**SIMPLE STUDIES**

**IN**

**DANIEL**

**BY**

**WILLIAM L. PETTINGILL**

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**Harrisburg, Pa.**

**“Whosoever reads, let him understand.” (Matt. 24:15)**

**I**NTRODUCTORY.

**The Prophecy of Daniel** is the Apocalypse of the Old Testament, and bears a striking resemblance to the Book of **The Revelation**. Unlike **The Revelation,** however, **Daniel** was originally a sealed Book. In the fourth verse of chapter 12 the Prophet was directed to “shut up the words and seal the Book, even to **The Time of the End.”** It is a significant fact that until recent times the Church has remained in almost complete ignorance of this Book. It would seem that God’s purpose had been to keep His people from understanding the prophecies of **Daniel** until **The End Time,** towards which the Book constantly points. In connection with the vision of the Ram and He-Goat, in chapter 8, Daniel was repeatedly warned of the great interval of time that must elapse before the **End.** (See ch. 8:17, 19, 26.) Again, in chapter 10, the Prophet writes, “The thing was true, **but the time appointed was long.”** (Vs. 1, 14.)

It has ever been the mind of God to have His people in a constantly waiting and expectant attitude, ever “serving the living and true God and waiting for His Son from Heaven.” (I Thess. 1:9, 10.) **Daniel’s** predictions have much to do with the Second Advent of the Lord Jesus, and it has pleased God to veil the Book from the eyes of His people until **“The Time of the End.”**

Well, **“The Time of the End”** is here, and if the past ignorance concerning **Daniel** is significant, it is equally significant that during the past few year there has been a marked revival of interest in prophetic study generally and in the study of **Daniel** particularly.

In the instructions given to the Prophet to shut up the words and seal the Book **“**even to **The Time of the End”** (ch. 12:4), the Angel goes on to speak of what shall occur at **“The Time of the End.”** In the King James Version we read, “many shall run to and fro, and knowledge shall be increased.” The Revisers have not altered this rendering, but it is very evident that the full meaning of the sentence is not brought out in this translation.

The Septuagint reads: “As for thee, Daniel, shut up these words and seal the Book till **The Time of Accomplishment;** until many be taught and knowledge abound.” (Charles Thomson’s translation.)

Tim The Bagster English edition of the Septuagint reads: “And thou, Daniel, close the words and seal the Book to **The time of the End;** until many are taught and knowledge is increased.”

Julia Smith translates from the Hebrew, “Many shall run through and knowledge shall be multiplied.”

Samuel Sharpe makes it read, “Shut up the words and seal the Book, until **The Time of the End;** many shall search into it and knowledge shall be increased.

The Revised English Bible of 1877 has it, “Shut up the words and seal the Book, unto **The time of the End.** Many shall diligently examine, and the knowledge shall be increased.”

J. N. Darby’s translation, in a footnote, reads, “Many shall diligently investigate.”

Probably the full meaning is brought forth by G. H. Pember, who reads the verse this way; “But thou, O Daniel, shut up the words, and seal the Book, even to **The Time of the End;** many shall **search it through and through, and the knowledge of it shall be increased.”**

That is to say, the Book of **Daniel** had to do with events reaching down to a certain point, designated **The Time of the End.** Until that **Time** should come, God would see to it that the full import of this Book should be veiled from the eyes of men. But when **The Time of the End** had come, this veil should be removed, and many of the Lord’s people would become interested in the Prophecy of **Daniel**. Until **The Time of the End,** the seal should remain upon the Book, and the words should be shut up; but in due time our God would take away the barriers, and the Spirit of Truth would guide His people into the truth contained in this marvelous Book.

All this is quite in keeping with the law of revelation in connection with the Bible study. The natural man is unable to understand the Bible at all. It is foolishness unto him, and he cannot know it, for it is spiritually discerned. (**I Cor. 2:14.**) Lacking the new life, which comes by the new birth, he lacks the organ of spiritual discernment—he cannot see. As for the child of God, he is able to comprehend these things of the Spirit of God only as the Spirit of God unfolds them to him. He has many things to say to us, and He says these things to us, through the Word, just as we are able to bear them; that is, just as fast as we learn one thing and obey it, He reveals another. This is the inexorable law of Bible study. We must receive and submit ourselves to truth already revealed, before further truth is entrusted to us. “If ye **know** these things, happy are ye if ye **do** them.”

**The book of Daniel,** then, is no longer sealed, for **The Time of the End** is here and the words of our Lord Jesus come to us with great force: “Let him that reads **understand**.” (**Matt. 24:15**) He was speaking here of the Prophecy of **Daniel;** and this is the only Book which our Lord has specifically commanded His disciples to understand. May He help us to obey His Word! Let us bring to the study of this Book willing mind and surrendered **hearts**, eager to **know** the truth and determined to **obey** it, in order that by means of our knowledge and obedience the name of our blessed Lord may be exalted.

There are three somewhat similar phrases in the New Testament which are often confused in the student’s mind, and which must b carefully and clearly distinguished, especially in connection with the study of **Daniel’s Prophecy.** They are:

1. ***“The Times of the Gentiles.’***
2. ***“The Fullness of the Gentiles.”***
3. ***“The Fullness of the Times.”***

The Book of **Daniel** has to do with **The Times of the Gentiles.** This phrase is used to designate that period of this World’s history, during which political dominion over the Earth is vested in the Gentile nations. Nebuchadnezzar, King of Babylon, was the first Gentile World-Ruler to subdue the people of Israel after their establishment in the Land of Palestine. Other Kings had brought them under tribute for a brief period, but Nebuchadnezzar overturned David’s throne, carried away the people, and made the Land and integral part of his domain. It was twenty-five hundred years ago that he besieged Jerusalem, and **The Times of the Gentiles** began. They will go on until the glorious Advent of our Lord as Son of Man, when He will find Antichrist, the last Gentile World-Monarch, on the Throne, and will destroy him. As our Lord Himself said, in Luke 21:24, “Jerusalem shall **be** trodden down of the Gentiles until **The Times of the Gentiles** be fulfilled.”

**“The Fullness of the Gentiles”** is quite another matter. The expression occurs in **Romans 11:25**, where Paul writes, “I would not, brethren, have you ignorant of this mystery, lest ye be wide in your own conceits, that a hardening in part hath befallen Israel, until **The Fullness of the Gentiles** be come in; and so all Israel shall be saved.” The meaning here is that Israel is now, in part, judicially blinded, until the Church is completed. The same thought is expressed by James in Acts 15:13-17: “Brethren, hearken unto me: Symeon has rehearsed how that first God did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the Prophets; as it is written, ‘After these things I will return, and I will build again the tabernacle of David [i. e., David’s “house” or dynasty,] which is fallen; and I will build again the ruins thereof and I will set it up: that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, says the Lord, Who makes these things known from the beginning of the World.’” Thus **The Fullness of the Gentiles** is simply the full number of that people for His name which is now being gathered out from the Gentile nations; it is “the Church, which is His body, the **fullness of Him** that fills all in all.” (**Eph. 1:22**, **23**)

**The Fullness of the Times,** a phrase found in the first chapter of Ephesians, verses 7 to 10, refers to the final Dispensation, the eternal state, when all things will be summed up in Christ; “in Whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace, which He made to abound toward u in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which he purposed in Him unto a Dispensation of **The Fullness of the Times,** to sum up all things in Christ, the things in the Heavens, and the things upon the Earth.”

The **structure** of the Book of **Daniel** will appear as we proceed, and we shall see that the succeeding visions and prophecies are but different views of the course of Gentile dominion from Nebuchadnezzar to Antichrist. The chapters are not to be understood as following one another in chronological order. Rather, we have the whole story in the very first Vision, that of the Great Image of Nebuchadnezzar’s dream in the second chapter. The visions and dreams that follow are for the most part, amplifications and explications of the Colossus seen by the Chaldean King.

DANIEL THE MAN.

(Chapter 1.)

**The first chapter** in traduces us to **Daniel the man.** This young servant of Jehovah, with several other Jewish youths, was brought to Babylon prior to the wholesale transportation of the people of the Kingdom of Judah. The purpose of bringing these young men to the Chaldean capital was that they might be taught the learning and the tongue of their captors. They were placed in the royal palace and were to be fed and nourished for three years before being presented to the King. A daily portion of the food and wine from the King’s own table was provided for them. Four of these young Jews are named in the record. They are Daniel, Hananiah, Mishael, and Azariah. These names were changed by order of the King and heathen names substituted. **Daniel,** whose true name signified “God’s Judge” or “My Judge is God,” was to be called **Belteshazzar,** meaning “Bel’s Prince.” **Hananiah,** “Graciously Given of Jehovah,” was named **Shadrach,** meaning “Rejoicing in the Way.” To **Mishael,** whose name meant, “Who as God?” was given the new name **Meshach,** signifying “Agile”; and **Azariah,** whose good, honest name was a standing confession that he was “Helped of Jehovah,” was called by the name of a **heathen** god  **Abednego**, servant of Nego.”

This was the heathen program-**“But!”** There is a world of meaning in that little word, “But” Daniel could not avoid capture by the Chaldean army; that was no fault of his. He could not hinder the confinement of himself and his companions in the Chaldean court. Neither could he prevent the King from appointing certain food and drink-but he could refuse to eat it.

This is a stock temperance lesson, but there is much more than a temperance lesson here. Daniel objected to the King’ wine not only, but alsoto his food. And the reason was that under the Law of Moses he could partake of neither the food nor the wine without ceremonial defilement. He determined to be true to God.

Daniel had never heard the modern proverb, “When in Rome, do as the Romans do;” and if he had heard it he would have despised it. His mind was set on God, and, wherever he should find himself, he would do what God commanded him to do.

There is a very definite connection between the eighth and twenty-first verses: “Daniel **purposed in his heart.”** “and Daniel **continued.”** No wonder Daniel was greatly beloved of God! He is ever seeking out and searching for such to worship Him.

**NEBUCHADNEZZAR’S WONDERFUL**

**DREAM**

**(Chapter 2.)**

**The second chapter of Daniel** is a Biblical mountain-peak. It is one of the great pivotal chapters of the Prophetic Word. Nebuchadnezzar, living at the very beginning of the times of Gentile power, is given a vision of the entire course of that power, reaching through twenty-five centuries. He sees the final form of the power and he even sees the whole structure of Gentile sovereignty destroyed and abolished. Then he sees the Kingdom of Heaven et up upon the Earth; that is, the Millennial Kingdom of our Lord Jesus Christ.

All this was vouchsafed to a man who did not know God, though it required a Man of God to interpret it, and it furnishes a marvelous example of the mysterious dealings of the God of Heaven and Earth.

Nebuchadnezar, in the second year of his reign, dreamed dreams, wherewith his spirit and his sleep broke from him. He called for his magicians and enchanters and astrologers and sorcerers and put to them a strange and unheard-of test. They must not only interpret the King’s dream, but they must do this **without hearing what the dream was.** The King declared the dream had gone from him. All these wise men failed and were about to lose their heads. The decree went forth to destroy all the wise men-the “magi”-of Babylon. This decree included some who had not appeared before the King when the test was applied. Even Daniel and his companions were amongst those to be slain. The hand of God is very clearly seen in all this, for He intended to reveal the dream through his servant Daniel and in such a way as to leave no doubt that God had spoken. Daniel asked for a little time and actually promised to make the whole matter clear-he would show the King the interpretation. God was leading his every step and he knew the voice of God so well as to be sure of his path. Then there was united prayer by this little group of Jews, with the result that the great secret was revealed to Daniel in a night vision.

Then Daniel blessed the God of Heaven. He did not forget to be thankful. He answered and said, “Blessed be the name of God for ever and ever; for wisdom and might are His: and He changes the times and the seasons: He removes Kings and sets up Kings: He gives wisdom unto the wise, and knowledge to them that know understanding: He reveals the deep and secret things: He knows what is in the darkness, and the light dwells with Him. I thank thee, and praise Thee, O Thou God of my fathers, Who has given me wisdom and might, and has made known unto me now what we desired of Thee: for Thou have now made known unto us the King’s matter.”

The lives of the wise men of Babylon were saved and Daniel was brought before the King. After giving all the glory and credit to God in a good confession before the King, Daniel proceeded to the matter in hand. The King had seen in his dream a Great Image, a colossal human figure. Its head was of gold, its breast and arms of **silver,** its belly and thighs of **brass,** its legs of **iron** and its feet partly **iron** and partly **clay.** The Colossus was wonderful to look upon, its brightness and its form terrible. Then the King saw also a great **mountain,** and as he gazed upon it a **Stone** seemed to become dislodged from the top of the mountain and come rushing toward the Image, and it smote the Image on its feet, which were of iron and clay, breaking the feet to pieces. The Great Image, thus deprived of support, came crashing to the earth, and the iron, the clay, the brass, the silver and the gold were broken in pieces together, like the chaff of a summer threshing floor. Then even the pieces disappeared, for the wind carried them away and no place was found for them. Nothing was left but the **Stone.** The dreamer watched the **Stone,** wondering what it all meant, and, as he looked, the **Stone** began to expand. The **Stone** was becoming larger; it was growing Faster and faster it grew, greater and greater it became, until the **Stone** that had smitten the **Image became a great mountain and filled the whole earth.** Having told the dream, Daniel went on with the interpretation. The Image was a picture of Kingdoms of the Earth, beginning with Nebuchadnezzar’s own reign**. “Thou art this head of gold.”**  His Kingdom was to be followed by another, and **inferior** Kingdom, as silver is inferior to gold. Then there should be a third, of a still lower grade, represented by brass, and it should rule over all the Earth. The fourth Kingdom should be characterized by great strength, as iron. It should subdue everything before it and as iron breaks all other metals, the fourth Kingdom should break in pieces and bruise. Further, the fourth World-Monarchy should finally be devided, as shown by the two legs and the ten toes, and the iron should become mixed with clay; that is, the Kingdom should be partly strong and partly brittle.

Surely, this is all perfectly clear. God decreed that **Babylon** should in due time disappear and give way to another World-Power. In chapter 5:30, 31, we see this accomplished. **Medo-Persia** was the Second Empire, fitly described by the two arms. This Second Empire is plainly named in chapter 8, verse 20. Then there was to be a Third Universal Empire, which, in chapter 8:21, is called **Greece.** The Fourth Empire is **Rome,** as shown in the Prophecy of the Seventy Week. (Chapter 9.)

Every student of history knows that this has been the exact order. **Babylon,** **Medo-Persia, Greece** and **Rome** has been World-Monarchies and only these powers have risen to that dignity since the dream of Nebuchadnezzar.

