now is that there were two 70-year periods, having separate beginnings and endings.

Thus some who reckon the period of servitude to the kingdom of Babylon and the period of desolation and sabbath-keeping as being all the same period, logically raise the objection to commencing this 70 years in Nebuchadnezzar’s first year; for it is urged that we would be including in that period the 19 years before Zedekiah’s overthrow and Jerusalem’s destruction during which the land was

not desolate and was still filled with inhabitants, whereas Jeremiah's prophecy had said that the land should be desolate without an inhabitant (Jeremiah 26:9). Is not this a vital and most serious objection? We reply that we think this objection is entirely eliminated when we consider all the facts. The sum of the matter is Jeremiah's prophecy does not state that the land will remain desolate without an inhabitant **70 years**. Even if we calculate that the seventy-year period began at Zedekiah's overthrow and extended to 536 BC, it is impossible to find 70 years of desolation of the land **without an inhabitant from that point forward**. For the desolation of the land, without an inhabitant, did not occur at the destruction of Jerusalem and the Jewish temple in Zedekiah's eleventh year, which was Nebuchadnezzar's nineteenth. In proof of this we refer to the Scriptures, and read:

"Now in the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar ... came Nebuzaradan ... and burned the house of the Lord, and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire ... But Nebuzaradan **left certain of the poor of the land** for vinedressers, and for husbandmen" (Jeremiah 52:12,16).

As showing that about four years after this event there were still numbers of people in the land, we quote another statement of Scripture:

"In the **three and twentieth** year of Nebuchadnezzar, Nebuzaradan, the captain of the guard, carried away captive of the Jews seven hundred forty and five persons" (Jeremiah 52:30).

Desolate "Without an Inhabitant"

It does not appear that any statement occurs in the Scriptures to the effect that the land would be desolate, "**without an inhabitant**" (Jeremiah 9:11) for **seventy years**. We know that there were people in the land five years after the destruction of Jerusalem, and that there were people in the land for a while prior to the return of the Jews in the days of Cyrus (Ezra 3:3, 4:4); so that, although there was doubtless a period in which the land was "without an inhabitant," that period cannot be shown to be seventy years. In this connection attention is invited to Ezekiel 29:10-13:

"I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, **neither shall it be inhabited forty years**. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste **shall be desolate forty years**; and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God; at the end of forty years will I gather the Egyptians from the people whither they were scattered."

These words uttered by the Prophet Ezekiel about the close of Zedekiah's reign furnish a most positive and direct statement that the land of Egypt would be desolated without an inhabitant forty years. No such positive, direct statement is made concerning the land of Israel in connection with the seventy years, and yet the Lord could have stated it just as positively if it was to be so. It seems probable that it was about five years after the dethronement of Zedekiah that this forty years of the desolation of Egypt began to run. Counting the period from Zedekiah's overthrow until Cyrus as fifty-one years, this would indicate that people began to settle in the desolated countries, including the land of Palestine, about six years before the decree of Cyrus (see Ezra 4:4 and 9:1, noting that in the latter text the Egyptians are mentioned), and that the time during which the land of Canaan was "desolate **without an inhabitant**" was likewise a period of forty years, though no doubt the **Jews** were entirely removed from the land for about forty-six years. Otherwise, if the land of promise was "desolate without an inhabitant" for seventy years, it was given thirty years more of such desolation than the land of Egypt, whereas it appears that it was Jehovah's intention to give "all these nations" about the same kind of treatment by the hand of Nebuchadnezzar, His servant, as indicated by Ezekiel 29:12.

Now, if the 70 years of desolations do not have reference to the land being **all that time** without an inhabitant, the inquiry is proper and to the point, What does it refer to? A careful scrutiny of the Scriptures that have special reference to the "desolations" will discover that it has especially to do with the cessation of sowing and reaping; in other words, the cessation of agricultural pursuits until the divinely appointed time for the land to enjoy her Sabbaths had ended. One of the several ordinances enjoined upon the Jewish people was that every seventh year, as well as every fiftieth year, the land was to lie fallow, and it was in relation to this neglect to observe this ordinance that the era of desolations was decreed (Leviticus 25). In proof of the fact that this is what is meant we quote a passage in 2 Chronicles, which passage is preceded by a description in general of Nebuchadnezzar's invasion of the land in his seventeenth year, which culminated in the siege of the city of Jerusalem, which siege lasted until his nineteenth year, when the city and temple were captured and destroyed. The Scripture referred to reads:

"And them that had escaped from the sword carried he away to Babylon; where they were servants to him [Nebuchadnezzar] and his sons until the reign of the kingdom of Persia; to fulfil the word of the Lord by the mouth of Jeremiah, **until the land had enjoyed her sabbaths**; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years" (2 Chronicles 36:20,21).

Desolation of the Land and Captivities Additional Punishment to that of Servitude

Let it be kept in mind that these words do not describe the beginning of the 70 years of servitude or vassalage, because this era began seventeen years before, in 606, and ended with Cyrus in 536 BC, as we have shown. This Scripture, it

is very apparent, describes or refers to the 70 years of sabbath-keeping of the land; and it is most reasonable to think that this could not **begin** until the whole land was desolated, by the invasion of an army. That this judgment-desolation began to count with Nebuchadnezzar's laying siege to Jerusalem in Zedekiah's ninth year several Scripture statements very plainly declare, each statement giving the year, month, and day that it occurred. As we quote these Scriptures let the reader keep in mind when examining them that this desolation of the land was a Divine judgment which came upon the people of the land because of a failure to obey the Divine decree made seventeen years before. In proof of this we refer to Jeremiah's prophecy found in the 27th chapter. The Prophet is rehearsing the Divine decree given to him in the beginning of Jehoiakim's reign, seventeen years before Nebuchadnezzar laid siege to Jerusalem, 589 BC, which decree Jehoiakim had disobeyed and as a result incurred the judgment threatened, meeting finally a disgraceful death and burial (Jeremiah 22:18,19). In the Scripture we now quote, Jeremiah is calling Zedekiah's attention to this Divine decree, for he was disobeying it at the time. We read his words:

“The nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain **still in their own land**, saith the Lord; **and they shall till it, and dwell therein**. I spake also to Zedekiah, king of Judah, according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the [false] prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you. For I have not sent them, saith the Lord, yet they prophesy a lie in My name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you” (Jeremiah 27:11-15).

Beginning and Ending of Seventy-Year Sabbaths

From the foregoing Scripture it will be seen that that which was involved in the judgment-desolation was not so much that of a ruined city and temple, but rather a land laid desolate by the terrible scourge of an invading army, the effects of which would be followed by famine and pestilence, the continuing evidences of the Lord's displeasure. It is quite plain, therefore, that the true beginning of this desolating judgment is not the **capture** of Jerusalem in Zedekiah's eleventh year, and Nebuchadnezzar's nineteenth year, but rather the invasion of Judea just previous to his investiture or siege of the city. It will be apparent that from the time Nebuchadnezzar's armies entered the land, all agricultural pursuits ceased, were suspended, and therefore the desolation may be reckoned from the day the capital city, Jerusalem, was invested, namely the **tenth day** of the **tenth month** (Tebeth) in the **ninth year** of Zedekiah, 589 BC. In proof that this was the time, we quote:

“And it came to pass in the **ninth year of his reign** [that is, Zedekiah’s, see 2 Kings 24:20], in the **tenth month**, in the **tenth day** of the month, that Nebuchadnezzar, king of Babylon, came, he, and all his host, against Jerusalem, and pitched against it and they built forts against it round about. And the city was besieged unto the eleventh year of King Zedekiah.”

The Jewish year commencing in the spring about April, the tenth month would correspond to our January. This would mean that it was early in the year, about January 589 BC, that the siege against Jerusalem was started. A very significant thing as establishing this date as the proper time for beginning the judgment-desolation is the fact that the Prophet Ezekiel, who was in exile, a captive in Babylon at the time this siege of Jerusalem began, was informed by the Lord concerning the solemn importance that this day would have after in Jewish history. Note his words:

“Again in the **ninth year** [of Zedekiah], in the **tenth month**, in the **tenth day** of the month, the word of the Lord came unto me, saying, Son of man, **write thee the name of the day**, even of **this same day**: the king of Babylon set himself against Jerusalem **this same day**” (Ezekiel 24:1,2).

The further significance of this day as showing its sad importance on the Jewish mind is seen in the fact that for over 2500 years since, it has been observed as a fast day, as will be seen by consulting a Jewish Almanac of Feasts and Fasts (see “New York World Almanac”).

And now before citing those Scriptures that plainly declare when this desolation in which the land enjoyed her sabbaths to fulfil 70 years ended, we call attention to the fact that the seventy-year desolations and sabbathkeeping **did not** cease in the first year of Cyrus in 536 BC, because only about 52-53 years had elapsed since 589 BC, when the era of seventy-year sabbath-keeping began.

The decree of Cyrus was the Divine fulfilment of the promise made to those of the captivity recorded in Jeremiah 29th chapter, and, as will be noted by the decree itself, granted all the captives in Babylon the fullest possible liberty to return to the land of Palestine. However, not until the seventy-year era of the desolations had run its full course, was there any success achieved in building the temple. The returned captives commenced to build (Ezra 3:10), but the work was immediately stopped by the adversaries of Judah, as we read:

“Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded [started to lay the foundation] the temple unto the Lord God of Israel then they came to Zerubbabel, and the chief of the fathers, and said unto them, Let us build with you: ... but Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build an house unto our God but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia” (Ezra 4:1-5).

In the verses following in this same chapter we read that these same adversaries succeeded in getting a decree from Artaxerxes, one of Cyrus' successors, against the work of building the temple (see Ezra 4:7-24), and this continued to hold back the building until Zerubbabel succeeded in securing another decree from Darius, Artaxerxes' successor, and the work was resumed again under the encouraging exhortations of the Prophets Haggai and Zechariah, divinely called for this service. One writer has thus commented on this cessation of the work in Cyrus' day:

“Till the era of ‘desolations’ had run their course not one stone was to be set upon another on Mount Moriah. And this explains the seemingly inexplicable fact that the firman [decree] to build the temple, granted to eager agents by Cyrus in the zenith of his power, remained in abeyance till his death: for a few refractory Samaritans were allowed to thwart the execution of this, the most solemn edict in respect of which a Divine sanction seemed to confirm the unalterable will of a Medo-Persian king” (*The Coming Prince*).

Evidence Marking End of the 70 Sabbaths

As showing that the desolations had continued and the Lord's blessing was withheld up to that time (519 BC), and the work of laying the foundation of the temple was then resumed by the Lord's command, we quote from Haggai the Prophet:

“In the **second** year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the Prophet unto Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua, the son of Josedech, the high priest, saying,

“Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the Prophet, saying, Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways [set your heart on your ways — marginal reading]. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes.

“Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. **Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands**” (Haggai 1:1-11).

This shows that from the days of Cyrus, sixteen years before, the Lord had withheld His blessing; and does it not also plainly show that it was because of the wrong condition of heart on the part of the people that the Lord withheld His blessing as He said He would do in the beginning of their history, as we read:

“Thou shalt carry much seed out into the field, and shalt gather but little in for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shalt cast his fruit” (Deuteronomy 28:38,39).

We now quote the words of the Prophet which plainly show that the special indignation of the Lord, which started with the desolation of the land in Nebuchadnezzar’s seventeenth year when he laid siege to Jerusalem, and which was to continue full seventy years, did not cease until early in the year 519 BC. The words were uttered in connection with a vision given to Zechariah in the second year of Darius, in the four and twentieth day of the eleventh month, the month Sebat; a vision in which the Lord declared the seventy years of indignation had then and only then ceased.

“Then the angel of the Lord answered and said, O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these **threescore and ten years**? And the Lord answered the angel that talked with me with good words ... Therefore thus saith the Lord; I am returned to Jerusalem with mercies; My house shall be built in it” (Zechariah 1:7,12,16).

It being a well established fact that Darius’ second year was 520 BC, his first year would be 521 BC, commencing about April (the first month, Nisan). The eleventh month (Sebat), of his second year would therefore be February, 519 BC, when this statement was uttered, the 70 years desolation or sabbath-keeping having ended less than two months previous, in the ninth month, Chisleu, or December 520 BC.

“From This Day Forward”

What further proof do we need that the seventy years of desolating indignation did not cease until the close of 520 BC, seventeen years after the 70 years of servitude had ceased? We now give the word of the Lord in which the exact **month and day** of the month is given, when the desolation did cease and the land began to receive the Lord’s blessing by beginning to be fruitful. The words are from the Prophet Haggai:

“And now, I pray you, consider from this day and upward [onward], from before a stone was laid upon a stone in the temple of the Lord ... I smote you with blasting and with mildew and with hail in all the labors of your hands yet ye turned not to Me, saith the Lord.

“Consider now from this day and upward [onward], from the **four and twentieth day of the ninth month** [Chisleu], even from the day that the foundation of the Lord’s temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth; **from this day will I bless you**” (Haggai 2:15-19).

This Scripture states that the Lord promises His people through Haggai that from the day that they gave heed to the Prophet’s words, and commenced in earnest the work of restoring the temple, which had been over fourteen years hindered (which was doubtless of the Lord, because of their wrong heart condition) by “the adversaries of Judah” (Ezra 4), God’s blessing would come upon them, the defective harvests would cease, and the year of drought and famine come to an end.

This was in the second year of Darius II, the **four and twentieth day of the ninth month**, Chisleu. The desolation had ended. Now note carefully, from the tenth day of Tebeth (January), 589 BC, which as we have shown was the very day that Nebuchadnezzar’s armies had desolated the land and caused all agricultural pursuits to cease, and the siege of Jerusalem began — the day that was mentioned by the Lord to Ezekiel as a sad day to be remembered (Ezekiel 24:1,2); the day which has been observed as a fast day by the Jews ever since — to the twenty-fourth of the ninth month, Chisleu (December), 520 BC, was exactly 70 years, fulfilling the Divine prediction of 70 years of desolation or sabbath-keeping.

Finally let us hear again the words of the revealing angel of Zechariah’s vision, confirming the foregoing: “O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had **indignation these threescore and ten years?**” and we listen with wonder to the voice of the Lord in reply: “I am returned to Jerusalem with mercies: My house shall be built in it.” The seventy years of desolation had ceased at the appointed time! The Lord’s people had at last given heed to His words, and returned to Him with all their heart; therefore the Lord would again take up His abode in His holy temple! The blessing of the Lord, however, began, as we have seen from the Scriptures, in the second year of Darius Hystaspes, the 24th day of the month Chisleu (December), in the year 520 BC.

“Unto the Reign of the Kingdom of Persia”

Now, let us look again at the statement made in 2 Chronicles 36:20,21:

“And them that had escaped from the sword carried he away to Babylon: where they were servants to him [Nebuchadnezzar] and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.”

Again we ask, What word of Jeremiah was fulfilled by the carrying away of Israel to Babylon and making them servants to Nebuchadnezzar? The answer is

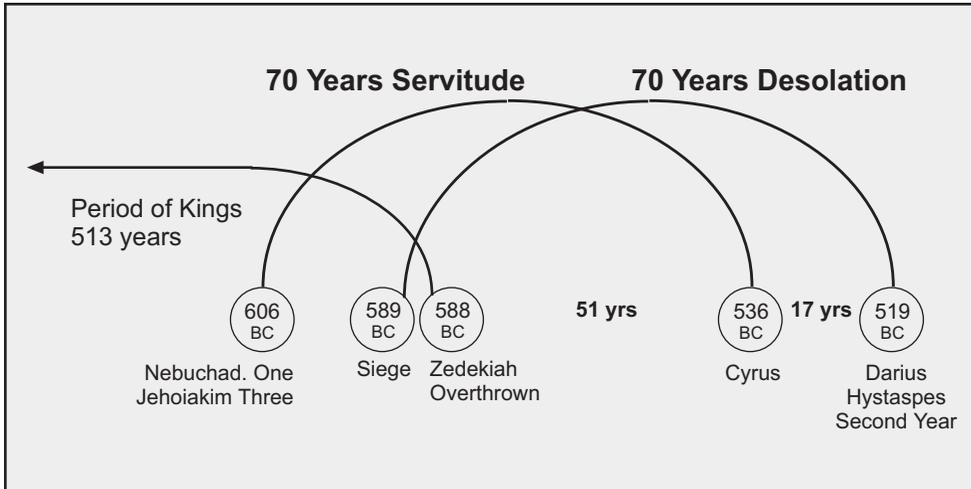
that it was those prophecies of Jeremiah that we have already considered above, found in Jeremiah 29:10 and 25:11,12. And what did those prophecies say? We reply, that Jeremiah, as the Lord's mouthpiece, had said that Israel, amongst other nations, was to serve the king of Babylon seventy years. And when did the seventy years commence? As we have just pointed out, the seventy years of this servitude or captivity commenced in Nebuchadnezzar's first year and in king Jehoiakim's third year, which was about nineteen years before Zedekiah's overthrow and the destruction of Jerusalem. This statement in 2 Chronicles 36 is therefore telling us that the various captivities of Israel, commencing with the first siege against Jerusalem, when Daniel and his associates were taken, all happened or were brought to pass in fulfilment of Jeremiah's words which had predicted those captivities; for he had declared that they would serve the kingdom of Babylon, which kingdom would reach unto the reign of the kingdom of Persia.

But does not 2 Chronicles 36:20,21 mean that the seventy years of desolation or sabbath-keeping also ended at the beginning of the reign of the kingdom of Persia; and since these years of desolation or sabbath-keeping did not begin till near the time of Zedekiah's overthrow, would not this prove that there were seventy years from the capture of Zedekiah to the reign of the kingdom of Persia? Our answer is that this expression in 2 Chronicles with regard to the sabbath-keeping must be interpreted in harmony with what we have found to be the facts; and since, as we have presented foregoing, the evidences are that the desolating indignation, wherein the land enjoyed her sabbaths, continued some seventeen years beyond 536, we cannot conclude otherwise than that at the beginning of the reign of the kingdom of Persia, the seventy sabbaths or desolation period had only partly been fulfilled. So far as the seventy years of servitude and bondage are concerned, the words by the mouth of Jeremiah had been fulfilled at the beginning of the reign of the kingdom of Persia. It is merely the sabbath feature that ran on for some seventeen years later. Thus, it could very properly be said that the various captivities were permitted of the Lord for the purpose of fulfilling Jeremiah's prophecy; for indeed it was these various captivities that finally brought about the desolation and prolonged it until 536 BC, and then on, as we have shown, to approximately 520 BC, when the Lord blessed the building of the temple and prospered their land so that it brought forth as in the former times, and thus ended the desolation or non-producing condition.

In consideration of the foregoing testimony of the Scriptures it seems plainly evident that Jeremiah's statement about the land being desolate 70 years cannot refer to the 70 years of servitude, which began in the first year of Nebuchadnezzar's reign, but must be reckoned from another point. In other words, there is entire harmony on this subject of these two periods — the 70 years of servitude or bondage to the kingdom of Babylon beginning 606 BC, and ending 536 BC, the first year of Cyrus; and the 70 years of desolation or sabbath-keeping of the land, starting January, 589 BC, when Nebuchadnezzar besieged Jerusalem and stopped all agricultural pursuits, thus making the land desolate, and extending to near the close of 520 BC, the second year of Darius Hystaspes, at which time all

embargo was removed and the Lord plainly declared that from that time forward He would bless the land and the building of the temple.

The following diagram is designed to illustrate the two periods, their beginnings, and endings, in accordance with the testimony offered foregoing:



The “Seven Times” and the Times of the Gentiles

Concluding at this point the general review of the two 70-year periods, their beginnings and endings, as well as their significance, it falls in proper order here to call to mind again the 2520 years or “times of the Gentiles,” as this period stands related to the two 70-year eras. It is remembered that the period of “seven times” is mentioned twice in the Scriptures: first, in the book of Daniel, where it is applied to Nebuchadnezzar; and second, in the book of Leviticus, where it is applied to the nation of Israel. In connection with Nebuchadnezzar the statement is made: “Let seven times pass over **him**” (Daniel 4:16). Inasmuch as Nebuchadnezzar attained universal dominion at the very beginning of his reign, and is continually spoken of from that time as Jehovah’s servant (Jeremiah 25:9, 27:6, Daniel 2:37,38), it seems very appropriate to commence the seven times which were to pass over him who was the head of the Gentile dominion from the time he became the head of the image, which was at the very beginning of his greatness. Accepting BC 588 as the date of Zedekiah’s overthrow, this would place the beginning of Nebuchadnezzar’s kingdom in the autumn of BC 607, or nominally BC 606. Twenty-five hundred and twenty years from that date would terminate in 1914. Therefore, we should expect some event in 1914 as marking a change in the Gentile governments of the world, or something that would materially

affect them. We are all witness of the fact that with that date the world as it had been running along for quite a while took on a sudden change, and that since that time the great transition period, the epoch of change, has been in process, during which the Kingdom of our Lord will be established in the earth. The “strong man” is being bound and dispossessed and the rightful owner is coming in.

