

VERSE 1. In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed : then he wrote the dream, and told the sum of the matters.



HIS is the same Belshazzar mentioned in chapter v. Chronologically, therefore, this chapter follows chapter v.; but chronological order has been disregarded in order that the historical part of the book might stand by itself, and the prophetic part, on which we

now enter, might not be interrupted by writings of that nature.

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

All Scripture language is to be taken literally, unless there exists some good reason for supposing it to be figurative; and all that is figurative is to be interpreted by that which is literal. That the language here used is symbolic, is evident from verse 17, which reads: "These great beasts, which are four, are four kings which shall arise out of the earth." And to show that kingdoms are intended, and not merely individual kings, the angel continues: "But the saints of the Most High shall take the kingdom." And further, in the explanation in verse 23, the angel said: "The fourth beast shall be the fourth kingdom upon the earth." These beasts are therefore symbols of four great kingdoms; and the circumstances under which they arose, and the means by which their elevation was accomplished, as represented in the prophecy, are symbolic also. The symbols introduced are, the four winds, the sea, four great beasts, ten horns, and another horn which

d

(113)

had eyes and a mouth, and which waged war against God and His people. We have now to inquire what they signify.

Winds, in symbolic language, denote strife, political commotion, and war. Jer. xxv. 31-33: "Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Here the prophet speaks of a controversy which the Lord is to have with all nations, when the wicked shall be given to the sword, and the slain of the Lord shall be from one end of the earth to the other; and the strife and commotion which produces all this destruction is called a great whirlwind.

That winds denote strife and war is further evident from a consideration of the vision itself; for as the result of the striving of the winds, kingdoms arise and fall; and these events are accomplished through political strife.

The Bible definition of sea, or waters, when used as a symbol, is peoples, and nations, and tongues. In proof of this, see Rev. xvii. 15: "And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

The definition of the symbol of the four beasts is given to Daniel ere the close of the vision. Verse 17: "These great beasts, which are four, are four kings which shall arise out of the earth." The field of the vision is thus definitely opened before us.

VERSE 4. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

As these beasts denote four kings, or kingdoms, we inquire What four? Where shall we commence to enumerate? These beasts do not rise all at once, but consecutively, for they are spoken of as first, second, etc.; and the last one is in existence when all earthly scenes are brought to an end by the final judgment. Now, from the time of Daniel to the end of this world's history, there were to be but four universal kingdoms, as we learn from Nebuchadnezzar's dream of the great image in chapter ii. Daniel was still living under the same kingdom which he had declared, in his interpretation of the king's dream, about sixty-five years before, to be the head of gold. The first beast of this vision must therefore denote the same as the head of gold of the great image, namely, the kingdom of Babylon, and the other beasts the succeeding kingdoms shown by that image. But if this vision covers essentially the same ground as the image of chapter ii., the query may arise why it is given; why was not the vision of chapter ii. sufficient? We answer, The ground is passed over again and again that additional characteristics may be brought out, and additional facts and features may be presented. It is thus that we have "line upon line." Here earthly governments are viewed as represented in the light of Heaven. Their true character is shown by the symbols of wild and ravenous beasts.

At first the lion had eagle's wings, denoting the rapidity with which Babylon extended its conquests under Nebuchadnezzar. At this point in the vision a change had taken place; its wings had been plucked. It no longer flew like an eagle upon its prey. The boldness and spirit of the lion were gone. A man's heart, weak, timorous, and faint, had taken its place. Such was emphatically the case with the nation during the closing years of its history, when it had become enfeebled and effeminate through wealth and luxury.

VERSE 5. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

As in the great image of chapter ii., so in this series of symbols, a marked deterioration will be noticed as we descend from one kingdom to another. The silver of the breast and arms was inferior to the gold of the head. The bear was inferior to the lion. Medo-Persia fell short of Babylon in wealth and magnificence, and the brilliancy of its career. And now we come to additional particulars respecting this power. The bear raised itself up on one side. This kingdom was composed of two nationalities, the Medes and the Persians. The same fact is represented by the two horns of the ram of chapter viii. Of these horns it is said that the higher came up last; and of the bear that it raised itself up on one side; and this was fulfilled by the Persian division of the kingdom, which came up last, but attained the higher eminence, becoming the controlling influence in the nation. (See on chapter viii. 3.) The three ribs doubtless signify the three provinces of

9

Babylon, Lydia, and Egypt, which were especially ground down and oppressed by this power. The words addressed to it "Arise, devour much flesh," would naturally refer to the stimulus given to the Medes and Persians, by the overthrow of these provinces, to plan and undertake more extensive conquests. The character of the power is well represented by a bear. The Medes and Persians were cruel and rapacious, robbers and spoilers of the people. As already noticed in the exposition of chapter ii., this kingdom dated from the overthrow of Babylon by Cyrus, 538 B.C., and continued to the battle of Arbela, 331 B.C., a period of 207 years.

VERSE 6. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

The third kingdom, Grecia, is represented by this symbol. If wings upon the lion signified rapidity of conquest, they would signify the same here. The leopard itself is a swift-footed beast, but this was not sufficient to represent the career of the nation which it symbolized in this respect; it must have wings in addition. Two wings, the number the lion had, were not sufficient, it must have four; this would denote unparalleled celerity of movement, which we find to be historically true of the Grecian kingdom. The conquests of Grecia under Alexander have no parallel in historic annals for suddenness and rapidity.

Rollin, "Ancient History," Book XV., sec. 2, gives the following brief synopsis of Alexander's marches:—

"From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upward of seventeen hundred leagues [or more than *fifty-one hundred miles*], without including his return to Babylon."

"The beast had also four heads." The Grecian empire maintained its unity but little longer than the lifetime of Alexander. Within fifteen years after his brilliant career ended in a fever induced by a drunken debauch, the empire was divided among his four leading generals. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Cœle-Syria in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east. These divisions, denoted by the four heads of the leopard, were established 308 B.C.

Thus accurately were the words of the prophet fulfilled. As Alexander left no available successor, why did not the huge empire break up into countless petty fragments? Why into just four parts, and no more?—Because the prophecy had said that there should be four. The leopard had four heads, the rough goat four horns, the kingdom was to have four divisions; and thus it was. (See more fully on chapter viii.)

VERSE 7. After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.

Inspiration finds no beast in nature which it can make even the basis of a symbol to represent the power here illustrated. No addition of hoofs, heads, horns, wings, scales, teeth, or nails to any beast found in nature, would answer. This power was diverse from all the others, and the symbol wholly nondescript.

The foundation for a volume is laid in verse 7, just quoted; but we are compelled to treat it the more briefly here, because anything like a full history is entirely beyond the space that can be allowed in this brief exposition. This beast, of course, corresponds to the fourth division of the great image-the legs of iron. Under chap. ii. 40 are given some reasons for supposing this power to be Rome. The same reasons are applicable to the present prophecy. How accurately Rome answered to the iron division of the image ! How accurately it answers to the beast before us! In the dread and terror which it inspired, and in its exceeding strength, the world has never seen its equal. It devoured as with iron teeth, and brake in pieces; and it ground the nations into the very dust beneath its brazen feet. It had ten horns, which are explained in verse 24 to be ten kings, or kingdoms, which should arise out of this empire. As already noticed in chapter ii., Rome was divided

## PROPHECY OF DANIEL.

into ten kingdoms, A.D. 351-483, enumerated as follows: The Alemanni, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards. These divisions have ever since been spoken of as the ten kingdoms of the Roman empire. See on chap. ii. 41, 42.

VERSE 8. 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: and, behold, in this horn were eyes like the eyes of man. and a mouth speaking great things.

Daniel considered the horns. Indications of a strange movement appeared among them. A little horn thrust itself up among them. It was not content quietly to find a place of its own, and fill it; it must thrust aside some of the others, and usurp their places. Three kingdoms were plucked up before it. This little horn, as we shall have occasion to notice more fully hereafter, was the papacy. The three horns plucked up before it were the Heruli, the Ostrogoths, and the Vandals. And the reason why they were plucked up was because they were opposed to the arrogant claims of the papal hierarchy, and hence to the supremacy in the church of the Bishop of Rome.

And "in this horn were eyes like the eyes of a man, and a mouth speaking great things"—the eyes, a fit emblem of the shrewdness, penetration, cunning, and foresight of the papal hierarchy; and the mouth speaking great things, a fit symbol of the arrogant claims of the bishops of Rome.

VERSE 9. I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. 10. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened.

A sublimer description of a sublimer scene is not to be found in the English language. But not only on account of the grand and lofty imagery introduced should it arrest our attention; the nature of the scene itself is such as to demand most serious consideration. The Judgment is brought to view; and whenever the Judgment is mentioned, it ought to take an irresistible hold upon every mind; for all have an interest in its eternal issues.

By an unfortunate translation in verse 9, a wrong idea is almost sure to be conveyed. The words *cast down* are from a

word which in the original signifies just the opposite, namely, to The word is from the root רמה (r'mah), which Gesenius set up. defines as follows: "Chald. (1) to throw, to cast, Dan. iii. 21, 24; vi. 17. (2) To put, to place, e.g., seats, Dan. vii. 9. Compare Rev. iv. 2, Spórog EKEITO." The "Analytical Hebrew and Chaldee Lexicon," by Davidson, also gives to this word the definition "to set, to place," and refers to Dan. vii. 9 as an example of its use in this sense. So this word was used to express the idea intended, for it was exactly in this manner that a seat or throne was prepared by Eastern people for persons of rank, for, as they used neither stools nor chairs, cushions were "cast down," or thrown down, for them to sit upon. The Vulgate gives the same idea by translating it positi sunt, were placed, and the Septuagint by the word irightarrow (etethesan) "to set, put, place; to set up; to erect." The thrones are not the thrones of earthly kingdoms, which are to be thrown down at the last day, but thrones of judgment, which are to be "placed," or set up, in the court of God on high just before the end.

The "Ancient of days," God the Father, takes the throne of judgment. Mark the description of His person. Those who believe in the impersonality of God are obliged to admit that He is here described as a personal being; but they console themselves by saying that it is the only description of the kind in the Bible. We do not admit this latter assertion ; but granting that it were true, is not one description of this kind as fatal to their theory as though it were repeated a score of times? The thousand thousands who minister unto Him, and the ten thousand times ten thousand who stand before Him, are not sinners arraigned before the judgmentseat, but heavenly beings who wait before Him, attendant on His will. An understanding of these verses involves an understanding of the subject of the sanctuary. The closing up of the ministration of Christ, our great High Priest, in the heavenly sanctuary, is the work of judgment here introduced. It is an investigative judgment. The books are opened, and the cases of all come up for examination before that great tribunal, that it may be determined beforehand who are to receive eternal life when the Lord shall come to bestow it upon His people. John, as recorded in Rev. v., had a view of this same place, and saw the same number of heavenly attendants engaged with Christ in His priestly work. Looking into the sanctuary (as we learn from Rev. iv. that he was doing), in

chap. v. 11 he says: "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

It will appear from the testimony of chap. viii. 14 that this solemn work is even now transpiring in the sanctuary above.

VERSE 11. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. 12. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

There are those who believe in a thousand years' triumph of the Gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the Gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition until it is slain: "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. ii. 8. This, then, is not its conversion, but its destruction.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonian kingdom still existed, though conquered by the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom ?—No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The kingdom represented by the leopard, and the leopard by the fourth beast ; and the fourth beast by what ?—Not another beast, but his body was destroyed and given to the burning flame. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, "I beheld then because of the voice of the great words which the horn spake," etc., seems to

refer to some particular time. The work of the investigative judgment is introduced in the previous verses; and this verse would seem to imply that while this work is going forward, and, just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Listen to the decrees of the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? Yet in that year the world beheld the spectacle of an Œcumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power ripe for the burning flame, and near its end?

VERSE 13. 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. 14. 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 scene here described is not the second advent of Christ to this earth, unless the Ancient of days is on this earth; for it is a coming to the Ancient of days. In heaven above, in the presence of the Ancient of days, a kingdom, dominion, and glory are given to One "like unto a son of man" (R.V.), Who can be none other than Jesus Christ. The Son of man receives His kingdom before His return to this earth. (See Luke xix. 10-12 and onward.) This is a scene, therefore, which takes place in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. Jesus receives the kingdom at the close of His priestly work in the sanctuary. The people, nations, and languages that shall serve Him are the nations of the saved (Rev. xxi. 24), not the wicked nations of the earth; for these are dashed in pieces at the second advent. Rev. xix. 15. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve Him there with joy and gladness for ever and ever.

VERSE 15. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. 16. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. 17. These great beasts, which are four, are four kings, which shall arise out of the earth. 18. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

No less anxious should we be than was Daniel to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now than in the days of the prophet to grant a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophecy down through the course of events, even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? Verse 18 tells us: "The saints shall take the kingdom." The saints! those of all others held in low esteem in this world, despised, reproached, persecuted, cast out! those who were considered the least likely of all men ever to realize their hopes ! these shall take the kingdom, and possess it for ever. The usurpation and misrule of the wicked shall come to an end. The forfeited inheritance shall be redeemed. Peace shall be restored to its distracted borders, and righteousness shall reign over all the fair expanse of the earth made new.

VERSE 19. 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; 20. 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.

Of the first three beasts of this series, Daniel had so clear an understanding that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful. The lion is a production of Nature; but it must have the unnatural addition of two wings to represent the kingdom of Babylon. The bear we also find in Nature; but as a symbol of Medo-Persia an unnatural ferocity must be denoted by the insertion of three ribs into its mouth. So the leopard is a beast of Nature; but fitly to represent Grecia there is a departure from Nature in respect to wings, and the number of heads. But Nature furnishes no symbol which can fitly illustrate the fourth kingdom. A beast, the likeness of which never was seen, is taken; a beast dreadful and terrible, with nails of brass, and teeth of iron, so cruel, rapacious and fierce, that from mere love of oppression it devoured, and brake in pieces, and trampled its victims beneath its feet.

Wonderful as was all this to the prophet, something still more wonderful appeared. A little horn came up, and, true to the nature of the beast from which it sprang, thrust aside three of its fellows; and lo ! the horn had eyes, not the uncultivated eyes of a beast, but the keen, shrewd, intelligent eyes of a man; and, strange to say, it had a mouth, and with that mouth it uttered proud sayings, and put forth preposterous and arrogant claims. No wonder the prophet made special inquiry respecting a monster so unearthly in its instincts, and so fiendish in its works and ways. In the following verses some specifications are given respecting the little horn, which enable the student of prophecy to make an application of this symbol without danger of mistake.

VERSE 21. I beheld, and the same horn made war with the saints, and prevailed against them; 22. 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.

The relentless wrath of this little horn against the saints particularly attracted the attention of Daniel. The rise of the ten horns, or the division of Rome into ten kingdoms, between the years A.D. 351 and 483, has already been noticed. (See on chap. ii. 41.) As these horns denote kingdoms, the little horn must denote a kingdom also, but not of the same nature, because it was *diverse* from the others. They were political kingdoms. And now we have but to inquire if any kingdom has arisen among the ten kingdoms of the Roman empire since A.D. 483, and yet diverse from them all; and if so, what one? The answer is, Yes; the spiritual kingdom of the papacy. This answers to the symbol in every particular, as is easily proved; and nothing else will.

Daniel beheld this horn making war upon the saints. Has such a war been waged by the papacy? Millions of martyrs, with a voice like the sound of many waters, answer, Yes. Witness the cruel persecutions of the Waldenses, the Albigenses, and Protestants in general, by the papal power. It has been asserted that the persecutions, massacres, and religious wars excited by the Church and Bishop of Rome, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility,

10

and persecutions of professed heathen from the foundation of the world.

In verse 22 three consecutive events seem to be brought to view. Daniel, looking onward from the time when the little horn was at the height of its power, to the full end of the long contest between the saints and Satan with all his agents, notes three prominent events that stand as land-marks along the way. (1) The coming of the Ancient of days; that is, the position which Jehovah takes in the opening of the judgment scene described in verses 9, 10. (2) The judgment that is given to the saints; that is, the time when the saints sit with Christ in judgment a thousand years, following the first resurrection (Rev. xx. 1-4), apportioning to the wicked the punishment due to their sins. Then the martyrs will sit in judgment upon the great anti-Christian, persecuting power, which, in the days of their trial, hunted them like the beasts of the desert, and poured out their blood like water. (3) The time that the saints possess the kingdom; that is, the time of their entrance upon the possession of the new earth. Then the last vestige of the curse will have been wiped away; sin and sinners, root and branch, will have been destroyed; and the territory so long misruled by the wicked powers of earth, the enemies of God's people, will be taken by the righteous, to be held by them for ever and ever. 1 Cor. vi. 2, 3; Matt. xxv. 34.

VERSE 23. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24. And the ten horns out of this kingdom are ten kings that shall arise : and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. 25. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws : and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

We have spoken at some length respecting the fourth beast (Rome) and the ten horns, or ten kingdoms, which arose therefrom. The little horn now more particularly demands attention. As stated on verse 8, we find the fulfilment of the prophecy concerning this horn in the rise and work of the papacy. It is a matter both of interest and importance, therefore, to inquire into the causes which resulted in the development of this anti-Christian power.



I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou 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 : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honor thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

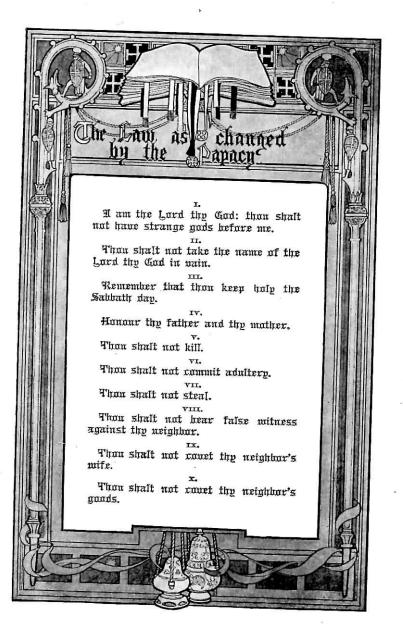
VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass nor anything that is thy neighbor's.



The first pastors or bishops of Rome enjoyed a respect proportionate to the rank of the city in which they resided; and for the first few centuries of the Christian era, Rome was the largest, richest, and most powerful city in the world. It was the seat of empire, the capital of the nations. "All the inhabitants of the earth belong to her," said Julian; and Claudian declared her to be "the fountain of laws." "If Rome is the queen of cities, why should not her pastor be the king of bishops?" was the reasoning these Roman pastors adopted. "Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy," says D'Aubigné, from whom we quote these words ("History of the Reformation," Vol. I, chap. i.), "for the ambitious heart of man to reason thus. Ambitious Rome did so."

The bishops in the different parts of the Roman empire naturally yielded to the Bishop of Rome some portion of that honour which Rome, as the queen city, received from the nations of the earth. There was originally no dependence implied in the honour thus paid. "But," continues D'Aubigné, "usurped power increases like an avalanche. Admonitions, at first simply fraternal, soon became absolute commands in the mouth of the pontiff. The western bishops favoured this encroachment of the Roman pastors, either from jealousy of the eastern bishops, or because they preferred submitting to the supremacy of a Pope rather than to the dominion of a temporal power."