**Gold,** the most precious metal in the Image, is a symbol of absolute monarchy. All the power is vested in the King and his word is law. This was the case in **Babylon.** A less precious metal is used to signify the government of Medo-Persia, because that government was a limited monarchy and depended for its power upon and hereditary nobility. The **brass,** or bronze, describes the reign of Alexander the Great and his successors, for the sovereignty in the **Graeco-Macedonian** Empire was divided between the throne, the army and men of influence amongst the people. The **iron is Rome,** which manifested great power through her army. The monarchy was, however, nominally dependent upon the people. The legs set forth the two-fold Kingdom with centers at **Rome** and **Constantinople.** The government is partly strong and partly brittle. The clay principle begins to manifest itself. It is the spread of **democracy**, or government by the people, finally heading up in the French Revolution in the western part of the territory of the Roman Empire. The toes show the present condition of things, with the old Roman Empire divided into portions under the reign of constitutional rulers. This divided condition will continue until the Antichrist appears, when these portions shall be confederated under his rule. This will become clear in our later studies. When Antichrist is on the throne, then shall the **Stone** come forth and smite the Image upon its feet. This is the descent of the Lord Jesus in power and great glory at His Coming to judge the World. From the New Testament we learn that prior to that Coming to judgment He will come into the air and catch His Church up to meet Him; and when He appears to the World, His Church will appear with Him, sharing in His glory. (**Col. 3:4**)

**The Church does not appear in Daniel,** nor, indeed, in the Old Testament at all except in types. (**Eph. 3:1-11**) It was a mystery hid in God and first revealed to Paul. To apply this Prophecy to the Church is to invite confusion. The Church has been here for nearly two thousand years and Gentile sovereignty is not destroyed. The **Stone** that smites the Great Image does not begin to grow until the Image has entirely disappeared: then it fills the whole Earth. It is a picture of the Millennial Kingdom of the Lord Jesus. When He comes and reigns it will be as the Only King and Potentate, the King of Kings and Lord of Lords. In that Day there shall be one Lord and His Name one.

For this we wait. With our loins girt about and our lamps burning, we stand as men who wait for their Lord to return. We cannot forget His word, “Fear not, little flock, for it is your Father’s good pleasure to give you the **Kingdom.**” Yet a little while and He that shall come will come, and will not tarry. In this little while-and how little, no one can tell-in this little while that may intervene till He come, there is yet time for the sinner to find peace and rest in Him.

“The Father sent the Son

A ruined world to save;

Man meted to the Sinless One

The Cross-the grave.

Blest Substitute from God!

Wrath’s awful cup He drained;

Laid down His life, and e’en the tomb’s

Reproach sustained.

“The new and living Way

Stands open now to Heaven;

Thence, where the blood is seen always,

God’s gift is given.

The river of His grace,

Through righteousness supplied

Is flowing o’er the barren place

Where Jesus died.

“The Lord shall come again!

The Conqueror must reign!

No tongue but shall confess Him then,

The Lamb once slain.

Jesus is worthy now

All homage to receive;

O sinner, to the Savior bow,

The truth believe.”

NEBUCHADNEZZAR’S GOLDEN IMAGE.

(Chapter 3.)

The **correspondence** and **contrast** between the **Great Image** of the second chapter and the **Great Image** of the third chapter of Daniel are very apparent. The former was seen by the King in a Vision while he dreamed; the latter was the product of his own devisings. The Vision was from **God**; the Image set up on the plain of Dura was from **man**. In the Image of chapter 2 God had told Nebuchadnezzar what should come to pass. In the Image of chapter 3 Nebuchadnezzar replied to God that man had plans of his own, which did not agree with Jehovah’s program. God had said, “Babylon shall be sovereign over the whole Earth, she is the golden **head** of the Image; but she shall have an end; Babylon must give way to Medo-Persia, and Greece, and Rome, and finally to the Kingdom of the Son of Man.” To this Babylon’s King replies that Babylon was not content to lead the procession; she must be the whole procession. She was not satisfied to be the **head** merely; she must comprise the **whole** **body**. If it were a good thing to have the head of gold, why not make the **whole** of gold? If it were desirable to **begin** with Babylon, why not let Babylon **continue**? Where was the need of inferior Kingdoms to follow Babylon? Let Babylon, with her golden glory, go on to the end of time!

Thus it is seen that the spirit of **Antichrist** was already in the World, setting itself forth in opposition to the eternal purpose of God-the mystery of iniquity already working. This is the principle of Babylon, from beginning to end. From **Nimrod** and the **Babel** builders down to the **Willful King** of the **End Time**, the blasphemous and rebellious system is ever hurling defiance into the face of God, whether from the throne of the Chaldees or from the throne of St. Peter, falsely so-called.

And the defiance is none the less real and none the less abhorrent to God because it is so often veiled under the pretense of piety. Nebuchadnezzar had just finished saying that Daniel’s God was a God of Gods and a Lord of Kings, when he set about to rear his abominable idol in the plain of Dura and force the World to worship it. There is nothing so **detestable in God’s** sight as a **pretense** of religion, in the absence of reality. Babylon is hateful in His sight, whether it appear as a beautiful Colossus of gold, rearing its lofty head above the Chaldean plain, or a despicable harlot, sitting upon the Beast and having in her hand a golden cup full of abominations and filthiness.

“Nebuchadnezzar the King made an Image of gold, whose height was three score cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.” The number six is prominent here, the great Image being sixty cubits high and six broad. It is suggestive, to say the least, of the number of the Antichrist in **The Revelation**, which is 666. One of the sixes is missing in Nebuchadnezzar’s Image, possibly for the reason that the rebellious system was yet to be fully developed. **Six** is the number of human incompleteness-**six** days shall man work; the seventh is God’s day and seven is the number of completeness. **Six** is always short of **seven**, as Nebuchadnezzar’s Image was short of the vision God had given him, and Antichrist’s counterfeiting of divine things must always fail to deceive at least the elect of God.

The arrangements for the dedication of the Image were very elaborate. All the nations of the Earth, having become subject to Babylonian arms, were called upon to send representatives to the great ceremony. At a given signal everybody in that vast concourse must bow the knee, not to God, indeed, Who had delivered the World into the King’s hand, but to the Image which the King had set up. Everything was arranged on the most extensive and expensive scale, and the spectacle was calculated to inspire with awe. In order that there might be no one bold enough to refuse homage to the King’s Image, it was provided and proclaimed that any such rebel should be cast into a burning furnace of fire.

At the right moment the signal is given and the air is filled with the sound of the cornet, flute, harp, sackbut, psaltery and all kinds of music. Instantly the great mass of mankind assembled before the Image falls to the ground in adoration and worship.

But suddenly there is a break in the proceedings. It is marked not now by the word **“but,”** as in the first chapter, but by the similar word, **“wherefore.”** (V. 8.) Three men are distinguished in the midst of that groveling multitude, and-wonder of wonders!-they are standing. Straight and stalwart men are these, their heads not bowed in the dust, but held high above the crowd, and breathing the untainted air of Heaven.

A hurried investigation shows that this bold trio is located amongst the high officials of state, and it is soon ascertained, for their very faces betray it, that these men are **Jews**. Indeed, they are none other than those Jewish captives whom the King had exalted to the Governorship of the Province of Babylon after Daniel had interpreted the King’s dream. They are our friends, Hananiah, Mishael, and Azariah, though they are known by their heathen names amongst the heathen, who call them Shadrach, Meshach, and Abed-nego.

“Wherefore at that time certain Chaldeans came near and accused the Jews.” (V. 8.) There are always ready those who are willing to accuse the Jews, and very often, as I this case, the real cause is **envy** toward the Jews. The accusers, very likely, were courtiers-or, to use a more modern word politicians-who had never been satisfied with the King’s action in appointing the Jews to such high positions.

The accused young men are brought before the King, who is furious that anyone should dare to resist his will and word. Surely it must be that these men were hard of hearing, or they had misunderstood what was required of them! Was it “of purpose?” One more chance should be given them, and if they persisted in their foolish course, there remained only the fiery furnace-“and,” roared the irate King, “who is that God that shall deliver you out of my hands?” In this question, thrust at the three young men by the maddened Emperor, is seen the hand of the adversary, Satan, the God of this World, moving his servant, the King, to fight against the God of Heaven, hurling himself against the thick bosses of the Almighty.

Now, these were **careless** young men. They were “careful for nothing,” and the peace of God was guarding their hearts and their thoughts. (**Phil. 4:6**,**7**) They were sure of their ground, for their trust was in the living God, Who made Heaven and Earth. Therefore, they had no need to fear the face of man. Their answer before the King was very simple, very respectful and very beautiful: “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, Whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the Golden Image which thou hast set up.” (Vs. 16-18.)

Well said, ye servants of Jehovah! They have for years sought to separate you from your God, and ally you to the gods of wood and stone, but their effort is wasted.

Hail unto thee**, Hananiah**! “Graciously given of God,” indeed, art thou! They call thee **Shadrach**, thinking to see thee “rejoicing in the way” of their planning, but at thy mother’s knee thou didst learn too well the true Way, to be thus easily drawn from it.

And thou, **Mishael**!-thou whose name is a standing challenge-“”Who as God?” Who as God, indeed? They call thee **Meshach**, fondly dreaming that thou, too, shall be “agile” in fleeing from the living God; but thou have been fleet of foot only to follow Him, though the way of His appointment leads straight into the yawning jaws of the roaring furnace. Thou art destined to learn yet more and more of the faithfulness of thy God, for thou art treading the path of obedience, however rugged and thorny it may be.

And to thee, our brother **Azariah,** we call across the wide gap of the centuries-greetings to thee! The enemies of thy God sought to rob Him of thy love, and thee of His succor. But thou art still “helped of Jehovah,” even though they call thee by that hateful name. **Abed-nego,** seeking thus to make thee the “servant of Nego.” Thou have made a good confession and thou may rest in peace, for thy God is **able** and He is **faithful**.

The King’s rage was multiplied beyond all bounds by the faithful testimony of these three young men. The great furnace was heated to a seven-fold greater heat than usual and the three men were bound and cast into the flames. So hot was the fire that those who cast the prisoners into it were themselves instantly burned to death at the door of the furnace.

Suddenly, the King cried out in astonishment. The three men who had been bound, hand and foot, and thrust into the fire, were now **free,** and walking about in the furnace. And they had **company**, “One like a son of the gods!”

That a notable miracle had taken place, was evident. Then the King called, and the three Hebrew youths came forth, unhurt, unscathed, without even the smell of fire upon them. Who hath sent His Angel, and delivered His servants that trusted in Him, and have changed the King’s word, and yielded their bodies, that they might not serve nor worship any god except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other God that can deliver after this sort.’ Then the King promoted Shadrach, Meshach, and Abed-nego, in the Province of Babylon.”

The most obvious spiritual lesson here is that **God may be depended upon**. He delights in being **trusted**. It is often said that God will not interfere with the laws of nature. It is true that He does not always do so, nor does He always deliver His people by the same methods, or in the same way; but He always delivers them, nevertheless. And if it be needful and desirable from His standpoint, He will not hesitate to set aside the laws of nature, in order to deliver them that trust Him. The World may not always see Him at work in His people’s behalf, as I the case before us, but He is at work all the same, and if He wills that His servants shall suffer, even unto death, for His name, it is still true that He really delivers them out of the hand of the enemy and takes them unto Himself. Suffering is the earthly portion of His people, but that is only that their bonds may be burned and the things removed that would hinder their progress. If He calls us to walk in the fire, He walked there before us, and He will walk there with us.

“When through fiery trials thy pathway shall lie

My grace all-sufficient shall be thy supply;

The flame shall not hurt thee; I only design

Thy dross to consume and thy gold to refine.”

A second lesson to be drawn from this chapter is **that right is not always on the side of the majority.** In a country of popular government like our own, **“Vox Populi Vox Dei”** is a favorite motto, but history has ever shown that the voice of the people is the voice of God only when the people are yielded to God and are desiring what He desires. Might is **sometimes** right, but it also is sometimes **wrong**, and in the last analysis wrong cannot be made right, even though the whole World be prostrated before the wrong in worship. And, after all, what real might can there be on the side opposed to God?

An important typical and dispensational lesson is also seen here. As already remarked, Babylon’s defiance of God, as shown in the great golden Image, is a type of the reign of **Antichrist** in the time following the **Rapture** of the **Church**. Nebuchadnezar, ruling in impudent rebellion against God, is himself a picture of the Beast of the Apocalypse, ruling according to his own will. Nebuchadnezzar’s demand, on pain of death, that the whole World bow down to the Image which he had set up, is a foreshadowing of the decree of the Great King of **The Revelation**, that all men who will not worship the Beast and his Image and receive his mark upon them shall be killed. The faithful testimony of the three Hebrews speaks of the testimony of the Remnant of Israel during the days of **The Great Tribulation**, and the preservation of the young men in the fiery furnace by the Angel of the Lord tells of the similar miracle of deliverance of the faithful **Jewish** Remnant in that day will be followed by their exaltation, according to the Word of God. Then there shall be blessing, for the whole human race, for “they that come of Jacob shall take root; Israel shall blossom and bud and fill the face of the world with fruit.” (**Isa. 27:6**)

But all this awaits **our Lord’s return for the Church**. Everything must be deferred until He has gathered His bride to Himself. So long as she is in the World, Jerusalem must be trodden down of the Gentiles. Is it any wonder that we long for His coming? He will come just as soon as **“The Fullness of the Gentiles** be come in;” That is, the moment the Church is completed. He will come for her. It may be today, it may be **at any moment**, that the last soul to be added to the Church will be won for Jesus-then He will come.

“Behold, I come quickly!”-His own words. “Even so, come, Lord Jesus!”

**THE VISION OF THE GREAT TREE**

**-**

**(Chapter 4.)**

**The fourth chapter** consists of a proclamation from King Nebuchadnezzar, addressed “to all peoples, nations and languages, that dwell in all the Earth.” The tone of it is in sharpest contrast to al the King’s words that have gone before, for he has had a remarkable experience of suffering, calculated to humble his own pride and to exalt in his eyes the power and majesty of the Most High God.

“Peace be multiplied unto you!” These words of salutation sound strangely from the great heathen Monarch of the Worldwide Empire. They seem like New Testament words, falling from the lips of the Prince of Peace Himself, or from the pen of one of His apostle. Well, it is an Old Testament as well as a New Testament principle that tribulation works patience, and man is perfected through suffering.

“It hath seemed good unto me to show the signs and wonders that the Most High God has wrought toward me. How great are His signs! And how mighty are His wonders! His Kingdom is an **everlasting** Kingdom and His dominion is from **generation to generation**.” All this is very different from the empty words of the Chaldean Ruler in the preceding chapters. In the Vision of the Great Image in chapter 2, God had sought to teach the King that Babylon’s supremacy was but temporary and that it successors must also relinquish the scepter of World-sovereignty, each in its turn; but Nebuchadnezzar had refused to believe it, and in the Golden Image of his own creation in chapter 3 he had blatantly and blasphemously asserted his independence of God, saying, “Who is that God that can deliver you out of my hand?” True, there were words of commendation for the God of Israel, both in chapter 2 and in chapter 3. But it is one thing to worship Daniel and acknowledge that “his God is the God of Gods and the Lord of Kings and a revealer of secrets,” and issue decrees that the God of Shadrach, Meshach and Abed-nego should be honored; and it is quite another thing to bring oneself into the proper place of worship, blessing the Most High and praising and honoring Him that lives forever. (Ch. 4:34.)