Seven Times Also Upon Fleshly Israel

But there was a period of “seven times” in connection with the children of Israel, a period of chastisement, which began with the overthrow of the typical crown and kingdom under Zedekiah, during which “Jerusalem” was to be trodden down of the Gentiles, and at the close of which we should expect that Jerusalem will arise from the dust of centuries, and the kingdom be fully restored to Israel (Acts 1:6). There is strong evidence that the Gentile times began to be fulfilled, as has been noted, in the fall of 1914, and that 2520 years from 588 BC, namely in 1933- 1934, the seven times pronounced upon the children of Israel would fully run out. Just as the Jews began to be “trodden down of the Gentiles” by Nebuchadnezzar the first year of his reign, 606 BC, and were fully trodden down 19 years later at the destruction of Jerusalem in 588, so the times of the Gentiles began to be fulfilled in 1914 and we would logically expect that 19 years later, 1933- 1934, would bring us to a very important era. In other words, the Gentile “seven times” indicates where the **lease of power** or **right to rule** expired, while the Jewish “seven times” indicates when the **exercise of power** or power to rule will cease. The two applications of the “seven times” are, therefore, tabulated as follows.

SEVEN TIMES

Nebuchadnezzar’s seven times	2520
From the beginning of his reign to AD	606

In AD period	1914
Israel’s seven times	2520
From the year 588 to AD	587

In AD period	1933

Israel's "Double" and the "Parallel Dispensations"

Another section of our chronological system is what has been designated as Israel's "Double" and the "Parallel Dispensations." The "double" has heretofore been understood as applying to two equal time periods of 1,845 years, the first measuring from the death of Jacob to the year 33 AD, and the other from that year to 1878 AD thus "folding" the two periods, as a book, upon the midway date of 33 AD. The "hinge" has been located as the day upon which Israel's King rode into Jerusalem upon the ass five days prior to the crucifixion. On the first fold was written a record of God's "favor" upon fleshly Israel for 1,845 years, while upon the last fold or page in this double entry ledger is indicated an equal period of "disfavor." In connection with this "double" it has been concluded that the Jewish and Gospel Dispensations are of exactly the same length, and that certain dates within each era **parallel** one another.

It will be recalled that the presentation of this feature lays especial emphasis upon the fact that three different Prophets have mentioned the "double," it being stated that this was, no doubt for the encouragement of the faith of God's people at this time, and the further point is stressed that this "double" serves as a proof of the correctness of the application of other time prophecies.

The question properly arises, How does the 19 years' discrepancy in connection with the times of the Gentiles affect or disarrange this feature? In seeking the answer we shall not attempt to force matters by wresting any Scripture or straining any point. It is to be acknowledged of course that finding a period of 19 years short in connection with the close of the period of the kings and the commencement of the 70 years of servitude, the result must be that the time from Jacob's death to AD 33 is 19 years shorter than was supposed. According to the previous reckoning it was regarded as 1845 years in length. Now with the correction of 19 years that same time will not be found to be longer than 1826 years; and 1826 years onward from AD 33 takes us approximately to 1859 as being a double or equal period of time to that of the Jewish Age, and there is, of course, nothing whatever to mark that year in any such manner. A harmonization of the situation is seen we believe by looking further, and in recognizing from all the facts and circumstances that Israel's period of favor extended beyond our Lord's crucifixion, even to AD 70.

An Appointed Time

Let us observe now the exact Scriptural reference wherein the thought of Israel's double or the parallel dispensations are intimated. The first Prophet to mention Israel's "double" was Isaiah (40:1,2):

"Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry into her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."

We observe that this is a message of comfort to Jerusalem. Thus it is a matter that concerns fleshly Israel, for “Jerusalem” seems to always refer to the earthly phase of the kingdom, the heavenly phase being spoken of as the “New Jerusalem.” At a certain time the “warfare” of Jerusalem is accomplished. The marginal rendering makes it, “appointed time,” in lieu of “warfare.” With this thought in connection with the “double,” it will be seen that the double involves a definite, foreordained period of time — Jerusalem’s appointed time of warfare is accomplished (Hebrew: “filled out”), and thus she has experienced a certain “double” (Hebrew: “fold”) at the Lord’s hand. There can be no question, therefore, after carefully pondering this prophecy, that the “double” relates to a time period during which Jerusalem is punished for iniquity or sin.

The next prophecy with respect to the “double” is found in Jeremiah 16:14-18:

“Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways; they are not hid from My face, neither is their iniquity hid from Mine eyes. And first I will recompense their iniquity and their sin double.”

Here, again, the reference is plainly to fleshly Israel, whose sin and iniquity are not hid from the Lord, but who will bring them again into their own land from every place whither He has driven them. This is indeed a message of comfort for Jerusalem. But the Lord is careful to state that before they are returned to their own land they must experience a “double” on account of their iniquity and sin. The Hebrew word “mishneh” (a different word from the one used by Isaiah) which is here rendered “double” means “repetition.” The thought would be that Israel will experience an “appointed time” which would be a repetition, or duplicate period, of one preceding; and taking into consideration the word “kephel” used by Isaiah, which is translated “double,” meaning “fold,” it can be understood that the duplicate period follows **immediately** the preceding one, since it is as a “fold” upon it. The Prophet Jeremiah, therefore, fixed the end of the double, the “appointed time,” as when the Lord gathers Israel from all the lands whither He had driven the Jews. This could not have reference to deliveries preceding the First Advent, but must be applied to the wonderful regathering awaiting them at the time of the Second Advent.

Beginning of Israel’s Punishment

The end of the “double” being established by Jeremiah, we next consider the third prophetic utterance regarding this matter, in which the beginning of the appointed period is referred to (Zechariah 9:9-12).

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass, and I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall he cut off; and He shall speak peace unto the heathen; and His dominion shall be from sea to sea, and from the river to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the stronghold ye prisoners of hope; even today do I declare that I will render double unto thee.”

This prophecy of Zechariah takes its stand at the time when Jesus, the King of the Jews, rode into Jerusalem upon the ass, which was on Sunday preceding his crucifixion. He presented himself as King to the Jewish nation. He was the stronghold. He wanted the prisoners to turn unto him for protection. “O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, **and ye would not!**” They would not turn unto the stronghold. Consequently, a declaration is made to the effect that “**I will** [still future] render double unto thee.” In fulfilment of this part of the prophecy, we note from the latter part of the 23rd chapter of Matthew that Jesus further said: “Behold, your house is left unto you desolate.” Because they refused to turn to the stronghold, to get under the wings, they would have a double, which Jesus interprets to mean that their “house” would be desolate. Notice further, that Jesus too speaks to Jerusalem. But Jesus also is **prophesying**, as the context of Matthew 23 will show, both preceding and following the statement that the Jewish house was left desolate, for He continues to say that “ye shall see Me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord.” The Jewish house, as a matter of fact, was not desolate on that very day, although it was full of corruption and iniquity. The desolation (utter ruin) was impending, for Jesus had just prophesied certain things to come upon the generation then living: “All these things shall come upon this generation.” Thus, the words, “is left unto you desolate,” must be understood to take a future standpoint (the immediate future in this case) as prophecy often does. We are not left to speculate that this is a prophecy pertaining to the future, because Jesus himself, further on, throws light upon the subject. The record of Luke embraces this prophecy in the 13th chapter. Then in Chapter 21, wherein is recorded the great prophecy of our Lord concerning the end of the Jewish and Gospel Ages, verse 20 reads: “And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.” In this way Jesus himself shows when the “double” was to begin. The “double” being identified with the desolation of the fleshly house is thus shown to begin immediately following the time when Jerusalem would be encompassed with armies. These armies were those of the Roman Empire, under Titus (previously under other leaders), which brought about the desolation of Jerusalem in the year 70. On this historic fact all seem to be in agreement as to the date.

Even Today I Declare

From this standpoint it can be appreciated that the “desolation” or the “double” did not begin on the day Jesus offered himself to Jerusalem as the stronghold, the king, but rather that it was on that day the “declaration” was made: “Even today do I **declare** (not “Even today I will”) that I will (future tense) render double unto thee.” Consider in this connection the words of Jesus a few days later upon the cross, spoken to the thief: “Verily I **say** unto thee today, thou shalt be with Me in paradise.” But the thief was not to go to paradise with the Lord on that day. It was merely that the fact was **declared** on that day. It seemed very unlikely that the Lord would ever be a king in paradise. From all outward appearances then, his declaration could never be realized. Contrast this occasion with that of only five days previous. Jesus is riding into Jerusalem and the multitude is hailing him as king. Then a little further on he says: “Your house is left unto you desolate — even today do I declare that I will render double unto thee.” Yet the kingdom seemed imminent. On the one occasion he in substance said: “On this dark day, when it seems that I have not a friend in the world, I say unto you that I will have a kingdom and that you will be with me there.” On the previous occasion: “This is a triumphal day; it seems that I am about to be a king, that the kingdom is to be restored to Israel, but I **declare** unto you nevertheless that I will render double unto you.” At about this time he cursed the fig tree and it withered away. But the “appointed time” will be accomplished and the fig tree will put forth leaves.

The Period of the “Double”

The double began with the desolating of the Jewish house in the year 70. It ends by the regathering of the Jewish house in Palestine. Our expectations heretofore were that in the year 1915 the Jewish house would be set up. We have found that the chronological reckoning upon which this was based was “off” to the extent of 19 years; that this event is not really due to take place until 19 years later than the year 1915, namely 1934. Is it not more reasonable to calculate that the “double” began in 70 AD, and will end in 1934, thus making it a period of 1864 years (1934 minus 70 equals 1864)? Here comes an important test: Since this is a “double” or “fold” and is also shown to be a “repetition” of a previous period, can it be shown that the first fold is also 1864 years in length. Measuring back 1864 years from 70 AD, brings us exactly to the death of Jacob, at which time the Jewish house was established, when Jehovah ceased to deal with certain individuals alone, but began to accept the whole family or house of Jacob as his chosen inheritance. The chronological table showing this first fold of 1864 years is as follows:

ISRAEL'S DOUBLE	
From Jacob's death to the Exodus	198 years
From the Exodus to division of land	46 years
Period of the Judges	450 years
Period of the Kings	513 years
Thence to Cyrus	51 years
Thence to AD	536 years
In the AD period.....	70 years
TOTAL	1864 years

This presentation of the matter shows that the “double” does not relate so much to a period of “favor” or “disfavor” as it does to a time of national existence, when there is such thing as a Jewish house or polity, and then to a time when that house is desolated, utterly ruined, during which there is no Jewish nation. It involves a question of “Nationalism.” During the time preceding AD the Jews were often taken captive, but their nation was not destroyed until the year 70. It previously existed in some form or other from the days following the death of Jacob. At the time of the First Advent it was a subject nation, but since 70 AD it has not been a nation in any sense or degree. The Jewish people have been scattered to the four winds and there will be no Jewish nation again until the “double” is accomplished.