Such were the influences clustering around the Bishop of Rome, and thus circumstances tended toward his speedy elevation to the supreme spiritual throne of Christendom. But the fourth century was destined to witness an obstacle thrown across the path of this ambition. Arius, a presbyter of Alexandria, began to teach and maintain "that the Son was totally and essentially distinct from the Father; that He was the first and noblest of those beings whom the Father had created out of nothing, the Instrument by whose subordinate operation the almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity." This theory occasioned so fierce a controversy in the church that the Emperor Constantine called a council to meet at Nicæa in A.D. 325 for the purpose of deciding the question. The council condemned Arianism, and decreed that Christ was of one and the same substance with the Father. Hereupon Arius was banished to Illyria, and his followers were compelled to give their assent to the creed composed on that occasion. (Mosheim, cent. 4, part II, chap. iv.; Stanley, "History of the Eastern Church," p. 239.)

The controversy itself, however, was not to be disposed of in this summary manner, but continued for centuries to agitate the Christian world, the Arians everywhere becoming the bitter enemies of the Roman Catholic Church, and of the Bishop of Rome, who championed the cause of orthodoxy. From these facts it is evident that the spread of Arianism would check the influence of the Catholics; and the possession of Rome and Italy by a people of the Arian persuasion would be fatal to the supremacy of a Catholic bishop. But the prophecy had declared that this horn would rise to supreme power, and that in reaching this position it would subdue three kings.

Some difference of opinion has existed in regard to the particular powers which were overthrown in the interest of the papacy, in reference to which the following remark by Albert Barnes seems very pertinent: "In the confusion that existed on the breaking up of the Roman empire, and the imperfect accounts of the transactions which occurred in the rise of the papal power, it would not be wonderful if it should be difficult to find events *distinctly* recorded that would be in all respects an accurate and absolute fulfilment of the vision. Yet it is possible to make out the fulfilment of this with a good degree of certainty in the history of the papacy."— Notes on Daniel vii.

Mede supposes the three kingdoms plucked up to have been the Greeks, the Lombards, and the Franks; and Sir Isaac Newton supposes they were the Exarchate of Ravenna, the Lombards, and the Senate and Dukedom of Rome. Bishop Newton ("Dissertation on the Prophecies," pp. 217, 218) states some serious objections to both these schemes. The Franks could not have been one of these kingdoms; for they were never plucked up before the papacy. The Lombards could not have been one; for they were never made subject to the popes. Says Barnes: "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." And the Senate and Dukedom of Rome could not have been one; for they, as such, never constituted one of the ten kingdoms, three of which were to be plucked up before the little horn.

But we apprehend that the chief difficulty in the application made by these eminent commentators, lay in the fact that they supposed that the prophecy respecting the exaltation of the papacy had not been fulfilled, and could not have been, till the Pope became a temporal prince; and hence they sought to find an accomplishment of the prophecy in the events which led to the Pope's temporal sovereignty. Whereas, evidently, the prophecy of verses 24, 25 refers, not to his civil power, but to his power to domineer over the minds and consciences of men; and the Pope reached this position, as will hereafter appear, in A.D. 538; and the plucking up of the three horns took place before this, and to make way for this very exaltation to spiritual dominion. The insuperable difficulty in the way of all attempts to apply the prophecy to the Lombards and the other powers named above is, that such applications come altogether too late in point of time; for the prophecy deals with the arrogant efforts of the Roman pontiff to gain power, not with his endeavours to oppress and humble the nations after he had secured the supremacy.

The position is here confidently taken that the three powers, or horns, plucked up before the papacy, were the Heruli, the Vandals, and the Ostrogoths; and this position rests upon the following statements of historians.

Odoacer, the leader of the Heruli, was the first of the barbarians who reigned over the Romans. He took the throne of Italy (see, Gibbon, "Decline and Fall of the Roman Empire," Vol. III, pp. 510, 515) in 476. Of his religious belief Gibbon (p. 516) says: "Like the rest of the barbarians, he had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the Catholics attests the toleration which they enjoyed."

Again Gibbon says (p. 547): "The Ostrogoths, the Burgundians, the Suevi, and the Vandals, who had listened to the eloquence of the Latin clergy, preferred the more intelligible lessons of their domestic teachers; and Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the western empire. This irreconcilable difference of religion was a perpetual source of jealousy and hatred; and the reproach of *barbarian* was embittered by the more odious epithet of *heretic*. The heroes of the north, who had submitted, with some reluctance, to believe that all their ancestors were in hell, were astonished and exasperated to learn that they themselves had only changed the mode of their eternal condemnation."

The reader is requested to consider carefully a few more historical statements which throw some light on the situation at this time. Stanley ("History of the Eastern Church," p. 151) says: "The whole of the vast Gothic population which descended on the Roman empire, so far as it was Christian at all, held to the faith of the Alexandrian heretic. Our first Teutonic version of the Scriptures was by an Arian missionary, Ulfilas. The first conqueror of Rome, Alaric, and the first conqueror of Africa, Genseric, were Arians. Theodoric, the great king of Italy, and hero of the 'Nibelungenlied,' was an Arian. The vacant place in his massive tomb at Ravenna is a witness of the vengeance which the orthodox took on his memory, when, in their triumph, they tore down the porphyry vase in which his Arian subjects had enshrined his ashes."

Ranke, in his "History of the Popes" (edition of 1871), Vol. I, p. 9, writes thus: "But she [the church] fell, as was inevitable, into many embarrassments, and found herself in an entirely altered condition. A pagan people took possession of Britain; Arian kings seized the greater part of the remaining West; while the Lombards, long attached to Arianism, and, as neighbours, most dangerous and hostile, established a powerful sovereignty before the very gates of Rome. The Roman bishops, meanwhile, beset on all sides, exerted themselves with all the prudence and pertinacity which have remained their peculiar attributes, to regain the mastery, at least in their patriarchal diocese."

Machiavelli, in his "History of Florence," p. 14, says: "Nearly all the wars which the northern barbarians carried on in Italy, it may be here remarked, were occasioned by the pontiffs; and the hordes with which the country was inundated were generally called in by them."

These extracts give us a general view of the state of affairs at this time, and show us that though the Roman pontiffs might not be visibly manifest in the movements upon the political stage, they constituted the power working assiduously behind the scenes to secure their own purposes. The relation which the Arian kings sustained to the Pope, from which we can see the necessity of their being overthrown to make way for papal supremacy, is shown in the following testimony from Mosheim, given in the "History of the Church," cent. 6, part II, chap. ii., sec. 2:— "On the other hand, it is certain, from a variety of the most authentic records, that both the emperors and the nations in general were far from being disposed to bear with patience the yoke of servitude which the popes were imposing upon the Christian church. The Gothic princes set bounds to the power of those arrogant prelates in Italy, permitted none to be raised to the pontificate without their approbation, and reserved to themselves the right of judging of the legality of every new election."

An instance in proof of this statement occurs in the history of Odoacer, the first Arian king above mentioned, as related by Bower in his "History of the Popes," Vol. I, p. 271. When, on the death of Pope Simplicius, A.D. 483, the clergy and people had assembled for the election of a new Pope, suddenly Basilius, præfectus prætorio, and lieutenant of King Odoacer, appeared in the assembly, expressed his surprise that any such work as appointing a successor to the deceased Pope should be undertaken without him, in the name of the king declared all that had been done null and void, and ordered the election to be begun anew. Certainly the horn which exercised such a restrictive power over the papal pontiff must be taken away before the Pope could reach the predicted supremacy.

Meanwhile Zeno, the emperor of the East, and friend of the Pope, was anxious to drive Odoacer out of Italy (Machiavelli, p. 6), a movement which he soon had the satisfaction of seeing accomplished without trouble to himself, in the following manner. Theodoric had come to the throne of the Ostrogothic kingdom in Mœsia and Pannonia. Being on friendly terms with Zeno, he wrote him, stating that it was impossible for him to restrain his Goths within the impoverished province of Pannonia, and asking his permission to lead them against the kingdom of Odoacer. "Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuates under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant." Gibbon's Decline and Fall, chap. xxxix., par. 5.

The history of Odoacer shows him to have been a wise and moderate ruler. It was only the Bishop and clergy of Rome that complained of violence, oppression, and tyranny, and it was doubtless at their instigation that Theodoric and Zeno planned the subjugation of the Heruli. The offer of Theodoric was accepted, and he received permission to march against Odoacer, and take possession of Italy. Accordingly, after a three years' war, the Herulian kingdom in Italy was overthrown, Odoacer was treacherously slain, and Theodoric established his Ostrogoths in the Italian peninsula. As already stated, he was an Arian, and the law of Odoacer subjecting the election of the Pope to the approval of the king was still retained.

The following incident will show how completely the papacy was in subjection to his power. The Catholics in the East, having commenced a persecution against the Arians in 523, Theodoric summoned Pope John into his presence, and thus addressed him: "If the emperor [Justin, the predecessor of Justinian] does not think fit to revoke the edict which he has lately issued against those of my persuasion [that is, the Arians], it is my firm resolution to issue the like edict against those of his' [that is, the Catholics]; and to see it everywhere executed with the same rigour. Those who do not profess the faith of Nicæa are heretics to him, and those who do are heretics to me. Whatever can excuse or justify his severity to the former, will excuse and justify mine to the latter. But the emperor," continued the king, "has none about him who dare freely and openly speak what they think, or to whom he would hearken if they did. But the great veneration which he professes for your See, leaves no room to doubt but he would hearken to you. I will therefore have you to repair forthwith to Constantinople, and there to remonstrate, both in my name and your own, against the violent measures in which that court has so rashly engaged. It is in your power to divert the emperor from them ; and till you have, nay, till the Catholics [this name Theodoric applies to the Arians] are restored to the free exercise of their religion, and to all the churches from which they have been driven, you must not think of returning to Italy."-Bower's History of the Popes, Vol. I, p. 325.

The Pope, who was thus peremptorily ordered not to set his foot again upon Italian soil until he had carried out the will of the king, certainly could not hope for much advancement toward any kind of supremacy till that power was taken out of the way. Baronius maintains that the Pope sacrificed himself on this occasion, and advised the emperor not by any means to comply with the demand the king had sent him. But Bower thinks this inconsistent, since he could not, he says, "sacrifice himself without sacrificing, at the same time, the far greater part of the innocent Catholics in the West, who were either subject to King Theodoric or to other Arian princes in alliance with him." It is certain that the Pope and the other ambassadors were treated with severity on their return, which Bower explains on this wise: "Others arraign them all of high treason; and truly the chief men of Rome were suspected at this very time of carrying on a treasonable correspondence with the Court of Constantinople, and machinating the ruin of the Gothic empire in Italy."—Id., p. 326.

The feelings of the papal party toward Theodoric may be accurately estimated, according to a quotation already given, by the vengeance which they took on his memory, when they tore from his massive tomb in Ravenna the porphyry vase in which his Arian subjects had enshrined his ashes. But these feelings are put into language by Baronius, who inveighs "against Theodoric as a cruel barbarian, as a barbarous tyrant, as an impious Arian." But, "having exaggerated with all his eloquence, and bewailed the deplorable condition of the Roman Church reduced by that heretic to a state of slavery, he comforts himself in the end, and dries up his tears, with the pious thought that the author of such a calamity died soon after, and was eternally damned!"—Baronius's Annals, A.D. 526, p. 116; Bower, Vol. III, p. 328.

While the Catholics were thus feeling the restraining power of an Arian king in Italy, they were suffering a violent persecution from the Arian Vandals in Africa. (Gibbon, chap. xxxvii., sec. 2.) Elliott, in his "Horæ Apocalypticæ," Vol. III, page 152, note 3, says: "The Vandal kings were not only Arians, but persecutors of the Catholics; in Sardinia and Corsica, under the Roman Episcopate, we may presume, as well as in Africa."

Such was the position of affairs, when, in 533, Justinian entered upon his Vandal and Gothic wars. Wishing to secure the influence of the Pope and the Catholic party, he issued that memorable decree which was to constitute the Pope the head of all the churches, and from the carrying out of which, in 538, the period of papal supremacy is to be dated. And whoever will read the history of the African campaign 533-4, and the Italian campaign, 634-8, will notice that the Catholics everywhere hailed as deliverers the army of Belisarius, the general of Justinian.

The testimony of D'Aubigné (Reformation, Book I, chap. i.,) also throws light upon the undercurrents which gave shape to outward movements in these eventful times. He says: "Princes whom these stormy times often shook upon their thrones, offered their protection if Rome would in its turn support them. They conceded to her the spiritual authority, provided she would make a return in secular power. They were lavish of the souls of men, in the hope that she would aid them against their enemies. The power of the hierarchy, which was ascending, and the imperial power, which was declining, leaned thus one upon the other, and by this alliance accelerated their twofold destiny. Rome could not lose by it. An edict of Theodosius II and of Valentinian III proclaimed the Roman Bishop 'rector of the whole church.' Justinian published a similar decree."

But no decree of this-nature could be carried into effect until the Arian horns which stood in its way were plucked up. The Vandals fell before the victorious arms of Belisarius in 534; and the Goths, retiring, left him in undisputed possession of Rome in 538. (Gibbon's Rome, chap. xli.)

Procopius relates that the African war was undertaken by Justinian for the relief of the Christians (Catholics) in that quarter; and that when he expressed his intention in this respect, the prefect of the palace came very near dissuading him from his purpose; but a dream appeared to him in which he was bidden "not to shrink from the execution of his design; for by assisting the Christians he would overthrow the power of the Vandals."—Evagrius's Ecclesiastical History, Book IV, chap. xvi.

Listen again to Mosheim: "It is true that the Greeks who had received the decrees of the Council of Nicæa [that is, the Catholics], persecuted and oppressed the Arians wherever their influence and authority could reach; but the Nicenians, in their turn, were not less rigorously treated by their adversaries [the Arians], particularly in Africa and Italy, where they felt, in a very severe manner, the weight of the Arian power, and the bitterness of hostile resentment. The triumphs of Arianism were, however, transitory, and its prosperous days were entirely eclipsed when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian." —Mosheim's Church History, cent. 6, part II, chap. v., sec. 3.

Elliott, in his "Horæ Apocalypticæ," makes two enumerations of the ten kingdoms which rose out of the Roman empire, varying the second list from the first according to the changes which had taken place at the latter period to which the second list applies. His first list agrees with that mentioned in remarks on chap. ii. 42, except that he put the Bavarians in place of the Lombards, a variation which we think cannot be maintained. Out of this list he names the three that were plucked up before the papacy, in these words: "I might cite *three* that were eradicated from before the Pope out of the list first given; namely, the *Heruli* under Odoacer, the *Vandals*, and the *Ostrogoths*."—Vol. III, p. 152, note 1.

Although he prefers the second list, in which he puts the Lombards instead of the Heruli, the foregoing is good testimony that if we make the enumeration of the ten kingdoms while the Heruli were a ruling power, they were one of the horns which were plucked up.

From the historical testimony above cited, it is clearly established that the three horns plucked up were the powers mentioned, viz., the Heruli in A.D. 493, the Vandals in 534, and the Ostrogoths in 538.

After pointing out to us the place occupied by this beast as a world power, and giving the number of the nations which he should annihilate because they oppose him (verses 23, 24), Daniel next describes the attitude of this beast toward God and His saints.

1. "He shall speak great words against the Most High." Has the papacy done this? Here are a few of the Pope's self-accepted titles: "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon earth," "King of the world," "King of kings and Lord of lords." Said Pope Nicholas to Emperor Michael: "The Pope, who is called God by Constantine, can never be bound or released by man; for God cannot be judged by man." Is there need of bolder blasphemy than this? Listen also to the adulation the popes have received from their followers without rebuke. A Venetian prelate in the fourth session of the Lateran, addressed the Pope as follows: "Thou art our Shepherd, our Physician, in short, a second God upon earth." Another bishop called him "the lion of the tribe of Judah, the promised Saviour." Lord Anthony Pucci, in the Fifth Lateran, said to the Pope: "The sight of thy divine majesty does not a little terrify me; for I am not ignorant that all power both in heaven and in earth is given unto you; that the prophetic saying is fulfilled in you: 'All the kings of the earth shall worship him, and nations shall serve him." (See Oswald's "Kingdom Which Shall Not Be Destroyed," pp. 97-99.) Again, Dr. Clarke, in verse 23, says: "'He shall speak as if he were God.' So St. Jerome quotes from Symmachus. To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to forgive sins,

which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. And they go *beyond* God in pretending to loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go *against* God when they give indulgences for sin. This is the worst of all blasphemies."

2. "And shall wear out the saints of the Most High." Has the papacy done this? For the mere information of any student of church history, no answer need here be given. All know that for long years the papal church has pursued its relentless work against the true followers of God. Chapter after chapter might be given, did our limited space permit. Wars, crusades, massacres, inquisitions, and persecutions of all kinds—these were their weapons of extinction.

Scott's "Church History" says: "No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the Gospel, and opposing the corruptions of the Church of Rome. A million of poor Albigonses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands thirty-six thousand by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand within thirty years. These are a few specimens, and but a few, of those which history has recorded. But the total amount will never be known till the earth shall disclose her blood, and no more cover her slain."

> Commenting on the prophecy that the little horn should "wear out the saints of the Most High," Barnes, in his "Notes on Dan. vii. 25," says: "Can anyone doubt that this is true of the papacy? The Inquisition, the persecutions of the Waldenses, the ravages of the Duke of Alva, the fires of Smithfield, the tortures at Goa—indeed, the whole history of the papacy may be appealed to in proof that this is applicable to that power. If anything *could* have worn out the saints of the Most High—could have cut them off from the earth so that evangelical religion would have become extinct—it would have been the persecutions of the papal power. In the year 1208 a crusade was proclaimed by Pope Innocent III against the

Waldenses and Albigenses, in which a million men perished. From the beginning of the order of Jesuits, in the year 1540, to 1580, nine hundred thousand were destroyed. One hundred and fifty thousand perished by the Inquisition in thirty years. In the Low Countries fifty thousand persons were hanged, beheaded, burned, and buried alive, for the crime of heresy, within the space of thirty-eight years, from the edict of Charles V against the Protestants to the peace of Chateau Cambresis in 1559. Eighteen thousand suffered by the hand of the executioner in the space of five years and a half, during . the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the papacy will convince anyone that what is here said of 'making war with the saints' (verse 21), and 'wearing out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history." (See Buck's "Theological Dictionary," art., "Persecutions;" Oswald's "Kingdom," etc., pp. 107-133; Dowling's "History of Romanism;" "Foxe's Book of Martyrs;" Charlotte Elizabeth's "Martyrology;" "The Wars of the Huguenots;" "The Great Red Dragon," by Anthony Gavin, formerly one of the Roman Catholic priests of Saragossa, Spain; histories of the Reformation, etc.)

To parry the force of this mass of damaging testimony, papists deny that the church has ever persecuted anyone; it has been the secular power; the church has only passed the decision upon the question of heresy, and then turned the offenders over to the civil power, to be dealt with according to the pleasure of the secular court. The impious hypocrisy of this claim is transparent enough to make it an absolute insult to common sense. In those days of persecution, what was the secular power ?- Simply a tool in the hand of the church, and under its control, to do its bidding. And when the church delivered its prisoners to the executioners to be destroyed, with fiendish mockery it made use of the following formula: "And we do leave thee to the secular arm, and to the power of the secular court; but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger." And then, as intended, the unfortunate victims of popish hate were immediately executed. (Geddes's "Tracts on Popery"; "View of the Court of Inquisition in Portugal," p. 446; "Limborch," Vol. II, p. 289.)

