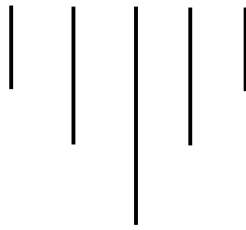


THE BOOK OF DANIEL

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CALL TO STUDY THE BOOK OF DANIEL

Demand Attention. "As we near the close of this world's history, the prophecies recorded by Daniel demand our special attention, as they relate to the very time in which we are living."--P.K. 547.

"Daniel and the Revelation must be studied. . . There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work. . . Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. . . The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all of the events foretold will soon come to pass."--T.M. 112,113.

Last Day Prophecy. "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to the world. These matters are of infinite importance in these last days. . . The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this world's history. . . Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that can not be repressed."--T.M. 115,116.

"The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of this prophecy which relates to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'"--G.C. 356.

Theme of Book. The chief purpose of the book of Daniel like all other prophecies is to reveal Christ. "The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them these words, 'Behold the Lamb of God, which taketh away the sin of the world.'"--G.W. 148.

"The things revealed to Daniel were afterwards complemented by the revelation made to John on the Isle of Patmos. These two books should be carefully studied. . . Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and Offspring of David, and the bright and morning Star.'"--T.M. 118.

Result of Study. "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."--T.M. 114.

Increasing Light. "Study Revelation in connection with Daniel; for history will be repeated. . . We, with all our religious advantages, ought to know far more today than we do know. . . All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history. . . In the very time in which we live, the Lord has called His people and given them a message to bear. He has called them to expose the wickedness of the man of sin. . . Advance new principles, and crowd in clear-cut truth."--T.M. 116-118.

Make Corrections. "In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth, there may be found matters of minor importance that call for careful study and correction. Let such matters be considered by those regularly appointed to have the oversight of our publications."--E. G. White MS.11, 1910.

In answer to the question to Sister White in regard to the pioneers, "Do you not think that these men who have brought out the truth in the past were inspired of God?", she answered, "I dare not say they were not led of God, for Christ leads into all truth; but when it comes to inspiration in the fullest sense of the word, I answer No."--Review and Herald, March, 1890.

Ideas Not Infallible. "There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without any error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation."--Review and Herald, Dec. 20, 1892.

Increasing Brilliance. "Increased light will shine upon all the grand truths of prophecy, and they will be seen in freshness and brilliancy, because the bright beams of the Sun of Righteousness will illuminate the whole. . . The Lord wants to impart to us increased light. He desires that we shall have distinct revelations of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, 'Be strong, yea, be strong.' We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound." -- Ellen G. White MS. 18, 1888.

DANIEL THE PROPHET

THE HISTORICAL SETTING

1

Book of Daniel. The book of Daniel is the Apocalypse of the Old Testament and sustains the same relation to it as does the Revelation to the New. The two books are very closely related and should be studied together. "Daniel is the key to Revelation and Revelation is the key to Daniel. Both are complete together; divided they are incomprehensible."--The Vision of Patmos, Davis, p. 10. The book of Daniel not only contains some of the greatest prophecies, but also some of the most fascinating stories of Biblical literature. Almost every boy and girl places Daniel at the head of the list of Bible heroes. Carried captive into Babylon when but a mere lad, Daniel quickly rose from slavery to fame and he outranked in wisdom, character and statesmanship the most renowned men of his own or any other age. He died at the age of 94 having served as prime minister under three or four kings in two world empires. Where else do we find such a successful and spectacular career in either sacred or profane history?

Importance. The first six chapters constitute the historic portion of the book and records the experiences of Daniel and his three companions while serving the kings of Babylon and Medo-Persia. These historic events are recorded in the order in which they transpired. The last six chapters, or the second half of the book, is prophetic and was written in the order in which the visions were given. If the entire book were put together in its chronological order, chapters seven, eight and nine would appear between chapters four and five. The division into the historic and prophetic portions was not only for the sake of convenience, but also because the historic portion was originally written mostly in Syriac, the dialect of the educated and cultured classes among the Chaldeans. The remainder was written in Hebrew. This book contains the greatest prophecies of the Old Testament and the first to give a consecutive history of the world to the end. It also contains the first chronological prophecy of the coming of the Messiah with the time of His advent so definitely located that no reasonable man dare question the divinity of Christ.