“I Nebuchadnezzar, was at rest in my house, and flourishing in my palace.” This is a most significant sentence and speaks volumes in a few words. This man whom God had made great and who had received such wondrous communications from the God of Heaven and Earth; this man who had professed so loudly and so solemnly that God was worthy of all honor, was nevertheless unchanged by all he had seen and heard-he was still at rest in **his** house and flourishing in **his** palace. Like the rich man of our Lord’s parable, he was clothed in purple and fine linen and fared sumptuously every day. Little cared he for the beggar, full of sores and consumed with hunger, lying at his gate-he was at rest in **his** house and he must not be disturbed. He was flourishing in **his** palace and so fully occupied was he with himself and his own greatness that he had no time to think of anyone or anything else.

The King dreamed a dream which frightened him, and saw visions which troubled him. All the wise men of Babylon were summoned to interpret the dream and visions, but, as was the case in the second chapter, they failed, though the King in this instance related the dream to them. Then Daniel was sent for, whose name was Belteshazzar, according to the name of Bel, the Chaldean god, and in whom, as the heathen King put it, was the spirit of the holy gods. To him the dream and vision were related. The King had seen in his dream a huge **Tree**. As he looked upon it he saw it growing, and this went on until the height thereof reached unto Heaven and the sight thereof to the end of all the Earth. The leaves were fair and the fruit abundant. Under its shelter were the beasts of the field and amongst its boughs dwelt the birds of the heavens, and all flesh was fed from its fruit. Then as the King gazed upon this great **Tree**, he saw an Angel coming down from Heaven. He is called **“a Watcher and a Holy One.”** He cried aloud and said thus: “Hew down the **Tree**, and cut off its branches, shake off its leaves, and scatter its fruit; let the beasts get away from under it, and the fowls from its branches: Nevertheless leave the stump of its roots in the Earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of Heaven, and let his portion be with the beasts in the grass of the Earth; Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him. This sentence is by the decree of the Watchers, and the demand by the word of the Holy Ones; to the intent that the living may know that the Most High rules in the Kingdom of men, and gives it to whomsoever He will, and sets up over it the lowest of men.” (Vs. 14-17.)

In these words of the Angel, the Revised Version, quoted above, is greatly to be preferred, for in the King James Version the neuter and masculine pronouns are not distinguished. You will notice in the passage from the Revised Version the form of the pronouns is suddenly changed in the fifteenth verse. The Angel is talking about the Tree, saying, “Leave the stump of its roots in the Earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of Heaven.” Then suddenly the pronoun changes, and the Angel goes on to say, “and let **his** portion be with the beasts in the grass of the Earth: let his heart be changed from man’s and let a beast’s heart be given unto **him** and let seven times pass over **him**.” This gives us a key to the meaning of the dream. It is clear

That the Tree is figurative, representing some man. This is fully seen in Daniel’s interpretation.

Before proceeding to the interpretation, however, it is proper for us to consider these **Watchers** or **Holy Ones**, who are playing so important a part in this chapter. We shall find, as we proceed with the study of **Daniel**, that the veil is often lifted that hides the unseen world from our sight, and many things are revealed to us as to the nature and work of Angels. In this chapter there is evident reference to a Heavenly **Court of Angels**, for it is distinctly stated that this sentence is by the decree of the Watchers and the demand by the word of the Holy Ones: to the intent that the living may know that the Most High rules in the Kingdom of men, and gives it to whomsoever He will, and sets up over it the lowest of men. The Book of **Daniel** shows that Satan, **the Prince of the Power of the Air**, has many lieutenants, and they are appointed and assigned by him to definite posts of duty. There is mention of the spiritual **Prince of Persia** and the **Prince of Greece**, resisting and withstanding the Angels of God as they passed through the Heavenly realms. It is also shown that God ha lieutenants, whose work it is to restrain the evil spirits and execute the will of God. The Judicial Courts of Watchers and Holy Ones are a part of the Divine organization, and to one of these courts the case of Nebuchadnezzar had been referred. The judgment that came upon him was according to the sentence and decree of these Watchers and Holy Ones.

**Angelology** is by no means an unimportant doctrine in the Bible. The prevailing notion that the Angels of God are effeminate creatures, with impossible wings, is not a Biblical idea. The Bible always describes Angels as mighty messengers of God, performing His will and fulfilling His word. The meetings of the Church are always visited by them and believers are specially exhorted to let all things be done decently and in order “because of the Angels.” Angels are represented in Peter’s epistles as greatly interested in the plans of God for the redemption of His people-“which things the Angels desire to look into.” And the Epistle to the Hebrew has much teaching about Angels, declaring that they are ministering spirits, sent forth to minister for them who shall be the heirs of salvation.

Daniel was greatly troubled when he heard the dream. He saw that it meant terrible suffering and humiliation for the proud King of the Chaldees, and no man likes to be the bearer of unpleasant news. “My lord,” he cried, “the dream be to them that hate thee, and the interpretation thereof to thine adversaries!” Then he went on with the interpretation.

The **Tree** was a figure of Nebuchadnezzar himself. “It is **you**, O King, that area grown and become strong; for thy greatness is grown and reaches unto Heaven, and your dominion to the end of the Earth.” As to the sentence of the Watchers and Holy Ones, that the **Tree** should be cut down and the stump bound by a band of iron and brass, “it is the decree of the Most High, which has come upon my lord, the King; that thou shall be driven from men, and thy dwelling shall be with the beasts of the field, and you shall be made to eat grass as oxen, and shall be wet with the dew of Heaven, and seven times shall pass over you; till **you** **know that the Most High rules** in the Kingdom of men and gives it to whomsoever He will. And whereas they commanded to leave the stump of the roots of the **Tree**, the Kingdom shall be sure **unto you, after that you shall have known** that the Heavens do rule.”

Then Daniel, like the good preacher he was, pressed the lesson home upon his august hearer; he did not forget his application: “Wherefore, O king,” he pleaded, “let my counsel be acceptable unto thee, and **break off thy sins** by righteousness, and your iniquities by showing mercy to the poor; if there may be a lengthening of thy tranquility.” It was a faithful note of warning from a true servant of God.

Now comes the sequel. Remember that we are reading the testimony of the King himself. He says: “All this came upon the King Nebuchadnezzar.” It is a most humiliating confession from this royal Prince, who has learned to humble himself under the mighty hand of God. Hear his story: “At the end of twelve months he was walking in the royal palace of Babylon. The King spoke and said, ‘Is not this great Babylon, which I have built for the royal dwelling place, by the might of my **power** and for the glory of **my majesty**?’”

Ah, that was a fatal moment. The lengthening of the King’s tranquility had lasted for twelve months, for Daniel’s word of exhortation had made an impression upon the King’s mind; but a year is a long time to remember a sermon, however great. This is a busy World, and even a message direct from the living God finds little place where there is no heart for it. Nebuchadnezzar is again filled with pride and the perpendicular personal pronoun is the biggest thing in his vision. It was this that proved “the condemnation of the devil.” (Compare **I Tim. 3:6**; **Isa. 14:12-15**).

“While the word was in the King’s mouth there fell a voice from Heaven, saying, ‘O King Nebuchadnezzar, to thee it is spoken. The Kingdom is **departed from you**: and thou shall be driven from men; and thy dwelling shall be with the beasts of the field; you shall be made to eat grass as oxen; and seven times shall pass over you; **until you know that the Most High rules** in the Kingdom of men, and He gives it to whomsoever He will.’”

The sentence was quickly accomplished. “The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hair was grown like eagles’ feathers, and his nails like birds’ claws.”

The word “times” in **Daniel** means years, and the judgment which came upon Nebuchadnezzar was seven years of insanity, during which he was reduced to the state of the beasts of the field. God’s purpose in this was not merely punitive, but also remedial. The object is stated over and over again in the course of the story; namely, “to the intent **that the living may know that the Most High rules** in the Kingdom of men, and gives it to whomsoever He will, and sets up over it the lowest of men.” It is not necessarily a proof of a man’s inherent greatness that he is occupying an exalted position in the World. God is ever choosing weak things to confound the mighty. He gives the rule to whomsoever He will and sets up over it the lowest of men.

The outcome of the matter is described in the final paragraph of the chapter. “At the end of the days, I, Nebuchadnezzar, lifted up mine eyes unto Heaven, and mine understanding returned unto me.” The beast looks not upward, but ever downward; he is without understanding and knows not God. The King had ceased to be a beast and again became a man. His heart was greatly changed, for immediately, he tells us, “I blessed the Most High, and I praised and honored Him that lives for ever; for His dominion is an everlasting dominion, and His Kingdom from generation to generation; and all the inhabitants of the Earth are reputed as nothing; and He does according to His will in the army of Heaven, and among the inhabitants of the Earth; and none can stay His hand, or say unto Him, ‘What doest Thou?’”

This is a wonderful testimony. Nebuchadnezzar has learned well his lesson-the lesson which all men must sooner or later learn-that **God is the Almighty One**, and He is able to accomplish His eternal purposes. It is pleasant to read these last words: “At the same time mine understanding returned unto me; and for the glory of my Kingdom my majesty and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my Kingdom, and excellent greatness was added unto me.” All this was according to God’s promise through the Prophet, that the Kingdom should be preserved for the King. “Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven; for all His works are truth, and His ways justice; and those that walk in pride He is able to abase.”

The lessons from this extraordinary story are obvious. They are just the lessons that Nebuchadnezzar learned. May God help us to learn them too; that God is not dead, nor is He asleep. “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” (**Eccl. 8:11**) Nebuchadnezzar thought that because sentence was not executed in twelve months, Daniel had been mistaken, or God had forgotten. But not so, for God is very jealous of His Word.

The **Tree** is often employed as a symbol in Scriptures. In the 13th chapter of Matthew a tree is used to represent the Kingdom of Heaven in its present mystery form-that is, the whole realm of profession during the King’s absence; the great mixture of good and evil commonly called “Christendom”-a great spreading tree sheltering **the birds of the air** under its branches. These birds of the air are seen earlier in the same chapter typifying the **Wicked One**, catching away the seed from men’s hearts before it has opportunity to bring forth fruit. And it is plain to be seen that Christendom today offers ample shelter to many such unclean birds.

**THE HANDWRITING ON THE WALL**

**-**

**(Chapter 5.)**

**-**

The glory of Babylon rapidly declined after Nebuchadnezzar’s death. Evil Merodach, his son, was a notoriously wicked and corrupt ruler, who reigned but two years and was murdered by Neriglissar, his own sister’s husband. Neriglissar met his death on the battlefield during the fourth year of his reign. Laborosoarchod, his infant son, was King for less than a year when the throne was seized by Nabonidus, a usurper, who tortured the young King to death. Belshazzar, probably Nabonidus’s adopted son, appears to have been associated with him as ruler towards the end of his reign. For this reason he is called in the divine record “Belshazzar the King.”

Recently discovered tablets have confirmed all this. One inscription by Nabonidus himself, in which he associates Belshazzar his son with himself in his invocations, makes it apparent that this son was ruling over the Kingdom jointly with the father. This doubtless explains how it came that in rewarding Daniel Belshazzar offered to make him “**Third Ruler** in the Kingdom,” himself being **second** in authority.

For many years prior to this time the great Empire had been in the process of disintegration. Many provinces had freed themselves from Babylonian control. Besides this, the Medes and Persians had greatly increased in strength and Cyrus was still continuing the war against Babylon. Great success attended the Persian General, and finally he appeared before the gates of the capital itself, and besieged it.

He seemed to have undertaken a hopeless task, for this great city was wondrously constructed and fortified. Situated on either bank of the Euphrates, which flowed through it from north to south, the city, according to Herodotus, was fifteen miles square, surrounded by walls eighty-seven feet thick and three hundred and fifty feet high. Similar walls lined the river on each side through the entire length of the city. On each of the four sides of the city, and on each bank of the river within it, there were twenty-five great double-or folding-gates of solid brass-one hundred and fifty gates in all. Rising from the top of the wall, there were two hundred and fifty watchtowers, rearing their heads an additional hundred feet, or four hundred and fifty feet in all. These towers were placed at intervals on the walls, completely surrounding the city. At the outside base of the outer walls there was a deep water-moat, thirty feet in width. Within the city the streets were laid at right angles from gate to gate, twenty-five running north and south and an equal number east and west, dividing the city into six hundred and seventy-six squares. There were also four other streets, running along the inner side of the outer wall, one on each side of the city. The houses were beautifully designed and gorgeously ornamented. The river was crossed in boats, except in the centre of the city where a great bridge was built 660 feet long and 30 feet wide, supported by great stone arches and fastened with chains. The public parks and “hanging gardens” were marvelous works, far surpassing anything known to the modern world. The population has been estimated at 1,200,000, and within the walls there was sufficient arable and pasture land to supply the needs of the inhabitants.

Such was Babylon, the proud mistress of the world, when Cyrus marched his army against it. He immediately surrounded the whole city and began digging a trench. The Babylonians were not at all frightened. Whatever could the man mean by that trench? What good would a trench do him, when his enemy could hurl weapons upon him from a height of 350 feet, to say nothing of the towers? The city was well able to withstand a long siege, for there were provisions in store for twenty years to come and there was also the land, by which to produce more food as it was needed. Cyrus said nothing, but kept at work. He had his campaign thoroughly planned and he knew exactly what he was doing. He completed his great ditch, and then divided his army into two parts, locating one-half at the north end and the other half at the south end of the city, and sat down to wait for the proper time to carry out his purpose.

Then came **Belshazzar’s feast**. The foolish King, little dreaming of danger, “made a great feast to a thousand of his lords and drank wine before the thousand.” He soon became drunk and reckless, and thinking to do something new and unique, he surpassed all previous acts of sacrilege by causing to be brought into the banquet hall the sacred vessels of gold and silver, which Nebuchadnezzar had brought from the temple of Jehovah at Jerusalem fifty years before. When these vessels were brought in, “the King and his princes and his wives and his concubines drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.”

This was all that was needed to fill Babylon’s cup of iniquity to the brim, and the God of Israel acted. “In the same hour came forth fingers of a man’s hand and wrote over against the candlestick upon the plaster of the wall of the King’s palace: and the King saw the part of the hand that wrote.”

“Then the King’s countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.” The astrologers, Chaldeans and soothsayers were sent for, to interpret the writing, but they failed to find the meaning of it. It was a message from **God** and it takes a **man of God** to interpret the **Word of God**. The queen who has entered the banquet hall, remembers Daniel, and Daniel is sent for. He is an old man now and forgotten by Nebuchadnezzar’s grandson. “I have heard of thee,” says Belshazzar,” that thou canst make interpretation and dissolve doubts. Now if thou canst read the writing and make known to me the interpretation thereof, thou shall be clothed with purple and have a chain of gold about thy neck, and shall be the Third Ruler in the Kingdom.”

Well did Daniel know how empty were all thee glittering promises, for the handwriting on the wall showed him that Babylon should soon be deprived of purple and gold and ruler-ship. “Let thy gifts be to thyself,” he replied, “and give thy reward to another.” Then, after faithfully testifying against the evil in the King’s life, he interpreted the writings. The words were “**Mene, Mene, Tekel,** **Upharsin**,” which being rendered into English, would be, “**Numbered, Numbered, Weighed, Divisions**.” The interpretation was: “God hath numbered your Kingdom and finished it. You are **weighed** in the balances and found **wanting**. Your Kingdom is divided and given to the Medes and Persians.”