But the false claims of papists in this respect have been flatly denied and disproved by one of their own standard writers, Cardinal Bellarmine, who was born in Tuscany in 1542, and who, after his death in 1621, came very near being placed in the calendar of saints on account of his great services in behalf of popery. This man, on one occasion, under the spur of controversy, betrayed himself into an admission of the real facts in the case. Luther having said that the church (meaning the true church) never burned heretics, Bellarmine, understanding it of the Romish Church, made answer : "This argument proves not the sentiment, but the ignorance or impudence of Luther; for as almost an infinite number were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant; or, if he knew it, he was convicted of impudence and falsehood; for that heretics were often burned by the church, may be proved by adducing a few from many examples."

To show the relation of the secular power to the church, as held by Romanists, we quote the answer of the same writer to the argument that the only weapon committed to the church is "the sword of the Spirit, which is the Word of God." To this he replied: "As the church has ecclesiastical and secular princes, who are *her two arms*, so she has two swords, the spiritual and material; and therefore when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and *coerces heretics* with the material sword." In answer to the argument that the apostles never invoked the secular arm against heretics, he says: "The apostles did it not, because there was no Christian prince whom they could call on for aid. But afterward, in Constantine's time, . . . the *church called in the aid* of the secular arm."—Dowling's History of Romanism, pp. 547, 548.

Pagan Rome persecuted relentlessly the Christian church, and it is estimated that *three million* Christians perished in the first three centuries, yet it is said that the primitive Christians prayed for the continuance of imperial Rome; for they knew that when this form of government should cease, another far worse persecuting power would arise, which would literally, as this prophecy declares, "wear out the saints of the Most High." Pagan Rome could slay the infants, but spare the mothers; but papal Rome slew both mothers and infants together. No age, no sex, no condition in life, was exempt from her relentless rage. "When Herod died," says a forcible writer, "he went down to the grave with infamy; and earth had one murderer, one persecutor, less, and hell one victim more. O Rome! what will not be thy hell, and that of thy votaries, when thy judgment shall have come!"

3. And shall "think to change times and laws." What laws? and whose? Not the laws of other earthly governments; for it was nothing marvellous or strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to Whom the saints belong who are worn out by this power; namely, the laws of the Most High. And has the papacy attempted this?—Yes, even this. It has, in its catechisms, expunged the second commandment of the decalogue to make way for its adoration of images. It has divided the tenth commandment to make up the number ten. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose.

4. "And they shall be given into his hand until a time and times and the dividing of time." The pronoun they embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, as we have seen from chap. iv. 23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time (Sept.,  $i\mu\sigma v$ ), half a year. Gesenius also gives ", Chald., a half. Dan. vii. 25." We thus have three years and a half for the continuance of this power. The Chaldaic word for time in the text before us, is (iddân) which Gesenius defines thus: "Time. Specially in prophetic language for a year. Dan. vii. 25, עד־ערן וערנין ופלג ערן for a year, also two years, and half a year, i.e., for three years and a half; comp. Josephus, B. J. 1. 1." We must now consider that we are in the midst of symbolic prophecy; hence in this measurement the time is not literal, but symbolic also. The inquiry then arises, How long a period is denoted by the three years and a half of prophetic time?

The rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Ezek. iv. 6; Num. xiv. 34. Under the Hebrew word for day, Di (yom), Gesenius has this remark: "Sometimes "מים (yamim) marks a definite space of time; viz., a year; as also Syr. and Chald. ערן (iddan) denotes both time and year ; and as in English, several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, and measures." The ordinary Jewish year, which must be used as the basis of reckoning, contained twelve months of thirty days each. Compare Gen. vii. 11 and viii. 3, 4. At this rate, of three hundred and sixty days to the year, three years and a half would contain twelve hundred and sixty days. As each day stands for a year, we have twelve hundred and sixty years for the continuation of the supremacy of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes. The edict of the Emperor Justinian, dated A.D. 533, made the Bishop of Rome the head of all the churches. But this edict could not go into effect until the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome; and this was not accomplished, as already shown, till A.D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to reckon, as this was the earliest point where the saints were in reality in the hand of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years ?- Exactly. For 538+1260 =1798; and in the year 1798, Berthier, with a French army, entered Rome, proclaimed a republic, took the Pope prisoner, and for a time abolished the papacy. It has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfils to the very letter the specifications of the prophecy, which proves beyond question that the application is correct.

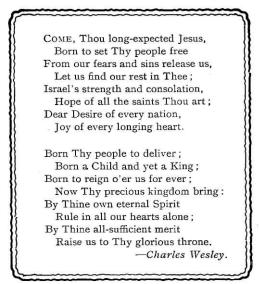
After describing the terrible career of the little horn, and stating that the saints should be given into his hand for 1260 years, bringing us down to 1798, verse 26 declares: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." In verse 10 of the same chapter we have substantially the same expression relative to the Judgment: "The judgment was set." It would seem consistent to suppose that the same judgment is referred to in both instances. But the sublime scene described in verse 10, is the opening of the investigative judgment in the sanctuary in heaven, as will appear in remarks on Dan. viii. 14 and ix. 25-27. The opening of this judgment scene is located by the prophecy at the close of the great prophetic period of 2,300 years, which terminated in 1844. (See under chap. ix. 25-27.) Four years after this, in 1848, the great revolution which shook so many thrones in Europe, drove the Pope also from his dominions, and his restoration shortly after was due to foreign aid. 8 Dec., 1854, the dogma of the Immaculate Conception was decreed by the Pope. 21 July, 1870, in the great Œcumenical Council assembled at Rome, it was deliberately decreed, by a vote of 538 against 2, that the Pope was infallible. In the same year, France, by whose bayonets the Pope was kept upon his throne, was crushed by Prussia, and the last prop was taken from under the papacy. Then Victor Emmanuel, seeing his opportunity to carry out the long-cherished dream of a united Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, 20 Sept., 1870. The Pope's temporal power was thus wholly taken away, nevermore, said Victor Emmanuel, to be restored ; and since that time, the popes, shutting themselves up in the Vatican, have styled themselves "prisoners." His dominion was to be consumed unto the end, implying that when his power as a civil ruler should be wholly destroyed, the end would not be far off.

The overthrow of the papacy in 1798, marked the conclusion of the prophetic period of 1,260 years, and constituted the "deadly wound" prophesied in Rev. xiii. 3, to come upon this power; but this deadly wound was to be "healed." In 1800 another Pope was elected; his palace and temporal dominion were restored, and every prerogative except, as Mr. Croly says, that of a systematic persecutor, was again under his control; and thus the wound was healed. But since 1870, he has enjoyed no prestige as a temporal prince among the nations of the earth.

VERSE 27. And 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. 28. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

After beholding the dark and desolate picture of papal oppres-

sion upon the church, the prophet is permitted once more to turn his eyes upon the glorious period of the saints' rest, when they shall have the kingdom, free from all oppressive powers, in everlasting possession. How could the children of God keep heart in this present evil world, amid the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily ?







E now come once more," says Dr. Clarke, "to the *Hebrew*, the *Chaldee* part of the book being finished. As the Chaldeans had a particular interest both in the *history* and the *prophecies* from chapter ii. 4 to

the end of chapter vii., the whole is written in *Chaldee*; but as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the *church and people of God generally*, they are written in the Hebrew language, this being the tongue in which God chose to reveal all His counsels given under the *Old Testament* relative to the *New.*"

VERSE 1. In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.

One prominent characteristic of the sacred writings, and one which should shield them from the charge of being works of fiction, is the frankness with which they give all the circumstances connected with the events which they record. This verse states the time when the vision recorded in this chapter was given to Daniel. The first year of Belshazzar was 540 B.C. His third year, in which this vision was given, would consequently be 538. If Daniel, as is supposed, was about twenty years of age when he was carried to Babylon in the first year of Nebuchadnezzar, 606 B.C., he was at this time about eighty-eight years of age. The vision he speaks of as the one "which appeared unto him at the first," is doubtless the vision of the seventh chapter, which he had in the first year of Belshazzar.

VERSE 2. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

(151)

Verse 1 states the time when, and this verse gives the place where, the vision was given. Shushan was the metropolis of the province of Elam. This was then in the hands of the Babylonians, and there the king of Babylon had a royal palace. Daniel, as minister of state, and employed about the king's business, was accordingly in that place. Later, Abradates, viceroy or prince of Shushan, having revolted and gone over to Cyrus, the province was joined to the Medes and Persians; so that, according to the prophecy of Isaiah (xxi. 2), Elam went up with the Medes to besiege Babylon. Under the Medes and Persians it regained its liberties, of which it had been deprived by the Babylonians.

VERSE 3. 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. 4. 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.

In verse 20 an interpretation of this symbol is given us in plain language: "The ram which thou sawest, having two horns, are the kings of Media and Persia." We have only, therefore, to consider how well the symbol answers to the power in question. The twohorns represented the two nationalities of which the empire consisted. The higher came up last. This represented the Persian element, which, from being at first simply an ally of the Medes, came to be the leading division of the empire. The different directions in which the ram was seen pushing denote the directions in which the Medes and Persians carried their con-No earthly power could stand before them. And soauests. successfully were their conquests prosecuted, that in the days of Ahasuerus (Esther i. 1) the Medo-Persian kingdom extended from India to Ethiopia, the extremities of the then known world, over a hundred and twenty-seven provinces. The prophecy almost seems to fall short of the facts as stated in history, when it simply says. that this power "did according to his will, and became great."

VERSE 5. 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. 6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. 7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

"I was considering," says the prophet. In this he sets an example for every lover of truth, and all who have any regard for things nigher than the objects of time and sense. When Moses saw the burning bush, he said: "I will now turn aside, and see this great sight." There are no themes more worthy of our consideration than those of which the prophets have spoken. They teach us the true meaning of human history, and help us to measure failure and success by the standards of eternity.

The symbol here introduced is also explained by the angel to Daniel. Verse 21: "And the rough goat is the king [or kingdom] of Grecia." Concerning the fitness of this symbol to represent the Grecian or Macedonian people, Bishop Newton observes that the Macedonians, "about two hundred years before the time of Daniel, were called Ægeadæ, the goats' people"; the origin of which name he explains, according to heathen authors, as follows: "Caranus, their first king, going with a great multitude of Greeks to seek new habitations in Macedonia, was advised by an oracle to take the goats for his guides to empire; and afterward, seeing a herd of goats flying from a violent storm, he followed them to Edessa, and there fixed the seat of his empire, and made the goats his ensigns, or standards, and called the city Ægæ, or the goats' town, and the people Ægeadæ, or the goats' people." "The city of Ægeæ, or Ægæ, was the usual burying-place of the Macedonian kings. It is also very remarkable that Alexander's son by Roxana was named Alexander Ægus, or the son of the goat ; and some of Alexander's successors are represented in their coins with goats' horns."-Dissertation on the Prophecies, p. 238.

The goat came from the west. Grecia lay to the west of Persia.

"On the face of the whole earth." He covered all the ground as he passed; that is, he swept everything before him; he left nothing behind.

He "touched not the ground." Such was the marvellous celerity of his movements that he did not seem to touch the ground, but to fly from point to point with the swiftness of the wind; the same feature is indicated by the four wings of the leopard in the vision of chapter vii. The notable horn between his eyes. This is explained in verse 21 to be the first king of the Macedonian empire. This king was Alexander the Great.

Verses 6 and 7 give a concise account of the overthrow of the Persian empire by Alexander. The contests between the Greeks and Persians are said to have been exceedingly furious; and some of the scenes as recorded in history are vividly brought to mind by the figure used in the prophecy-a ram standing before the river, and the goat running unto him in the fury of his power. Alexander first vanquished the generals of Darius at the River Granicus, in Phrygia; he next attacked and totally routed Darius at the passes of Issus, in Cilicia, and afterwards on the plains of Arbela, in Assvria. This last battle occurred 331 B.C., and marked the conclusion of the Persian empire, for by this event Alexander became complete master of the whole country. Bishop Newton quotes verse 6: "And he [the goat] came to the ram which I had seen standing before the river, and ran unto him in the fury of his power;" and adds: "One can hardly read these words, without having some image of Darius's army standing and guarding the River Granicus, and of Alexander on the other side, with his forces plunging in, swimming across the stream, and rushing on the enemy with all the fire and fury that can be imagined."-Id., p. 239.

Ptolemy begins the reign of Alexander 332 B.C.; but it was not till the battle of Arbela, the year following, that he became "absolute lord of that empire to the utmost extent in which it was ever possessed by the Persian kings."—*Prideaux*. On the eve of this engagement, Darius sent ten of his chief relatives to sue for peace; but upon their presenting their conditions to Alexander, he replied : "Tell your sovereign . . . that the world will not permit two suns nor two sovereigns!"

The language of verse 7 sets forth the completeness of the subjection of Medo-Persia to Alexander. The two horns were broken, and the ram was cast to the ground and stamped upon. Persia was subdued, the country ravaged, its armies cut to pieces and scattered, its cities plundered, and the royal city of Persepolis, the capital of the Persian empire, and even in its ruins one of the wonders of the world at the present day, was sacked and burned. Thus the ram had no power to stand before the goat, and there was none that could deliver him out of his hand.

VERSE 8. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

The conqueror is greater than the conquered. The ram, Medo-Persia, became great; the goat, Grecia, became very great. And when he was strong, the great horn was broken. Human foresight and speculation would have said: When he becomes weak, his kingdom racked by rebellion, or paralysed by luxury, then the horn will be broken, and the kingdom shattered. But Daniel saw it broken in the very prime of its strength and the height of its power, at the time when every beholder would have exclaimed: Surely, the kingdom is established, and nothing can overthrow it. Thus it is often with the wicked. The horn of their strength is broken when they think themselves most securely established.

Alexander fell in the prime of life. (See notes on verse 39 of chapter ii.) After his death there arose much dissension among his generals respecting the one who should succeed him, for his sudden death seemed likely to involve both his extensive dominions and his army in the greatest confusion. After a prolonged council it was finally agreed that the half-witted Aridæus, a natural brother of Alexander, should succeed him. Shortly after the death of Alexander, Roxana, his wife, gave birth to a son. He was called Alexander, and shared equally the kingdom with Aridæus. The name and show of the Macedonian empire were for a time sustained by these two; but they were soon murdered; and the family of Alexander being then extinct, the chief commanders of the army, who had gone into different parts of the empire as governors of the provinces, assumed the title of kings. They thereupon fell to leaguing and warring with one another to such a degree that within the short space of fifteen years from Alexander's death, the number was reduced to precisely four-the number specified in the prophecy; for four notable horns were to come up toward the four winds of heaven in place of the great horn that was broken. These were: (1) Cassander, who had Greece and the neighbouring countries; (2) Lysimachus, who had Asia Minor; (3) Seleucus, who had Syria and Babylon, and from whom came the line of kings known as the "Seleucidæ," so famous in history; and (4) Ptolemy, son of Lagus, who had Egypt, and from whom sprang the Ptolemaic dynasty. These held dominion toward the four winds of heaven. Cassander had the western parts; Lysimachus had the 12

## PROPHECY OF DANIEL.

northern regions; Seleucus possessed the eastern countries; and Ptolemy had the southern portion of the empire. These four horns may therefore be named Macedonia, Thrace (which then included Asia Minor, and those parts lying on the Hellespont and Bosphorus). Syria, and Egypt.

VERSE 9. 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. 10. 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. 11. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. 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.

A third power is here introduced into the prophecy. In the explanation which the angel gave to Daniel of these symbols, this one is not named definitely, as are Medo-Persia and Grecia. The resulting confusion among expositors furnishes reason for gratitude that the identity of the first two kingdoms, at least, in this line of prophecy is placed beyond question.

There are two leading applications of the symbol now under consideration, which are all that need be noticed in these brief thoughts. The first is that the "little horn" here introduced denotes the Syrian king, Antiochus Epiphanes; the second, that it denotes the Roman power. It is an easy matter to test the claims of these two positions.

I. Does it mean Antiochus? If so, this king must fulfil the specifications of the prophecy. If he does not fulfil them, the application cannot be made to him. The little horn came out of one of the four horns of the goat. It was then a separate power, existing independently of, and distinct from, any of the horns of the goat. Was Antiochus such a power?

(1) Who was Antiochus? From the time that Seleucus made himself king over the Syrian portion of Alexander's empire, thus constituting the Syrian horn of the goat, until that country was conquered by the Romans, twenty-six kings ruled in succession over that territory. The eighth of these, in order, was Antiochus Epipoanes. Antiochus, then, was simply one of the twenty-six kings who constituted the Syrian horn of the goat. He was, for the time being, that horn. Hence he could not be at the same

## 160

time a separate and independent power, or another and remarkable horn, as the little horn was.

(2) If it were proper to apply the little horn to any one of these twenty-six Syrian kings, it should certainly be applied to the most powerful and illustrious of them all; but Antiochus Epiphanes did not by any means sustain this character. Although he took the name Epiphanes, that is, The Illustrious, he was illustrious only in name. Nothing, says Prideaux, on the authority of Polybius, Livy, and Diodorus Siculus, could be more alien to his true character; for, on account of his vile and extravagant folly, some thinking him a fool, and others a madman, they changed the name of Epiphanes, "The Illustrious," into Epimanes, "The Madman."

(3) Antiochus the Great, the father of Epiphanes, being terribly defeated in a war with the Romans, was enabled to procure peace only by the payment of a prodigious sum of money, and the surrender of a portion of his territory; and, as a pledge that he would faithfully adhere to the terms of the treaty, he was obliged to give hostages, among whom was this very Epiphanes, his son, who was carried to Rome. The Romans ever after maintained this ascendancy.

(4) The little horn waxed exceeding great; but this Antiochus did not wax exceeding great; on the contrary, he did not enlarge his dominion, except by some temporary conquests in Egypt, which he immediately relinquished when the Romans took the part of Ptolemy, and *commanded* him to desist from his designs in that quarter. The rage of his disappointed ambition he vented upon the unoffending Jews.

(5) The little horn, in comparison with the powers that preceded it, was exceeding great. Persia is simply called great, though it reigned over a hundred and twenty-seven provinces. Esther i. 1. Grecia, being more extensive still, is called very great. Now the little horn, which waxed *exceeding* great, must surpass them both. How absurd, then, to apply this to Antiochus, who was obliged to abandon Egypt at the dictation of the Romans, to whom he paid enormous sums of money as tribute. Hastings's "Dictionary of the Bible" gives us this item of his history: "In 168 B.C., Antiochus set out on his last expedition against Egypt, and was approaching Alexandria to besiege it, when he received from the Romans peremptory orders to refrain from making war upon the Ptolemies. Reluctantly he withdrew from Egypt, and vented his rage upon Jerusalem." It

## PROPHECY OF DANIEL.

cannot take long for anyone to decide the question which was the greater power—the one which evacuated Egypt, or the one which summarily commanded that evacuation; the one which exacted tribute, or the one which was compelled to pay it.

(6) The little horn was to stand up against the Prince of princes. The Prince of princes here means, beyond controversy, Jesus Christ. Dan. ix. 25; Acts iii. 15; Rev. i. 5. But Antiochus died one hundred and sixty-four years before our Lord was born. The prophecy cannot, therefore, apply to him; for he does not fulfil the specifications in one single particular. The question may then be asked how anyone has ever come to apply it to him. We answer, Romanists take that view to avoid the application of the prophecy to themselves; and many Protestants follow them, in order to oppose the doctrine that the second advent of Christ is now at hand.

II. It has been an easy matter to show that the little horn does not denote Antiochus. It will be as easy to show that it does denote Rome.