Last Day Book. The purpose of the entire book was stated to Daniel by the angel Gabriel as recorded in Dan. 10:14. "The latter days" must include the very last day of human history and therefore the book should be of special interest to us. Each of its four great lines of prophecy reaches to our own time and on into the future. The chief purpose of these prophecies is also stated in Dan. 2:28, and 8:17,19. "For the vision belongeth to the time of the end."--R.V. The importance of the book of Daniel will increase as the end of the time of the end approaches.

Only Sealed Book. The book of Daniel is the only book of the Bible that was ever divinely sealed, and then only till a certain time. Dan. 12:4,9,10. Later we will prove that we are now living many years this side of the beginning of the period spoken of as "the time of the end." This is not the end, but a period of time just before the end during which time signs of the end are given and preparations for the end are made by the people of God. These verses indicate that when this time is reached

the book of Daniel will be unsealed and studied and understood. "Many shall search diligently in it, and knowledge shall be manifold."--Danish. "Many shall search it through, and the knowledge shall be great."--German (Van Ess). More than 45 translations of this text give the same meaning. The book of Daniel was opened and unsealed by a world message calling attention to its prophecies. This message and the opening of the only book of Scripture ever sealed is pictured in Rev. 10:1-11. This message was given to the world during the early part of the 19th century. In giving instruction to His people living in the time of the end or just before His return, Jesus urges us to both read and understand the book of Daniel. Matt. 24:15. That He is speaking to us is evident from verses 15, 32-34. It is the generation that witnesses the coming of Christ.

The Introduction. Dan. 1:1,2. This is the introduction of the book of Daniel. The invasion of Judea by the Babylonians under Nebuchadnezzar was a fulfillment of prophecy and was permitted by the Lord as a punishment for their disobedience. Jer. 25:1-11. For 23 years Jeremiah entreated the Judeans to repent and warned them of the coming judgments. They refused to hearken to God's prophet and as a last resort the Lord spoke to them through judgments. The Babylonian captivity was to last for 70 years. One hundred and seven years before Jeremiah wrote his prophecy of the fall of the kingdom of Judah, Hezekiah was warned of the coming of the Babylonians to carry away the treasures of his kingdom because he had showed it to the ambassadors who came to inquire of the miracle of the retreat of the shadow on the sun dial, and to congratulate him on his recovery. (2 Kings 20). The astrologers of Babylon were students of the heavenly bodies and the going back of the shadow ten degrees on the sun dial attracted their attention. Hezekiah neglected a wonderful opportunity to tell the Babylonian ambassadors of the true God but instead he showed them his riches. There was much to show that amazed them. Solomon's temple was the most costly and magnificent on earth. Modern architects say it would cost \$87,000,000,000 to reproduce it.

Jehoiakim's Reign. Jehoiakim was the 18th king of Judah. He was cruel, selfish and irreligious. He burdened the people with taxes to support his extravagant court, and he was universally hated by his own subjects. Jeremiah the prophet wrote in a scroll all he had prophesied concerning the fate of Jerusalem and the kingdom of Judah during the previous 23 years, and sent it to the king. One of his officials started to read the scroll to him while he was seated before his fire-place in his winter palace, and he became so angry that he snatched the scroll out of the reader's hand and cut it to pieces with his pen-knife and threw it into the fire. Under God's direction Jeremiah rewrote his messages to the rebellious king and people in another scroll and added a prophecy of how King Jehoiakim would die. He would be slain and his body cast out of the city to be exposed to the heat by day and the frost by night, and that he would receive "the burial of an ass." (Jer. 36). This prophecy was literally fulfilled and the king died like a dog and was buried like an ass. This rewritten scroll is doubtless the book of Jeremiah as we have it today.

Empire of Babylon. Nebuchadnezzar's father, Nabopolassar, was a trusted general of the king of Assyria whose empire ruled the world and whose capital was at Nineveh. In the year 625 B.C. the countries of Media, Babylon, and Egypt revolted against the Assyrian rule. The king himself

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subdued the revolt in Media and sent Nabopolassar to subdue Babylon which he did so successfully that as a reward he was made ruler of the province with the honorable title "King of Babylon." In 612 Nabopolassar himself led the same countries in a revolt against Assyria which resulted in the division of the Assyrian Empire into three divisions. Media ruled in the north and northeast; Babylon ruled Elam and all the plain and valleys of the Euphrates and the Tigris, and Egypt all the country west of the Euphrates and North Africa. The alliance between Babylon and Media was secured by the marriage of the Median king's daughter to Nebuchadnezzar. It was during this revolution against the Assyrian rule that Nabopolassar captured and destroyed Nineveh. Nabopolassar reigned from 625 to 605 B.C.