Did Belshazzar believe this? Ah, the human heart does not so easily believe God-it rather delights in making Him a liar. In spite of God’s declaration that the Kingdom was **already divided** and given to the Medes and Persians, Belshazzar proceeds calmly to deck God’s Prophet the messenger who brought the word, in purple and gold, and solemnly proclaims him the Third Ruler in the Kingdom. If God’s word were true, Belshazzar had no kingdom. And God’s word was true, for “**in that night** was Belshazzar the King of the Chaldeans slain, and Darius the Mede took the Kingdom, being about three-score and two years old.”

Cyrus had found his opportunity and seized it. While the whole city was fasting and reveling, Cyrus changed the course of the Euphrates, running it through the big trench around the city, and marched his army into the city, in the old bed of the river, under the arches in the walls. The great folding brazen gates on the river banks had been left open on this night of merrymaking and it was easy for Cyrus to surprise the capital and seize it in the name of Darius the Mede. Media and Persia are now allied and the scepter of Universal Sovereignty passes from Babylon, “**the head of Gold**,” to another Kingdom inferior to it, Medo-Persia, “**the breast and arms of silver**.”

It now remains for us to observe how accurately and definitely all this was foretold by the Prophets of God, as they were moved by the Holy Ghost. In order to do this we shall need to examine several Scriptures.

The first is **Jeremiah 27:1-8**;

“In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word unto Jeremiah from Jehovah, saying, thus says Jehovah to me; make thee bonds and yokes, and put them upon thy neck, and send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah King of Judah; and command them to say unto their masters, Thus says Jehovah of hosts, the God of Israel; thus shall ye say unto your masters; I have made the Earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar, the King of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall **serve him and** **his son, and his son’s son**, until the very time of his land come; and then many nations and great Kings shall serve themselves of him. And it shall come to pass, that the nation and Kingdom which will not serve the same Nebuchadnezzar, the King of Babylon, and that will not put their neck under the yoke of the King of Babylon, that nation will I punish says Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.”

This prediction was uttered while Nebuchadnezzar was associated with his father as King, and before any of the nations mentioned had been subdued under him. You will notice that according to its terms Babylon must come to an end with the reign of Nebuchadnezzar’s **son’s son**. Evil-Merodach was his **son** and Neriglissar was his **son-in-law**. Labarosoarchad, though a **grandson**, was not a **son’s son**, but a **daughter’s son**. The Kingdom must go on until Nebuchadnezzar’s **son’s son** was on the throne.

This would seem to settle the question of Belshazzar’s identity, a much-disputed point. It has been insisted that this prince was not related in any way to Nebuchadnezzar, as Nabonidus was of an entirely different family. Some writers have supposed that Nabonidus had married Nebuchadnezzar’s daughter to strengthen his throne and that Belshazzar was the issue of that alliance. This would not, however, meet the terms of the prophetic Word. Belshazzar must be a **son’s son** to Nebuchadnezzar. That this relationship did exist is shown by the oft-repeated reference to it in the fifth chapter. (See verses 2, 11, 18.) The Hebrew tongue has no distinction between “**father**” and “**grandfather**.” The true explanation may be that suggested by Dr. Fausset, that Belshazzar was a grandson of Nebuchadnezzar whom Nabonidus had adopted as his own son and acknowledged successor, in order to conciliate the legitimate party.

The surprise and capture of Babylon by the Medes was also foretold by Jeremiah, in chapter 51 of his prophecy: “Prepare against her the nations, with the Kings of the Medes, the Captains thereof, and all the Rulers thereof, and all the land of his dominion. And the land shall tremble and sorrow: for every purpose of Jehovah shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. The mighty men of Babylon have forborne to fight, they have remained in their holds; their might hath failed; they became as women: they have burned her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the King of Babylon that his city is **taken at one end**, and that the **passages are stopped**, and the reeds they have burned with fire, and the men of war are affrighted.” (Verses 28-32.)

One hundred and seventy years earlier than Jeremiah’s prediction, Isaiah wrote (**Isa. 21:2**, **6:19**.): “A grievous vision is declared unto me; the treacherous dealer deals treacherously, and the spoiler spoils. Go up, O **Elam**; besiege, O **Media**; all the sighing thereof have I made to cease.\*\*\*For thus has the Lord said unto me, Go, set a watchman, let him declare what he sees.\*\*\*And, behold, here cometh a chariot of men with a couple of horsemen. And he answered, **Babylon is fallen, is fallen**; and all the graven images of her gods he has broken unto the ground.”

There is yet another prophecy in which the commander who should take Babylon is mentioned by name, and in which the particulars of the city’s capture are given in detail. This prediction (**Isa. 45:1-6**) was uttered and written down by the Prophet of God over a hundred years before Cyrus was born-and yet here is Cyrus and here is his work: “Thus says Jehovah to His anointed, to **Cyrus**, whose right hand I have held, to subdue nations before him; and I **will loose the loins of Kings,** to open before him **the two-leaved gates**; and the gates shall not be shut; I will go before you, and make the crooked places straight: I will break in pieces the **gates of brass**, and cut in sunder the bars of iron; And I will give you the treasures of darkness, and hidden riches of secret places , that you may know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob My servant’s sake, and Israel Mine elect, I have even called you by your name: I have surnamed you, though you have not known Me. I am Jehovah and there is none else, there is no God beside Me: I girded thee, though you have not known Me: That they may know from the rising of the sun, and from the west, that there is none beside Me. I am Jehovah, and there is none else.”

Thus it is seen that Cyrus, a heathen Prince, was raised up of God **for Israel’s sake**, for it was he who finally issued the edict releasing the Jews from captivity and assisted in the restoration of their beloved city. This was also foretold through Isaiah by the God if Israel, “That says of Cyrus, He is My shepherd, and shall perform all my pleasure; even saying to Jerusalem, You shall be built; and to the temple, Thy foundation shall be laid.” (**Isa. 44:28**; compare **Ezra 1:1-4**.)

The great city of Babylon was finally utterly destroyed. Jeremiah’s prediction that Babylon should become heaps (**Jer. 50:26**) is literally fulfilled, as well as many other Old Testament prophecies concerning the ruin of the proud city on the Great River.” Her destruction is certainly suggestive of the judgment to be visited upon the mystical Babylon described in the Book of **The Revelation**. The miserable harlot of **The Revelation** and the Great City of Daniel’s times are both illustrative of what surely awaits whoever or whatever defies and resists the eternal counsels and purposes of God, and sets His Word at naught. Let us learn well this lesson, and let us pray without ceasing that the time may soon come when they may know from the rising of the sun, and from the west, that there is none beside Him. He is Jehovah and there is none else. “It is believed by many students of Prophecy that there is to be a revival of the empire and City of Babylon in the last days, and that their final and complete destruction are to be accomplished in The End Time.

**DANIEL IN THE DEN OF LIONS.**

**(Chapter 6.)**

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The story of **“Daniel in the Lions’ Den”** is one of the most familiar portions of the Bible. Every child loves it, and even the grown-ups are fascinated by it. Looked at as literature merely, it is a classic. Full of dramatic power, it rivets the reader’s attention to the very end. Thrilling incidents and exciting situations abound. The central figure-the hero of the narrative-is a quiet, dignified, lovable old Jew, who has been brought to an exalted position amongst the heathen by reason of his loyalty to his God. Under every condition, in **every** circumstance, he was true to his convictions, without regard to consequences. “He kneeled upon his knees three times a day and prayed, and gave thanks before his God.” Oftentimes it might have puzzled his neighbors, and even his friends, to discover any reason for thanksgiving on his part, but he was always giving thanks, nevertheless.

This old man was **“greatly beloved”** of God and cordially hated of men. He was surrounded by implacable enemies, bent on his destruction. And **why**? Was it because he had done something harmful? Had he been unfaithful in his position of trust as one of the three Presidents over the Provinces of the Kingdom? Was it because he was envious against his associates in office or sought to secure an advantage over them? Not at all; for when these enemies sought to find occasion against Daniel concerning the Kingdom, they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. To be sure, Daniel was distinguished above his fellow Presidents and Princes, but this was not because of any fault; rather, it was because an excellent spirit was in him; and for this reason Darius the King thought to set him over the whole realm.

It is as clear as the noonday sun that these men who were seeking Daniel’s destruction were moved by **envy**. They hated him because they coveted his position. They had no reason to hate him, for he was a better man than any of them; but this very fact only made them more bitter against him and more determined to put him out of their way and out of their sight. They could find no fault in him as touching the Kingdom and they must look in another direction. “Then said these men, ‘We shall not find any occasion against this Daniel, except we find it against him concerning the Law of his God.’” For they knew “this Daniel” would be true to God at any cost. Very well: that would furnish the occasion which they sought. They would set a trap for him. Of course, there was the King to reckon with, and the King was very favorably disposed toward Daniel. That was precisely the trouble: it was the King’s fondness for “this old Jew” which made the plotters angry. But they would find a way around the difficulty. The King was not a King after all. His will was entirely subject to that of his counselors, for Medo-Persia was not like Babylon. The **“head of gold”** of the great statue of Gentile Sovereignty had given place to the **“breast and arm of silver,”** and a Kingdom inferior to Babylon had risen. It was inferior in that while Babylon was an absolute Monarchy, where the King’s will was supreme, Medo-Persia was a limited Monarchy, dependent upon the nobility.

It was just here that Daniel’s enemies found their occasion against their victim. They would recommend to the King a new law, and as under the limitations of the Monarchy the laws of the Medes and Persians could not be altered, even the King himself could not hinder the execution of their designs.

“Then these Presidents and Princes assembled together to the King, and said thus unto him, ‘King Darius, live forever! All the Presidents of the Kingdom, the Governors, and the Princes, the Counselors, and the Captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the dent of lions, Now, O King, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which alters not.’”

In their appeal to the King these evil men resorted to **falsehood** and **flattery.** They told him that all the Presidents of the Kingdom had concurred in their recommendation. Of course, this was not true, for Daniel was one of the Presidents and he had not been consulted. The King ought to have known better than to believe such a thing of Daniel. But the King was overcome by flattery-his selfish pride was his undoing. To be sure, the proposition was blasphemy and nothing less, but it would be **so** pleasant to have everybody bowing down to him and worshipping him! “Wherefore, King Darius signed the writing and the decree.”

Poor Daniel! What should he do now? What a terrible predicament he was in! Most of us moderns would find an easy way out of it, for we would pray secretly, if we prayed at all. But Daniel was not of that kind of stuff: he looked on the matter of man’s relation to God, and communion with Him, as something above the reach of human government. Darius was his King and it was his duty generally to subject himself to his authority, but when his decrees conflicted with the will of God, then it was quite another matter.

“What should he do?” you ask. What did he do? Read: “When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.”

There you are! No ostentation, only just simple childlike faithfulness. Was he afraid? I cannot tell you; perhaps he was, for he was a man of like passions with us. The windows were open. He did not open them wider, and he did not close them; he just left them as they were. He had remembered Solomon’s intercession for those who should pray towards Jerusalem and it had been a custom with him to retire to this chamber and kneel upon his knees three times a day. He simply continued doing as he had done aforetime. When he thus knelt thrice every day, he had been in the habit of praying and giving thanks before his God. This was a good habit and he found no reason for giving it up or amending it in any way. He knew the hungry lions were awaiting him, but he knew also that it was his business to **wait upon God** and he had learned the blessedness of waiting on Him. So he went on kneeling, and praying, and thanking.

Daniel’s enemies were delighted. The poor old Jew had walked into the trap nicely. Now everything would be easy, for the King could not change the law of his own making; he must enforce it. And so it was, for though Darius sought how to deliver his favorite counselor, he failed to find a way and was forced to consign him to the den of lions, saying as he did so, “Thy God Whom you serve continually, He will deliver thee.” Daniel was shut up with the lions all night under the signet of the King and his lords, while the King fasted and mourned in his palace.

The rest of the story is well known. The anxious King’s early morning discovery that his half-hopeful, half-despairing prediction had been truly fulfilled and no harm had come to Daniel, for God had shut the lions’ mouths; the rescue of Daniel, unhurt, out of the pit, and the casting therein of those who sought his life, together with their families, and how these wretched ones were greedily devoured before reaching the bottom of the cage-all these are familiar details.

“Then King Darius wrote unto all people, nations, and languages, that dwell in all the Earth; ‘Peace be multiplied unto you. I make a decree, That in every dominion of my Kingdom, men tremble and fear before the God of Daniel; for He is the living God, and steadfast forever, and His Kingdom that which shall not be destroyed, and His dominion shall be even unto **The End**. He delivers and rescues, and He works signs and wonders in Heaven and in Earth, Who has delivered Daniel from the power of the lions.’ So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.”

There are certain practical lessons suggested by this incident, which may be found upon the very surface. The most prominent among them is **the evil of envy.** This is the meanest of all the forms of human sin. Other sins usually require some reasonable motive, or at least some plausible excuse for existence; but it is not so with **envy**. It lives and fattens upon itself. It springs up without reason and without excuse, and if yielded to in the slightest degree it will become irresistible and burn its way like vitriol, blasting and blighting everything in its path and leaving ruin and desolation in its wake. **Envy** is an ever-present leaven, corrupting its way in and out, permeating, honeycombing and undermining the very foundations of the social fabric. **Homes** are destroyed by it, the **State** is overturned by it, and even the **Church** is not free from its insidious working, for this vile thing thrives in quarters where its very presence is unsuspected and denied. It was envy that sold Joseph into Egypt. (**Acts 7:9**) It was **envy** that drove men on to the murder of the Son of God. (**Matt. 27:18**; **Mark 15:10**.) It was **envy** that hindered the progress of the apostolic Church (**Acts 123:45**; 17:5) and **envy** has much to do at this present time with the deplorable condition of things in the realm of professing Christianity. “Wrath is cruel and anger is outrageous”-these things are bad enough-“but who is able to stand before **envy**?” (**Prov. 27:4**.) “A sound heart is the life of the flesh: but **envy** the rottenness of the bones.” (**Prov. 14:30**.)

A second lesson, also perfectly obvious in this story, is that in the long run it **pays to trust God**. This principle is not always so apparent as in this case, but it is always equally true, nevertheless. Even when God’s servants are called upon to suffer unto the death of the body, whether in the Roman arena or the Spanish inquisition or in the more obscure places of trial and tribulation, it is still true that the Angel of the Lord encamps round about them that fear Him, and delivers them. Wrong may be permitted to flourish like a green bay tree, and truth may be crushed to earth, but this is only temporary-our God is the Eternal God, and the sufferings **now** are not to be compared with the glory **then**.

Still another surface truth is that **it is a dangerous thing to fight against the people of God.**  The Lord’s people are as the apple of His eye and His warning is, “Touch not Mine anointed.” And if this truth was applicable to Daniel’s times, how much more so now, when His people are joined to Him in the Church which is His body, the fullness of Him that fills all in all? For we are members of His body, of His flesh and of His bones. He has decreed that not a bone of Him shall be broken, and men do well to take heed what they do to one of His little ones.