(1) The field of vision here is substantially the same as that covered by Nebuchadnezzar's dream of chapter ii., and Daniel's vision of chapter vii. And in both those prophetic delineations we have found that the power which succeeded Grecia as the fourth great power, was Rome. The natural inference would be that the little horn, the power which in this vision succeeds Grecia as an "exceeding great" power, is also Rome.

(2) The little horn comes forth from one of the horns of the goat. How, it may be asked, can this be true of Rome ? Earthly governments are not introduced into prophecy till they become in some way connected with the people of God. Rome became connected with the Jews, the people of God at that time, by the famous Jewish League, 161 B.C. 1 Maccabees viii. ; Josephus's "Antiquities," Book XII, chap. x. sec. 6. But seven years before this, that is, in 168 B.C., Rome had conquered Macedonia, and made that country a part of its empire. Rome is therefore introduced into prophecy just as, from the conquered Macedonian horn of the goat, 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.

(3) The little horn waxed great toward the south. This was

true of Rome. Egypt was made a province of the Roman empire 30 B.C., and continued such for some centuries.

(4) The little horn waxed great toward the east. This also was true of Rome. Rome conquered Syria, 65 B.C., and made it a province.

(5) The little horn waxed great toward the pleasant land. So did Rome. Judea is called the pleasant land in many scriptures. The Romans made it a province of their empire, 63 B.C., and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth.

(6) The little horn waxed great even to the host of heaven. In the Scriptures the sun, moon, and stars are frequently called the "host of heaven." The heavenly angels are also spoken of in similar terms. Luke ii. 9, 13; 1 Kings xxii. 19. In Joseph's dream the sun, moon, and stars represented his father, mother, and brethren. Gen. xxxvii. 9, 10; xliii. 26. The whole family in heaven and earth is named after our Redeemer (Eph. iii. 15), and "the Lord of hosts is His name, the holy One of Israel." Is. xlvii. 4. The "host of heaven," therefore, when used in a symbolic sense in reference to events transpiring on the earth, must denote the people of God—children of the kingdom, whose citizenship is in heaven. Rome—both pagan and papal—persecuted to the death millions of the saints of the Most High, which makes it necessary to apply this growing horn to Rome.

(7) The little horn magnified himself even to the Prince of the host. In the inspired interpretation (verse 25) this is called standing up against the Prince of princes. "As Prince of the host of the Lord" (Josh. v. 14, margin) Jesus appeared unto Joshua; and Peter said to the "men of Israel," "ye killed the Prince of life, Whom God hath raised from the dead." This was Jesus; but, as it was Pilate—a Roman governor—who delivered Him into their hands to be crucified, and Roman soldiers that nailed Him to the tree (Matt. xxvii. 26–35), we see that the little horn applies to Rome.

(8) By the little horn the daily sacrifice was taken away. This little horn must be understood to symbolize Rome in its entire history, including its two phases, pagan and papal. These two phases are elsewhere spoken of as the "daily" (*sacrifice* is a supplied word) and the "transgression of desolation"; the daily (desolation) signifying the pagan form, and the transgression of desolation, the papal. (See on verse 13.) In the actions ascribed to this power, sometimes one form is spoken of, sometimes the other. "By him" (the papal form) "the daily" (the pagan form) "was taken away." Pagan Rome was remodelled into papal Rome. And the place of his sanctuary, or worship, the city of Rome, was cast down. The seat of government was removed by Constantine in A.D. 330 to Constantinople. The same transaction is brought to view in Rev. xiii. 2, where it is said that the dragon, pagan Rome, gave to the beast, papal Rome, his seat, the city of Rome.

(9) A host was given him (the little horn) against the daily. The barbarians that subverted the Roman empire in the changes, attritions, and transformations of those times, became converts to the Catholic faith, and the instruments of the dethronement of their former religion. Though conquering Rome politically, they were themselves vanquished religiously by the theology of Rome, and became the perpetuators of the same empire in another phase. And this was brought about by reason of "transgression"; that is, by the working of the mystery of iniquity. The papacy is the most cunningly contrived false ecclesiastical system ever devised; and it may be called a system of iniquity because it has committed its abominations, and practised its orgies of superstition, in the garb, and under the pretence, of pure and undefiled religion.

(10) The little horn cast the truth to the ground, and practised, and prospered. This describes, in few words, the work and career of the papacy. The truth is by it hideously caricatured; it is loaded with traditions; it is turned into mummery and superstition; it is cast down and obscured.

And this anti-Christian power has "practised "—practised its deceptions upon the people, practised its schemes of cunning to carry out its own ends and aggrandize its own power.

And it has "prospered." It has made war with the saints, and prevailed against them. It has wellnigh run its allotted career, but it will soon be broken without hand, and be given to the burning flame.

Rome meets all the specifications of the prophecy. No other power does meet them. Hence Rome, and no other, is the power in question. And while the descriptions given in the Word of God of the character of this monstrous system are fully met, the prophecies of its baleful history have been most strikingly and accurately fulfilled. VERSE 13. 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, t give both the sanctuary and the host to be trodden under foot? 14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

The time. These two verses close the vision proper of chapter viii.; and they introduce the one remaining point which, of all others, would naturally be of the most absorbing interest to the prophet and to all the church; namely, the time during which the desolating powers previously brought to view were to continue. How long shall they continue their course of oppression against God's people, and of blasphemy against high Heaven ? Daniel, it time had been given, might perhaps have asked this question himself, but God is ever ready to anticipate our wants, and sometimes to answer even before we ask. Hence two celestial beings are introduced, holding a conversation, in the hearing of the prophet, upon this question which it is so important that the church should understand, Daniel heard one saint speaking. What this saint spoke at this time we are not informed; but there must have been something either in the matter or the manner of this speaking which made a deep impression upon the mind of Daniel, inasmuch as he uses it in the very next sentence as a designating title, calling the angel "that certain saint which spake." He may nave spoken something of the same nature as that which the seven thunders of the Apocalypse uttered (Rev. x. 3), and which, for some good reason, John was restrained from writing. But another saint asked this one that spake an important question: How long the vision? and both the question and the answer are placed upon record, which is prima facie evidence that this is a matter which it was designed that the church should understand. And this view is further confirmed by the fact that the angel did not ask this question for his own information, inasmuch as the answer was addressed to Daniel, as the one whom it chiefly concerned, and for whose information it was given. "And he said unto me," said Daniel, recording the answer to the angel's question, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

The daily sacrifice. The word here rendered daily occurs in the Old Testament, according to the Hebrew Concordance, one hundred and three times, and is, in seventy-nine instances, rendered continual or continually. The idea of sacrifice does not attach to

## PROPHECY OF DANIEL.

the word at all. Nor is there any word in the text which signifies sacrifice; that is wholly a supplied word, the translators putting in that word which their understanding of the text seemed to demand. But they evidently entertained an erroneous view, the sacrifices of the Jews not being referred to at all. It appears therefore more in accordance with both the construction and the context, to suppose that the word daily refers to a desolating power, like the "transgression of desolation," with which it is connected. Then we have two desolating powers, which for a long period oppress, or desolate the church. The Hebrew, התמיר והפשע שמם, justifies this construction; the last word, DDW, desolation, having a common relation to the two preceding nouns, the perpetual and the transgression, which are connected by the conjunction and. Literally, it may be rendered, "How long the vision [concerning] the continuance and the transgression of desolation?" the word desolation being related to both continuance and transgression, as though it were expressed in full, thus: "The continuance of desolation and the transgression of desolation." By the "continuance of desolation," or the perpetual desolation, we must understand that paganism, through all its long history, is meant; and by "the transgression of desolation" is meant the papacy. The phrase describing this latter power is stronger than that used to describe paganism. It is the transgression (or rebellion, as the word also means) of desolation; as though under this period of the history of the church the desolating power had rebelled against all restraint previously imposed upon it.

From a religious point of view, the world has presented only these two phases of opposition against the Lord's work in the earth. Hence, although three earthly governments are introduced in the prophecy as oppressors of the church, they are here ranged under two heads: "the daily," and the "transgression of desolation." Medo-Persia was pagan; Grecia was pagan; Rome in its first phase was pagan; these all were embraced in the "daily." Then comes the papal form—the "transgression of desolation"—a marvel of craft and cunning, an incarnation of fiendish bloodthirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long ? And no wonder the Lord, in order that hope might not wholly die out of the hearts of His down-trodden, waiting people, has lifted before them the veil of futurity, showing them the consecutive events of the world's history, till all these persecuting powers shall meet an utter and everlasting destruction, and giving them glimpses beyond of the unfading glories of their eternal inheritance.

The Lord's eye is upon His people. The furnace will be heated no hotter than is necessary to consume the dross. It is through much tribulation we are to enter the kingdom. The word tribulation is from tribulum, a threshing sledge. Blow after blow must be laid upon us; till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says the Lord to His people, Ye are the light of the world, the salt of the earth. In His eyes there is nothing else on the earth of so much consequence or importance. Hence the peculiar question here asked, How long the vision. respecting the daily and the transgression of desolation? Concerning what ?---the glory of earthly kingdoms ? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire ?- No; but concerning the sanctuary and the host, the people and worship of the Most High. How long shall they be trodden under foot? Here is where all heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of heaven. And soon all these accounts will be adjusted, oppression will itself be crushed, and a people will be brought forth to shine as the stars for ever and ever. To be one who is an object of interest to the heavenly beings, one whom the providence of God is pledged to preserve while here, and crown with immortality hereafter-what an exalted position! How much higher than that of any king or potentate of earth ? Reader, are you one of the number ?

Respecting the 2,300 days, introduced for the first time in verse 14, there are no data in this chapter from which to determine their commencement and close, or tell what portion of the world's history they cover. It is necessary, therefore, for the present, to pass them by. Let the reader be assured, however, that we are not left in any uncertainty concerning those days. The declaration respecting them is a part of a revelation which is given for the instruction of the people of God, and is consequently to be understood. They are spoken of in the midst of the prophecy which the angel Gabriel was commanded to make Daniel understand; and it may be safely assumed that Gabriel somewhere carried out

## PROPHECY OF DANIEL.

this instruction. It will accordingly be found that the mystery which hangs over these days in this chapter, is dispelled in the next.

The sanctuary. Connected with the 2,300 days is another subject of equal importance, which now presents itself for consideration, namely, the sanctuary; and with this is also connected the subject of its cleansing. An examination of these subjects will show how important it is to have an understanding of the commencement and termination of the 2,300 days, that we may know when the great event called "the cleansing of the sanctuary" is to take place; for all the inhabitants of the earth, as will one day appear, have a personal interest in that solemn work.

Several objects have been claimed by different ones to be the sanctuary here mentioned: (1) The earth; (2) The land of Canaan; (3) The church; (4) The sanctuary, the "true tabernacle, which the Lord pitched, and not man," which is "in the heavens," and of which the Jewish tabernacle was a type, pattern, or figure. Heb. viii. 1, 2; ix. 23, 24. These conflicting claims must be decided by the Scriptures; and fortunately the testimony is neither meagre nor ambiguous.

1. Is the earth the sanctuary? The word sanctuary occurs in the Old and New Testaments one hundred and forty-four times, and from the definitions of lexicographers, and its use in the Bible, we learn that it is used to signify a holy or sacred place, a dwellingplace for the Most High. If, therefore, the earth is the sanctuary, it must answer to this definition; but what single characteristic pertaining to this earth is found which will satisfy the definition ? It is neither a holy nor a sacred place, nor is it a dwelling-place for the Most High. It is marred by sin, scarred and withered by the Moreover, it is nowhere in all the Scriptures called the curse. sanctuary. Only one text can be produced in favour of this view, and that only by an uncritical application. Is. lx. 13 says: "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet Jorious." This language undoubtedly refers to the new earth; but even that is not called the sanctuary, but only the "place" of the sanctuary, just as it is called "the place" of the Lord's feet; an expression which probably denotes the continual presence of God with His people, as revealed to John when it was said : "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. xxi. 3. All that can be said of the earth, therefore, is, that when renewed, it will be the place where the sanctuary of God will be located. It can present not a shadow of a claim to being the sanctuary at the present time, or the sanctuary of the prophecy.

2. Is the land of Canaan the sanctuary? So far as we may be governed by the definition of the word, it can present no better claim than the earth to that distinction. If we inquire where in the Bible it is called the sanctuary, a few texts are brought forward which are supposed by some to furnish the requisite testimony. The first of these is Exod. xv. 17. Moses, in his song of triumph and praise to God after the passage of the Red Sea, exclaimed: "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established." A writer who urges this text, says: "I ask the reader to pause, and examine and settle the question most distinctly, before he goes further. What is the sanctuary here spoken of ?" But it would be far safer for the reader not to attempt to settle the question definitely from this one isolated text before comparing it with other scriptures. Moses here speaks in anticipation. His language is a prediction of what God would do for His people. Let us see how it was accomplished. If we find, in the fulfilment, that the land in which they were planted is called the sanctuary, it will greatly strengthen the claim that is based upon this text. If, on the other hand, we find a plain distinction drawn between the land and the sanctuary, then Exod. xv. 17 must be interpreted accordingly. We turn to David, who records as a matter of history what Moses uttered as a matter of prophecy. Ps. lxxviii. 53, 54. The subject of the Psalmist here is the deliverance of Israel from Egyptian servitude, and their ectablishment in the promised land; and he says: "And He [God] led them on safely, so that they feared not: but the sea overwhelmed their enemies. And He brought them to the border of His sanctuary, even to this mountain, which His right hand had purchased." The "mountain" here mentioned by David is the same as the "mountain of Thine inheritance " spoken of by Moses, in which the people were to be planted; and this mountain David calls, not the sanctuary, but only the border of the sanctuary. What, then, was

the sanctuary? Verse 69 of the same psalm informs us : "And He built His sanctuary like high palaces, like the earth which He hath established for ever." The same distinction between the sanctuary and the land is pointed out in the prayer of good king Jehoshaphat (2 Chron. xx. 7, 8): "Art not Thou our God, Who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? And they dwelt therein, and have built Thee a sanctuary therein for Thy name." Taken alone, some try to draw an inference from Exod. xv. 17 that the mountain was the sanctuary; but when we take in connection with it the language of David, which is a record of the fulfilment of Moses's prediction, and an inspired commentary upon his language, such an idea cannot be entertained; for David plainly says that the mountain was simply the "border" of the sanctuary; and that in that border the sanctuary was "built" like high palaces, reference being made to the beautiful temple of the Jews, the centre and symbol of all their worship.

The three texts, Exod. xv. 17; Ps. lxxviii. 54, 69, are the ones chiefly relied on to prove that the land of Canaan is the sanctuary; but, singular enough, the two latter, in plain language, clear away the ambiguity of the first, and utterly disprove the claim that is based thereon.

There is one other text which is sometimes quoted as evidence that the land of Canaan is the sanctuary, and we will refer to it that no point may be left unnoticed. Is. lxiii. 18: "The people of Thy holiness have possessed it but a little while: our adversaries have trodden down Thy sanctuary." This language is as applicable to the temple as to the land; for when the land was overrun with the enemies of Israel, their temple was laid in ruins. This is plainly stated in verse 11 of the next chapter: "Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire." The text therefore proves nothing for this view.

Respecting the earth or the land of Canaan as the sanctuary, we offer one thought more. If either constitutes the sanctuary, it should not only be somewhere described as such, but the same idea should be carried through to the end, and the purification of the earth or of Palestine should be called the cleansing of the sanctuary. The earth is indeed defiled, and it is to be purified by fire; but fire, as we shall see, is not the agent which is used in the cleansing of the sanctuary; and this purification of the earth, or any part of it, is nowhere in the Bible called the cleansing of the sanctuary.

3. Is the church the sanctuary? The one solitary text adduced in support of this position is Ps. cxiv. 1, 2: "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was His sanctuary, and Israel His dominion." Should we take this text in its most literal sense, what would it prove respecting the sanctuary ? It would prove that the sanctuary was confined to one of the twelve tribes ; and hence that a portion of the church only, not the whole of it, constitutes the sanctuary. But this, proving too little for the theory under consideration, proves nothing. Why Judah is called the sanctuary in the text quoted, need not be a matter of perplexity, when we remember that God chose Jerusalem, which was in Judah, as the place of His sanctuary. "But chose," says David, "the tribe of Judah, the Mount Zion which He loved. And He built His sanctuary like high palaces, like the earth which He hath established for ever." This clearly shows the connection which existed between Judah and the sanctuary. That tribe itself was not the sanctuary; but it is once spoken of as such when Israel came forth from Egypt, because God purposed that in the midst of the territory of that tribe His sanctuary should be located. But even if it could be shown that the church is anywhere called the sanctuary, it would be of no consequence to our present purpose, which is to determine what constitutes the sanctuary of Dan. viii. 13, 14; for the church is there spoken of as another object: "To give both the sanctuary and the host to be trodden under foot." That by the term host the church is here meant, none will dispute ; the sanctuary is therefore another and a different object.

4. Is the temple in heaven the sanctuary? There now remains but this one claim to be examined; namely, that the sanctuary mentioned in the text is what Paul calls in Hebrews the "true tabernacle, which the Lord pitched, and not man," to which he expressly gives the name of "the sanctuary," and which he locates in "the heavens"; of which sanctuary, there existed, under the former dispensation, first in the tabernacle built by Moses, and afterward in the temple at Jerusalem, a pattern; type, or figure. And let it be particularly noticed, that on the view here suggested rests our only hope of understanding this question; for we have seen that all other positions are untenable. No other object which

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13

has ever been supposed by anyone to be the sanctuary—the earth, the land of Canaan, or the church—can for a moment support such a claim. If, therefore, we do not find it in the object before us, we may regard so much of the Word of God as still unrevealed. All who are willing to lay aside preconceived opinions, will approach the position before us with intense interest.

It will be safe for us to put ourselves in imagination in the place of Daniel, and view the subject from his standpoint. What would he understand by the term *sanctuary* as addressed to him? If we can ascertain this, it will not be difficult to arrive at correct conclusions on this subject. His mind would inevitably turn, on the mention of that word, to the sanctuary of that dispensation; and certainly he well knew what that was. His mind did turn to Jerusalem, the city of his fathers, which was then in ruins, and to their "beautiful house," which, as Isaiah laments, was burned with fire. And so, as was his wont, with his face turned toward the place of their once venerated temple, he prayed God to cause His face to shine upon His sanctuary, which was desolate. By the word *sanctuary* Daniel evidently understood their temple at Jerusalem.

But Paul bears testimony which is most explicit on this point. Heb. ix. 1: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." This is the very point which at present we are concerned to determine: What was the sanctuary of the first covenant? Paul proceeds to tell us. Hear him. Verses 2-5: "For there was a tabernacle made; the first [or first apartment], wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary [margin, the holy]. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly."

There is no mistaking the object to which Paul here has reference. It is the tabernacle erected by Moses according to the direction of the Lord (which was afterward merged into the temple at Jerusalem), with a holy and a most holy place, and various vessels of service, as here set forth. A full description of this building, with its various vessels and their uses, will be found in Exodus, chapter xxv. and onward. Let the reader who is not familiar with this subject turn and closely examine the description of this building.\* This, Paul plainly says, was the sanctuary of the first covenant. Mark carefully the logical value of this declaration. By telling us positively what did for a time constitute the sanctuary, Paul sets us on the right track of inquiry. He gives us a basis on which to work. For a time, the field is cleared of all doubt and all obstacles. During the time covered by the first covenant, which reached from Sinai to Christ, we have before us a distinct and plainly defined object, minutely described by Moses, and declared by Paul to be the sanctuary during that time.