Parallel Ages

Nor is there any Scriptural evidence that the time of Israel's national existence or the Law Dispensation must be exactly the same length as the period commencing AD 33 and reaching unto the end of this Age. The matter of the “double” should be confined to the limits wherein it has been placed by Scripture. It is manifest to all that many of us in the past have been disposed to make pictures and parallels of various items and incidents that were never intended to bear any such significance. Our safer course now seems manifest — to require a definite “thus saith the Lord” for our conclusions in this as well as in every other matter of spiritual truth.

What is there to be said about the parallels? How can it be shown that the Jewish and Gospel Ages are the same in length? It is believed that enough has already been set forth to show that this matter of the “double” is strictly a Jewish proposition, that it refers exclusively to “Jerusalem.” At least, that is the way the Scriptures present the matter, and there does not seem to be any Scriptural evidence to support the thought that the “double” has any bearing upon the history of the “New Jerusalem” or for supposing that what is known as the Gospel Age is exactly the same in duration of time as the so-called Jewish Age.

The Gospel Age, considered as beginning with the preaching of the Gospel at the First Advent, is longer than either the period of Israel's national existence or the Law Dispensation. The Law Dispensation could not begin with the death of Jacob because the Law was not yet dispensed at that time. The Law was given by Moses, 198 years after the death of Jacob, and it ended with the cross of Christ. The period of the Law, therefore, was much shorter than the period of national existence.

Is This a Further Chronological Prediction?

It is found interesting in this connection to observe the suggestion that has been made with reference to Genesis 15:8,9 — that it is intended as a symbolical picture and is highly suggestive of a chronological prediction — the thought being that this picture given to Abraham indicates that it would be eleven symbolic years from the time that he entered Canaan until he would receive it for his inheritance. The suggestion contains the thought that these eleven years stand for 3,960 (11 times 360) literal years. The revision of the chronology herein presented preserves the force of the above suggestion in a manner that is entirely harmonious. Measuring these years upon our revised scale of chronology we have it thus:

11 PROPHETIC TIMES

From the entrance into the land to the Exodus	430 years
To the division of the land	46 years
Period of the Judges	450 years
Period of the Kings	513 years
Thence to Cyrus	51 years
Thence to AD	536 years
In the AD period	1934 years
TOTAL	<hr/> 3960 years

Appendix B

Israel's Jubilee Year

(Herald, May 15, 1926)

Its Importance as a Chronological Feature.

*“Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land”
(Leviticus 25:9).*

Amongst the features of Israel's history that have specially interested God's people is that of the Sabbath and Jubilee system which provided special days and years of rest; and from this arrangement there has been deduced quite an important line of reasoning that has been woven into our chronological system, the results of which have greatly strengthened the conclusions of Bible students during the past 50 years, that the times of restitution were already chronologically due to begin. Referring briefly to the system as it was given to Israel, we observe that the year of Jubilee was a sabbath of rest and refreshing, both to the people and to the land which God gave them. It was the chief of a series of sabbaths or rests.

Reckoned According to Sabbatic System of Sevens

The sabbath **year** occurred every seventh year. In it the land was allowed to rest and no crops were to be planted. Seven of the sabbath years, embracing a period of seven times seven years, or forty-nine ($7 \times 7 = 49$), constituted a cycle of sabbath years.

Those familiar with the presentations on the subject of the Jubilee in “The Time is at Hand,” will readily recall the method of reckoning by which the conclusion is reached, that 1874 marks the beginning of the great Jubilee, or Times of Restitution.

It has been a very general understanding of Bible students based upon this interpretation of Israel's Jubilee system, that seventy Jubilees with 49 years between, was the full number divinely intended to be celebrated; that with the expiration of these seventy cycles, provided they had been faithfully kept by the nation of Israel, the great antitypical Jubilee, the Times of Restitution, would begin to be ushered in. It is stated in Leviticus 25:10,11, that these Jubilees were to be celebrated at the end of cycles of 49 years each, the Jubilee being called the fiftieth year.

The conclusion that seventy Jubilees constituted the entire number is based wholly on the “sabbaths” referred to in the words of 2 Chronicles 36:21, which read: “To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years”; the supposition being that Jubilee sabbaths were referred to. It is not our purpose to question the claim that this Scripture proves conclusively that seventy Jubilees was the divinely intended number to be celebrated, but rather to consider how the change of nineteen years in the chronology of Gentile rule affects the ending of the Jubilee cycles. We take for granted that the seventy years during which the land was to enjoy her sabbaths, refers to the divinely intended number of Jubilee-year sabbaths to be kept by the nation of Israel.

A Year of Liberty and Rest

As to the significance of the Jubilee, Brother Russell set forth the matter, which all have generally understood:

“While in the typical Jubilee year many restored liberties and blessings were at once entered upon, yet probably most of the year was required to straighten out affairs and get each one fully installed again in all his former liberties, rights and possessions. So, too, with the antitype, the Millennial Age of Restitution. It will open with sweeping reforms, with the recognition of rights, liberties, and possessions long lost sight of; but the work of completely restoring (to the obedient) **all that was originally lost** will require all of that Age of Restitution. ... The first work in the typical Jubilee year would naturally be a searching out of former rights and possessions and the ascertaining of present lacks. Tracing the parallel of this, we should expect in the antitype **just what we now see going on all about us.**”

Now let us again bring before our minds the Divine instruction to Israel as to how they should count to reach the typical Jubilee year. We read: “And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years” (Leviticus 25:8). Concerning the year of Jubilee itself, we read: “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a Jubilee unto you” (Leviticus 25:10). In some sense therefore the fiftieth year was to be the Jubilee year, and was to begin in connection with the close of the forty- ninth year. The time of year for the Jubilee to begin to be celebrated was in the autumn (October), as we read:

“And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **Then** shalt thou cause the trumpet of Jubilee to sound on the **tenth day of the seventh month**, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year. ... A Jubilee shall that fiftieth year be unto you” (Leviticus 25:8-11).

Two Methods of Reckoning

We call attention to two different methods of counting to reach the Jubilee.

One of these that many of us have observed in the past was as follows: Basing our calculation of course upon the seven-year cycles, 7×7 , each seventh year being a sabbatic year, the conclusion is reached, namely 49 years, the forty-ninth being a sabbatic, or rest year, the following or fiftieth was calculated as the Jubilee year. Thus this method of reaching the **next** fiftieth or Jubilee year proceeds as follows: Commencing the first year of the next seven-year cycle **after** the Jubilee and permitting a break or a skipping of one year in following out the seven-year cycle system, thus, 7×7 , again brings us to another Jubilee at the end of 49 years and constitutes each Jubilee cycle 50 years, running thus, $50+50+50$. We believe that this method was not the one followed by the Jews and that it does not meet the requirement specified in the Law; one point of error being in permitting the break to occur in the sabbatic system or the seven-year cycle every 50 years — the passing over of one year, that of the Jubilee. There was no intimation in the Law to Israel that this break should be permitted to occur. **The sabbath system of seven was intended to count without cessation or break, for any reason, either on account of the Jubilee or any other.** A careful review of various facts bearing upon this subject reveals, we believe, that the Jews observed a different method from the foregoing.

First it is important to remember that the system of year-sabbaths being identified with their **land**, Canaan, and their inheritance in it, the first cycle of forty-nine years, leading to the first Jubilee, should begin to count from the time they entered Canaan. This reasonable inference is made positive by the Lord's words — "When ye **come into the land** which I give you, then shall the land keep a sabbath [observe the sabbath system] unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year [from entering the land] shall be a sabbath of rest unto the land" (Leviticus 25:2-4). So then, the cycle of seven times seven, or forty-nine years ($7 \times 7 = 49$), began to count at once on entering the land of Canaan.

Jubilee Typified Forty-Ninth Thousand Years Not Fiftieth

In this method which we now submit it is seen that the septenary count or count by sevens is not disturbed or interrupted by Israel's Jubilee celebration; there is no extra year, no year skipped every 49 years. In other words it will be seen that the Jubilee year, which is designated the fiftieth, extended from the day of atonement in the forty-ninth year (reckoning from the spring, when they entered the land), to the same date in the fiftieth year, and was thus an overlapping of the forty-ninth and fiftieth years, the course of Jubilees being $49+49+49$ years, etc.

Israel's Jubilee year is very generally understood to be a type of the "Times of Restitution." Accepting this as a true interpretation, we ask, If it occurred on a year **following** a seventh or a forty-ninth year, as it would if reckoned from

the fall after the entrance into the land, which of course would be an eighth and a fiftieth, how could it possibly typify a seventh or a forty-ninth thousand years? If it was celebrated on an eighth or a fiftieth year, would not the “Times of Restitution” be due to begin on the eighth and fiftieth thousand years, thus making the antitypical Jubilee due to begin a thousand years hence? The Scriptures indicate that there would be six toiling days of one thousand years each, and the seventh thousand years (not the eighth) would be the Millennial Times of Restitution; and what seems to us another type teaches that there would be seven great epochal days of seven thousand years each in length, and the forty-ninth thousand years (not the fiftieth) would be the “Times of Restitution.” The question is, How shall we harmonize these apparent contradictions and inconsistencies?

The answer we believe is found in being able to show that the count by sevens is not interrupted, and that Israel’s Jubilee year — beginning as it did in the seventh month of their forty-ninth year, reckoning from the time they crossed the Jordan and entered Canaan — was made up of the last half of the forty-ninth year and the first half of their fiftieth year. There are two ways of demonstrating this. We will consider first the one that may be to some the more easily comprehended.

Count Commenced in Spring of Year

Again we emphasize the point that the time to begin the **count** of the 7 x 7, or 49 years, was not in Israel’s **seventh** month, but rather on the tenth day of their first month when they crossed Jordan. The time Israel’s year began is divinely stated: “This month shall be unto you the beginning of months: it shall be the first month of the year to you” (Exodus 12:2). This was in what we call the spring. It was on the tenth day of this month, the month Nisan, that the passover lamb was set apart (Exodus 12:3). It was on the **tenth** day of this month that Israel crossed Jordan and entered Canaan. (Josh. 4:19). It was on this very day — “When ye come into the land” — that they were to begin the count to reach the Jubilee year (Leviticus 25:2). The Jews had two **commencements** of the year, and because of this it is commonly but inaccurately said that they had two years, the sacred and the civil. It is more correct to say, the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, in what we would call the spring. By the civil reckoning the first month was the seventh, which began in what we call the autumn. However, we know of no Scripture referring to the Levitical economy in which the seventh month was called the first. What are commonly called the civil and the sacred years were both lunar years, of 354 days. It was when the epacts of about 11 days grew by repetition to complete lunations (months) that the years were made to agree with solar years. This was done by intercalation, and recurred seven times in 19 years.