Conquest of Egypt. In the division of the Assyrian Empire the kingdom of Judah became a vassal of Egypt and the same was true of the Hittites. The growing power of Babylon and the growing ambition of its king and crown prince soon led to a clash with Egypt. Pharaoh-Necho, king of Egypt, led a large army against Babylon and was joined by Jehoiakim and the Hittites. Nabopolassar sent his son, Nebuchadnezzar, with a large army against them and a great battle was fought at Carshemish, one of the Hittite capitals on the banks of the Euphrates. This battle is described in Jer. 46:2-6.

Archeological Discovery. A few years ago excavations were being made on the banks of the Euphrates for the building of a railroad and the ruins of ancient buildings were discovered. Under the direction of C. Leonard Woolley, the Joint Expedition of the British Museum and the University of Pennsylvania began excavations and identified the ruins as that of the city of Carshemish. They found abundant evidence of a terrible battle between the Babylonians on one side and the Egyptians and Hittites on the other. In the ruins of a large house the floor was covered with a thick layer of ashes in which were hundreds of bronze arrowheads, lance points, and fragments of broken swords of both Babylonian and Egyptian make. These broken weapons were the most numerous around the doors and thresholds giving mute evidence of desperate fighting for the possession of the different rooms. Many arrowheads were bent and broken indicating that they had missed their mark and hit the stone walls. At last the house was burned over the heads of the defenders.

Babylon the Victor. In this great battle the Babylonian army under Nebuchadnezzar was victorious. Pursuing the Egyptians through Palestine toward Egypt, Nebuchadnezzar conquered as he went. "Necho was overcome and put to flight; one single battle stripped him of all his conquests, and compelled him to retire into Egypt."--Lenormant. The completeness of this victory is indicated in 2 Kings 24:7: "And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt." It was during this campaign that Nebuchadnezzar came to Jerusalem and Dan. 1:1,2 was fulfilled. Pharaoh-Necho had placed Jehoiakim on the throne of Judah and it was because he was a vassal of the king of Egypt that he and his kingdom were punished. (2 Kings 23:34,35).

Beginning of Captivity. The events described in Dan. 1:1,2, took place in 606 B.C. and marks the beginning of the 70 years captivity, and of the history of Babylon as a universal power. "Under Jehoiakim, and after the death of Josiah, B.C. 609, the cup of national iniquity was full. At the

narrow streets into magnificent boulevards, and the miserable huts of sun-dried brick into fine houses and palaces made of well-shaped bricks baked in kilns and each stamped with his own name. Nine out of every ten bricks found in the ruins of Babylon bear the name of Nebuchadnezzar as the builder. A black basalt cylinder has been found on which the king recounts his vast building enterprises. Daniel describes him as boastingly saying: "Is not this great Babylon which I have built." Dan. 4:29,30.

City Enlarged. When Nebuchadnezzar came to the throne, Babylon occupied but one bank of the Euphrates. He extended the city to the other shore and built drawbridges across the river. But he did not confine his building enterprises to the city of Babylon. "Of all the rulers of Mesopotamia he is perhaps the most indefatigable builder, and in almost every city of his dominion there are monuments witnessing to his passion for brick and mortar; he rebuilt his own capital so thoroughly that modern excavators could find scarcely any trace of buildings older than his time."--Ur of the Chaldees, C. Leonard Woolley, p. 183. Archeological discoveries show that Nebuchadnezzar did considerable rebuilding in the city of Ur. This was the great king who captured Jerusalem and carried captive into Babylon the hero of our thrilling story who played such an important part in the history of the empire and of the world.

Chief Purpose of Book. God's chief secret to man is Christ and the plan of redemption through Him. 2 Peter 1:19. This is the purpose of all prophecy. Rev. 1:1.

THE HEBREW CAPTIVES

2

Time of Captivity. Dan. 1:1. The third year of the reign of Jehoiakim was 607 B.C. In this year Nabopolassar associated Nebuchadnezzar with him as king and sent him on the expedition here described. He left Babylon in the latter part of that year but the distance he had to travel with his army was near 1,000 miles, and he did not reach Jerusalem, therefore, until toward the latter part of 606 B.C. It is for this reason that Jeremiah dates the expedition in the fourth year of Jehoiakim (Jer. 46:2). Daniel gives the date from the viewpoint of the beginning of the campaign, and Jeremiah from that of the subjugation of Jerusalem, and there is therefore no discrepancy in the two accounts.