But Paul's language has greater significance even than this. It for ever annihilates the claims which are put forth in behalf of the earth, the land of Canaan, or the church, as the sanctuary; for the arguments which would prove them to be the sanctuary at any time, would prove them to be such under the old dispensation. Canaan was at any time the sanctuary, it was such when Israel was planted in it. If the church was ever the sanctuary, it was such when Israel was led forth from Egypt. If the earth was ever the sanctuary, it was such during the period of which we speak. To that period the arguments urged in their favour apply as fully as to any other period; and if they were not the sanctuary during that time, then all the arguments are destroyed which would show that they ever could be the sanctuary. But were they the sanctuary during that time? This is a final question for these theories; and Paul answers it decidedly in the negative, by describing to us the tabernacle of Moses, and telling us that that-not the earth, nor Canaan, nor the church-was the sanctuary of that dispensation.

And this building answers in every respect to the definition of the term, and the use for which the sanctuary was designed.

 (1) It was the earthly dwelling-place of God. "Let them make Me a sanctuary," said He to Moses, "that I may dwell among them." Exod. xxv. 8. In this tabernacle, which they erected according to His instructions, He manifested His presence. (2) It was a holy, or sacred place—"the holy sanctuary." Lev. xvi. 33.
(3) In the Word of God it is over and over again called the sanctuary. Of the one hundred and forty instances in which the word

<sup>\*</sup>See also the author's "Looking Unto Jesus," described in the advertisement pages in the back of this book.

is used in the Old Testament, it refers in almost every case to this building.

The tabernacle was at first constructed in such a manner as to be adapted to the condition of the children of Israel at that time. They were just entering upon their forty years' wandering in the wilderness, when this building was set up in their midst as the habitation of God, and the centre of their religious worship. Journeying was a necessity, and removals were frequent. It would be necessary that the tabernacle should often be moved from place It was therefore so fashioned of movable parts, the to place. sides being composed of upright boards, and the covering consisting of curtains of linen and dyed skins, that it could be readily taken down, conveniently transported, and easily erected at each successive stage of their journey. After entering the promised land, this temporary structure in time gave place to the magnificent temple of Solomon. In this more permanent form it existed, saving only the time it lay in ruins in Daniel's day, till its final destruction by the Romans, in A.D. 70.

This is the only sanctuary connected with the earth concerning which the Bible gives us any instruction, or history any record. But is there nowhere any other? This was the sanctuary of the first covenant; with that covenant it came to an end; is there no sanctuary which pertains to the second, or new, covenant? There must be; otherwise the analogy is lacking between these covenants; and in this case the first covenant had a system of worship, which, though minutely described, is unintelligible, and the second covenant has a system of worship which is undefined and obscure. And Paul virtually asserts that the new covenant, in force since the death of Christ, the Testator, has a sanctuary; for when, in contrasting the two covenants, as he does in the book of Hebrews, he says in chapter ix. 1 that the first covenant "had also ordinances of divine service, and a worldly sanctuary," it is the same as saying that the new covenant has likewise its services and its sanctuary. Furthermore, in verse 8 of this chapter, he speaks of the worldly sanctuary as the *first* tabernacle. If that was the first, there must be a second; and as the first tabernacle existed so long as the first covenant was in force, when that covenant came to an end, the second tabernacle must have taken the place of the first, and must be the sanctuary of the new covenant. There can be no evading this conclusion.

Where, then, shall we look for the sanctuary of the new covenant? Paul, by the use of the word also, in Heb. ix. 1, intimates that he had before spoken of this sanctuary. We turn back to the beginning of the previous chapter, and find him summing up his foregoing arguments as follows: "Now of the things which we have spoken this is the sum: We have such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Can there be any doubt that we have in this text the sanctuary of the new covenant? A plain allusion is here made to the sanctuary of the first covenant. That was pitched by man, erected by Moses; this was pitched by the Lord, not by man. That was the place where the earthly priests performed their ministry; this is the place where Christ, the High Priest of the new covenant, performs His ministry. That was on earth ; this is in heaven. That was therefore very properly called by Paul a "worldly sanctuary"; this is a "heavenly one."

This view is further sustained by the fact that the sanctuary built by Moses was not an original structure, but was built after a pattern. The great original existed somewhere else; what Moses constructed was but a type or model. Listen to the directions the Lord gave him on this point: "According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exod. xxv. 9. "And look that thou make them after their pattern, which was showed thee in the mount." Verse 40. (To the same end see Exod. xxvi. 30; xxvii. 8; Acts vii. 44.)

Now of what was the earthly sanctuary a type, or figure? Answer: Of the sanctuary of the new covenant, the "true tabernacle, which the Lord pitched, and not man." The relation which the first covenant sustains to the second throughout, is that of type to antitype. Its sacrifices were types of the greater sacrifice of this dispensation; its priests were types of our Lord, in His more perfect priesthood; their ministry was performed unto the shadow and example of the ministry of our High Priest above; and the sanctuary where they ministered was a type, or figure, of the true sanctuary in heaven, where our Lord performs His ministry.

All these facts are plainly stated by Paul in a few verses to the Hebrews. Chapter viii. 4, 5: "For if He [Christ] were on earth,

## PROPHECY OF DANIEL.

He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." This testimony shows that the ministry of the earthly priests was a shadow of Christ's priesthood; and the evidence Paul brings forward to prove it, is the direction which God gave to Moses to make the tabernacle according to the pattern showed him in the mount. This clearly identifies the pattern showed to Moses in the mount with the sanctuary, or true tabernacle, in heaven, where our Lord ministers, mentioned three verses before.

In chapter ix. 8, 9, Paul further says: "The Holy Ghost this signifying, that the way into the holiest of all [Greek, holy places, plural] was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present," etc. While the first tabernacle stood, and the first covenant was in force, the ministration of the more perfect tabernacle and the work of the new covenant was not, of course, carried forward. But when Christ came, a High Priest of good things to come, when the first tabernacle had served its purpose, and the first covenant had ceased, then Christ, raised to the throne of the Majesty in the heavens as a Minister of the true sanctuary, entered by His own blood (verse 12) "into the holy place [where also the Greek has the plural, the holy places], having obtained eternal redemption for us." Of these heavenly holy places, therefore, the first tabernacle was a figure for the time then present. If any further testimony is needed, he speaks, in verse 23, of the earthly tabernacle, with its apartments and instruments, as *patterns* of things in the heavens; and in verse 24, he calls the holy places made with hands, that is, the earthly tabernacle erected by Moses, figures of the true; that is, the tabernacle in heaven.

This view is still further corroborated by the testimony of John. Among the things which he was permitted to behold in heaven, he saw seven lamps of fire burning before the throne (Rev. iv. 5); he saw an altar of incense, and a golden censer (chap. viii. 3); he saw the ark of God's testament (chap. xi. 19); and all this in connection with a "temple" in heaven. Rev. xi. 19; xv. 8. These objects every Bible reader must at once recognize as belonging to the sanctuary. They were confined to it, to be employed in the ministration connected therewith. So wherever we find these, we may know that there is the sanctuary; and hence the fact that John. saw these things in heaven in this dispensation, is proof that there is a sanctuary there, and that he was permitted to behold it.

However reluctant any may be to acknowledge that there is a sanctuary in heaven, the testimony that has been presented is certainly sufficient to prove this fact. Paul says that the tabernacle of Moses was the sanctuary of the first covenant. Moses says that God showed him in the mount a pattern, according to which he was to make this tabernacle. Paul testifies again that Moses did make it according to the pattern, and that the pattern was the true tabernacle in heaven, which the Lord pitched, and not man; and that of this heavenly sanctuary the tabernacle erected with hands was a true figure, or representation. And finally, John, to corroborate the statement of Paul that this sanctuary is in heaven, bears testimony, as an eye-witness, that he beheld it there. What further testimony could be required ?

So far as the question as to what constitutes the sanctuary is concerned, we now have the subject before us in one harmonious whole. The sanctuary of the Bible consists, first, of the typical tabernacle established with the Hebrews at the exodus from Egypt, which was the sanctuary of the first covenant; and, secondly, of the true tabernacle in heaven, of which the former was a type, or figure, which is the sanctuary of the new covenant. These are inseparably connected together as type and antitype. From the antitype we go back to the type, and from the type we are carried forward naturally and inevitably to the antitype.

We have said that Daniel would at once understand by the word *sanctuary*, the sanctuary of his people at Jerusalem; so would anyone under that dispensation. But does the declaration of Dan. viii. 14 have reference to that sanctuary? That depends upon the time to which it applies. All the declarations respecting the sanctuary which apply under the old dispensation, have respect, of course, to the sanctuary of that dispensation; and all those declarations which apply in this dispensation, must have reference to the sanctuary of this dispensation. If the 2,300 days, at the termination of which the sanctuary to be cleansed, ended in the former dispensation, the sanctuary to be cleansed was the sanctuary of that time. If they reach over into this dispensation, the sanctuary to which reference is made is the sanctuary of this dispensation—the new-covenant sanctuary in heaven. This is a point which can be determined only by a further study of the 2,300 days; and this will be found in remarks on Dan. ix. 24, where the subject of time is resumed and explained.

What we have thus far said respecting the sanctuary, has been only incidental to the main question in the prophecy. That question has respect to its cleansing. "Unto 2,300 days, then shall the sanctuary be cleansed." But it was necessary first to determine what constituted the sanctuary, before we could understandingly examine the question of its cleansing. For this we are now prepared. Having learned what constitutes the sanctuary, the question of its cleansing and how it is accomplished is soon decided.

It has been noticed that whatever constitutes the sanctuary of the Bible, must have some service connected with it which is called its cleansing. There is no account in the Bible of any work so named as pertaining to this earth, the land of Canaan, or the church; which is good evidence that none of these objects constitutes the sanctuary; there *is* such a service connected with the object which we have shown to be the sanctuary, and which, in reference to both the earthly building and the heavenly temple, is called its cleansing.

Does the reader object to the idea of there being anything in heaven which is to be cleansed? Is this a barrier in the way of his receiving the view here presented? Then his controversy is not with this book, but with Paul, who positively affirms this fact. But before he decides against the apostle, we ask the objector to examine carefully the nature of this cleansing. The following are the plain terms in which Paul affirms the cleansing of both the earthly and the heavenly sanctuary: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix. 22, 23. In the light of foregoing arguments, this may be paraphrased thus: "It was therefore necessary that the tabernacle, as erected by Moses, with its sacred vessels, which were patterns of the true sanctuary in heaven, should be purified, or cleansed, with the blood of calves and goats; but the heavenly things themselves, the sanctuary of this dispensation, the true tabernacle, which the Lord pitched and not man, must be cleansed with better sacrifices, even with the blood of Christ."

180

We now inquire, What is the nature of this cleansing, and how is it to be accomplished? According to the language of Paul, just quoted, it is performed by means of blood. The cleansing is not, therefore, a cleansing from physical uncleanness or impurity; for blood is not the agent used in such a work. And this consideration should satisfy the objector's mind in regard to the cleansing of the heavenly things. The fact that Paul speaks of heavenly things to be cleansed, does not prove that there is any physical impurity in heaven; for that is not the kind of cleansing to which he refers. The reason which Paul assigns for this cleansing with blood is that without the shedding of blood there is no *remission*.

Remission, then, that is, the putting away of sin, is the work to be done. The cleansing, therefore, is not physical cleansing, but a cleansing from sin. But how came sins to be connected with the sanctuary, either the earthly or the heavenly, that it should need to be cleansed from them ? This question is answered by the ministration connected with the type, to which we now turn.

The closing chapters of Exodus give us an account of the construction of the earthly sanctuary, and the arrangement of the service connected therewith. Leviticus opens with an account of the ministration which was there to be performed. All that it is to our purpose to notice here is one particular branch of the service, which was performed as follows: The person who had committed sin brought his victim to the door of the tabernacle. Upon the head of this victim he placed his hand for a moment, and, as we may reasonably infer, confessed over him his sin. By this expressive act he signified that he had sinned, and was worthy of death, but that in his stead he presented his victim, and transferred his guilt to it. With his own hand (and what must have been his emotions ?) he then took the life of his victim on account of that guilt. The law demanded the life of the transgressor for his disobedience; the life is in the blood (Lev. xvii. 11, 14); hence, without the shedding of blood there is no remission; with the shedding of blood remission is possible; for the demand of life by the law is thus satisfied. The blood of the victim, representative of a forfeited life, and the vehicle of its guilt, was then taken by the priest, and ministered before the Lord.

The sin of the individual was thus, by his confession, by the slaying of the victim, and by the ministry of the priest, transferred from himself to the sanctuary. Victim after victim was thus offered by the people. Day by day the work went forward; and thus the sanctuary continually became the receptacle of the sins of the congregation. But this was not the final disposition of these The accumulated guilt was removed by a special service, sins. which was called the cleansing of the sanctuary. This service, in the type, occupied one day in the year; and the tenth day of the seventh month, on which it was performed, was called the day of atonement. On this day, while all Israel refrained from work and afflicted their souls, the priest brought two goats, and presented them before the Lord at the door of the tabernacle of the congregation. On these goats he cast lots; one lot for the Lord, and the other for the scapegoat. The one upon which the Lord's lot fell was then slain, and his blood was carried by the priest into the most holy place of the sanctuary, and sprinkled upon the mercyseat. And this was the only day on which he was permitted to enter into that apartment. Coming forth, he was then to lay both his hands upon the head of the scapegoat, confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, and, thus putting them upon his head (Lev. xvi. 21), he was to send him away by the hand of a fit man into a land not inhabited, a land of separation, or forgetfulness, the goat never again to appear in the camp of Israel, and the sins of the people to be remembered against them no more. This service was for the purpose of cleansing the people from their sins, and cleansing the sanctuary and its sacred vessels. Lev. xvi. 30, 33. By this process, sin was removed-but only in figure : for all that work was typical.

The reader will perhaps inquire what this strange work could possibly be designed to typify; what there is in this dispensation which it was designed to prefigure. We answer: A similar work in the ministration of Christ, as Paul clearly teaches. After stating in Heb. viii. that Christ is the Minister of the true tabernacle, the sanctuary in heaven, he states that the priests on earth served unto the example and shadow of heavenly things. In other words, the work of the earthly priests was a shadow, an example, a correct representation, so far as it could be carried out by mortals, of the ministration of Christ above. These priests ministered in both apartments of the earthly tabernacle; Christ therefore ministers in both apartments of the heavenly temple; for that temple has two apartments, or it was not correctly represented by the earthly; and our Lord officiates in both, or the service of the priest on earth was not a correct shadow of His work. But Paul directly states that He ministers in both apartments; for he says that He has entered into the holy place (Greek,  $\tau \dot{a} \, \dot{a} \gamma a$ , the holy places) by His own blood. Heb. ix. 12. There is, therefore, a work performed by Christ in His ministry in the heavenly temple, corresponding to that performed by the priests in both apartments of the earthly building. But the work in the second apartment, or most holy place, was a special work to close the yearly round of service, and cleanse the sanctuary. Hence Christ's ministration in the second apartment of the heavenly sanctuary must be a work of like nature, and constitute the close of His work as our great High Priest, and the cleansing of that sanctuary.

As through the sacrifices of a former dispensation the sins of the people were transferred in figure by the priests to the earthly sanctuary, where those priests ministered, so ever since Christ ascended to be our Intercessor in the presence of His Father, the sins of all those who sincerely seek pardon through Him, are transferred in fact to the heavenly sanctuary where He ministers. Suffice it to say that His blood has been shed, and through that blood the remission of sins is secured in fact, which was obtained only in figure through the blood of the calves and goats of the former dispensation. But those sacrifices had real virtue in this respect: they signified faith in a real sacrifice to come; and thus those who employed them have an equal interest in the work of Christ with those who, in this dispensation, come to Him by faith through the provisions of the Gospel.

The continual transfer of sins to the heavenly sanctuary (and if they are not thus transferred, how can we, in the light of the types, and in view of the language of Paul, explain the nature of the work of Christ in our behalf ?) makes its cleansing necessary on the same ground that a like work was required in the earthly sanctuary.

An important distinction between the two ministrations must here be noticed. In the earthly tabernacle, a complete round of service was accomplished every year. Until the tenth day of the seventh month the ministration went forward in the first apartment. One day's work in the most holy completed the yearly round. The work then commenced again in the holy place, and went forward till another day of atonement completed the year's work. And so on, year by year. But in the case of our divine Lord, Who ever liveth to make intercession for us (see Heb. vii. 23–25), the work of the heavenly sanctuary, instead of being a yearly work, is performed once for all. Instead of being repeated year by year, one grand cycle is allotted to it, in which it is carried forward, and finished, never to be repeated.

One year's round of service in the earthly sanctuary represented the entire work of the sanctuary above. In the type, the cleansing of the sanctuary was the brief, closing work of the year's service. In the antitype, the cleansing of the sanctuary must be the closing work of Christ, our great High Priest, in the tabernacle on high. In the type, to cleanse the sanctuary, the high priest entered into the most holy place to minister in the presence of God before the ark of His testament. In the antitype, when the time comes for the cleansing of the sanctuary, our High Priest, in like manner, enters into the most holy place to make an end of His intercessory work in behalf of mankind. No other conclusion can be arrived at on this subject without doing despite to the unequivocal testimony of God's Word.

Reader, do you now see the importance of this subject? Do you begin to perceive what an object of interest for all the world is the sanctuary of God? Do you see that the whole work of salvation centres there, and that when the work is done probation is ended, and the cases of the saved and lost are eternally decided ? Do you see that the cleansing of the sanctuary is a brief and special work, by which the great scheme is for ever finished? Do you see that if it can be made known when this work of cleansing commences, it is a solemn announcement to the world that salvation's final hour is reached, and is fast hastening to its close? And this is what the prophecy is designed to show. It is to make known the commencement of this momentous work. "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." The next chapter will contain an investigation of the 2,300 days, showing at what point they terminated, and when the solemn work of the cleansing of the heavenly sanctuary began.

In advance of any argument on the nature and application of these days, the position may be safely taken that they reach to the cleansing of the heavenly sanctuary, for the earthly was to be cleansed each year; and we make the prophet utter meaningless words if we understand him as saying that at the end of 2,300 days, a period of time over six years in length, even if we take them literally, an event should take place which was to occur regularly every year. The heavenly sanctuary is the one in which the decision of all cases is to be rendered. The progress of the work there is what it especially concerns mankind to know. If people understood the bearing of these subjects on their eternal interests, with what earnestness and anxiety would they give them their most careful and prayerful study.

VERSE 15. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. 16. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have given to prophetic subjects their careful and earnest attention, are not the ones who are unconcerned in such matters. They only can tread with indifference over a mine of gold who do not know that a bed of precious metal lies beneath their feet. Immediately there stood before the prophet "as the appearance of a man." The text does not say it was a man, as some would fain have us think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says: "The appearance of a man"; from which we are evidently to understand an angel in human form. And he heard a man's voice; that is, the voice of an angel, as of a man speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies "man of God." He continues his instruction to Daniel in chapter ix. Under the new dispensation, he was commissioned to announce the birth of John the Baptist to his father Zacharias (Luke i. 11); and that of the Messiah to the Virgin Mary. Verse 26. To Zacharias, he introduced himself with these words: "I am Gabriel, that stand in the presence of God." From this it appears that he was an angel of a high order and superior dignity; but the one who here addressed him was evidently higher in rank, and had power to command and control his actions. This was probably no other than the archangel Michael, or Christ, between Whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed. (See chapter x. 21.)