Jubilee a Forty-Ninth and Fiftieth Year

Following the Divine instructions, the **fiftieth year** would begin at Nisan, in what we term the spring, after the lapse of forty-nine full solar years. However,

it is divinely stated that their Jubilee year was to begin in their seventh month, Tishri, in what we term the autumn (Leviticus 25:9). This being a fact that is indisputable, the question most naturally arises, Did the Jubilee year begin in the autumn following the spring when forty-nine full solar years had elapsed, or in the autumn preceding? If it began in the autumn **following** the end of the forty-nine full solar years, it is evident that the last half of it would extend through the first half of the **fifty-first year**. If it began, as we have Scriptural reason to believe it did, in the autumn **preceding** the end of the forty-nine full solar years from the entrance into the land, it would include the last half of the forty-ninth solar year and the first half of the fiftieth. The Jubilee year, according to this method, would be an overlapping of Israel's forty-ninth and fiftieth years, reckoning, as we are divinely instructed to do, from the entrance into the land on the tenth day of the first month of their first year.

This is a simple way of stating it, and perfectly accords with its typical character, being both a seventh and a forty-ninth year, which is required in order for it to foreshadow the "Times of Restitution." It also preserves the septenary count, and is in a sense a fiftieth year, as the Scripture requires it to be; and, as we shall endeavor to show, it meets the requirements that are set forth in Leviticus 25:20-22.

Forty-Nine Years Form a Soli-Lunar Circle

However, before considering these verses, we call attention to a still more convincing method of proving the correctness of the above conclusions. This is the more important one — the one that will require deeper research and study. This method requires that we understand that the Jewish month was strictly lunar; that is, it was a lunar month, comprehending the period elapsing between one new moon and another new moon. This period was practically 29½ days. A Jewish year comprised twelve lunar months or 354 days. However, the count of 7 x 7 or 49 years was full solar time; lunar time being made to agree with solar by frequent intercalation. The Jewish sacred feasts, however, were regulated by lunar or moon time and not by solar. And while the adjustment of solar to lunar years was effected by the intercalation of months, as the epact grew by repetition to complete lunations, there was no break whatever in the lunar or moon months, regulating their sacred feasts, each month beginning with the new moon and ending with the next new moon. This succession in reckoning in regulating their sacred feasts continued right on without a break throughout the whole period of the forty-nine solar years — indeed, throughout the whole of Jewish history.

It will have been noticed by all who have given any attention to the matter that the Jewish new year does not start each **year** on a date to correspond with our solar year dates. The reason for this is, of course, that they begin their new year with the appearance of the new moon nearest the vernal equinox. This causes the beginning of their year to vary from our solar dates, sometimes nearly a whole month. We note this peculiarity every year in our observance of the

yearly Memorial of the antitypical Passover, our Lord's death, which occurred on the fourteenth day of the Jewish new or sacred year. The day of atonement, which was celebrated on the tenth day of the seventh month, was located, not by counting six **solar** months from the tenth day of their first month, but rather by reckoning six complete moons, or **lunar** months, which would make it occur about 51 days sooner than our solar calendar would register. This is because there is a difference of about 11 days between a solar and a lunar year.

Now, note carefully the effect this has upon the matter of locating the beginning of the Jubilee year. The fact that the Jewish feasts were regulated by lunar time, lunar months, would make it necessary that at the time the Jubilee would be celebrated, the year and months or solar and lunar dates would have to perfectly agree. As bearing on this we notice first that forty-nine full solar years are equal to 606 lunar months. Forty-nine years, then, form what is called a soli-lunar cycle. A soli-lunar cycle is a period of time in which, after a certain number of years, the sun and moon occupy in the heavens the same relative position to each other that they did when the cycle began, which of course would mean that if our solar calendars were absolutely correct, the solar (sun) and lunar (moon) calendars would agree or register the same day of the month as they did when the cycle began.

Furthermore, as bearing on the matter that the Jubilee year began immediately the day after the tenth day of the seventh month, in the autumn preceding the end of forty-nine full solar years, it would be necessary that an exact number of months would terminate on the tenth day of the seventh month, the day of atonement, of that particular year. This was the case. The interval from the tenth day of the first month of the first year (beginning in the spring), to the tenth day of the seventh month in the forty-ninth year was exactly 600 lunations. Forty-eight solar years, and six months, are substantially the measures of 600 lunations.

Regulated by Revolutions of Both Sun and Moon

We cannot do better in this connection than to quote the words of Mr. Guinness, whose exhaustive research and study, both as an astronomer of rare ability and as a Bible expositor, offers much assistance in the investigation of this subject

“The divinely ordained Levitical chronology was soli-lunar, i.e., it was regulated by the revolutions of both sun and moon. Its years were solar, for they followed the seasons, as in the various ordinances connected with the ingathering of the fruits of the earth; while its months were strictly lunar — not artificial months, but lunations — certain ordinances being connected with the recurrence of every new moon. The adjustment of solar to lunar years was effected by the intercalation of months, as the epact grew by repetition to complete lunations.

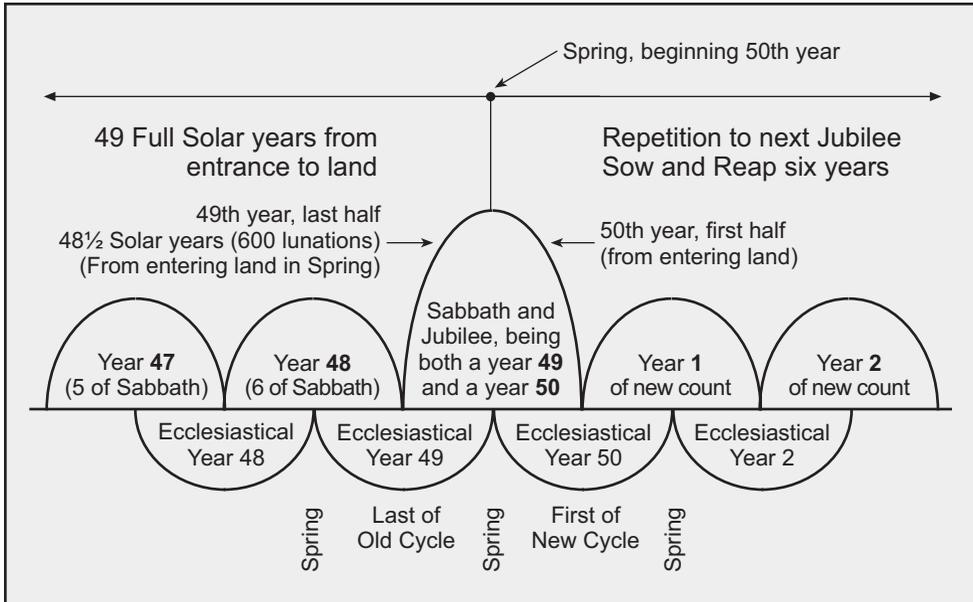
“The feasts of the Lord, representing the history of redemption, were connected with certain days of lunations and phases of lunar fulness; as the passover with the tenth and fourteenth day of the first month; the feast of

unleavened bread with the fifteenth; the feast of trumpets, the day of atonement, and the feast of tabernacles, with the first, tenth, and fifteenth day of the seventh month, etc. Lunar revolutions were the chronometric wheels measuring the intervals of the Levitical calendar.

“There is a close adaptation in lunar phases to the septiform arrangements of the calendar. ... The nature and closeness of this adjustment was very remarkable in the case of the Jubilee. The Jubilee reckoning, regulating important civil arrangements in the land of Canaan, began with the day on which Israel crossed Jordan and entered Palestine. Like the sabbatic law, of which it was an expansion, its point of commencement is thus defined, ‘when ye be come into the land,’ etc. (Leviticus 25). Now, as the Jubilee was regulated by years, for it recurred every forty-ninth year at the time of the autumnal harvest, and was also regulated by months, for it was reckoned from the tenth day of the first month when Israel crossed Jordan, and the Jubilee day was the tenth day of the seventh month (that of atonement), it was important that the year and months should closely agree. It is most interesting to observe that such is their natural adjustment that, in the first place, forty-nine years form a solilunar cycle; and in the second place, the interval from the tenth day of the first month of the first year, to the tenth of the seventh month of the forty-ninth, is exactly 600 lunations ... forty-eight solar years, six lunar months, nine days, and fourteen hours, of a tenth day, or 17,718 days, 8 hours, are the measures of 600 lunations. It should be observed that the day of atonement was reckoned from the evening of the ninth day to the evening of the tenth, ‘in the ninth day of the month at even, from even unto even shall ye rest’ (marginal reading).

“It will be seen from this, that the Jubilee redemption rest followed immediately on the expiration of the complete period of 600 months. As 600 months are exactly fifty lunar years, the fiftieth lunar year terminated on the day of atonement, on which day the Jubilee year commenced. The Jubilee year, which is called the fiftieth, extended from the day of atonement in the forty-ninth year to the same date in the fiftieth year, and was thus an overlapping year, the course of Jubilees being 49+49+49 years, etc.”

The accompanying diagram (next page) illustrates various features explained foregoing.



Sun and Moon Rule Night and Day

It seems most evident that Bible students have for some cause not given sufficient attention to the Scripture teaching concerning solar and lunar influence and dominion, and the relation that both sustain to the times and seasons of God's dealings with man. We have failed to realize the wonderful significance of the words of Genesis:

“And God made two great lights; the greater light to rule the day, and the lesser light to rule the night. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness.” “And God said ... **let them be for signs, and for seasons, and for days, and years.**”

The three great tasks assigned to the sun and moon by the Creator are, to rule, to give light, and to **divide** — to mark out the boundaries that separate day from night, month from month, year from year, “appointed time” from “appointed time.” Let it be noted that the inspired narrative says, let **them** be for signs and seasons, etc.; that is, let them in their conjoint revolutions be such. “So obvious and influential are the **main** revolutions of these ‘great lights’ that in all ages men have as a matter of fact divided time by their means. The movements of the sun and moon are such that naturally in most lands and ages, those of **both**, and not those of either alone, have been employed as measures of time.” The more these facts concerning the times and seasons are studied in their relation to these divinely ordained typical feasts of redemption, the more will we realize their Divine authorship. There is much, very much yet to be learned about them. This is evidently one of the ways God has hidden, until a due time, the prophetic periods of the “time, times, and a half,” the “seven times,” etc.