**The danger of personal vanity** is illustrated in the case of Darius. It is one of the lessons men are slowest to learn, not to think of themselves more highly than they ought to think. Yet how easily does the poor human heart yield to the subtle workings of **flattery**. It is a true proverb that “a man that **flatters** his neighbor spreads a net for his feet” (Prov. 29:5), and the Word of God warns us to “meddle not with him that **flatters** with his lips.” (Prov. 20:19) It is written of the Wicked King of Daniel 11, that ‘he shall come in peaceably, and obtain the Kingdom by flatteries,” and that “such as do wickedly against the covenant shall be corrupt by flatteries.” (Dan 11:21, 32.) In this respect this Wicked King is in sharp contrast with the True and Faithful Witness, Who never flatters, and Whom the world hates, because He testifies of it that the works thereof are evil. (John 7:7.)

There is also an important **typical** and **dispensational** lesson to be found here. Darius, the Median King, is a figure of the last and greatest Gentile Sovereign, the Antichrist of the **End Time**. This Wicked One will reign in the energy of Satan, as Darius was in the power of God’s enemies, who in turn were doubtless also energized by Satan. The sin of Darius was like unto the blasphemy of the Antichrist, who shall exalt himself, and magnify himself above **every** God. He opposes and exalts himself above all that is called God or that is worshipped; he sits in the temple of God setting himself forth as God. (Dan. 11:36; II Thess. 2:3, 4.) We learn of him in The Revelation that he will decree that everyone must worship him and his Image on pain of death. Those who refuse to worship him and to receive his mark upon them shall be boycotted universally and destroyed utterly. All this is foreshadowed by the decree of Darius that those who prayed to any God beside him should be cast into the lions’ den.

Daniel himself is typical here of the faithful **Jewish Remnant** who shall suffer the awful horrors of **The Great Tribulation** under Antichrist, but shall be preserved through them, while their persecutors who sought their destruction shall themselves be suddenly cut off “at the Revelation of the Lord Jesus from Heaven, with the Angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might, when He shall come to be glorified in His saints, and to be marveled at in all them that believe in that day.” (II Thess. 1:7-10.)

The decree of Darius, giving glory to the name of the God of Daniel, may speak to us, in a figure, of that day when all men shall unite in testimony to the power of our Lord Jesus Christ; for “God hath highly exalted Him and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth; and that every tongue should confess that **Jesus Christ is Lord**, to the glory of **God** the **Father**.”

**THE VISION OF THE FOUR WILD BEASTS.**

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**(Chapter 7.)**

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A most significant change in the character of the revelations of the Book of **Daniel** is seen in the seventh chapter. For although the Vision of the Four Wild Beasts, given in the chapter, is but another account of the progress and development of human government during **The Times of the Gentiles**, it is not seen here as a beautiful and majestic **human figure**, having a head of gold and breast and arms of **silver**, but rather as **wild beasts**, ferocious and terrible.

This contrast is to show the difference between the **human** view and the **divine** view of “**the powers that be**.” In the Vision of the Great Image, in the second chapter, the seer was a Gentile sovereign, seeing from **his own standpoint** “all the Kingdoms of the World and the glory of them.” In the Vision of the seventh chapter, the seer is the Prophet of God, seeing **from** **God’s standpoint** these same Kingdoms in their true character. The truth is that the Kingdoms and dominions of this world are **bestial** in character, building themselves up and maintaining themselves on the basis of **brute force**. Men do not acknowledge this, nor do they see it, for they are blinded by the pomp and glitter of the Great Colossus, and they teach their children that this show of power, this exhibition of brute force, this application and operation of the principle that might makes right, is a thing greatly to de desired-they call it **patriotism**. True patriotism, a love for one’s country, is one thing: God is teaching us that this bowing down to the Golden Image of power, set up by the Prince of this World, is quite another. May He graciously help us to sit at His feet and learn of Him, and to see these things as He sees them!

Daniel’s vision of the wild beasts is not chronologically subsequent to his experience in the Den of Lions, narrated in the sixth chapter, nor even to the Feast of Belshazzar, described in chapter 5. The prophet saw the Wild Beast Vision in the **first** year of Belshazzar (ch. 7:1) while the Feast of Belshazzar took place in the **seventeenth** and last year of that King’s reign” “In that night was Belshazzar, the King of the Chaldeans, slain.” (Ch. 5:20.) The Vision of the seventh chapter, therefore antedates the Feast of the fifth chapter by sixteen or seventeen years.

“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. Daniel spoke and said, I saw in my vision by night, and, behold, the four Wind of the Heaven strove upon the Great Sea. And Four Great Beasts came up from the sea, diverse one from another. 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 to stand upon two **feet** as a **man**, and a **man’s** heart was given to it. And behold another **Beast**, a second, like to a **Bear**, and it was raised up on one side, and three **ribs** were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. After this I beheld, and, lo, another, like a **Leopard**, which had upon its back four **wings** of a bird; the **Beast** had also **four heads**; and dominion was given to it. After this I saw in the night visions, and behold a **fourth Beast**, terrible and powerful and strong exceedingly; and it had great **iron teeth**; it devoured and brake I pieces, and stamped the residue with its feet: and it was diverse from all the **Beasts** that were before it; and it had **ten horns**. I considered the horns, and behold, there came up among them **another horn**, a little one, before which three of the first **horns** were plucked up by the roots: and, behold, in this **horn** were **eyes** like the eyes of man, and a **mouth** speaking great things.

“I beheld till thrones were placed, and the Ancient of Days did sit: His raiment was white as snow, and the hair of his head like pure wool: His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. I beheld at that time, because of the voice of the great words which the horn spoke: I beheld even till the **Beast** was slain, and its body destroyed, and given to the burning flame. And as for the rest of the **Beasts**, their dominion was taken away; yet their lives were prolonged for a season and a time. I saw in the night-visions, and, behold, there came with the clouds of Heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a Kingdom, that all peoples, 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.”

All this becomes perfectly clear when we read the interpretation in the remaining verses and compare it with other Scriptures which had to do with **The Times of the Gentiles.** In **The Revelation** we see **Beasts** coming up out of the sea, and learn that they symbolize Kings, or Kingdoms, arising from amongst the nations, the sea being a type of peoples and multitude and nations and tongues. (Rev. 17:15.) So the interpreter in Daniel 7 says: “These great Beasts which are four, are four Kings which shall arise out of the Earth.” (Verse 17.) **Four** is the Earth or World number and we have here four Universal Kings or Emperors, World-Monarchs. Thus we see at once it is Nebuchadnezzar’s vision over again, though with greater detail and from a new point of view.

The matter is quickly summarize d in verse 18: “But the saints of the Most High shall receive the Kingdom, and possess the Kingdom forever, even forever and ever.” This is after the **Stone** has smitten the Image and Gentile dominion has disappeared. The Revised Version helps us here, changing the word “take” to “receive”: the saints will never take the Kingdom in their own strength, but they will receive it from the hand of their Lord. This prophecy is parallel with the promise of Rev. 2:26, 27: “He that overcomes, and keeps My works to the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.”

The Prophet evidently comprehends the meaning of the Vision, so far as the first three of the **Beasts** are concerned, for he now asks only regarding the fourth. It is clear to him that the **Lion with Eagle’s wings** is Babylon, or its representative King, Nebuchadnezzar. Indeed, from the ruins of Babylon already discovered, it would seem that the **Winged Lion** was a national emblem. The King of Beasts and the Chief of Birds, the Lion and the **Eagle**, very aptly symbolized the resistless energy and rapid flight of the Babylonian power. Daniel had already seen the wings plucked and the leonine power of the Empire depart, until nothing was left but man and man’s heart-God had withdrawn His arm; He was preparing to remove the sovereignty from the **Head of Gold**.

The **second Beast**, like to a **Bear**, corresponds to the **Breast and Arms of Silver** in the Great Image Vision. It is **Medo-Persia**. “It raised up itself on one side,” for Media arose first, though Persia afterward became predominant in the person of Cyrus. The **Bear** was always one-sided, in this sense. The three **ribs** in its mouth would doubtless signify portions of Empire, as the ribs were portions of Beasts; and the historians inform us that three Kingdoms, Lydia, Babylon and Egypt, formed a league against Medo-Persia and were all destroyed. The command to arise and devour much flesh is significant, as showing that sovereignty had been given to the **Bear** Kingdom by the authority of God.

The **third Beast** was like a **Leopard**, having four wings and four heads. This corresponds with the **Belly and Thighs of** Brass in the Image Vision of Nebuchadnezzar. It is **Greece** in the days of Alexander the Great. The **Leopard**, unlike the ponderous and awkward **Bear**, is lithe and agile, and this was a prominent characteristic of the onward march of the Graeco-Macedonian power. The four wings also speak of swiftness of flight. The **four** **heads** are the four Generals, who became Kings after Alexander’s **death**, dividing up the Empire between them.

The **fourth Beast** is **Rome**, corresponding to the **legs**, the **feet** and the **toes** of the Image Vision. Daniel is unable to comprehend the meaning of this dreadful and terrible creature with **iron** teeth and claws of **brass**, which devoured and destroyed the others. In reply to his questions, he is informed that the fourth Beast shall be the fourth Kingdom upon Earth, which shall be diverse from all Kingdoms, and shall tread it down, and break it in pieces. This is a faithful description of the **Roman Empire** in the days of its great power. The whole inhabited Earth was brought, by sheer brute force, under the power of this dreadful and terrible Beast. All roads led to Rome, and Rome’s heavy hand was everywhere. Rome was the acknowledged mistress of land and sea, and the Great Sea, called in modern times the Mediterranean, became a Roman lake.

Now, just as we saw in the Image Vision of chapter 2, that the fourth Empire should finally be divided into ten Kingdoms, so it also appears in the Wild-Beast Vision of chapter 7. In the former this was shown by the **ten toes** of the Colossus, and in the latter it is indicated by **ten horns** in the head of the Beast. Additional details are seen here, however, for as Daniel watched the fourth Beast and beheld the horns, he saw another **little horn**, sprouting amongst them. Three of the ten horns disappear and make way for the new one, and this new horn was seen to have **eyes** like those of a **man** and a **mouth** speaking great things. In verse 24 this is explained: “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 former, and he shall put down three Kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time, and times, and half a time.”

**The Antichrist** is easily recognized here. The Roman Empire, in its final and tenfold form, will be confederated under the scepter of this last great Gentile Monarch, who will rule by the energy of Satan. It is surely a great comfort to know that his time of sovereignty, after he begins to persecute the saints of the Most High, is limited to three and a half years, for this is evidently the meaning of the expression, “a time, times and half a time,” corresponding to the forty-two months of Rev. 11:2 and 13:5, the1260 days of Rev. 11:3, and the time, times and half a time of Dan. 12:7 and Rev. 12:14. After this short period is fulfilled “the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto **The End**.” The Ancient of Days will give unto the Son of Man the scepter of Universal Sovereignty, 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; His Kingdom is an everlasting Kingdom, and all dominions shall serve and obey Him.

Here we see the **Stone cut** out from the mountain without hands, and smiting the Image upon its feet. Then the Image disappears, and the **Stone** grows and fills the whole Earth. Then shall our Lord Jesus Christ be King over the whole Earth: in that day there shall be one Lord and His name one. (Zech. 14:9.) This was not clear to Daniel, for he had not the light of New Testament truth to aid him, but we shall do well if we follow his example. His thoughts much troubled him and his countenance was changed: but **he kept the matter in his heart**.

**THE VISION OF THE RAM AND HE-GOAT**

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**(Chapter 8.)**

It is worthy of notice, as we take up the study of the eighth chapter, that while the first part of the Prophecy of **Daniel**, after the introductory section, is written in the **Chaldean** or **Aramaic** language, the latter part, from the opening of chapter 8, is in **Hebrew**. The purpose of this becomes clear when we observe the distinctive characteristics of the parts of the Book as thus divided. The first chapter and the first four verses of chapter 2 are in Hebrew, because this section of the Book gives the story of the Fall of Jerusalem and the captivity of Israel. The Chaldee is use from ch. 2:5 to 7:28 because the thing chiefly in view is the Gentile power-the Kingdoms of the World and the glory of them-while Israel is incidental. From ch. 8:1 to the end of the book, Israel occupies the foreground, filling an increasingly important place in the picture as the story proceeds. The meaning of it all is that though Israel should disappear and be swallowed up of the nations, and even the very language of the despised nation should be forgotten and become a “dead language,” yet Jehovah has not forgotten either His people or their language, and in His own time His people and their beloved mother tongue shall again be brought into a place of exaltation before the eyes of the whole World.

As in chapter 7, so also in the eighth chapter, the Gentile powers are depicted in the form of fierce, rapacious Beasts. This is God’s own view of the brutal character of the “powers that be”; for we are no longer occupied with the outward appearance of the Kingdoms of this World and the glory of them, but we are, by the aid of God’s Spirit, looking upon the heart; and we see that the whole genius of government upon the Earth is selfish and cruel. We see that the principle upon which it is conducted is the principle that to the victor has been strong enough to take them. Greed is Governor and Mammon is Monarch, though his present-day appellation is Commercialism. All this and much more is summed up by the Spirit of God when he depicts the successive Gentile sovereignties and sovereigns as “the beasts that perish.”

Our chapter contains the Prophet’s Vision and its interpretation. The Vision itself occupies the first fourteen verses, as follows:

“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, even unto me Daniel, after that which appeared unto me at the first. And I saw 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 a Vision, and I was by the river of Ulai. 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. 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. 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. 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 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. 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. 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. And it waxed great, even to the Host of Heaven; and it cast down some of the Host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the Host, and by him the daily sacrifice was taken away, and the place of his Sanctuary was cast down. And an host was given against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. Then I heard **one saint** speaking, and **another saint** said unto that certain saint which spoke, How long shall be the Vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the Host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed.”

The Angel Gabriel interprets the Vision to the man of God. The key to its meaning is given in his very first words, “Understand, O son of man, for the Vision belongs to **The Time of the End**.” (Verse 17, R.V.) **The Time of the End** is a very definite scripture formula, and refers here unmistakably to the end of the Jewish Age, which is identical with the time of **The Great Tribulation**, yet future. Daniel is greatly overcome by the appearance of his heavenly visitor, but the Angel touched him and set him upright, and then said, “Behold, I will make thee know what shall be the latter time of the indignation; for it belongs to the appointed **Time of the End**.” (V. 19.) Then again in verse 26, he says, “Shut thou up the Vision; for it **belongs to many days to come**.” Plainly, this is not to be applied altogether to the past; we are rather to look into the future. And we shall find that the **End Time** in this prophetic Vision is identical with the **End Time** I all the dreams and Visions which precede it, as well as those following it.

“The Ram which you saw that had two horns, they are the **Kings of Media and Persia**.” (V. 20.) Babylon is omitted from this vision, for Daniel is looking downward along the line of Gentile supremacy from the standpoint of Shushan, the capital city of Persia. The Ram, then, is Medo-Persia. Its two horns are its representative Kings, Darius the Mede and Cyrus the Persian. This corresponds with the Breast and Arms of Silver. (Ch. 2.) One horn, Cyrus, was higher than the other, Darius, and the higher came up last. So he did, but he eclipsed his uncle, Darius, and became very high upon the head of the Ram. This corresponds with the **Second Beast**, the **Bear**, in chapter 7, “which raised up on one side.” The Ram pushed Westward and Northward and Southward. This is the Bear crunching the three ribs between his teeth; it is Medo-Persia subjugating Lydia, Babylon and Egypt, which entered into a Triple Alliance to check the progress of the new World-Power. No Beast could stand before him, neither was there any that could deliver out of his hand. This was because the divine commission had gone forth, “Arise, devour much flesh.” (Ch. 7:5.)