VERSE 17. So he came near where I stood : and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man : for at the time of the end shall be the vision. 18. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. 19. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

Under similar circumstances to those here narrated, John fell down before the feet of an angel, but it was for the purpose of worship. Rev. xix. 10; xxii. 8. Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground. The angel gently laid his hand upon him to give him assurance (how many times have mortals been told by heavenly beings to "fear not"!), and from this helpless and prostrate condition set him upright. With a general statement that at the time appointed the end shall be, and that he will make him know what shall be in the last end of the indignation, he enters upon an interpretation of the vision. The indignation must be understood to cover a period of time. What God told His people Israel that He would pour upon them time? His indignation for their wickedness; and thus He gave directions concerning the "profane wicked prince of Israel": "Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it: and it shall be no more, until He come whose right it is; and I will give it Him." Ezek. xxi. 25-27, 31.

Here is the period of God's indignation against His covenant people; the period during which the sanctuary and host are to be trodden under foot. The diadem was removed, and the crown taken off, when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is spoken by the prophet. The Jews then having rejected Christ, were soon scattered abroad over the face of the earth; and spiritual Israel has taken the place of the literal seed, but they are in subjection to earthly powers, and will be till the throne of David is again set up—till He Who is its rightful Heir, the Messiah, the Prince of peace, shall come, and then it will be given Him. Then the indignation will have ceased. What shall take place in the last end of this period, the angel is now to make known to Daniel.

VERSE 20. The ram which thou sawest having two horns are the kings of Media and Persia. 21. And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king. 22. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

As the disciples said to the Lord, so may we here say of the angel who spake to Daniel: "Lo, now speakest thou plainly, and speakest no proverb." This is an explanation of the vision in language as plain as need be given. (See on verses 3-8.) The distinguishing feature of the Persian empire, the union of the two nationalities which composed it, is represented by the two horns of the ram. Grecia attained its greatest glory as a unit, under the leadership of Alexander the Great, a general as famous as the world has ever seen. This part of her history is represented by the first phase of the goat, during which time the one notable horn symbolized Alexander the Great. Upon his death the kingdom fell into fragments, but shortly consolidated into four grand divisions, represented by the second phase of the goat, when it had four horns which came up in the place of the first, which was broken. These divisions did not stand in his power. None of them possessed the strength of the original kingdom. These great waymarks in history, on which the historian bestows volumes, the inspired penman here gives us in sharp outline, with a few strokes of the pencil and a few dashes of the pen.

VERSE 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

This power succeeds to the four divisions of the goat kingdom in the latter time of their kingdom, that is, toward the termination of their career. It is, of course, the same as the little horn of verse 9 and onward. Apply it to Rome, as set forth in remarks on verse 9, and all is harmonious and clear.

"A king of fierce countenance." Moses, in predicting punishment to come upon the Jews from this same power, calls it "a *nation* of fierce countenance." Deut. xxviii. 49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says: "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews: for the Chaldean and Greek languages were known to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"When the transgressors are come to the full." What transgressors? The word at once recalls what was shown to Daniel of the career of the "transgression of desolation." It cannot mean the Jews, for if they were the transgressors, they could not be said to come to the full until they rejected Christ, and that did not take place in the days of the divided Greek empire. The transgressors are the Roman power that in due course developed into the papacy; and the words "to the full" must indicate the arrival at maturity of the Roman empire.

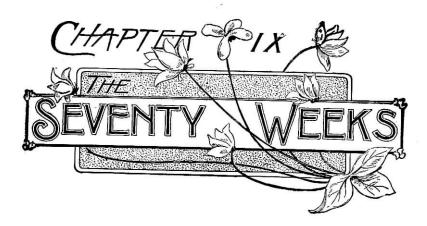
"Mighty, but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage.

"He shall destroy wonderfully." The Lord told the Jews by the prophet Ezekiel that He would deliver them to men who were "skilful to destroy." How full of meaning is such a description, and how applicable to Rome, not only in its period of temporal conquest, but also in its great warfare against Christ and His witnesses.

And what they could not accomplish by force, they secured by artifice. Their flatteries, fraud, and corruption were as fatal as their thunderbolts of war. The same cunning, but far deeper in degree, marked the course of the papacy. But that instrument of an infernal malice against the Gospel which has so arrogantly raised up itself against the Prince of princes, will one day feel His wrath, and will be "broken without hand."

VERSE 26. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days. 27. And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it.

"The vision of the evening and the morning," is that of the 2,300 days. In view of the long period of oppression, and the calamities which were to come upon his people, Daniel fainted, and was sick certain days. He was astonished at the vision, but did not understand it. Gabriel might have imparted strength to enable Daniel to hear the rest of his explanation, but for some good reason the instruction was not given at that time.



VERSE 1. 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; 2. 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.



HE vision recorded in the preceding chapter was given in the third year of Belshazzar, 538 B.C. In the same year, which was also the first of Darius, the events narrated in this chapter occurred. Consequently, less than one year separates these two

Although Daniel, as prime minister of the foremost chapters. kingdom on the face of the earth, was cumbered with cares and burdens, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God as revealed to His prophets. He understood by books, that is, the writings of Jeremiah, that God would accomplish seventy years in the captivity of His people. This prediction is found in Jer. xxv. 12; xxix. 10. Daniel's knowledge of it, and the use which he made of it, show that Jeremiah was early regarded as a divinely inspired prophet; otherwise his writings would not have been so soon collected, and so extensively copied. Though Daniel was for a time contemporary with him, he had a copy of his works; and though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of His servants. Commencing to reckon the seventy years at 606 B.C., Daniel understood that they were now drawing to their termination; and that God had already begun the fulfilment by overthrowing the kingdom of Babylon.

(189) 14

VERSE 3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

Because God has promised, we are not released from the responsibility of beseeching Him for the fulfilment of His word. Daniel might have reasoned in this manner: God has promised to release His people at the end of the seventy years, and He will accomplish this promise; I need not therefore concern myself at all in the matter. Daniel did not reason thus; but as the time drew near for the accomplishment of the word of the Lord, hie set himself to seek the Lord with all his heart. And how earnestly he engaged in the work, even with fasting, and sackcloth, and ashes! In this he was following the instruction of the Lord found in Jer. xxix. 10, 14, that had been given to guide His people at this very time. This was the year, probably, in which he was cast into the lions' den; and the prayer of which we here have an account, may have been the burden of that petition, which, regardless of the unrighteous human law which had been secured to the contrary, he offered before the Lord three times a day.

VERSE 4. And I prayer unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments;

We here have the opening to Daniel's wonderful prayer—a prayer expressing such humiliation and contrition of heart that one must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of His engagements. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

VERSE 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments: 6. Neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land. 7. O Lord, righteousness belongeth unto Thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him; 10. Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets. 11. Yea, all Israel have transgressed Thy law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him. 12. And He hath confirmed His words, which He spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand Thy truth. 14. Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all His works which He doeth : for we obeyed not His voice.

Thus far Daniel's prayer is employed in making a full and heart-broken confession of sin. He vindicates fully the course of the Lord, acknowledging their sins to be the cause of all their calamities, as God had forewarned them by the prophet Moses. And he does not discriminate in favour of himself. No selfrighteousness appears in his petition. Although he had suffered long for others' sins, enduring seventy years of captivity for the wrongdoings of his people, himself meanwhile living a godly life, and receiving signal honours and blessings from the Lord, he accuses no one, pleads no sympathy for himself as a victim of others' wrongs, but includes himself with the rest, and says: We have sinned, and unto us belongs confusion of face. He acknowledges that they have not heeded the lessons God designed to teach them through their afflictions, by turning again unto Him.

An expression in the fourteenth verse is worthy of special notice: "Therefore hath the Lord watched upon the evil, and brought it upon us." Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But none may think that the Lord does not see, or that He has forgotten. His retributions will overtake the transgressor, against whom they are threatened, without deviation and without fail. He will watch upon the evil, and in His own time will bring it to pass.

VERSE 15. And now, O Lord our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly. 16. 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: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. 17. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. 18. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. 19. 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.

The prophet now pleads the honour of the Lord's name as a reason why he desires that his petition should be granted. He refers to the fact of their deliverance from Egypt, and the great renown that had accrued to the Lord's name by all His wonderful works manifested among them. All this would be lost, should He now abandon them to perish. Moses used the same argument in pleading for Israel. Numbers xiv. Not that God is moved with motives of ambition and desires for glory; but when His people are jealous for the honour of His name, when they evince their love for Him by pleading with Him to work, not for their own personal benefit, but for His own glory, that His name may not be reproached, this is acceptable to Him. Daniel then intercedes for the city of Jerusalem, called by God's name, and His holy mountain, for which He has had such love, and beseeches Him, for His mercies' sake, to let His anger be turned away. Finally, his mind centres upon the holy sanctuary, God's own dwelling-place upon this earth, and he pleads that its desolations may come to an end.

VERSE 20. 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; 21. Yea, whiles I was speaking in prayer, even the man 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.

We here have the result of Daniel's supplication. He is suddenly interrupted by a heavenly messenger. The angel Gabriel, whom Daniel had seen in the vision at the beginning, appearing again as before, in the form of a man, touched him. At this point a very important question demands consideration. It is, whether the vision of chapter viii. has ever been explained, and can be understood.

To what vision does Daniel refer by the expression, "the vision at the beginning"? It will be conceded by all that it is a vision of which we have some previous record, and that in that vision we shall find some mention of Gabriel. We must go back beyond this ninth chapter; for all that we have in this chapter previous to

this appearance of Gabriel, is simply a record of Daniel's prayer. Looking back, then, through previous chapters, we find mention of only three visions given to Daniel. (1) The interpretation of the dream of Nebuchadnezzar was given in a night vision. Chapter ii. 19. But there is no record of any angelic agency in the matter. (2) The vision of chapter vii. This was explained to Daniel by "one of them that stood by," probably an angel; but we have no information as to what angel, nor is there anything in that vision which needed further explanation. (3) The vision of chapter viii. Here we find some particulars which show this to be the vision referred to. (1) Gabriel is there first brought to view by name in the book, and for the only time previous to this occasion. (2) He was commanded to make Daniel understand the vision. (3) Daniel, at the conclusion, says he did not understand it, showing that Gabriel, at the conclusion of chapter viii., had not fulfilled his mission. There is no place in all the Bible where this instruction is carried out, if it be not in chapter ix. If, therefore, the vision of chapter viii. is not the one referred to, we have no record that Gabriel ever complied with the instructions given him, or that that vision has ever been explained. (4) The instruction which the angel now gives to Daniel, as we shall see from the following verses, does exactly supply what was lacking in chapter viii. These considerations prove beyond a doubt the connection between Daniel viii. and ix.; and this conclusion will be still further strengthened by a study of the instructions given to the angel.

VERSE 22. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. 23. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

The words with which Gabriel introduces himself on this occasion, show that he has come to complete some unfulfilled mission. This can be nothing less than to carry out the instruction recorded in chapter viii., to make this man "understand the vision." "I am now come forth to give thee skill and understanding." As the charge still rested upon him to make Daniel understand, and as he explained to Daniel in chapter viii. all that he could then bear, and yet the prophet did not understand the vision, Gabriel now comes to resume his work and complete his mission. As soon as Daniel commenced his fervent supplication, the commandment came forth; that is, Gabriel received instruction to visit Daniel, and impart to him the requisite information. "Understand the matter," he says to Daniel. What matter?—That, evidently, which he did not before understand, as stated in the last verse of chapter viii. "Consider the vision." What vision? Not the interpretation of Nebuchadnezzar's image, nor the vision of chapter vii., for there was no difficulty with either of these; but the vision of chapter viii., in reference to which his mind was filled with grief and perplexity. "I am come to show thee," also said the angel. Show thee in reference to what?—Certainly in reference to something wherein he was uninformed, and something, at the same time, pertaining to his prayer, as it was this which had called forth Gabriel on his mission at this time.

But Daniel had no difficulty in understanding what the angel told him about the ram, he-goat, and little horn, the kingdoms of Medo-Persia, Greece, and Rome. Nor was he mistaken in regard to the ending of the seventy years' captivity. But the burden of his petition was, that God would forgive His people those sins which had caused them to be carried away into captivity, and bring them again into their own land, that the sanctuary which lay desolate and in ruins might be rebuilt, and the worship of the true God restored to its former dignity and splendour. How fitting, then, that to Daniel should be revealed, not only the future of the sanctuary at Jerusalem, but that which was of infinitely greater importance, the work of the sanctuary in heaven, of which that on earth was but a type. "I am come to shew thee"; "understand the matter"; "consider the vision." Such were the words used by the very person Daniel had seen in the former vision, and to whom he had heard the command given : " Make this man to understand the vision," and who, he knew, had never fully carried out that instruction. But now Gabriel appears, and says: "I am now come forth to give thee skill and understanding." How could Daniel's mind be more emphatically carried back to the vision of chapter viii., and how could the connection between that visit of the angel and this be more distinctly shown, than by such words at such a time from such a person ? The considerations already presented are sufficient to show conclusively the connection between chapters viii. and ix.; but this will still further appear in subsequent verses.

One expression seems worthy of notice before we leave verse 23. It is the declaration of the angel to Daniel: "For thou art greatly

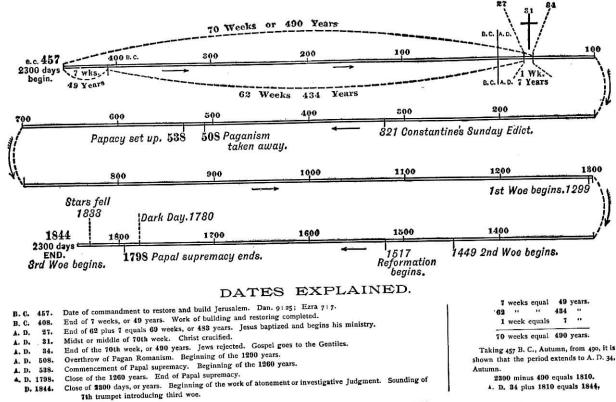


DIAGRAM OF THE 70 WEEKS AND 2300 DAYS.

beloved." The angel brought this declaration direct from the courts of heaven. It expressed the state of feeling that existed there in regard to Daniel. Think of celestial beings, the highest in the universe-the Father and the Son-having such regard and esteem for a mortal man here upon the earth as to authorize an angel to bear the message to him that he is greatly beloved ! This is one of the highest pinnacles of glory to which mortals can attain. Abraham reached another when he was called the "friend of God"; and Enoch another, when it could be said of him that he "walked with God." Can we rise to such honour as this? God is no respecter of persons; but He is a respecter of character. If in humility and faith we could equal these eminent men, we, too, could be greatly beloved-could be friends of God, and could walk. with Him. We must be in our generation what they were in theirs. There is a figure used in reference to the last church which denotes the closest union with God: "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. iii. 20. To sup with the Lord denotes an intimacy which implies being greatly beloved by Him, walking with Him, or being His friend. How desirable a position! Oh, for grace to overcome the evils of our nature, that we may enjoy this spiritual union here, and finally enter the glories of His presence. at the marriage supper of the Lamb!

VERSE 24. 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.

Such are the first words the angel utters to Daniel, toward imparting to him that instruction which he came to give. Why does he thus abruptly introduce a period of time? We must again refer to the vision of chapter viii. We have seen that Daniel, at the close of that chapter, says that he did not understand the vision. Some portions of that vision were at the time very clearly explained. It could not have been these portions which he did not understand. We therefore inquire what it was which Daniel did not understand, or, in other words, what part of the vision was there left unexplained. In that vision four prominent things are brought to view: (1) The Ram; (2) The He-Goat; (3) The Little Horn; (4) The period of the 2,300 days. The symbols of the ram, the hegoat, and the little horn were explained. Nothing, however, was said respecting the time. This must therefore have been the point which Daniel did not understand; and as without this the other portions of the vision were of no avail, he could well say, while the application of this period was left in obscurity, that he did not understand the vision.

If this view of the subject is correct, we should naturally expect the angel, when he completed his explanation of the vision, to commence with the very point which had been omitted; namely, the time. And this we find to be true in fact. After directing Daniel's attention back to the former vision in the most explicit and emphatic manner, and assuring him that he had now come forth to give him understanding in the matter, Gabriel commences upon the very point there omitted, and says: "Seventy weeks are determined upon thy people and upon thy holy city."

But how does this language show any connection with the 2,300 days, or throw any light upon that period? We answer: The language cannot be intelligibly referred to anything else; for the word here rendered *determined* signifies "cut off"; and there is no period from which the seventy weeks could be cut off but the 2,300 days of the previous vision. How direct and natural, then, is the connection. Daniel's attention is fixed upon the 2,300 days, which he did not understand, by the angel's directing him to the former vision; and he says: "Seventy weeks are cut off." Cut off from what ?—The 2,300 days, most assuredly.

Proof may be called for that the word rendered determined signifies to cut off. An abundance can be given. The Hebrew word thus translated is נחתך (nehhtak). This word Gesenius, in his Hebrew Lexicon, defines as follows: "Properly, to cut off; tropically, to divide; and so to determine, to decree." In the Chaldeo-Rabbinic Dictionary of Stockius, the word nehhtak is thus defined : "Scidit, abscidit, conscidit, inscidit, exscidit-to cut, to cut away, to cut in pieces, to cut or engrave, to cut off." Mercerus, in his Thesaurus, furnishes a specimen of Rabbinical usage in the phrase, hhatikah shel basar, "a piece of flesh," or, "a cut of flesh." He translates the word, as it occurs in Dan. ix. 24, by "præcisa est," is cut off. In the literal version of Arias Montanus it is translated "decisa est," is cut off; in the marginal reading, which is grammatically correct, it is rendered by the plural, "decisæ sunt," are cut off. In the Latin version of Junius and Tremellius, nehhtak (the passive of hhathak) is rendered. "decisæ sunt," are cut off. Again, in Theodotion's Greek version of Daniel (which is the version used in the Vatican copy of the Septuagint, as being the most faithful), it is rendered by  $\sigma vre\tau \mu \eta \vartheta \eta \sigma a v$ (sunetmethesan), were cut off; and in the Venetian copy by  $\tau \epsilon \tau \mu \eta \nu \tau \alpha \alpha$  (tetmentai), have been cut. The idea of cutting off is preserved in the Vulgate, where the phrase is "abbreviatæ sunt," are shortened.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of *cutting off*, to this verb."

"Hengstenberg, who enters into a critical examination of the original text, says: 'But the very use of the word, which does not elsewhere occur, while others much more frequently used were at hand if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks in contrast with a determination of time  $(i\nu \pi \lambda i \tau i)$  as a period cut off from subsequent duration, and accurately limited."—*Christology of the Old Testament, Vol. II, page 301.*"

Why, then, it may be asked, did our translators render the word determined, when it so obviously means cut off? The answer is, They doubtless overlooked the connection between the eighth and ninth chapters, and considering it improper to render it cut off, when nothing was given from which the seventy weeks could be cut off, they gave the word a more remote rather than a literal meaning. But, as we have seen, the construction, the context, and the connection require the literal meaning, and render any other inadmissible.