Again as illustrating the fact that there was a close adaptation in lunar phases to the septiform arrangement of the calendar, we cite the prophecy regarding the “seventy weeks,” appointed to extend from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, as an illustration of an enlarged Jubilee cycle, the former being 49 and the latter 490 years (Daniel 9:24-27). Thus the period to the end of the Jewish favor was not ten times fifty, but ten times forty-nine, or 490 years

Were There Two Consecutive Rest Years?

We notice next that while the foregoing is sufficient of itself to establish the fact that Israel’s Jubilee year was an overlapping of the forty-ninth and fiftieth solar years, reckoning from the tenth day of the first month of the first year when they entered Canaan (and thus the septenary count is not disturbed), this conclusion, as we would expect, also meets all the requirements set forth in Leviticus 25, where the Jubilee subject is specially treated. These requirements are stated in verses 20-22, and read:

“And if ye shall say, What shall we eat the **seventh** year? behold, we shall not sow, nor gather in our increase: Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the **eighth** year, and eat yet of old fruit until the ninth year until her fruits come in ye shall eat of the old store.”

That these words apply to the Jubilee arrangement seems very evident, because the Jubilee is the matter specially considered in the preceding verses. Of course, with our understanding that the Jubilee and sabbatic years were celebrated the same year, the words apply to both. If it be said that they apply to the sabbatic year only, which we would be obliged to say if the Jubilee year followed the seventh or sabbatic year, then we have recorded no promise on the part of Jehovah concerning a special provision made by Him for that, the Jubilee year. Furthermore, it will be readily seen that if there were to be two rest years in succession, the important matter of most special solicitude on the part of the Israelites would be concerning an additional year — the year following the sabbath, which would of course be both a fiftieth and an eighth.

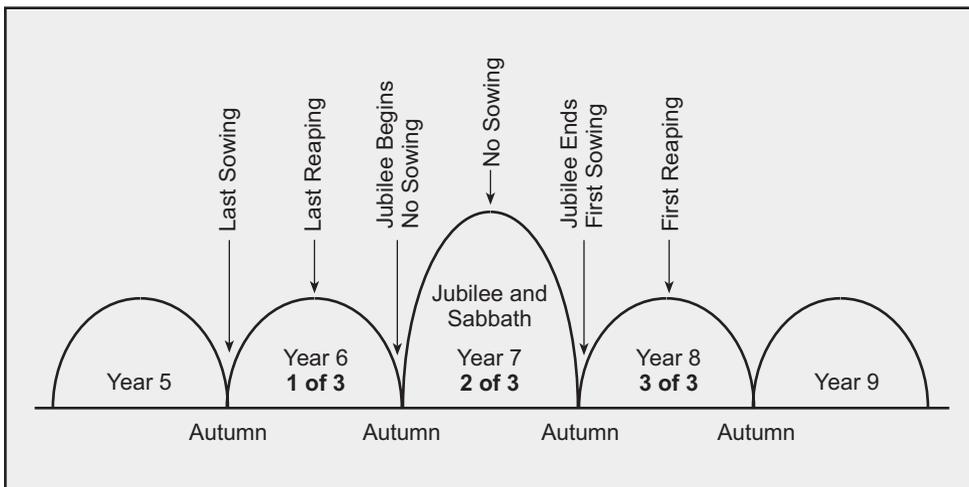
Considering the matter from the standpoint that the sabbatic year or seventh year was in **point of time** identical with the Jubilee year, we meet with no difficulty in explaining these words.

The first proof we present to support this, is the statement “If ye shall say, what shall we eat the **seventh** year?” — not the **eighth** year. Certainly this is in perfect harmony with what we have already noted is taught in the foregoing, namely that the Jubilee year was from the last **sabbatic** year, a seventh year, and must begin immediately following the occurrence of 600 lunations. It must commence after the tenth day of the seventh month, the day of atonement; this, as we have seen, would then be in the middle of the 49th solar year from the entrance into the land. In other words, forty-eight and a half solar years having elapsed from the spring when they entered the land, to the fall or middle of the 49th year, when the Jubilee began.

Sowing the Eighth Year

The next matter bearing on this that is mentioned in the text is equally conclusive evidence that the Jubilee year was identical with the sabbatic year in point of time. In other words, the Jubilee year was both a seventh and a forty-ninth year. The words are: "And ye shall sow the eighth year." Is it not apparent that if the Jubilee year were an eighth year, as it would have to be if it began immediately after the lapse of forty-nine full solar years, this would conflict with the command that there should be no sowing or reaping in that year? That the seventh or sabbatic year on the occurrence of the 49th year is the Jubilee will be seen from the fact that when the Lord said, "What shall we eat the seventh year," He is referring to both the Jubilee and sabbath year; for both are clearly referred to in the context. See verses 4, 8, and 10.

We consider next the words: "Then I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years." This statement would **seem** at first as though provision were made for two rest years, but not so. Let us note carefully the accompanying diagram:

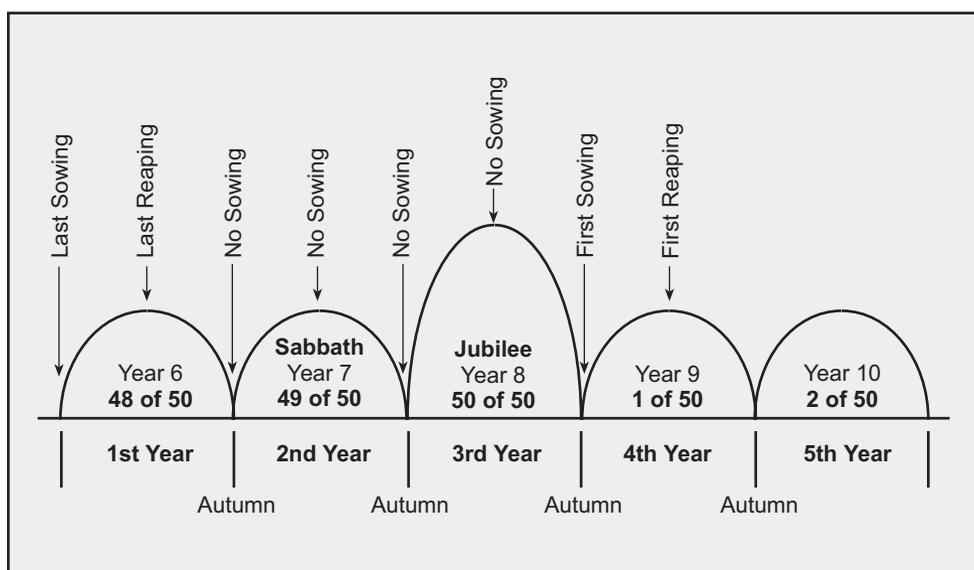


By a careful study of this view it will be seen that God's blessing upon the sowing and reaping of the sixth year was to be such as to supply the people with food for the sixth, seventh, and eighth years, until the ninth year opened, in harmony with the word of the Lord quoted above "until her [the eighth year] fruit come in." Thus we see that instead of the Jews having only five years in which to work the land, they had in every case six years, as the diagram shows, and at the same time, in harmony with the command, it was necessary for them in the sixth year preceding the Jubilee to reap sufficient to provide them for the sixth, seventh, and eighth years, as they would not sow again until after the Jubilee would end, which would be in the fall, and would need to continue to eat the fruit of the sixth year until the fruit of the eighth year come; this would be close unto the ninth year, as stated in the Divine instruction.

An Illustration Indicating Error

We submit still another diagram [next page] which is designed to show that the method of making the Jubilee year follow a seventh or sabbatic year, does not meet the requirements of Leviticus 25:20-22. (Read Scripture carefully.)

From this view it will be seen that as there could be no reaping when the sabbatic year opened, the last sowing (the crop of which would have to last through both the sabbatic year and the Jubilee year), would have to be in the autumn, when the sixth year had begun. In other words, as according to this view there could be neither sowing nor reaping, on either the sabbatic or Jubilee years, the sowing at the beginning of the sixth year would have to last four years instead of three. Hence, this diagram and explanation fails to meet the Scriptural requirements.



In consideration of the testimony and evidence herein offered we conclude that the celebration of both the Jubilee and sabbatic years began at one and the same time, in the fall (Deuteronomy 31:10, Leviticus 25:9), and that only by arranging that the Jubilee and 49th or sabbatic year should be one, could there be avoided the break in the septenary or count of sevens; and that this was done by having the count to reach the Jubilee year begin in the spring, when the Israelites entered the land. In this method of counting, 49 full solar years thus elapsed from the spring of the first year to the spring of the 50th year. The sabbatic year, which would be a 49th, began the autumn before this, and to make the Jubilee and 49th or sabbatic year begin at the same time, the Jubilee year also began the fall before and not after the spring when the 50th year from the entrance to the land began. This would constitute the Jubilee both a 49th and a 50th year, through an overlapping process.

Remarkable Harmonious Adjustments

Commentators in general who have written on the subject have adopted this method of counting the **fiftieth** year as inside of the 49-year cycle and not as an extra year. It will be seen then by those who carefully observe this difference in counting, that the course of 70 Jubilees in the old method would be 50 + 50 + 50, etc., making in all 3500 years, while in the other, which we regard as the correct method, the course of 70 Jubilees would be 49 + 49 + 49, etc., making 3430 years.

We must look to discover what difference is made in the ultimate results counting the 70 Jubilee- year cycles with 49 years each. First we recall the 19 years' shortage in connection with the starting of the times of the Gentiles, in 606 BC, and Zedekiah's overthrow in 588 BC. A moment's thought will cause one to see that while the period from Zedekiah's overthrow has been affected to the extent of lengthening out the period of Gentile rule by **nineteen** years, the period from the entrance of Israel into the land of Canaan, **up** to Zedekiah's day is not affected. This period is 969 years, and is found as follows:

ENTERING LAND TO END OF ZEDEKIAH	YEARS
To the Division of the Land	6
Period of the Judges.....	450
Period of the Kings to Zedekiah's Overthrow	513
	———
TOTAL	969

Regarding the former reckoning of the Jubilee cycles as 50 years each, it is remembered that the method pursued to discover when the **last** typical Jubilee was due to be celebrated **before** the Babylonian servitude began, was to divide these 969 years by 50. By thus doing, it was found that 19 Jubilees had been celebrated, with 19 years remainder. It will be seen then, **according to that reckoning**, that 19 years had elapsed at Zedekiah's overthrow, since the last one was celebrated. This is easily seen because 969 years had elapsed since the entrance of Israel into the land, and if 50+50+50, etc., was the course of Jubilees, then dividing 969 by 50 would give the number celebrated. And if 606 BC marked Zedekiah's overthrow, as was our thought, then 19 years **before** this date would reach the year the last one was celebrated, which was 625 BC.