It should be observed here that the Ram actually became the heraldic device of the Empire of Medo-Persia. This is shown by coins that have been discovered, bearing the ram’s head on one side and a ram recumbent on the other.

“And the rough He-Goat is the **King of Greece**.” (V. 21a.) The Goat was the national emblem of the Graeco-Macedonian Empire, owing to its connection with the famous legend of Caranus. It is found on the Macedonian coins. The ancient capital city was called AEgae or Goat City, and the people are called AEgeade. Hence the adjacent waters were called the Aegean, or Goat Sea. Alexander’s son bore the name of AEgus, meaning “Son of the Goat.” Thus the fitness of Daniel’s Goad Vision is seen.

“And the Great Horn that is between his eyes is the **First King**.” (V. 21b) Every student of history recognizes this Great Horn as Alexander the Great. And it is easy also to see the meaning of what immediately follows: “And as for that which was broken (compare v. 8) in the place whereof four stood up, four Kingdoms shall stand up out of the nation, but not with his power.” (V. 22.) When Alexander the Great died, that is when the Great Horn was broken,” his Empire was divided into four parts by his four Generals, who became Kings over these divisions. **Ptolemy** took **Egypt**, Cyrene, Coele-Syria, and some of the northern parts of Asia-Syria, and some of the northern parts of Asia-Minor. **Cassander** became King of Macedon and Greece. **Lysimachus** reigned over Thrace, western Bithynia, Lesser Phrygia, Mysia and Lydia, with the Meander for a boundary. **Seleucus** possessed the remainder of Asia Minor and the East.

This takes us down to the end of verse 22. You will observe that a new section begins with verse 23. Marked by the words “In the **latter time** of their Kingdom.” All that precedes this in the interpretative portion of the chapter (vs. 15-22) pertains to the **former time** of their Kingdom. Between these two divisions-that is, between the **former time** and the **latter time** of their Kingdom, there is, as we shall see, a great gap of centuries; and all that follows (verses 23-27) has to do with events yet future.

The **little horn** of this chapter is identical with the **little horn** of chapter 7. It is the Anti-christ, the last Gentile Ruler, who shall reign for a short period as a Universal Monarch after the Church is taken away from the Earth.

(NOTE) “I do not agree that this Little Horn is the same as the one in chapter 7” RHL

**Rome** does not appear in chapter 8 as the fourth World-Power, because God has been pleased to reveal to us here that Antichrist, whom we have already seen to be a Roman Prince, will spring out of the Eastern portion of the Roman Kingdom, that portion formerly belonging to one of the four Kings in the Grecian Empire. Nebuchadnezzar saw, in his Image Vision, the division of Rome into two parts in the **legs** of the great Colossus, and then into **ten** subdivisions, in the **toes**. In chapter 7 we saw thee ten subdivisions in the figure of **ten horns**, meaning ten Kings. Then we saw a **little horn** coming up amongst them, subduing three of the ten Kings and confederating the others under his reign as Emperor. Now in chapter 8 we see that the Antichrist will arise in the Eastern Leg of the Empire. He will be “a King of fierce countenance and understanding dark sentences. His power shall be mighty, but not of his own power,” for he will be energized by the superhuman power of Satan. “He shall destroy wonderfully, and shall prosper and do his pleasure, and he shall destroy the mighty ones and the holy people, waxing exceeding great toward the South, and toward the East and toward the Glorious Land”-**that** is, Palestine. He shall corrupt and destroy many and shall wax great, even against the Host of Heaven, magnifying himself against all that is called God or is worshipped. He shall stand up against the Prince of Princes, even the Lord Jesus Himself. This shall fill the cup of iniquity, the transgression shall be fulfilled, and he shall be broken without hand. The **Stone** cut out of the Mountain without hands will smite the Image upon its feet and utterly demolish it.

In verse 13 Daniel says he heard a Holy One speaking; and another Holy One said unto that certain One which spoke, “How long shall be the Vision concerning the continual burn offering, and the transgression that makes desolate, to give both the Sanctuary and the Host to be trodden under foot?” And he said unto him “Unto two thousand and three hundred evenings and mornings; then shall the Sanctuary be cleansed.” The Angels interpreter gives no solution of this number, saying only (v. 26). “The vision of the evenings and mornings which hath been told is true: but shut thou up the Vision: for it belongsh to many days to come.”

This may be one of the hidden things which belong to God; and we must not dogmatize where there is no clear light. Twenty-three hundred days are less than seven years, even when we reckon by the prophetic cycle of 360 days for each year, but we may be sure that the end of the period is the end of the Seven-years period following the Rapture of the Church. It has reference to the time during which Jerusalem and the temple shall be trodden under foot by the heathen (v. 13), and our Lord Jesus, in Luke 21:24, declared concerning this that Jerusalem should be trodden down of the Gentiles until **The Times of the Gentiles** be fulfilled. It is possible that the 2300 days, being 220 days less than the seven-years period, may have connection with our Lord’s statement in Matthew 24:21, 22-“Then shall be **Great Tribulation**, such as was not since the beginning of the World to this time, so, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be **shortened**.”

If it be objected, as against our interpretation of this chapter, that the Eastern wing of the Roman Empire came to an end with the defeat of Cleopatra and Antony by Augustus, B. C. 31, it need only be said that God is able to revive dead nations as well as dead men. And He has begun to do that very thing in this case. **Greece** is a sovereign State at this moment. **Egypt** has been rising out of her grave for some years, and will become independent at the proper time; the **Balkans** are engaged in a movement for consolidation, and if in such consolidation they should strip Turkey of her European territory, and shut her up in Asia Minor, the result would be the re-establishment of the four ancient Kingdoms of **Ptolemy, Cassander, Lysimachus** and **Seleucus**.

Depend upon it; when God’s hour strikes, it will be seen that His Word lives and abides forever. His eternal purpose is surely fulfilling. He can afford to wait, and as for us, we can afford to wait too, for true blessedness comes only to those who have learned to “rest in the Lord and **wait patiently for HIM**.”

**THE PROPHECY OF THE SEVENTY SEVENS**

**-**

**Chapter 9.)**

**-**

Much has been said and written about **methods of Bible study**, and it is well that methods be considered. But when all is said and done, the fact remains that God’s own method is the best. The Divine plan for Bible study is to interpret Scripture by Scripture, “comparing spiritual things with spiritual.” The Bible is its own best interpreter, and when this plan is pursued, it is found that the Word of God is self-explanatory.

Remembering, then, that our God means us to understand what He has written for us, and not forgetting that He knows how to ay what He means and always means what He says, let us take up this so-called mysterious ninth chapter of Daniel, fully expecting to learn all that God has put into it for us.

The date of the chapter is important. The Prophet in the first verse locates it in the first year of Darius, the Mede. This was in the year 537 or 538 B.C. Daniel tells us in verse 2 that he understood **by Books** the number of the years, whereof the Word of Jehovah came to Jeremiah the Prophet, that He would accomplish **seventy** years in the desolations of Jerusalem. The Fall of Jerusalem at the hand of Nebuchadnezzar, was in the year 606. Thus there had elapsed 68 or 69 years.

Unlike many of the Lord’s people of modern days, this man Daniel was a student of Prophecy. He studied what God had revealed concerning “things not seen as yet” And he not only **read** the Word of God; he also **believed** it. Therefore, he tells us that he understood by Books-“**the** Books,” according to the Revision-that the seventy years of the Babylonian Captivity were nearly finished, and he began to expect God to do something.

In Jeremiah 25:11, the Prophet of God had said that the whole land of Judah should be a desolation and an astonishment, and that Judah and the surrounding nations should serve the King of Babylon seventy years. The false prophets contradicted this and encouraged the people to expect an immediate return from Babylon, but in a letter sent from Jerusalem and recorded in his twenty-ninth chapter, Jeremiah, in the name of Jehovah of Hosts, commanded the captives to settle down in Babylonia for a long stay. “Build your houses, and dwell in them,” said the letter; “and plant gardens and eat the fruit of them; take ye wives and beget sons and daughters; and take wives for your sons and give your daughters to husbands, that they may be increased there and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.” Continuing, Jehovah said to them; “After **seventy** years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing **you to return to this place**.” (Jer. 29:5-10).

Here was a definite promise that the captives in Babylon should be released at the end of **seventy** years. Daniel, who had been perplexed about many of the dreams and visions recorded in his own Book, had no trouble about understanding this fact. “I, Daniel,” he says, “understood by the Books.”

Daniel’s perplexity probably had been due to a misapprehension that the four Empires revealed to Nebuchadnezzar and himself should all come and go during the seventy-years period of the Babylonian Captivity and be replaced at the end of that period by the Kingdom of the Messiah. He had yet to learn, as we shall learn in this ninth chapter, that Israel’s seventy-years sojourn in Babylon was but a **type** of a wider dispersion among the nations of the Earth; and that the Messiah’s Kingdom should not be set up until the end of this latter period of rejection and judgment, through which the nation of Israel must pass.

And yet, though everything was not perfectly clear to this servant of God, he believed the plain Word when he saw it, and he “understood by the Books” that the time of Israel’s Captivity was nearing its end. He proceeded to lay the matter before God in the Spirit of Grace and Supplication. He had often read in the prophecies of Moses, that a confession of national sins would cause the Lord to return to His people and remember His covenant with their fathers. He therefore “set his face unto the Lord God.” (V. 3.)

The prayer of Daniel recorded to this chapter is a model of **confession**, and **supplication**, and **intercession**. He identifies himself with his sinning people and takes their sins upon himself as he approaches the **throne** of the God of Israel. He does not say, “Behold, **the people** have sinned,” but, “**we** have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts and from Thy judgments.” And so on throughout the prayer. There is no covering up of the shameful facts-they are all brought out into the light and judged. “O Lord,” he cries, “to us belongs confusion of face, to our Kings, to our Princes, and to our fathers, because we have sinned against Thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him. We have sinned, we have done wickedly.”

How, then, could Israel ask anything from God? Surely, they did not deserve anything but judgment; that was plain enough. But Daniel was not making his appeal on the basis of the people’s deservings. He knew perfectly that they deserved only the wrath of God. He remembered, however, that God had made certain **promises** and that these were **unconditional** promises. These He must fulfill, for He could not repudiate His own Word. There were the covenants with Abraham, with Isaac, with Jacob and with David. These could not be broken, for God had spoken and He was bound to perform His Word. He could not, without sacrificing His own justice, suffer a single promise to fail. Again, He had definitely promised to restore the Jews to Judea at the end of **seventy** years. He had made no stipulation or condition of any kind. He had not said, “If ye obey My word, then I will restore you.” No: He had said, **“After seventy years I will visit you and cause you to return to this place.”**

This furnishes the all-sufficient basis of petition for Daniel. He appeals to God on the ground of God’s justice-His righteousness. “O Lord,” he prays, “**according to all Thy righteousness**, I beseech Thee, let Your anger and Your 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. 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**. O my God, incline Your ear and hear; open Your eyes, and behold our desolations, and the city which is called by Your name; for we do not present our supplications before You for our righteousnesses, but for **Thy great mercies**. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for **Your own sake**, O my God; for Thy city and Thy people are called by Thy name.”

This must ever be the true ground of approach to God and the basis of every petition brought before Him. It must be according to His Word, and, being according to His Word, it is sure of accomplishment. Now, in this Dispensation, the way into God’s presence according to His Word, and, being according to His Word, it is sure of accomplishment. Now, in this Dispensation the way into God’s presence, according to His Word, is by the blood of Jesus. Coming in that way, the comer is in no wise cast out; he is accepted in the Beloved. And the ground of prayer is in the all-prevailing name of the Lord Jesus. The promise is, “Whatsoever ye shall ask the Father in **My name**. He will give it you.” (John 16:23.)

True prayer must, of course, always be in accordance with the will of God, for true prayer is always indicted by the Spirit of God. Such prayer cannot fail of an answer, for it is of God. Daniel’s answer came while he was praying. “While I was speaking and praying,” he writes, “and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; 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.”

Gabriel had come with God’s answer to His servant’s petition. The marginal rendering of the twenty-first verse says that Gabriel, when he reached Daniel’s side, was “sore wearied.” Whether we accept this translation or the one given in the text, it is evident that this Angel of God from Heaven came with haste to the relief of this man of God on the Earth. And it is even so today: the Angels are ministering spirits sent forth to minister for them who shall be heirs of salvation: our God forgets not the cry of the humble; and His promise is that before they call He will answer and while they are yet speaking He will hear. (Heb. 1:14; Ps. 9:12; Isa. 65:24.)

The importance of the revelation which Gabriel is about to make is indicated by the solemn manner in which he went about it. Daniel writes that the Angel touched, or came near to, him, about the time of the evening oblation. It was a solemn moment for the devout man of God, that hour most precious, the time of the daily sacrifice. “And,” Daniel goes on, “he instructed me and talked with me and said, ‘O Daniel, I am now come forth to give thee wisdom and understanding. At the beginning of thy supplications the commandment went forth and I am come to tell thee, for thou are greatly beloved: therefore consider the matter and understand the Vision.’” (V. 21-23.)

Notice this command for Daniel. He is to **consider** the matter and **understand** the Vision. There is a similar command for us in regard to this identical chapter, in Matthew 24:15, where our Lord Jesus says, “When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the holy place, (**whoso reads, let him understand.)”** It is our bounden duty then, as well as our precious privilege, to read these words of Daniel the Prophet, and to **understand** them. Let us therefore heed the injunction of the holy Angel: let us “**consider** the matter, and **understand** the Vision.”

It is of supreme importance, in the study of the predictive portion of the chapter before us, in verses 24-27, that we should give careful heed to every word; and to this end we must have a faithful translation of the passage into our language. The American Standard edition of the Revised Version, unquestionably the best popular Bible translation extant, has the following reading:

“(24) Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy.

“(25) Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One, the Prince, shall be seven weeks, and threescore-and-two-weeks; it shall be built again, with street and moat, even in troublous times.

“(26) And after the threescore-and-two weeks shall the Anointed One be cut off, and shall have nothing; 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 even unto the end shall be war; desolations are determined.

“(27) And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations (shall come) one that makes desolate; and even unto the full end and that determined, shall (wrath) be poured out upon the desolate.”

In seeking to obey our Lord’s command to **understand** this language, we must beware of any reliance upon natural wisdom, or merely human knowledge. If God had intended the whole human race to understand the Vision, He would assuredly have written it in plain terms, but He has been pleased to hide these things from the **wise** and **prudent** and reveal them unto **babes**. Let us then be careful to roll ourselves upon God, that the Spirit of Truth may not be hindered in His purpose to guide us into the truth.

The word translated **weeks** throughout this passage is **hebdomads**, meaning literally **sevens**-not necessarily seven **days**, but just **sevens**. The word might be rendered **heptade**, corresponding with our English **decade**. Whether days, months or years is meant must be determined from the context; and in this instance we shall plainly see that the **seven** in each case is **a period of seven years**. Seventy of these **sevens**, therefore, would be four hundred and ninety years. This point would be sufficiently clear to a Jewish mind, for the idea of heptades, or seven-years periods, was a familiar one in connection with the Levitical ritual and calendar, which provided for sabbatical **years** as well as **days**, and the Hebrew of that day was accustomed to think of the week of years, as well as the week of days.