Seventy weeks, then, or 490 days of the 2,300 were cut off upon, or allotted to, Jerusalem and the Jews; and the events which were to be consummated within that period are briefly stated. The transgression was to be finished; that is, the Jewish people were to fill up the cup of their iniquity, which they did in the rejection and crucifixion of Christ. An end of sins, or of sin-offerings, was to be made. This took place when the great offering was made on Calvary. Reconciliation for iniquity was to be provided. This was made by the sacrificial death of the Son of God. Everlasting righteousness was to be brought in; the righteousness which our Lord manifested in His sinless life. The vision and the prophecy were to be sealed up, or made sure. By the events given to transpire in the seventy weeks, the prophecy is tested. By this the application of the whole vision is determined. If the events of this period are accurately fulfilled, the prophecy is of God, and will all be accomplished; and if these seventy weeks are fulfilled as weeks of years, then the 2,300 days, of which these are a part, are so many years. Thus the events of the seventy weeks furnish a key to the whole vision. And the "most holy" was to be anointed; the most holy of the heavenly sanctuary. In the examination of the sanctuary, on chapter viii. 14, we saw that a time came when the earthly sanctuary gave place to the heavenly, and the priestly ministration was transferred to that. Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Exod. xl. 9, 10. The last event, therefore, of the seventy weeks, here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus this first division of the 2,300 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service in the second apartment, or most holy place, of that sanctuary.

That the expression "to anoint the most holy" refers to the anointing of the heavenly sanctuary previous to the beginning of Christ's ministry therein, and not to any anointing of the Messiah Himself, seems to be susceptible of the clearest proof. The words translated "most holy" are קרש קרש (kodesh kodashim), the "holy of holies," an expression which, according to Gesenius, applies to the most holy place in the sanctuary, and which in no instance is applied to a person, unless this passage be an exception.

The "Advent Shield," No. 1, p. 75, says: "And the last event of the seventy weeks, as enumerated in verse 24, was the anointing of the 'most holy,' or 'the holy of holies,' or the 'sanctum sanctorum;' not that which was on earth, made with hands, but the true tabernacle, into which Christ, our High Priest, is for us entered. Christ was to do in the true tabernacle in heaven what Moses and Aaron did in its pattern. (See Heb. vi.; vii.; viii.; ix.; Exod. xxx. 22-30; Lev. viii. 10-15.)"

Dr. Barnes, in his notes on this passage, and particularly on the words "most holy," says: "The phrase properly means 'holy of holies,' or most holy; it is applied often in the Scriptures to the inner sanctuary, or the portion of the tabernacle and temple containing the ark of the covenant, the two tables of stone, etc." "It is not necessarily limited to the inner sanctuary of the temple, but may be applied to the whole house." "Others have supposed that this refers to the Messiah Himself, and that the meaning is that He Who was most holy would then be consecrated, or anointed, as the Messiah. It is probable, as Hengstenberg ("Christology," II, 321, 322) has shown, that the Greek translators thus understood it, but it is a sufficient objection to this that the phrase, though occurring many times in the Scriptures, is never applied to *persons*, unless this be an instance." "It seems to me, therefore, that the obvious and fair interpretation is to refer it to the temple."

An understanding of the subject of the heavenly sanctuary would have relieved this scripture of the perplexity in which, in the minds of some expositors, it seems to be involved.

The argument must now be considered conclusive that the ninth chapter of Daniel explains the eighth, and that the seventy weeks are a part of the 2,300 days.

Says the learned Dr. Hales, in commenting upon the seventy weeks: "This chronological prophecy was evidently designed to explain the foregoing vision, especially in its chronological part of the 2,300 days."—*Chronology, Vol. II, p. 517.* 

The explanation of these prophetic periods is based on what is called the "year-day principle;" that is, making each day stand for a year, according to the Scriptural rule for the application of symbolic time. Ezek. iv. 6; Num. xiv. 34. That the time in these visions of Daniel viii. and ix. is symbolic is evident from the nature and scope of the prophecy. The question calling out the answers on this point was: "How long the vision?" The vision, reckoning from 538 B.C. to our own time, sweeps over a period more than 2,400 years in length. But if the 2,300 days of the vision are literal days, we have a period of only a little over six years and a half for the duration of the kingdoms and the transaction of the great events brought to view, which is absurd! The year-day principle numbers among its supporters such names as Augustine, Tichonius, Primasius, Andreas, the venerable Bede, Ambrosius, Ansbertus, Berengaud, and Bruno Astensis, besides the leading modern expositors. (See Elliott's "Horæ Apocalypticæ," Vol. III, p. 241; and "The Sanctuary and Its Cleansing," pp. 45-52.) But what is more conclusive than all else is the fact that the prophecies have actually been fulfilled on this principle-a demonstration of its correctness

from which there is no appeal. This will be found in the prophecy of the seventy weeks throughout, and all the prophetic periods of Daniel vii. and xii., and Revelation ix., xii., and xiii.

VERSE 25. 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. 26. And after threescore and two weeks shall Messiah be cut off, but not for Himself : 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. 27. And He shall confirm the covenant with many for one week : and in the midst of the week He shall cause the sacrifice and the oblation to cease, 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 angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of the commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those events also which were to take place at its close. Thus a double test is provided by which to try the application of this prophecy. More than this, the period of seventy weeks is separated into three divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If, now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application; for none but that which is correct could meet and fulfil so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to find, at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work of restoration seven weeks are allotted. As we reach the end of this first division, seven weeks from the commencement, we are to find, secondly, Jerusalem, in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point sixty-two weeks are measured off; and as we reach the termination of this division, sixty-nine weeks from the beginning, we are to see, thirdly, the manifestation before the world of the Messiah the Prince. One week more is given us, completing the seventy. Fourthly, in the midst of this week the Messiah is to be cut off, and to cause the sacrifice and oblation to cease; and, fifthly, when

the last week of that period which was allotted to the Jews as the time during which they were to be the special people of God, expires, we naturally look for a going forth of the blessing and work of God to other people.

We now inquire for the initial date which will harmonize with all these particulars. The command respecting Jerusalem was to include more than mere building. There was to be restoration; and by this we must understand the necessary forms and regulations of civil, political, and judicial order. When did such a command go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire: When and how was Jerusalem restored after the seventy years' captivity?

There are but four edicts which can be taken as answering to the commandment to restore and build Jerusalem. These are: (1) The decree of Cyrus for the rebuilding of the house of God, 536 B.C. (Ezra i. 1-4); (2) The decree of Darius for the prosecution of that work, which had been hindered, 519 B.C. (Ezra vi. 1-12); (3) The decree of Artaxerxes to Ezra, 457 B.C. (Ezra vii.); and (4) The commission to Nehemiah from the same king in his twentieth year, 444 B.C. Neh. ii.

Dating from the first two of these decrees, the seventy weeks, being weeks of years, 490 years in all, would fall many years short of reaching even to the Christian era; besides, these decrees had reference principally to the restoration of the temple and the templeworship of the Jews, and not to the restoration of their civil state and polity, all of which must be included in the expression, "To *restore* and to build Jerusalem."

These made a commencement of the work. They were preliminary to what was afterward accomplished. But of themselves they were altogether insufficient, both in their dates and in their nature, to meet the requirements of the prophecy; and thus failing in every respect, they cannot be regarded as marking the point from which the seventy weeks are to date. The only question now lies between the decrees which were granted to Ezra and to Nehemiah respectively.

The facts between which we are to decide here are briefly these: In 457 B.C., a decree was granted to Ezra by the Persian emperor Artaxerxes Longimanus, authorizing him to go up to Jerusalem with as many of his people as were minded to go with him. The commission granted him an unlimited amount of treasure, to beautify the house of God, to procure offerings for its service, and to do whatever else might seem good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment even unto death; in other words, to restore the Jewish state, civil and ecclesiastical, according to the law of God and the ancient customs of that people. Inspiration has seen fit to preserve this decree; and a full and accurate copy of it is given in the seventh chapter of the book of Ezra. In the original, this decree is given, not in Hebrew, like the rest of the book of Ezra, but in the Chaldaic (or Eastern Aramaic), the language then used at Babylon; and thus we are furnished with the *original* document by virtue of which Ezra was authorized to restore and build Jerusalem.

Thirteen years after this, in the twentieth year of the same king, 444 B.C., Nehemiah sought and obtained permission to go up to Neh. ii. Permission was granted him, but we have no Jerusalem. evidence that it was anything more than verbal. It pertained to him individually, nothing being said about others going up with him. The king asked him how long a journey he wished to make, and when he would return. He received letters to the governors beyond the river, to help him on his way to Judea, and an order to the keeper of the king's forest for timber for beams, etc. When he arrived at Jerusalem, he found rulers and priests, nobles and people, already engaged in the work of building Jerusalem. Neh. ii. 16. These were, of course, acting under the decree given to Ezra thirteen years before. And finally, Nehemiah, having arrived at Jerusalem, finished the work he came to accomplish, in fifty-two days. Neh. vi. 15.

Now which of these commissions, Ezra's or Nehemiah's, constitutes the decree for the restoration of Jerusalem, from which the seventy weeks are to be dated? It hardly seems that there can be any question on this point.

1. The grant to Nehemiah cannot be called a decree. It was necessary that a Persian decree should be put in writing, and signed by the king. Dan. vi. 8. Such was the document given to Ezra; but Nehemiah had nothing of the kind, his commission being only verbal. If it be said that the letters given him constituted the decree, then the decree was issued, not to Nehemiah, but to the governors beyond the river.

2. The occasion of Nehemiah's petition to the king for permission to go up to Jerusalem was the report which certain ones, returning, had brought from thence, that those in the province were in great affliction and reproach, also that the wall of Jerusalem was broken down, and the gates thereof burned with fire. Neh. i. Whose work were these walls and gates that were broken down and burned with fire ?- Evidently the work of Ezra and his associates; for it cannot for a moment be supposed that the utter destruction of the city by Nebuchadnezzar, 144 years previous to that time, would have been reported to Nehemiah as a matter of news, or that he would have considered it, as he evidently did, a fresh misfortune, calling for a fresh expression of grief. A decree authorizing the building of these, must have gone forth previous to the grant to Nehemiah; and the attempt that had been made to execute the work had fallen into embarrassment, which Nehemiah wished to relieve.

3. If any should contend that Nehemiah's commission must be a decree, because the object of his request was that he might *build* the city, it is sufficient to reply, as shown above, that gates and walls had been built previous to his going up; besides, the work of building which he went to perform was accomplished in fifty-two days; whereas, the prophecy allows for the building of the city, seven weeks, or forty-nine years.

4. There was nothing granted to Nehemiah which was not embraced in the decree to Ezra; while the latter had all the forms and conditions of a decree, and was vastly more ample in its provisions.

5. It is evident from the prayer of Ezra, as recorded in chapter ix. 9 of his book, that he considered himself fully empowered to proceed with the building of the city and the wall; and it is evident that he understood, further, that the conditional prophecies concerning his people were then fulfilled, from the closing words of that prayer, in which he says: "Should we *again* break Thy commandments, and join in affinity with the people of these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?"

6. Reckoning from the commission to Nehemiah, 444 B.C., the dates throughout are entirely disarranged; for from that point the troublesome times which were to attend the building of the street and wall did not last seven weeks, or forty-nine years. Reckoning from that date, the sixty-nine weeks, or 483 years, which were to

extend to the Messiah the Prince, bring us to A.D. 40; but Jesus was baptized of John in Jordan, and the voice of the Father was heard from heaven declaring Him His Son, in A.D. 27, thirteen years before. According to this calculation, the midst of the last or seventieth week, which is marked by the crucifixion, is placed in A.D. 44, but the crucifixion took place in A.D. 31, thirteen years previous. And lastly, the seventy weeks, or 490 years, dating from the twentieth of Artaxerxes, extend to A.D. 47, with absolutely nothing to mark their termination. Hence, if that be the year, and the grant to Nehemiah the event from which to reckon, the prophecy has proved a failure. As it is, it only proves that theory a failure which dates the seventy weeks from Nehemiah's commission in the twentieth year of Artaxerxes.

7. Will these dates harmonize if we reakon from the decree to Ezra? Let us see. In this case, 457 B.C. is our startingpoint. Forty-nine years were allotted to the building of the city and wall. On this point, Prideaux ("Connexion," Vol. I, p. 322) says: "In the fifteenth year of Darius Nothus ended the first seven weeks of Daniel's prophecy. For then the restoration of the church and state of the Jews in Jerusalem and Judea was fully finished, in that last act of reformation, which is recorded in the thirteenth chapter of Nehemiah, from the twentythird verse to the end of the chapter, *just forty-nine* years after it had been commenced by Ezra in the seventh year of Artaxerxes Longimanus." This was 408 B.C.

So far we find harmony. Let us apply the measuring-rod of the prophecy still further. Sixty-nine weeks, or 483 years, were to extend to Messiah the Prince. Dating from 457 B.C., they end in A.D. 27. And what event then occurred ? Luke thus informs us: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Luke iii. 21, 22; margin, A.D. 27. After this, Jesus came "preaching the Gospel of the kingdom of God, and saying, *The time* is fulfilled." Mark i. 14, 15. *The* time here mentioned must have been some specific, definite, and predicted period; but no prophetic period can be found then terminating, except the sixty-nine weeks of the prophecy of Daniel, which were to extend to the Messiah the Prince. The Messiah had now come;

and with His own lips He announced the termination of that period which was to be marked by His manifestation.\*

Here, again, is indisputable harmony. But further, the Messiah was to confirm the covenant with many for one week. This would be the last week of the seventy, or the last seven years of the 490. In the midst of the week, the prophecy informs us, He should cause the sacrifice and oblation to cease. These Jewish ordinances, pointing to the death of Christ, could cease only at the cross; and there they did virtually come to an end, though the outward observance was kept up till the destruction of Jerusalem, A.D. 70. After threescore and two weeks, according to the record, the Messiah was to be cut off. It is the same as if it had read: And after threescore and two weeks, in the midst of the seventieth week, shall Messiah be cut off, and cause the sacrifice and oblation to cease. Now, as the word *midst* here means middle, according to an abundance of the highest authority, the crucifixion is definitely located in the middle of the seventieth week.

It now becomes an important point to determine in what year the crucifixion took place. The following evidence is sufficient to be considered absolutely decisive on this question.

It is not to be questioned that our Saviour attended every Passover that occurred during His public ministry; and we have mention of only four such occasions previous to His crucifixion. These are found in the following passages: John ii. 13; v. i; vi. 4; xiii. 1. At the last-mentioned Passover He was crucified. From facts already established, let us then see where this would locate the crucifixion. As He began His ministry in the autumn of A.D. 27,

<sup>\*</sup>Luke declares that Jesus "began to be about thirty years of age" at the time of His baptism (Luke iii. 23); and almost immediately after this He entered upon His ministry. How, then, could His ministry commence in A.D. 27, and He still be of the age named by Luke? The answer to this question is found in the fact that Christ was born between three and four years before the beginning of the Christian era, that is, before the year marked A.D. 1. The mistake of dating the Christian era something over three years this side of the birth of Christ, instead of dating it from the year of His birth, as it was designed to be, arose on this wise: One of the most important of ancient eras was reckoned from the building of the city of Rome—*ab urbe conditâ*, expressed by the abbreviation A.U.G., or more briefly, U.C. In the year which is now numbered A.D. 523, Dionysius Exiguus, a Scythian by birth, and a Roman abbot, who flourished in the reign of Justinian, invented the Christian era. According to the best evidence at his command, he placed the birth of Christ U.C. 753. But Christ was born before the death of Herod occurred in April, U.C. 750. Allowing a few months for the events recorded in Christ's life before the time of Herod's death,

His first Passover would occur in the following spring, A.D. 28; His second, A.D. 29; His third, A.D. 30; and His fourth and last, A.D. 31. This gives us three years and a half for His public ministry, and corresponds exactly to the prophecy that He should be cut off in the midst, or middle, of the seventieth week. As that week of years commenced in the autumn of A.D. 27, the middle of the week would occur three and one-half years later, in the spring of 31, where the crucifixion took place. Eusebius, A.D. 300, says: "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is the half of a week [of years]. This, John the evangelist will represent to those who critically attend to his Gospel."

Of the unnatural darkness which occurred at the crucifixion, Hales, Vol. I, pp. 69, 70, thus speaks: "Hence it appears that the darkness which 'overspread the whole land of Judea' at the time of our Lord's crucifixion was preternatural, 'from the sixth until the ninth hour,' or from noon till three in the afternoon, in its *duration*, and also in its *time*, about full moon, when the moon could not possibly eclipse the sun. The time it happened, and the fact itself, are recorded in a curious and valuable passage of a respectable Roman Consul, Aurelius Cassiodorius Senator, about A.D. 514: 'In the consulate of Tiberius Cæsar Aug. V and Ælius Sejanus (U.C. 784, A.D. 31), our Lord Jesus Christ suffered, on the 8th of the calends of April (25th of March), when there happened such an eclipse of the sun as was never before or since.'

The Christian era had become so well established before the mistake above referred to was discovered, that no change in the reckoning has been attempted. It makes no material difference, as it does not interfere at all with the calculation of dates. If the era commenced with the actual year of Christ's birth, the number of years B.C. in any case would be four years less, and the years A.D. four years more. To illustrate, if we have a period of twenty years, one half before and the other half since the Christian era, we say that it commenced with 10 B.C. and ended with A.D. 10. But if we place the era back to the real point of Christ's birth, there would be no change of either terminus of the period, but we should then say that it commenced 6 b.C. and ended A.D. 14; that is, four years would be taken from the figures B.C. and added to those of A.D.

His birth is carried back to the latter part of U.C. 749, a little over three years before A.D. 1. Christ was therefore thirty years of age in A.D. 27. "The vulgar [common] era began to prevail in the West about the time of Charles Martel and Pope Gregory II, A.D. 730; but was not sanctioned by any public Acts or Rescripts till the first German Synod, in the time of Carolomannus, Duke of the Franks, which, in the preface, was said to be assembled 'Anno ab incarnatione Dom. 742, 11 Calendas Maii." But it was not established till the time of Pope Eugenius IV, A.D. 1431, who ordered this era to be used in the public Registers: according to Mariana and others."—Hales's Chronology, Vol. I, pp. 83, 84.

"In this year, and in this day, agree also the Council of Cæsarea, A.D. 196 or 198, the Alexandrian Chronicle, Maximus Monachus, Nicephorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphanius, followed by Kepler, Bucher, Patinus, and Petavius, some reckoning it the 10th of the calends of April, others the 13th." (See on chapter xi. 22.)

Here, then, are thirteen credible authorities locating the crucifixion of Christ in the spring of A.D. 31. We may therefore set this down as a fixed date, as the most cautious or the most sceptical could require nothing more conclusive. This being in the middle of the last week, we have simply to reckon backward three and a half years to find where sixty-nine of the weeks ended, and forward from that point three and a half years to find the termination of the whole seventy. Thus going back from the crucifixion, A.D. 31, spring, three and a half years, we find ourselves in the autumn of A.D. 27, where, as we have seen, the sixty-nine weeks ended, and Christ commenced His public ministry. And going from the crucifixion forward three and a half years, we are brought to the autumn of A.D. 34, as the grand terminating point of the whole period of the seventy weeks. This date is marked by the martyrdom of Stephen, the formal rejection of the Gospel of Christ by the Jewish Sanhedrin in the persecution of His disciples, and the turning of the apostles to the Gentiles. Acts ix. 1-18. And these are just the events which one would expect to take place when that specified period which was cut off for the Jews, and allotted to them "as a peculiar people, should fully expire.