Now mark the result of following the other method, that of making the course of Jubilees to be 49+49+49, etc. Understanding that Zedekiah's overthrow occurred 588 BC, when, of course, the same number of years had elapsed, namely 969, we divide this number by 49 instead of 50, and find the result to be in the number of Jubilees celebrated exactly the same — 19; but the remainder we find to be 38 years instead of 19. Adding the 38 years, instead of 19, to 587 BC, instead of to 606 BC, we discover that we reach the same date, 625 BC,

as the time the last typical Jubilee was due to be celebrated. $969 / 49 = 19$ and 38 remainder: $587 + 38 = 625$ BC.

Former Conclusions Regarding 1874 Sustained

In other words, allowing but 49 years to each Jubilee cycle instead of 50, we gain 19 years over the other method, from the time of Israel's entering the land to Zedekiah's overthrow, and this 19 years exactly offsets the other 19 years we lose in computing the times of the Gentiles from Nebuchadnezzar's first year.

It is then seen that if 19 Jubilees had been observed up to 625 BC, there would remain 51 Jubilees still unobserved of the original 70 contemplated. Thus $51 \times 49 = 2499$, as the number of years to be measured from 625 BC to reach the end of the 70 sabbatic Jubilee cycles: $2499 - 625 = 1874$ AD, the end of the 70 Jubilee cycles.

Stating the matter in another form: It has been quite generally understood among Bible students for some years past that as the Jubilees were a part of the Law Covenant, and like all the other features of the Law, were very imperfectly kept or celebrated, and sometimes, perhaps the Jubilees were not celebrated at all, hence the proper way to discover when the great antitypical Jubilee would be reached would be by counting the full number of years which would elapse to make seventy Jubilees. This would be done by adding $49+49+49$, etc., until 70 had been counted; or by multiplying 49 years by 70, which equals 3,430 years. This will be found to reach the same time — 1875. Thus:

ENTERING LAND TO END OF ZEDEKIAH	YEARS
To the Division of the Land	6
Period of the Judges.....	450
Period of the Kings	513
To 536 BC.....	51
To Christian Era	536
TOTAL	1556
$3430 - 1556 = 1874$ Full Years	

Does this not appear to be indeed an illustration of a Divine overruling — calculating incorrectly the two matters, as we have been accustomed to doing in the past, that of Gentile dominion and of the Jubilees — our mistake in the one instance perfectly counterbalancing the mistake made in the other?

Other Evidence in Support

It occurs to us in this connection that we may well supplement the evidence that we have already given as to the unbroken septenary count — the counting of

the 7-year cycles without any break — by referring to certain historical matters in connection with Zedekiah's overthrow. By a careful comparison of Jeremiah 37:1-11, 34:21,22, with Jeremiah 39:1,2, it will be seen that in connection with the last siege, which resulted in the destruction of Jerusalem, Nebuchadnezzar's army came twice into the land before Zedekiah was overthrown. The first time he was obliged to withdraw his army on account of being menaced by the King of Egypt. Just previous to this first invasion, about three years before Jerusalem was destroyed, indeed, on account of the threatening invasion, Zedekiah and his nobles, through fear, and by an endeavor to gain Jehovah's favor, to the end that the judgment might be stayed, started to observe a sabbatic year by letting their servants go free. When Nebuchadnezzar's armies withdrew, on account of being menaced by the King of Egypt, Zedekiah and his associates apparently repudiated their observance of the sabbatic year and began to take their slaves back again. Jeremiah the Prophet then told the king, Zedekiah, that Nebuchadnezzar would come back (Jeremiah 34:8 — 22), and in harmony with this prediction Nebuchadnezzar did return, in Zedekiah's ninth year and tenth month (Jeremiah 39:1), and the city of Jerusalem was besieged by Nebuchadnezzar at this time until its fall in Zedekiah's eleventh year and fourth month.

Now the conclusion to this matter is this: According to the foregoing method of reckoning the sabbatic years, the count of sevens, a sabbatic year was due to be observed in Zedekiah's eighth year, which, according to the chronology, would be the 966th year from the entrance of the Israelites into the land.

That this sabbatic year occurred in the 966th year from the entrance into the land will be seen when we bear in mind that the date 625 BC, which corresponded with the 931st year from entering the land, was the year when a sabbatic Jubilee was due. This, as we have shown, was 37-38 years before the overthrow of Zedekiah, which overthrow was in 588 BC. By a division of 38 by 7 we have 5 sabbatic years and 3 years remainder up to the destruction of Jerusalem, which, as we have claimed, was in 588 BC; and as 588 BC corresponds with 969 years from the entrance into the land, three years back of that would bring us to the 966th year or 591-590 BC, when a regular sabbath was due, as was proved by the fact that Zedekiah and his nobles, that year undertook to observe the sabbath by conforming to the requirements given in the Law.

On the contrary, if we calculate the sabbath and Jubilee years according to the old method and allow that a year was passed over in every 50 and a break occurred in the sabbatic system, then there would not have been any sabbath year due to be kept at the time when Zedekiah and his nobles began to observe it, 591-590 BC, for it would have come two years earlier, or in 593-592 BC; for about 606 would have been the last Jubilee, instead of 625, leaving 19 years remainder, which, divided by 7, would make 2 sabbath years, the last one of which would be due to be observed 592 BC; and 5 years remainder to 587 BC; whereas the Scripture records we have cited above show a sabbath year observed by Zedekiah about 591-590 BC, which is entirely harmonious with our method of reckoning.

The Year 1925 Not Indicated in the Jubilee System

As we have been preparing the foregoing explanation, the objection is raised that the deductions herein presented would seriously interfere with the realization of certain hopes and expectations that many have entertained with regard to the overthrow of the present order of things and the establishment of the Kingdom in 1925; and we are asked to remember that the 51 Jubilee years that have not been kept since the last one observed before Israel went into servitude, added to 1874, brings us to 1925, when, as some have thought, the Great Jubilee was to commence in full.

Our reply to this is that we quite fully agree that in following that which we find to be the Scriptural method of reckoning the Jubilees, the results in some respects are quite different from those of the old method. In calculating the Jubilee cycles, allowing 49 years to each, and counting the Jubilee year as one of the 49 years and as one of the cycles of seven, we discover of course that there are no grounds for the accumulation of 51 extra years since the last one was observed in the days of ancient Israel, but at the end of the 70 cycles of 49 years each, which is reached about the year 1875, the entire matter ends and there is no extension of it beyond that point. Since about the year 1875, it would therefore seem that we have been realizing in some important measure the fulfilment of the antitype, the blowing of the Jubilee trumpet — the general awakening of the world as to its rights and liberties, and a general preparation looking toward the introduction of the great thousand-year Jubilee period in full, **in due time**.

We must conclude, therefore, that there is no foundation whatever, for believing that anything of an unusual character was to take place in the year 1925; no reason for expecting that this order of things was to pass away, nor that the Kingdom was to be established then.

Again we urge upon the brethren everywhere great conservatism and modesty in this time, when so many seem to be giving loose reign to wild fancy and foolish speculation with regard to fixing of dates for this, that or the other thing to happen. Let us require a “thus saith the Lord” for all that we receive as truth on the subject of time features, as well as upon every other line that has to do with our system of faith. Let us cultivate more and more the disposition to wait upon the Lord for His due time, and so far as our own departure or deliverance is concerned, to strive to be ready at all times; and while we are waiting, to give heed to our Master’s solemn warning to “watch” and keep our lamps trimmed and burning.

Appendix C

The Harvest of the Gospel Age

(Herald, May 15, 1926)

“He answering, said, ‘He who sows the good seed is the Son of Man; the field is the world; the good seed are the sons of the Kingdom; the darnel are the sons of the evil one, that enemy who sowed them is the Adversary; the Harvest is the end of the Age; and the reapers are messengers’ ”
(Matthew 13:37-39, Diaglott).

That the Scriptures distinctly point forward to a special period in the end of this Dispensation marked by unusual and severe tests upon the Lord’s people we presume is not disputed by any who are really familiar with the teachings of the Bible. The Apostles and Prophets alike make mention of that peculiar time, and declare that it will be a season of fiery trial in which every man’s work shall be tried so as by fire (1 Corinthians 3:12-15). “In the last days perilous times shall come” (2 Timothy 3:1-5). “There shall come in the last days scoffers,” etc. (2 Peter 3:3). The words of the Savior, the solemn import of which is realized by all the thoughtful of our day, declare: “Because iniquity shall abound, the love of many shall wax cold” (Matthew 24:12); and the Master with equal solemnity alleges that in the conclusion of this Age God shall gather out of His Kingdom all things that offend and them which do iniquity Matthew 13:41).

How Long is the Harvest Period?

For a number of years past many of the brethren pursuing the study of this subject, have been made quite familiar with the lessons of this as well as other of our Lord’s parables. It is not therefore our purpose to specially review the details here. All the evidence brought together bearing upon the matter of the **time** has convinced us that for a number of years past we have ourselves been privileged to observe that there has been a harvest work in progress; a gathering of consecrated Christians, ripe wheat, out of a state of bondage and error into a state of liberty, light, and oneness with their Divine Lord, that they may be ready for their final glorification with him. We have seen the fulfilment to a considerable extent of the details of the parable. A harvest work has been going on, a separating work, which has meant indeed very severe trials for the Lord’s people. The question of the length of the Harvest period is one of deep concern to all the saints at the present time. Some years ago many of us were under the impression that the Harvest was a period of only 40 years, and that it

would come to an end by or during the year 1914. The circumstances and events, however, as we have been carefully observing them, cause us to seriously doubt the truthfulness of that impression, indeed, convince us that we were in error in our conclusion that the Harvest was 40 years long and ended in 1914.

But it is asked, Did not the Harvest truly end in that year? and are we not to think that the work since that time is of another kind and not to be considered a part of the Harvest? Our reply is that we should require sound Bible reasons for all that we assume or believe. Looking for evidence that the Harvest ended 11 years ago, we look in vain. We can find not the slightest ground for assuming or concluding that the Harvest work ended in 1914 **or that it has yet come to a close**. While it is true that the work has not continued upon as large a scale, and not all the same methods or instrumentalities have been continued in operation, yet it is nevertheless a matter of fact that the message of Truth has continued to go forth enlightening the faithful and calling the attention of these to various Babylonish entanglements, which has meant of course that a gathering and a separating work has progressed unto this present time.