We notice, first, that a period of seventy weeks of years, that is **four hundred and ninety years**, was decreed upon Daniel’s people Israel, and his holy city Jerusalem, during which six things were to be accomplished, as follows:

First. **To finish transgression**. The margin makes it read, **To finish the transgression**. Literally, it is, **to shut up the transgression**, the idea being to restrain it. It is the transgression of Israel, in a definite sense, that is referred to, and doubtless the finishing of the transgression is the turning away of ungodliness from Jacob, when the Deliverer shall come out of Zion. **The rejection of Messiah** is the transgression of **Israel**, and in that Day they shall receive Him. (Compare Isa. 59:20 with Romans 11:26.)

Second. **To make an end of sins**, or to **seal up sins**. (Marg.) The sins, mark you, are the sins of **Israel** and **Jerusalem**, for only Daniel’s people and their holy city are in view in this Prophecy. As it is written, “This is my covenant unto them, when I shall take away their sins.” (Compare Isa. 27:9 with Romans 11:27.)

Third. **To make reconciliation for iniquity**, or **to purge away iniquity**. (Marg.) Of course, the expiation for Israel’s sins was accomplished by the Lord Jesus on the Cross, but its application to the people of Israel as such awaits the Day when God shall bring them to Himself by the heavy hand of judgment. In that day the Jews shall look on Him Whom they pierced and mourn for Him; “and in that Day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.” (Zech. 13:1.) This cannot be fulfilled in its specific and primary sense until Israel’s reception of the Lord Jesus as Messiah.

Fourth. **To bring in everlasting righteousness**. This points to the national restoration and conversion of Israel. “And so all Israel shall be saved.” (Rom. 11:26.) Then shall the Lord make His new covenant with the house of Israel. He will put His law in their inward parts, and in their heart will He write it; and He will be their God and they shall be His people. And they shall teach no more every man his neighbor, and every man his brother, saying, “Know the Lord,” for they shall all know Him, from the least of them unto the greatest of them. (Jer. 31:33, 34.) It is Israel in the Millennial Kingdom, all loving and serving God and His Christ-everlasting righteousness brought in.

Fifth. **To seal up Vision and Prophecy**, or **Prophet**. (Marg.) Visions and Prophets are only necessary when sin abounds. With sins all gone and communion with God uninterrupted, Israel will have no need of Visions and Prophecies. “Whether there be Prophecies, they shall be done away. For we now in part and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.” (I Cor. 13: 8-10.)

Sixth. **To anoint the Most Holy**, or **a Most Holy Place**. (Marg.) This expression doubtless refers to the anointing of the Holy of Holies in the **Millennial Temple** described by Ezekiel. There is no record of the Holy of Holies being anointed in **Zerubbabel’s Temple**, any more than in the **Temple of Solomon**, for these buildings were considered merely as continuations of the **Tabernacle of Moses**. But when the King shall come back and sit upon the Throne of His father David, there is to be a magnificent Temple erected, the like of which has never been seen on this planet of ours. This is the climax of all things for Israel. It points to the time when these despised sons of Abraham shall be a Kingdom of Priests and when the nations shall approach unto God only through them. “He shall cause them that come of Jacob to take root; Israel shall blossom and bud and **fill the face of the world with fruit**.” (Isa. 27:6.)

The beginning of this period of four hundred and ninety years is indicated in the twenty-fifth verse. The point of departure is “the going forth of the commandment to restore and build **Jerusalem**.” This is, clearly enough, the decree of Artaxerxes Longimanus, authorizing Nehemiah to restore and build Jerusalem. (Neh. 2:1-5.) There need be no confusion about this if we are careful to observe that the decree mentioned was a decree to restore and build **Jerusalem**-not the **Temple**, but the **City**-with street and moated wall. The decree of Artaxerxes was issued in the twentieth year of that King, in the month Nisan (Neh. 2:1); that is, March 445 B.C. Thus we have a definite point from which to start in our calculations.

Gabriel goes on to say that from this decree to restore and build Jerusalem unto **Messiah the Prince** shall be **seven** sevens and **threescore-and-two** sevens. That is, there should be in this interval **sixty-nine** sevens, divided into two periods of **seven** sevens and **sixty-two** sevens respectively. This gives us the key to the meaning of the word **weeks** or **sevens**, for, according to the best chronology, it was exactly **sixty-nine** sevens of **years**-that is**, four hundred and eighty-three years-**three years-from Artaxerxes; decree, down to the day when the Messiah presented Himself to Israel as the Anointed One, the Prince, riding into Jerusalem upon an ass and greeted by a remnant as the King of Israel, the Son of David coming in the name of Jehovah.

The section of **seven sevens** divided off at the beginning of the period probably refers to **forty-nine** years occupied by Ezra and Nehemiah in the work of restoring and building the city. This is followed by the **sixty-two sevens**, which reach down to the day of the so-called **Triumphal Entry** of our Lord into the Holy City. These years, be remembered, are, as everywhere in prophecy, the Prophetic cycle years of 360 days each.

The whole period of **seventy sevens** or **four hundred and ninety years**, as we have seen, is divided into three sections: First, there are **seven** sevens, or **forty-nine years**, during which the city, with its streets and moated wall, was rebuilt, in troublous times; second, there are three-score-and-two sevens, or four hundred and thirty-four years, the interval between the restoration of the city and Messiah the Prince; and, third, there is one seven of years yet to be accounted for.

But there is a gap here between the **sixty-ninth** and **seventieth week** of years. Several events transpire after the second period of **sixty-two weeks** has ended and before the third period of one week has begun. Verse 26 tells us that after the threescore-and-two weeks shall **the Anointed One** (Hebrew, “Messiah”; Greek, “Christ.”) be cut off, and shall have nothing, or “**but not for Himself**.” (A.V.) Now we know that, a few days after His so-called **Triumphal Entry** into Jerusalem, Messiah was cut off on the Cross, just outside the city walls. **It was not for Himself** indeed, for He was ever holy, harmless and undefiled. And He had nothing, for He had given up even His life for the sins of Israel, and of the whole World. This, you will notice, does not take place during the **seventieth week** of **years** nor during the sixty-ninth, but **between** them.

The **Destruction of Jerusalem** is next prophesied. The city and sanctuary were to be destroyed by the people of the Coming Prince. All through the Book of Daniel we have been learning of this **Coming Prince**, the **Antichrist**, the King of fierce countenance, who shall appear as the last great Gentile sovereign, willful, wicked and blasphemous. Observe that Gabriel does not say that the Coming Prince shall himself destroy Jerusalem, but that **the people of the Prince that shall come** shall destroy it. Titus, then, was not “the Coming Prince.” But the Coming Prince, Antichrist, will be a **Roman** Prince, for the Romans were his people.

Jerusalem was destroyed in 70 A.D. This also was to take place before the seventieth week of years began. The remainder of verse 26 is somewhat confused in the various translations and it is difficult to determine whether we should read it **the end thereof** or **his** (that is, Antichrist’s) end. In either case it is clear that the desolation of the city and the sanctuary are determined and will go on to **The End Time**, for the period includes the time of **The Great Tribulation** and goes down to the return of the Lord Jesus in glory and His destruction of the Antichrist.

But what becomes of the centuries of the present Church Age? This whole dispensation which was a mystery hid in God and not revealed to the fathers, comes in during **the gap between** the **sixty-ninth** and **seventieth week**. It is not counted, for in Jewish Prophecy God never takes account of the time during which His relations with Israel are suspended.

The opening of the **seventieth** seven will immediately follow the catching up of the Church, described in the fourth chapter of I Thessalonians, though the Rapture is not mentioned here, for the Church had not been revealed. This final week of years is in view in verse 27. The Angel tells us that Antichrist, the Coming Prince, shall make a firm covenant with many for one week. It should read the many, and refers to the majority among the Jews then in the Land. Antichrist will make an alliance with them for seven years, which will be ratified by a majority vote of the people. “And in the midst of the week he shall cause the sacrifice and the oblation to cease.” That is, he shall at the end of three-and-a-half years break his covenant and stop the worship of God in the Temple at Jerusalem, it is sufficient to remark that the Mosque of Omar, on the ancient Temple site, could easily be transformed into a Temple in a short time, as it would be transformed if the Jews were in possession of the city. Of course this can never become the **Millennial Temple**, which is quite another thing. (See Ezek. **40-48**.)

Then comes the great idolatry. The remaining words of verse 27 are, literally, “and upon a wing of abominations he shall come desolating, even until the consumption and that that is determined which shall be poured upon the desolated.” This is the **Abomination of Desolation** which the Lord Jesus had predicted should stand in the Holy Place. It is the Antichrist setting up his detestable image in the Holy of Holies in the stead of the Ark of the Covenant. (Compare Rv. 13.) There shall be the **wing of abominations** instead of the **wings of the cherubim**. Abominations, in the Word of God, is a word meaning **idolatrous worship**. The awful scenes of **The Great Tribulation** follow. The dreadful and terrible King will come desolating even until the consumption and that that is determined, which shall be poured upon the desolated people and city. It is the **Day of Jacob’s Trouble**, the **Great Day of the Lord’s Wrath**. But it will not go on indefinitely. Its end is determined, and the King, who is ruling by Satan’s power and after whom the whole world is wondering, shall suddenly be cut off without hand. Three-and-a-half years, or forty-two months, after he breaks his covenant, is the time given him, and then shall **The End** come.

The sufferings awaiting the people of Israel are terrible to contemplate, but it is pleasant to remember that for the elect’s sake those days shall be shortened; and that afterwards the prayer of Moses for them shall be answered and the beauty of the Lord their God shall be upon them. Of that glory that shall be reveal in them Isaiah sang (Isa. 12th chap.): “In that Day you (i.e., Israel) shall say, “I will give thanks unto You, O Jehovah; for though You were angry with me, Your anger is turned away, and You comfort me. Behold, God is my strength and song; and He is become my salvation.’ Therefore with joy shall ye draw water out of the wells of salvation. And in that Day shall you say, ‘Give thanks unto Jehovah, call upon His name, declare His doings among the peoples, make mention that His name is exalted. Sing unto Jehovah, for He has done excellent things: let this be known in all the **Earth**. Cry aloud and shout, you inhabitant of Zion: for **great in the midst of you** is the Holy One of Israel.’”

**THE SCRIPTURE OF TRUTH**

**-**

**(Chapters 10, 11, 12.)**

**-**

The last three chapters of **Daniel** are occupied with what is called in ch. 10:21, “**The Scripture of Truth**.” It was given to the Prophet in the third year of King Cyrus, when Daniel was probably over ninety years old. The revelation was brought to him by a Heavenly messenger at the end of three whole weeks of mourning and prayer and fasting.

Daniel’s mourning and praying and fasting was probably on account of his great perplexity concerning his people Israel and their beloved city Jerusalem. One or two years had already elapsed since the **Decree of Cyrus**, permitting the Jews to return to Palestine. Only a remnant had availed themselves of this privilege, about forty-two thousand in all. A Temple had been erected in Jerusalem by **Zerubbabel,** but it was a poor thing compared with the **Temple of Solomon** and the people had found in it cause of mourning. Furthermore, Daniel, who was close to the King of Persia, knew that strong representations against the Jews were coming up from the **Samaritans**, who were doing everything possible to hinder the **Israelites** in their work of restoration.

All this greatly disturbed Daniel and drove him to his knees before Go. The **Vision of the Seventy Weeks** had not fully enlightened the Prophet, and he was in great distress for his nation. For twenty-one days did he humble himself before God, eating no pleasant bread and suffering neither flesh nor wine to pass his lips: neither did he anoint himself at all till three whole weeks were fulfilled.

Then came the answer. Daniel was on the bank of the river Hiddekel, or the Tigris. Then lifting up his eyes, he was a glorious Man, “clothed in linen, Whose loins were girded with pure gold of Uphaz. His body also was like the beryl, and His face at the appearance of lightning, and His eyes as lamps of fire, and His arms and His feet like in color to burnished brass, and the voice of His words like the voice of a multitude.”

It is difficult to understand how there can be any difference of opinion as to the identity of this glorious Person. It is surely none other than the Lord of Life and Glory, even Jesus Christ Himself. This is made perfectly clear by comparing the description here with that in the first chapter of **Revelation**, where John says he saw “One like unto the Son of Man, clothed about with a garment down to the foot, and girt about at the breasts with a golden girdle. And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire, and His feet like unto burnished brass, as if it has been refined in a furnace, and His voice as the voice of many waters.”

Daniel alone saw the Vision. His attendants saw it not, but they were seized with a great quaking and fled to hide themselves. Over five hundred years later, when Saul of Tarsus was confronted by a Vision of the same glorified Son of Man, those who journeyed with him stood speechless, hearing a voice, but beholding no man. (Acts 9:7)

Saul, when he saw the Vision of the Man in the Glory, fell to the earth, trembling and astonished. John, when he saw Him, fell at His feet as one dead. Daniel says: “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. Yet heard I the voice of His words and when I heard the voice of His words, then was I fallen into a deep sleep on my face, with my face toward the ground.”

The Lord Jesus was not alone in this Vision. He was accompanied by an Angel, “one like the similitude of the sons of men,” who said: “Fear not, Daniel; for from the first day that thou did set your heart to understand, and to chasten yourself before thy God, thy words were heard, and I am come for thy words. 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. Now I am come to make you understand what shall befall thy people **in the latter days**; for yet the Vision is **for many days**.” (Vs. 12-14.)

Here the veil is lifted, and we are shown something of the workings of the Unseen World, and of the connection between that Realm of Spirits and the affairs of men upon the Earth. Satan is the **Prince of this World**, the **God of this Age** and the **Prince of the Power of the Air**. He has subjects, the, both in this World and in the Unseen World of Spirits. The Hosts of Wicked Spirits in the Heavenly Places, spoken of in Ephesians, are all subject to his will; and he is the Spirit that now works in the children of disobedience, in this World. The whole World lies in the Wicked One. (Eph. 2:2; I John 5:19.)

This being true, it follows that there is a definite relationship existing between the workings of evil in these two spheres. This chapter tells us about it. By it we learn that Satan has his spiritual Kingdom organized on a truly wonderful scale. It is divided into Kingdoms and Principalities and Powers. These divisions correspond with the divisions of human government upon the Earth. In Daniel’s time there was one of the Devil’s Angels appointed to watch over the **Kingdom of Persia** in the interest of his diabolical master. This evil spirit was called **the Prince of the Kingdom of Persia**. He it was who had hindered the answer to Daniel’s prayer for three weeks. The answer had started from God’s hand on the day the prayer began, but this **Prince of the Kingdom of Persia** withstood God’s Angelic Messenger for twenty-one days, **Michael the Archangel**, who is God’s representative over the affairs of the Jewish people (v. 21), came to the aid of the Heavenly Messenger in this conflict, and therefore Daniel received his answer.