The Treasure-House. Dan. 1:2. Shinar was one of the ancient names for Chaldea or Babylonia. (Gen. 11:2). The ancient kings had no banks in which to deposit treasure so they used the temples of their gods for that purpose. They believed that their gods would protect their wealth. The temple of Diana or Artemis in Ephesus was used for that purpose. Archeologists have uncovered not less than thirty-six inscriptions written by Nebuchadnezzar himself or at his dictation. One of them reads: "Far-off lands, distant mountains, difficult roads I traversed, and the country overthrew. I bound as captives my enemies; both bad and good among the people I took under my care. Silver, gold, costly precious stones, palm-wood, cedar-wood, all kinds of precious things in rich abundance, the products of the mountains, the wealth of the seas, a heavy gift, a splendid present to my city Babylon, I brought."

House of His God. Nebuchadnezzar and the Babylonians worshipped many gods "of gold, and of silver, of brass, of iron, of wood, and of stone." (5:4) There were thirteen great gods besides lesser gods without number. Why then does not the record say "his gods" rather than "his god"? Because Nebuchadnezzar believed that he was controlled by and under the protection of one certain god who was his special friend and benefactor. This god was Marduk or Bel Merodach. After this god he named his first born son who became king after his death. "Evil-Marodach" he was called. A number of inscriptions written by Nebuchadnezzar praise Marduk as the chief of his gods and the secret of his success: "Merodach, the great lord, has appointed me the empire of the world; has given into my care the people of the earth. May he protect the king." Nebuchadnezzar described himself in another inscription as the "King of Babylon, the exalted prince, the worshiper of Marduk, the prince supreme, the beloved of the god Nebo."

A Great Temple. In honor of this god Nebuchadnezzar built a great temple which together with its parks and gardens is estimated to have been not less than eight miles in circumference. In one of the king's inscriptions he calls it "the house of heaven and earth." He declared that he "stored up inside it silver and gold and precious stones, and placed there the treasure-house of his kingdom." He said that this temple of his god received "within itself the abundant tribute of the kings of the nations, and of all people."

A Boastful King. Dan. 4:29,30. As Nebuchadnezzar viewed from the roof-gardens of his royal palace the most magnificent city the world has ever known with its temples and palaces and hanging gardens, all of which were the results of his own achievements, he became boastful. In one of his inscriptions he said: "Am I not the glorious prince, the noble king, the possessor of

intelligence; he who is firm, and not to be overthrown, the eldest son of Merodach the god who has made me the chosen of his heart?" In describing the temple he built in honor of his chief god the king wrote of "its silver and molten gold, and precious stones" and its "seats of splendid gold with alabaster blocks." Fragments of all of these have been found in the ruins of the temple.

Ruins of Babylon. The ruins of Babylon furnish abundant proof of the glory of the city into which Daniel and his companions were carried as captives. "Shattered walls of brick, heaps of rubbish, chips of gorgeous pavements, flakes of richly-painted plaster buried in the dust of more than 2,000 years, are all that remain to us of that splendid home of luxury and pride. Yet even from these poor fragments we can gather some idea of the magnificence of the place to which the captive lads of Israel, and among them Daniel and his friends, were brought."--Daniel the Prophet, Mildred Duff and Noel Hope, p. 10. The prophet Jeremiah had predicted the destruction of Babylon and the gods who were supposed to be its protectors. Jer. 50:1,2.

A Divine Punishment. The fall of Jerusalem and the captivity of its inhabitants was a heaven-sent punishment because of their sins and apostasies. The Lord used a heathen king as His instrument to chastise His own people and designates him "My servant." (Jer. 27:6-8). The Jews lost the sacred vessels out of their temple because they had permitted the spiritual treasure to leak out of the vessels of their soul-temples. "When the spiritual treasure of true religion is lost, the loss of its material treasure may follow as a wholesome chastisement."--Pulpit Commentary, Prof. Adeney. The Lord may also have to use wicked men to teach us lessons of trust and obedience when all other efforts fail. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9.

The Captives. Dan. 1:3,4. Three times Nebuchadnezzar captured Jerusalem and three times he carried captives to Babylon. The first time he took only a few young men mostly princes as hostages; the second time he took 10,000 of the best of the people, and the third time he almost stripped the land of its inhabitants except some of the poorest of Judea who were left to till the land. Among the captives were "all the men of might, even seven thousand, and craftsmen and smiths a thousand" and "all the princes, and all the mighty men of valor." (2 Kings 24:14-16).