No New Work Authorized

We consider the evidence wholly lacking that the Harvest has ended. Nor is there any evidence that the Lord has instituted another and different work. We earnestly urge upon the Lord's people to use moderation in their reasoning upon this subject as upon all subjects — to use the spirit of a sound mind and to require positive evidence, a "thus saith the Lord," for every doctrine or thought that we accept. Whatever others may do, whatever changes in the work others may presume to institute without proper authority, let us not be affected by it, nor be alarmed, but let us look carefully to the Lord and his Word for guidance in this matter as in every affair of life. "The meek will he guide in judgment and the meek will he teach his way." The Great Head of the Church is still our only Teacher and faithful Guide. There are no reasons whatever why we should institute some work different from that of the past. The Message has not changed the slightest. It is still the old, old story of Jesus and his love, the Message of the risen Christ and of our hope of joint-heirship with him in his glorious Kingdom, in the turning of the curse away from the earth, and the blessing of humanity. The great commission given by the Savior to his followers was that they should bear this Message onto the very end of the Age. We conclude, therefore, that it is pleasing and acceptable to God that we continue bearing testimony to the Truth in simplicity and in love, and allow the work of separation — the Harvest work — to go on under the providence and supervision of the Great Chief Reaper, fully conscious that he is able to have that work discontinued at any moment it may please him.

As for the Harvest being a period of 40 years, or **as to how long that period is**, we believe this is a matter entirely proper for us to investigate and discuss. The question is, Is there anything in the Bible that will enable us to determine how long this work of harvesting in the end of the Age will last?

Discarding Former Calculations

As is well known, the view held by Brother Russell up to within a short time before his death and concurred in by many of the Lord's people was that the Harvest was a period of forty years, beginning in 1874 and ending in 1914; and this thought was based upon what was supposed to be certain parallelisms between the Jewish and Gospel Ages. But it must be recognized today that the accumulation of developments and circumstances through the years up to the present make manifest that some of our conclusions with regard to pictures and parallels were not sufficiently grounded, and we cannot do otherwise than discard some of these today. Those who were following carefully Brother Russell's trend of thought just prior to his death will readily recall that he himself had begun to re-examine matters pertaining to the times and seasons, and particularly this feature involving the parallels that are related to the Harvest periods. He published a review of his latest findings in the September 1st issue of his journal in 1916. He there plainly called attention to what he designated "our mistake," and said that "the parallelism between the Jewish Age and the Gospel Age **could not include anything belonging to the new dispensation. The parallels affected merely the nominal Jewish house there and the nominal Christian house here.**"

Some Parallels Not Well Established

His statements furthermore show that his mind was undergoing a radical change with regard to the subject of parallels, for he said that it was his conviction then that "No parallels as between the Pentecostal Church [commencing AD 33] and the true Church now are to be looked for."

We desire to emphasize this point of his revised views as clearly indicating his open mind and his readiness to change his position on one point or another as further study of the Word and developments of the times might indicate. His concluding remarks bearing upon the subject convey unmistakably the thought that in his judgment there was now no way to determine the length and ending of the Harvest; neither any way to determine the time of the destruction of the nominal Church system. His reasoning on this subject is well worthy of consideration, in view of the fact that many have taught since that time that the Harvest is ended, and have been engaged in setting particular dates for these great events to occur — all we believe without proper Scriptural authority. His words summing up are:

"We should not have looked for parallelisms between the starting of the Gospel Church [at Pentecost] and its experiences [here], and the starting in this Harvest time of the Heavenly Church [since 1878] and its experiences. These are no part to the parallel. The parallel belongs to the nominal Jewish system, which went to destruction [in 70 or 73 AD], and to the nominal Gospel Church, which is now [in 1916, when he wrote] going [not gone] to destruction."

His words go on to show that whereas his former calculations had been that the Jewish Harvest lasted from AD 30 to AD 70, a period of 40 years, and that that 40 years would parallel a similar period here, from 1874 to 1914, he now believed this was a "mistake." He thereupon tentatively set forth that the Harvest of the Jewish Age might more properly be regarded as starting AD 33 in connection with the Pentecostal blessing and possibly ending AD 73, at which time it is claimed that the Jewish time of trouble came to an end. Reasoning on that basis he stated that the 40 years from AD 33 to AD 73, supposed by inference to be a type, might cover the period from 1878 to 1918, applying to the nominal Christian systems, and meeting fulfilment in 1918 in their utter destruction. Everywhere there is now the evidence that this suggestion also proved a failure, in that nominal Christendom still continues.

Cannot Determine Length of Harvest

As the end of the time of trouble on the nominal Christian systems did not occur in 1918, which trouble would of course have meant their destruction, is it not reasonable and Scriptural to say that the antitype, so far as it related to the 40-year time feature, has failed both as applying to the nominal and true Church? **Would he not have understood it this way if he had lived until April, 1918?** Would it not also prove that the Gentile date of 1914 must be considered as having no direct bearing upon the change of the Church, **but to Gentile authority only?** And still further we ask, **Would it not be much the wiser and the more Scriptural course of the Church to be looking to the fulfilment of events yet to come to pass, rather than to dates? Let him that readeth understand?**

Finally his conclusion is clearly stated, showing that in his mind the 40-year time feature of the Harvest as it relates to the gathering of the Church, was wholly an inference and was discarded by him. He said:

"We imagined that the harvest work of gathering the Church would be accomplished before the end of the Gentile times; but nothing in the Bible so said. Our thought was purely an inference, and now we see that it was an unjustified one. This Harvest work belongs to the New Dispensation [beginning in 1874] and cannot be identified with the Old. Anyway, the harvesting of the Jewish Age, gathering 'Israelites indeed' into the Gospel Church, did not close with AD 70, but progressed in various parts of the world thereafter. Quite a good many Jews, doubtless, profiting by their terrible experience, were all the better prepared to be gathered into the Gospel Garner after the destruction of their national polity. Similarly, we may expect that quite a good many will yet [since September, 1916] be gathered to the Heavenly Garner, and we know of no time limit here."

Solemn Lessons of This Hour

What now must be our reasonable conclusion on this subject, seeing that ten years beyond the time when the above was written there is still evidence of a

harvest work, a work of testing and sifting, a work of cleansing, going on among God's children today? Surely the lesson to all is to let their moderation be known to all men, to accept the facts and circumstances as they are clearly before us and act upon them. This will mean that as coworkers together with God we will accordingly continue to engage in assisting fellow-members of the Body of Christ in every quarter. Remembering that the significance of the Harvest is that of gathering or assembling together the ripe fruitage of the Age in the glorified state, the present phase of this work must relate to that of preparing the hearts and minds of the Lord's people for their final gathering unto Him. It implies that in whatever state of bondage to error, to various organizations or systems of men the Lord's people are, they must be enlightened and freed from these in order to properly fulfil their engagements and obligations toward their Divine Master.

Present Harvesting Work

The efforts of our great Adversary all along the line have been to divert the attention of true children of God from that of "holding the Head" to that of rendering homage and support to some man-made headship or authority, and those who yield to this influence are bound to suffer injury spiritually, are sure to suffer from lack of spiritual nourishment and a proper appreciation of spiritual things. The great call of our Master specially applies: "Come out of her, My people, that, ye be not partakers of her sins, and that ye receive not of her plagues," which signifies to come out of all Babylonish confusion and teaching, and to remain free from all man-made authorities and powers in the Church — free from all organizational headships, as well as self-constituted authority and headship of any one individual. Doing this, such will understand more fully what it means to "hold fast to the form of sound words," and to "stand fast in the liberty wherewith Christ hath made us free." Such will recognize that no individual in the Church may claim the right to dictate to fellow-members what is the faith or what they shall believe, or what work they shall do. As the Master instructed in the beginning of the Age that there was but one Lord and head to his Church, it must mean that he is dealing with his people as individuals. To him alone and his divinely inspired Apostles let us look for our instruction and support to the end of the way; meantime continuing to herald the message of comfort that his kingdom draweth nigh. "The Lord knoweth them that are his," and he assures us that the work of gathering, the work of the Harvest, will yet be consummated, and then shall both the sowers and the reapers rejoice together and shine as the sun in the Kingdom of their Father. The great gathering place or Garner, therefore, is the Kingdom itself, beyond the veil, and not another human system or organization here on earth.

“Though it Tarry, Wait For It”

“For the vision is yet for an appointed time, but at the end, it shall Speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry” (Habakkuk 2:3).

The Divine purpose of the Ages is without doubt the vision seen by the Prophet Habakkuk, who was told to write it and to “make it plain upon tables, that every one may read it plainly” (Leeser’s translation); that in the end the vision should “**speak and not lie**”; though it would **seem** to tarry, it **would not** tarry. To all humanity, through the ages the great Plan of God has seemed to be long delayed; the groaning creation in their ignorance think of the Heavenly Father as being very slack, or they are inclined to lose their faith altogether in respect to the great Seed of Abraham, and to think that God has forgotten the promise which he made, that ultimately all the families of the earth should be blessed. We know what disappointments have come to God’s people all along the line. The Jews were disappointed in their expectations at the First Advent; all along through the Age since, at various intervals Christians have been disappointed, as time after time they have thought that their deliverance drew nigh. But still the disappointed ones continued to wait and hope and pray.

In our day after getting rid of many of the errors of the past, the subject of prophecy is forcefully before the attention of God’s people. Again wrong impressions are given out, and the subject of time prophecies and the Lord’s Second Advent have been brought into disrepute. Just as the wrong impression that our Lord was born in Nazareth was a reflection upon Him, and some said, Can any good thing come out of Nazareth? so it is now said, Can any good thing come out of the study of the times and seasons, chronology, or the prophecies relating to the coming of Messiah? Are not all these things written in the prophecies mere fanciful dreams of men — of the rebuilding of Zion and the restitution of Jerusalem? Thus there are scoffers today as foretold, and they are inclined to discourage everything in the direction of the examination of prophetic testimony that may give light upon our pathway and become a means of fresh encouragement and hope. The Lord tells us that although the vision may seem to tarry, yet we are to exercise faith, because in the end it will speak, it will make itself heard, and will not lie. It will then be seen to be the truth. Let us then have faith in God; faith that will hold fast to the Divine promise, being fully assured that the great Plan of God will yet, in the near future, speak and unfold the story of love Divine to all humanity and bring in the long looked for morning of joy.

A Word in Conclusion

A word in conclusion in regard to the subject and the matter treated in this issue: We urge none to accept the views herein presented, nor the conclusions drawn, merely because they are presented in this journal. All should carefully study and weigh the facts and evidences themselves and accept the conclusions only after they are convinced that they are well grounded and represent the truth. Nor should the acceptance or rejection of these conclusions be the cause of disturbance of harmony amongst the brethren, or be made a test of fellowship to any extent. The spirit of Christ dwelling richly in his fellow-members will lead all such to guard against the spirit of contention and selfishness and at all times to stand in defense of the holy Spirit of liberty and love. Let brotherly love continue.

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