Let us observe in passing that **delay** in answer to prayer is not necessarily a sign of **denial**. The spiritual conflict is still going on and it is doubtless very often true that our answers are delayed on the way, as was Daniel’s. “Our wrestling is not against flesh and blood, but against the **Principalities**, against the **Powers,** against the **Rulers of this World’s darkness**, against the in **Hosts of Wicked Spirits** **in the Heavenly Places**.” (Eph. 6:12.) It behooves us to have on the whole armor of God, that we may be able to stand against the wiles of the Devil.

The first verse of chapter 11 should be read as in the same paragraph with chapter 10. The Angel is still speaking. He is referring to the Evil Spirits and says in Ch. 10:21, “There is none that holds with me against these, but **Michael your Prince**.” “And as for me,’” he continues, “in the first year of Darius the Mede, I stood up to confirm and strengthen him.” (Ch. 11:1.)

The revelation of **The Scripture of Truth** begins at ch. 11:2: “Behold, there shall stand up yet **three** Kings in Persia; and the **fourth** shall be far richer than they all: and when he is **waxed** strong through his riches, he shall stir up all against the realm of Greece.” The three Kings succeeding Cyrus were **Cambyses**, **Pseudo-Smerdis** and Darius **Hystaspes**. The fourth was **Xerxes**, who was indeed far richer than they all, for his riches were a marvel. How truly he stirred up all against the realm of Greece is a matter of common knowledge.

“And a mighty **King** shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his Kingdom shall be broken, and shall be divided **toward the four winds of Heaven**; and not to his posterity, nor according to his dominion which he ruled: for his Kingdom shall be plucked up, even for others besides those.” (vs. 3, 4.) This is clearly **Alexander the Great**, who, after a brief though remarkable career, was suddenly cut off and his Kingdom broken and divided between his four generals, **Ptolemy, Cassander, Lysimachus and Seleucus**. This has been made plain in our former studies.

A long section of the Prophecy now follows (vs. 5-20), which we cannot, in the space at our disposal, discuss in detail. It is a history, written beforehand, of the wars which went on for many generations between the **Ptolemies of Egypt**, “the Kings of the South,” and the **Seleucedae of Syria**, “the Kings of the North.” The matter is given very fully, for just between Syria on the north and Egypt on the south lay Palestine, the “Glorious Land,” and this land became the battle-ground of the centuries. This long series of wars is so perfectly described in this chapter, that the critics argue that the chapter must have been written after the events described had transpired. The only ground of their argument is that such a complete history could not possibly have been written beforehand. This need not trouble us for we believe in God, the Maker of Heaven and Earth, Who knows the end from the beginning, and Who can write history beforehand as well as afterwards.

The career of **Antiochus Epiphanes** is set forth in verses 21 to 32. He is described as a vile person and history fully justifies the adjective. The **First Book of the Maccabees** gives a description of his rule, which, at least so far as Jerusalem was concerned, was a Reign of Terror. The **Prince of the Covenant** of verse 22 is probably the Jewish High Priest, **Onias III**, called Prince because he was the head of the Theocracy. He was first deposed and then murdered, and the High-Priesthood was sold for a large sum to **Jason**, his brother, who set about to heathenize his countrymen. In this effort he succeeded so well that many of the people of Jerusalem sought and obtained permission to call themselves Antiochians instead of Jews.

In verse 31 the pollution of the **Temple** is described. This is more fully set forth in **Maccabees**, where we are told that **Antiochus Epiphanes** issued a decree that all people throughout his dominion should become one people, with one religion and one code of laws. The **Temple** at Jerusalem was profaned, an idol being set up therein and **swine’s flesh** offered on the holy altar. It is here seen that in some degree **Antiochus** was a forerunner and type of **Antichrist**, who shall set up the **Abomination of Desolation** in the Holy Place and take away the daily sacrifice.

The behavior of the Jews under the oppressions of this wicked King **Antiochus** is shown in verse 31: “Such as do wickedly against the covenant will be corrupt by flatteries; but the people that do know their God shall be strong and do exploits.” This latter class doubtless includes **Mattathias** and his house, known as the **Maccabees**, and their followers. They surely were strong and did exploits, taking up arms against the wicked King and breaking his yoke from off Israel’s neck.

The whole period, from the time of the **Maccabees** down to **The Time of the End** is covered by verses 33-35; “And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be helped with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to The Time of the End; because it is yet for a time appointed.”

The exploits of the **Maccabees** occupied most of the interval between the end of the Old Testament and the beginning of the New. Following them came a new class of leaders among the Jews, those that understood among the people, instructing many. These were men like **John the Baptist** and his followers, **Simeon** and others, who instructed the people to look for the coming Messiah. These teachers, however, as well as the **Messiah** Himself and His own followers, were rejected and put to death by the people and the result of this was that the people themselves were given over to the sword and flame and captivity and spoil, many days. The Destruction of Jerusalem by the armies of **Titus** is seen in this passage as well as the dreadful persecutions and sufferings which followed. The prediction of Daniel was repeated by our **Lord Jesus** in Luke 21:24, when He said: “They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until The Times of the Gentiles be fulfilled.”

The people of Israel have indeed fallen, and they have been helped with a little help, for God has pledged His Word that they shall not be exterminated. Many have flattered them from time to time and promised them many things, but these promises were seldom, if ever, fulfilled. Even at this moment they are putting their trust in **Zionism** and other schemes of men for their rehabilitation in their own land; but the Day is dawning when they shall look on Him Whom they pierced and learn that their help cometh only from Him. His people shall be willing in the Day of His Power. (Ps. 110.) In the meantime there is even now a Remnant according to the Election of Grace. These are turning, one by one, to the Lord Jesus, and they are permitted to suffer for His name’s sake. “Some of them of understanding shall fall, to refine them and to purify and to make them white, even to **The Time of the End**.”

This brings us to the time of the **Antichrist** and he appears in verse 36: “And **the King** shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of Gods; and he shall speak marvelous things against the God of Gods’ and he shall prosper till the indignation be accomplished; for that which is determined shall be done.”

This wicked King, the last World-Monarch before our Lord Jesus shall re-establish the Throne of David, appears in this chapter as a Syrian King, “the King of the North.” In chapter 9 we learned that he should be Emperor of the revived Roman Empire and this is confirmed by Revelation 13. In the 8th of **Daniel**, however, it was shown that the Antichrist should first arise in the Eastern wing of the old Roman Empire, in the territory formerly occupied by Greece. And now in our present study we are further informed in what part of Alexander’s Empire this terrible Prince shall appear. He will be first of all King of Syria; and, energized by Satan-called here the **God of Forces**-he will reach out for Universal Dominion. All men everywhere will be called upon to worship the **Beast** and the **Dragon**-that is, Antichrist and Satan-and those who yield will be increased with glory, “and he shall cause them to rule over many and shall divide the Land for a price.” 9 V. 39.) The land here doubtless is **Palestine** and this verse refers to Antichrist’s corrupting alliance with the Jews. The wicked King is permitted to flourish, despite the attempts of the “King of the South,” that is Egypt, to check his progress. He shall prosper until **The Time of the End**. His Kingdom shall spread abroad over the countries; he shall enter the Glorious Land-the Land of Israel. “He shall have power over the treasures of gold and silver.” (V. 43.) The whole world shall wonder after the **Beast**. (Rev. 13:3.)

The ninth chapter showed us that the **Antichrist** will make an alliance or treaty with Israel for seven years. In the midst of this period he will bread his agreement and cause the daily sacrifice and oblation in the Temple to cease. This repudiation of his treaty obligations apparently causes revolt at Jerusalem, and this is in view in verse 44 of the eleventh chapter. Tidings from the East and North trouble the King, and he sets forth at the head of a mighty host to subdue the uprising. “He shall go forth with great fury to destroy and utterly to sweep away many.” Jerusalem is plainly the center of the disturbance, for “he shall plant the tents of his palace between the sea and the Glorious Holy Mountain-that is, between the Mediterranean and Mount Zion. This Siege of Jerusalem is more fully set forth in Zechariah 14.

“Yet he shall come to his end and none shall help him.” Thus is described, in a word, the destruction of **Antichrist** by the **Lord Jesus** at His Second Advent. It is the **Stone** cut out of the mountain without hands and smiting the Great Image and grinding it to powder. (Chapter 2.)

The closing scenes of the reign of **Antichrist** are reviewed briefly in the twelfth chapter. The **Archangel Michael** stands up for Israel, and, as we see in Revelation 12, the Devil and his Angels are cast out of Heaven unto the Earth. Then follows **The Great Tribulation**: “there shall be a **Time of Trouble**, such as never was since there was a nation even to that same time.” But Israel shall be miraculously preserved: “Thy people shall be delivered, every one that shall be found written in the Book.”

The second verse of chapter 12 seems to promise a special and separate Resurrection for certain of the children of Israel. The Heavenly messenger is still speaking of “thy people”-that is Daniel’s people-and he says: “And many of them that sleep in the dust of the earth shall awake.”

It will not, therefore, be a simultaneous **Resurrection** of **all** Israel: not all shall awake at once, but **many** of them that sleep shall awake.

The remainder of the verse, as usually rendered, confuses the sense, but a corrected translation makes it clear that what we have here is a **First Resurrection for Israel**-an Out-Resurrection from among the dead ones-just as there is to be a First Resurrection for those who have been saved from among the Gentiles.

Mr. Pember’s rendering of this verse, together with his own comment, reads as follows; “And many of them that sleep in the dust-formed ground shall awake: these (that is to say, those who awake) shall be for eternal life; but those (that is, the remainder of the sleepers, who do not awake) for shame and eternal contempt.” (The Great Prophecies,” by G. H. Pember, p. 463.)

And Mr. Rotherham’s translation points to the same conclusion: “And many of the sleepers in the dusty ground shall awake,-**these** shall be to age-abiding life, but **those** to reproach and age-abiding abhorrence.” (The Emphasized Bible,” by . B. Rotherham.)

The 37th chapter of Ezekiel and certain other Old Testament passages speak in plain terms of a future Resurrection for Israel, and while many devout and enlightened expositors insist that the Resurrection is spiritual rather than bodily, their arguments do not convince. The plain sense makes good sense; why seek another sense?

It will be noticed that “Daniel places this special Jewish Resurrection just following the “time of trouble, such as never was since there was a nation, even to that same time.”: And the Lord Jesus, in His Olivet discourse, speaking of the same point of time, said: “Then shall be great tribulation, such as never was since there was a nation, even to that same time.” And the Lord Jesus, in His Olivet discourse, speaking of the same point of time, said: “Then shall be great tribulation, such as was not since the beginning of the World to this time, no, nor ever shall be.\*\*\*Immediately after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the Powers of the Heavens shall be shaken; and then shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the Earth mourn, and they shall see the Son of Man coming in the clouds of Heaven with power and great glory. And He shall send His Angels with the great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of Heaven to the other.” (Matt. 24:21, 29-31).

The scene here is altogether Jewish, and doubtless this “gathering together of His elect” refers to His chosen people Israel, and includes the Resurrection of Jewish saints.

The Word of God certainly reveals that there will be a Resurrection of the Tribulation saints at the end of that awful period of judgment. In Revelation 7 is seen a great company, an innumerable multitude “out of every nation and of all tribes and peoples and tongues,” and it is explained that “These are they that come out of The Great Tribulation, and they washed their robes, and made them white in the blood of the lamb.” (See R.V.)

Again, in Revelation 20, it is shown that the First Resurrection will not be complete until the Tribulation saints are raised: they are the gleanings of the harvest. (Compare Lev. 23.) In verses 4 to 6 it is written: “And I saw thrones, and they (the Armies of Heaven, Ch. 19:14) sat upon them, and judgment was given unto them; and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshipped not the Beast, neither his image, and received not the mark upon their forehead and upon their hand; and they **lived** (or, **came to life**), and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years. The rest of the dead lived not until the thousand years should be finished. **This is the First Resurrection**. Blessed and holy is he that hath part in the First Resurrection; over these the Second Death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

The third verse of our chapter points to the glory that shall come, in that glad day, to the **teachers**-“them of understanding,” of chapter 11. In the Revision, as in the original text, these teachers (see margin) are designated by the same language in Ch. 11:33, 35 and Ch. 12:3, 10,-“**they that are wise**.” In 12:3 we read: “And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”

All this belongs to the End-Time. The fourth verse shows it: “But thou, O Daniel, shut up the words, and seal the book, even to the **Time of the End**; and many shall search it through and through, and the knowledge of it shall be increased.”) Pember’s translation.)

As already observed, the revival, in our days, of interest in the study of Daniel’s Prophecy, and increase in the knowledge of it, may be taken as an indication of the near approach of the promised **Time of the End**. (See also verses 9 and 10.)

The remainder of the twelfth chapter contains some mysterious allusions to the latter part of the **Seven-years period**. The Man clothed in linen appears again, hovering above the waters of the river, and there are two Angels, one on either bank. One of the Angels asks the Man clothed in linen how long it shall be to the end of the wonders. The answer is, “**a time, times and a half**.” The correspondence between this passage and Rev. 10:5-7 and 11:1, 2 is very striking. Daniel writes: “And I heard the Man clothed in linen, Who was above the waters of the river, when He held up His right hand and His left hand unto Heaven, and swear by Him that lives forever that it shall be for a time, times and a half; and when they have made an end of breaking in pieces the power of the Holy People, all **these things shall be finished**.”

And John writes: “And the Angel that I saw standing upon the sea and upon the earth lifted up His right hand to Heaven, and swear by Him that lives for ever and ever, Who created the Heaven and the things that are therein, and the Earth and the things that are therein, that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, **then is finished the mystery of God**, according to the good tidings which He declared to His servants, the Prophets.\*\*\*And there was given me a reed like unto a rod; and one said, Rise, and measure the Temple of God, and the altar, and them that worship therein. And the court which is without the Temple leave without, and measure it not, for it has been given unto the nations: and the Holy City shall they tread under foot **Forty-and-two-months**.” (Compare Luke 21:24.)

This period, often occurring in **Daniel** and in **The Revelation**, is always the last three-and-a-half years of the **Seven-years** period that **The Great Tribulation** proper occurs. In verse 11 it is stated that “from the time that the continual burnt offering shall be taken away and the Abomination that makes Desolate set up, there shall be 1290 days.” Here is the latter half of the “Seventieth Seven,” with a month added. Then in verse 12, there is a further addition of a month and a half: “Blessed is he that waits, and come to the 1335 days.” Peculiar blessing is promised here, as in Matthew 24, for the overcomers who endure to the end. These various numbers may indicate that there are to be successive stages in the closing up of The Great Tribulation, the Day of Jacob’s Trouble. It is clear that the glorious Advent of Messiah will bring that awful Day of Vengeance to a close and will also bring untold comfort and blessing to Israel.

The final word to Daniel was surely full of comfort for him. “Go thou thy way till **The End** be; for you shall rest, and shall stand in your lot at **The End of the Days**.” Every Jew had a certain lot or portion of ground assigned to him in the Land of Palestine. Daniel is here assured that though he shall go to his rest, yet he shall rise again and stand in his lot in **The End-Time**.

We have now reached the conclusion of our present study of the great Prophecy of Daniel. It is to be hoped that our interest has been so quickened as that we shall study it privately with greater intelligence, and that we shall learn from it that after all is said and done, the only way to understand history is to think of it with God in the midst, working out His wondrous purposes.

HISTORY IS HIS STORY.