Royal Captives. It seems that the first captivity in which Daniel and his companions shared was composed mostly "of the king's seed, and of the princes," "Who belonged to the royal family and the nobility."--Moffatt. "Some of the Royal Family, and some of the Nobles,"--Fenton. This captivity was a fulfillment of a prophecy by Isaiah made 100 years before. 2 Kings 20:14-18. The four Hebrews were therefore princes of the royal blood and Daniel was a descendant of King Hezekiah and a relative of Zedekiah. According to rabbinical tradition and also Josephus, the Jewish historian, Daniel was of royal descent. (Josephus, Ant. X: 10,1) "Daniel was a prince of Judah" and "a youth of royal line."--M.H. 148; E. 54.

In the King's Palace. These royal captives were to "stand in the king's palace." The prophet Isaiah said they would be "eunuchs in the palace of the king of Babylon," or "eunuchs in the temple of the king of Babel."--Fenton. All the officers about the king's palace were called eunuchs whether they were literally so or not. In Gen. 37:36, Potiphar is called

"an officer of Pharaoh's, and captain of the guard," and the margin for officer is "eunuch" with the explanatory note: "The word doth signify not only eunuchs, but also chamberlains, courtiers, and officers." The word is rendered "prince" in the Jewish Targum, and "eunuch" in the Septuagint. Daniel and his companions who were of the royal line of Judah became officers in the palace of the king of Babylon.

Physical Appearance. Dan. 1:4. "Youths who had no bodily blemish, who were good-looking."--Moffatt. "Boys in whom there was no defect, and pleasing in appearance."--Fenton. In the Assyrian and Babylonian bas-reliefs, the king's attendance are always pictured with fine figures and beautiful features. There is every evidence that the Babylonians placed a high estimate on physical beauty and made it one of the requirements of all who stood in the king's presence and ministered to his needs. That was true in all Oriental kingdoms. Since these young Hebrews were chosen for their physical beauty as well as their abilities, they must have been fine looking young men with graceful forms and handsome features. The Lord made a similar requirement regarding the priests and Levites who were to minister in His temple. The Jews enumerated 400 physical blemishes any one of which disqualified a person from entering the priesthood.

Well Trained. "Intelligent in all branches of knowledge, adept in learning, accomplished scholars, and competent to take their place in the king's palace; they were to be taught the literature and learning of the Chaldeans."--Moffatt. These youth had already demonstrated that they were capable of scientific and literary accomplishments. Being princes they had received the best education that the Judean court could give them, and they had been reared in a king's court and were acquainted with its customs and manners. Bible students estimate that Daniel was between fifteen and eighteen years of age when he was taken to Babylon. "Daniel was but eighteen years old when brought into a heathen court in service of the king of Babylon."--Vol. 4:570. According to Xenophon, 16 or 17 was the age of adulthood, when princes entered upon the king's service.

Spiritual Training. More important than the intellectual attainments of these young men was their spiritual training. From early youth they had been schooled in the educational institutions of the Hebrews where Jehovah was recognized as the only and true God and the writings of the Hebrew prophets as His word to the human family. Their training had taught them to sacrifice the earthly for the spiritual and to conscientiously observe the instructions of the Scriptures. Just as the early training of Moses kept him true to God in the wicked court of Pharaoh, so the early training of these four young men kept them loyal in the court of Babylon, where the greatest of earthly monarchs reigned in splendor in the most gorgeous of kingly palaces in the most magnificent of earthly cities. (See E. 54,55; P.K. 428).

Three Year's Course. Dan. 1:5. "For three years they were to be trained." Moffatt. From inscriptions we find that three years was the usual time allowed for the mastery of the language and sciences of the Chaldeans. It was a sort of post-graduate course in the University of Babylon for the training of the "wise men of Babylon" so that they could minister in the King's court. One writer has said: "Seeing in these youth the promise of remarkable ability, Nebuchadnezzar determined that they should be trained to fill important positions in his kingdom. That they might be fully

qualified for their life-work, he arranged for them to learn the language of the Chaldeans, and for three years to be granted the unusual educational advantages afforded princes of the realm."--P.K. 480

Names Changed. Dan. 1: 6,7. Those here named were only four "among" others who had been brought from Judea and other nations conquered by the Babylonian king. It was indeed a wise policy for Nebuchadnezzar to gather into his court the wisdom of all nations. It not only assured him the best of counsel, but it also helped to win the allegiance of all subject peoples and made them feel that they were a part of his empire. To change another's name was considered a mark of authority and dominion, and for this reason masters changed the names of their slaves and kings their conquered princes. See 2 Kings 23:34; 24:17. In the case of Daniel and his companions the change was doubtless made also for the purpose of hiding their identity so as to obliterate all national distinctions among the courtiers of the palace. They were all given Babylonian names. Another reason for the change was to win them away from their own religion to that of the Chaldeans.