A word respecting the date of the seventh of Artaxerxes, when the decree for restoring Jerusalem was given to Ezra, and the array of evidence on this point is complete. Was the seventh of Artaxerxes 457 B.C.? For all those who can appreciate the force of facts, the following testimony will be sufficient here:—

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus—a clearly ascertained date. From this period downward we have the undisputed canon of Ptolemy, and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the canon of Ptolemy that the great prophetical period of seventy weeks is fixed. This canon places the seventh year of Artaxerxes in the year 457 B.C.; and the

## PROPHECY OF DANIFL.

accuracy of this canon is demonstrated by the concurrent agreement of more than twenty eclipses. This date we cannot change from 457 B.C., without first demonstrating the inaccuracy of Ptolemy's canon. To do this it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guesswork. As the seventy weeks must terminate in A.D. 34 unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we enquire: What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion in A.D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."-Advent Herald.

From the facts above set forth, we see that, reckoning the seventy weeks from the decree given to Ezra in the seventh year of Artaxerxes, 457 B.C., there is the most perfect harmony throughout. The important and definite events of the manifestation of the Messiah at His baptism, the commencement of His public ministry, the crucifixion, and the turning away from the Jews to the Gentiles, with the proclamation of the new covenant, all come in their exact place, and like a bright galaxy of blazing orbs of light, cluster round to illumine the prophecy, and make it sure.

It is thus evident that the decree of Ezra in the seventh year of Artaxerxes, 457 B.C., is the point from which to date the seventy weeks. That was the going forth of the decree in the sense of the prophecy. The two previous decrees were preparatory and preliminary to this; and indeed they are regarded by Ezra as parts of it, the three being taken as one great whole. For in Ezra vi. 14, we read: "And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." It will be noticed that the decrees of these three kings are spoken of as one— "the commandment [margin, "decree," singular number] of Cyrus and Darius and Artaxerxes," showing that they are all reckoned as a unit, the different decrees being but the successive steps by which the work was accomplished. And this decree could not be said to

210

have "gone forth," as intended by the prophecy, till the last permission which the prophecy required was embodied in the decree, and clothed with the authority of the empire. This was reached in the grant given to Ezra, but not before. Here the decree assumed the proportions, and covered the ground, demanded by the prophecy, and from this point its "going forth" must be dated.

With the seventy weeks we are now done; but there remain a longer period and other important events to be considered. The seventy weeks are but the first 490 years of the 2,300. Take 490 from 2,300, and there remain 1,810. The 490, as we have seen, ended in the autumn of A.D. 34. If to this date we now add the remaining 1,810 years, we shall have the termination of the whole period. Thus, to A.D. 34, autumn, add 1,810, and we have the autumn of A.D. 1844. Thus speedily and surely do we find the termination of the 2,300 days, when once the seventy weeks have been located.

One other point should here be noticed. We have seen that the seventy weeks are the first 490 days of the 2,300; that these days are prophetic, signifying literal years, according to the Bible rule, a day for a year (Num. xiv. 34; Ezek. iv. 6), as is proved by the fulfilment of the seventy weeks, and as all reliable expositors agree; that they commenced in 457 B.C. and ended in A.D. 1844, provided the number is right, and twenty-three hundred is the correct reading. With this point established, there would seem to be no room for further controversy. On this Dr. Hales remarks:—

"There is no number in the Bible whose genuineness is better ascertained than that of the 2,300 days. It is found in all the printed Hebrew editions, in all the MSS. of *Kennicott*, and *De Rossi's* collations, and in all the *ancient versions*, except the Vatican copy of the Septuagint, which reads 2,400, followed by *Symmachus*; and some copies noticed by *Jerome*, 2,200, both evidently *literal* errors in excess and defect, which compensate each other, and comfirm the mean, 2,300."—*Chronology*, Vol. II, p. 512.

The query may here arise how the days can be extended to the autumn of A.D. 1844 if they commence 457 B.C., as it requires only 1,843 years, in addition to the 457, to make the whole number of 2,300. Attention to one fact will clear this point of all difficulty; and that is, that it takes 457 full years before Christ, and 1,843 full years after, to make 2,300; so that if the period commenced with

the very *first* day of 457, it would not terminate until the very *last* day of 1843. Now it will be evident to all that if any portion of the year 457 had passed away before the 2,300 days commenced, just so much of the year 1844 must pass away before they would end. We therefore enquire, At what point in the year 457 are we to commence to reckon? From the fact that the first forty-nine years were allotted to the *building* of the street and wall, we learn that the period is to be dated, not from the starting of Ezra from Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457, as he did not arrive at Jerusalem till the fifth month of that year. Ezra vii. 9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844.

Those who oppose this view of the prophetic periods, have been wont in years past to raise this objection: "The 2,300 days have not ended, because the time has past, and the Lord has not come." But setting aside for a moment the arguments by which the days are shown to have ended in 1844, and letting them date from any point where the least shadow of reason can be imagined for placing them, it is still true that the utmost limit to which they could extend has *gone by*. They cannot be dated at any point which would bring their termination so late as the present time. We therefore say again, with not a misgiving as to the truth of the assertion, or a fear of its successful contradiction, Those days have ended !

The momentous declaration made by the angel to Daniel, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," is now explained. In our search for the meaning of the sanctuary and its cleansing, and the application of the time, we have found not only that this subject can be easily understood; but lo! the event is even now in process of accomplishment, and is almost finished. And here we pause a brief moment to reflect upon the solemn position into which we are brought.

We have seen that the sanctuary of this dispensation is the tabernacle of God in heaven, the house not made with hands, where our Lord ministers in behalf of penitent sinners, the place where between the great God and His Son Jesus Christ the "counsel of peace" prevails in the work of salvation for perishing men. Zech. vi. 13; Ps. lxxxv. 10. We have seen that the cleansing of the sanctuary consists in the removing of the sins from the same, and is the closing act of the ministration performed therein; that the work

of salvation now centres in the heavenly sanctuary; and when the sanctuary is cleansed, the work is done, and the plan is finished. Then the great scheme for the salvation of the lost race, carried forward for six thousand years, is brought to its final termination. Mercy no longer pleads, and the great voice is heard from the throne in the temple in heaven, saying: "It is done." Rev. vi. 17. And what then ?—All the righteous are made sure of everlasting life; all the wicked are doomed to everlasting death. No decision can be changed, no reward can be lost, and no destiny of despair can be averted, beyond that point.

And we have seen (and this is what brings the solemnities of the Judgment to our own door) that that long prophetic period which was to mark the commencement of this final work in the heavenly sanctuary, has met its termination in our own generation. In 1844 the days ended. Since that time the final work for man's salvation has been going forward. This work involves an examination of every man's character; for it consists in the remission of the sins of those who shall be found worthy to have them remitted, and determines who among the dead shall be raised, and who among the living shall be changed, at the coming of the Lord, and who, of both dead and living, shall be left to have their part in the fearful scenes of the second death. All can see that such a decision as this must be rendered before the Lord appears. Every man's destiny is to be determined by the deeds done in the body, and each one is to be rewarded according to his works. 2 Cor. v. 10; Rev. xxii. 12. In the books kept by the heavenly scribes above, every man's deeds will be found recorded (Rev. xx. 12); and in the closing sanctuary work these records are examined, and decision is rendered in accordance therewith. Dan. vii. 9, 10. It would be most natural to suppose that the work would commence with the first members of the human race; that their cases would be first examined, and decision rendered, and so on with all the dead, generation by generation, in chronological succession along the stream of time, till we reach the last generation-the generation of the living, with whose cases the work would close. How long it will take to examine the cases of all the dead, how soon the work will reach the cases of the living, no man can know. And as above remarked, since the year 1844 this solemn work has been going forward. The light of the types, and the very nature of the case, forbid that it should be of long continuance. John, in his sublime views of heavenly scenes,

saw millions of attendants and assistants engaged with our Lord in His priestly work. Rev. v. And so the ministration goes forward. It ceases not, it delays not, and it must soon be for ever finished.

And here we stand—the last, the greatest, and the most solemn crisis in the history of our race immediately impending; the great plan of salvation about finished; the last precious years of probation almost ended; the Lord about to come to save those who are ready and waiting, and to cut asunder the careless and unbelieving; and the world—alas! what shall we say of them !—deceived with error, crazed with cares and business, delirious with pleasure, and paralyzed with vice, they have not a moment to spare in listening to solemn truth, nor a thought to bestow upon their eternal interests. Let the people of God, with eternity in full view, be careful to escape the corruption that is in the world through lust, and prepare to pass the searching test, when their cases shall come up for examination at the great tribunal above.

To the careful attention of every student of prophecy we commend the subject of the sanctuary. In the sanctuary is seen the ark of God's testament, containing His holy law; and this suggests a reform in our obedience to that great standard of morality. The opening of this heavenly temple, or the commencement of the service in its second apartment, marks the commencement of the sounding of the seventh angel. Rev. xi. 15, 19. The work performed therein is the foundation of the third message of Revelation xiv.-the last message of mercy to a perishing world. This subject renders harmonious and clear past prophetic fulfilments, which are otherwise involved in impenetrable obscurity. It gives a definite idea of the position and work of our great High Priest, and brings out the plan of salvation in its distinctive and beautiful features. It reins us up, as no other subject does, to the realities of the Judgment, and shows the preparation we need to be able to stand in the coming day. It shows us that we are in the waiting time, and puts us upon our watch; for we know not how soon the work will be finished, and our Lord appear. Watch, lest coming suddenly. He find you sleeping.

After stating the great events connected with our Lord's mission here upon the earth, the prophet in the last part of verse 27 speaks of the soon-following destruction of Jerusalem by the Roman power; and finally of the destruction of that power itself, called in the margin "the desolator."



VERSE 1. In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision.



HIS verse introduces us to the last of the recorded visions of the prophet Daniel, the instruction imparted to him at this time being continued through chapters. xi. and xii., to the close of the book. The third year of Cyrus was 534 B.C. Six years had consequently

elapsed since Daniel's vision of the four beasts in the first year of Belshazzar, 540 B.C.; four years since the vision of the ram, he-goat, little horn, and 2,300 days of chapter viii., in the third year of Belshazzar, 538 B.C.; and three or four years since the instruction given to Daniel respecting the seventy weeks, in the first year of Darius, 538 B.C., as recorded in chapter ix. On the overthrow of the kingdom of Babylon by the Medes and Persians, 538 B.C., Darius occupied the throne till the time of his death, two years after. About this time, Cambyses, king of Persia, the father of Cyrus, having also died, Cyrus became sole monarch of the second universal empire of prophecy, 536 B.C. This being reckoned as his first year, his third year, in which this vision was given to Daniel, would be dated 534 B.C. The death of Daniel is supposed to have occurred soon after this, he being at this time, according to Prideaux, not less than ninety-one years of age.

VERSE 2. In those days I Daniel was mourning three full weeks. 3. 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.

The marginal reading for "three full weeks" is "weeks of days;"

(215) 16-

which term is possibly here used to distinguish the time spoken of from the weeks of years, brought to view in the preceding chapter.

For what purpose did this aged servant of God thus humble himself and afflict his soul ?- It may have been partly on account of the difficulties that were beginning to hinder the work of restoration at Jerusalem. See Ezra iv. 4, 5. Daniel's main purpose, however, was to get a fuller understanding of the divine purpose concerning events that were at that time befalling the people of God, for the divine messenger sent to instruct him says : "From the first day that thou didst set thine heart to understand," etc. Verse 12. There was, then, still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it ?- It was undoubtedly some part of his last preceding vision; namely, the vision of chapter ix., and through that of the vision of chapter viii., of which chapter ix. was but a further explanation. And as the result of his supplication, he now receives more minute information respecting the events included in the great outlines of his former visions.

This mourning of the prophet is supposed to have been accompanied with fasting; not an absolute abstinence from food, but a use of only the plainest and most simple articles of diet. He ate no pleasant bread, no delicacies, nor dainties; he used no flesh nor wine; and he did not anoint his head, which was with the Jews an outward sign of fasting. 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 his request was lawful, he was not a person to cease his supplications till his petition was granted.

VERSE 4. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; 5. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. 7. And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. 8. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength. 9. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. By the River Hiddekel the Syriac understands the Euphrates; the Vulgate, Greek, and Arabic, the Tigris; hence Wintle concludes that the prophet had this vision at the place where these rivers unite, as they do, not far from the Persian Gulf.

A most majestic angel visited Daniel on this occasion. The description given of him is almost parallel to that given of Christ in the Revelation, chapter i. 14-16; and the effect of his presence was such as was experienced by Paul and his companions when the Lord met them on their way to Damascus. Acts ix. 1-7. But this was not the Lord; for the Lord is introduced as Michael in verse 13. It must therefore have been an angel, but one of no ordinary character. The inquiry then arises: Of what angel can such a description be truthfully given? There are some points of identity between this and other passages which indicate that this was the angel Gabriel. In chapter viii. 16 Gabriel is introduced by His interview with Daniel at that time produced exactly name. the same effect upon the prophet as that described in the passage before us. At that time Gabriel was commanded to make Daniel understand the vision, and he himself promised to make him know what should be in the last end of the indignation. Having given Daniel all the instruction he was able to bear on that occasion, he subsequently resumed his work, and explained another great point in the vision, as recorded in chapter ix. 20-27. Yet we learn from chapter x. that there were some portions still dark to the prophet, to understand which he set his heart, with fasting and supplication.

An angel now appears whose presence has the same effect upon Daniel as that produced by the presence of Gabriel at the first; and he tells Daniel (verse 14): "Now I am come to make thee understand what shall befall thy people in the latter days." But one conclusion can be drawn from these facts. Daniel was seeking further light on the very vision which Gabriel had been commanded to make him understand. Once, already, he had made a special visit to Daniel to give him additional information when he sought it with prayer and fasting. Now, when he is prepared for further instruction, and again seeks it in the same manner, in reference to the same subject, it is not likely that Gabriel disregarded his instruction, and suffered another angel to undertake the completion of his unfinished work. And the language of verse 14 clearly identifies the speaker with the one, who, in the vision of chapter viii., promised to do that work. VERSE 10. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. 11. 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. 12. 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 having fallen into a swoon at the majestic appearance of Gabriel (for so the expression "deep sleep" of verse 9 is generally understood), the angel approaches, and lays his hand upon him to give him assurance and confidence to stand in his presence. He tells Daniel that he is a man greatly beloved. Wonderful declaration! a member of the human family, one of the same race with us, loved, not only in the sense in which God loved the whole world when He gave His Son to die for them, but singled out as an object of special affection, and that how greatly! Well might the prophet receive confidence from such a declaration as that, to stand even in the presence of Gabriel. Being thus addressed, the holy and beloved prophet, assured, but yet trembling, stood before the heavenly angel.

"Fear not," Daniel," continues Gabriel. He had no occasion to fear before one, no matter how exalted, who had been sent to him because he was greatly beloved, and in answer to his earnest prayer.

On verse 12 Bagster's has the following pointed note: "Daniel, as Bishop Newton observes, was now very far advanced in years; for the third year of Cyrus was the seventy-third of his captivity; and being a youth when carried captive, he cannot be supposed to have been less than ninety. Old as he was, 'he set his heart to understand' the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel; and for this purpose he prayed and fasted three weeks. His fasting and prayers had the desired effect, for an angel was sent to unfold to him those mysteries; and whoever would excel in divine knowledge must imitate Daniel, and habituate himself to study, temperance, and devotion."

VERSE 13. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

How often the prayers of God's people are heard, while as yet there is no apparent answer! It was even so in this case with Daniel. The angel tells him that from the *first day* he set his heart to understand, his words were heard. Yet Daniel continued to afflict his soul with fasting, and to wrestle with God for three full weeks, all unaware that any respect was yet paid to his petition. But why was the delay ?—The king of Persia withstood the angel. The answer to Daniel's prayer involved some action on the part of that king. This action he must be influenced to perform. It doubtless pertained to the work which he was to do, and had already begun to do, in behalf of the temple at Jerusalem and the Jews, his decree for the building of that temple being the first of the series which finally constituted that notable commandment to restore and build Jerusalem, at the going forth of which the great prophetic period of 2,300 days was to begin. And the angel is dispatched to influence him to go forward in accordance with the divine will.

Ah, how little do we realize what is going on in the unseen world in relation to human affairs! Here, as it were, the curtain is for a moment lifted, and we catch a glimpse of the movements Daniel prays. The Creator of the universe hears. within. The command is issued to Gabriel to go to his relief. But the king of Persia must act before Daniel's prayer is answered; and the angel hastens to the Persian king. Satan no doubt musters his forces to oppose. They meet in the royal palace of Persia. All the motives of selfish interest and worldly policy which Satan can play upon, he doubtless uses to the utmost 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 impulses. He hesitates; he delays. Day after day passes away; yet Daniel prays on. The king still refuses to listen 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 events. From the first, said he, your praver was heard; but during these three weeks which you have devoted to prayer and fasting, the king 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 with men, and to prevail.

Who was Michael, who here came to Gabriel's assistance? The term signifies, "He who is like God;" and the Scriptures clearly show that Christ is the One Who bears this name. Jude (verse 9) declares that Michael is the archangel. Archangel signifies "head or chief angel;" and Gabriel, in our text, calls Him one, or, as the margin reads, the first, of the chief princes. There can be but one archangel. The Scriptures never use the word in the plural. Paul, in 1 Thess. iv. 16, states that when the Lord appears the second time to raise the dead, the voice of the archangel is heard. Whose voice is heard when the dead are raised?-The voice of the Son of God. John v. 28. Putting these Scriptures together, they prove: (1) that the dead are called from their graves by the voice of the Son of God; (2) that the voice which is then heard is the voice of the archangel, proving that the archangel is the Son of God; and (3) that the archangel is called Michael; from which it follows that Michael is the Son of God. In the last verse of Daniel x. He is called "your Prince," and in the first of chapter xii., "the great Prince which standeth for the children of thy people," expressions which can appropriately be applied to Christ, but to no other being.

VERSE 14. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

The expression "yet the vision is for many days," reaching far into the future, and embracing what shall befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely the 2,300 days, cannot mean literal days, but must be days of years. (See on chapter ix., verses 25-27.)

VERSE 15. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. 16. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. 17. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

One of the most marked characteristics manifested by Daniel was the tender solicitude he felt for his people. Having come now clearly to comprehend that the vision portended long ages of oppression and suffering for the church, he was so affected by the view that his strength departed from him, his breath ceased, and the power of speech was gone.

VERSE 18. Then there came again and touched me one like the appearance of a man, and he strengthened me, 19. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. 20. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. 21. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

The prophet is at length strengthened to hear in full the communication which the angel has to make. And Gabriel says: "Knowest thou wherefore I come unto thee?" That is, do you now know to what end I have come? Do you understand my purpose so that you will no more fear? He then announced his intention to return, as soon as his communication was complete, to fight with the king of Persia. The word with in the Hebrew signifies, not against, but in common with, alongside of; that is, the angel of God would stand on the side of the Persian kingdom so long as it was in the providence of God that that kingdom should continue. "But when I am gone forth," continues Gabriel, "lo, the prince of Grecia shall come." That is, when he withdraws his support from that kingdom, and the providence of God operates in behalf of another kingdom, the prince of Grecia shall come, and the Persian monarchy be overthrown.

Gabriel then announced that none—God, of course, excepted had an understanding with him in the matters he was about to communicate except Michael the Prince. And after he had made them known to Daniel, then there were four beings in the universe with whom rested a knowledge of these important truths—Daniel, Gabriel, Christ, and God. Four links in this ascending chain of witnesses—the first, Daniel, a member of the human family; the last, Jehovah, the God of all !