Heathen Deities. The kings and princes of Babylon and other pagan nations were given the names of their deities to assure them the protection and favor of their gods. Nebuchadnezzar means "Nebo protects the crown." Nebu represents the god Nebo; Chad means a vessel, and Nezzar is the one who watches. In other words the god Nebo cares for the vessel that contains and protects the crown. Nebo, meaning "the prophet," was the interpreter of the will of Bel-Merodach and to him was erected a shrine in the temple of Bel. Nebo was a solar deity and was supposed to be the symbol of the planet Mercury and was the celestial scribe and interpreter of the gods. He was therefore called "The god of writing and science." The dynastic titles of all pagan kings were the names of their chief gods. Pharaoh is the Hebrew for "Ph Ra," the sun, the chief God of the Egyptians. The names of all the Babylonian kings show their relation to Nebo, Bel or Baal, and Merodach.

Meaning of Names. Dan-i-El is made up of two words, meaning "Judge" and "God." It therefore means "God's Judge," or "God is my judge." A few years ago an ancient Sumerian tablet was found bearing the name of Daniel. It was spelled Din-el and means "Justice of God." See "The National Geographic Magazine," July, 1933, p. 125. Nebuchadnezzar changed Daniel's name to Belteshazzar which he said was "according to the name of my god." (Dan. 4:8) It means "Beltis, or Baal, protects the king," or "Keeper of the hid treasure of Bel." The name Hananiah means "The Lord is gracious to me," or, "He to whom the Lord is gracious." This was changed to Shadrach which means "The inspiration of the sun," or, "The command of Aku," that is the moon-god. Mishael means "He who comes from God," or, "He who is like God." His name was changed to Meshach, meaning "Who is as Aku," or "He who belongs to the goddess of Shebah" (Venus), or "Who is as Merodach." Azariah means "The Lord is a helper." This was changed to "Abednego" which means, "The servant of Nebo," or, "Servant of shining fire," which was a Babylonian deity meaning the sun or morning star. The Babylonians believed that a change of name changed a person's future life and gave him a new start in life.

Character-Names. Name stands for character. "A good name is rather to be chosen than great riches." All names given by the Lord are significant of the character or characteristics of the person or thing named. A person's

name and its meaning has an unconscious influence on his life. The Babylonians as well as the Jews understood this and they therefore attached great importance to names. "The names of Daniel and his companions were changed to names representing Chaldean deities. Great significance was attached to the names given by Hebrew parents to their children. Often these stood for traits of character that the parents desired to see developed in the child."--P.K. 480,481. It is for this reason that when the character of Jacob was changed, God changed his name from Jacob, "supplanter and deceiver," to Israel, "a prince of God; one who prevails with God and man." For this same reason the redeemed of earth will all be given new names to describe their characters. Rev. 2:17; 3:12.

The Gate of God. Babylon or Bab-El means "The Gate of God." In ancient times the gate was the place of authority and judgment. Mordecai "sat in the gate of the king." In the gate the laws were administered and cases were heard and decided. It was in Babylon, the gate of God, the capital and head of a world empire where the Lord gave the first prophetic message predicting the final termination of all earthly sovereignty. The prophet through whom these divine decisions and revelations were made was not only a high official in the Gate of God but his name indicates that he was "God's Judge." He was a Judge of God in the Gate of God. The messages of the book of Daniel came out of the Gate of God through the instrumentality of the Judge of God. The revelations of this book are therefore of paramount importance to all who live in these last days when modern spiritual Babylon dominates the world.

THE TEST AND REWARD OF LOYALTY

3

Characters Unchanged. Dan. 1:5,8. The change of the names of the four young Hebrews did not affect their characters. They were named after the gods of Babylon but they did not worship them. They maintained their loyalty to the God and the religion of their fathers under circumstances that would cause many of the spineless professed Christian youth of the twentieth century to waver and compromise. The four young men demonstrated that their Hebrew names were the true ones. Jehovah and not Nebuchadnezzar was still Daniel's judge.

The Royal Food. Verse 5. "The king assigned them a daily portion of the Royal food."--Fenton. "The king's dainties."--R.V. "The delicacies he ate."--Moffatt. It was the custom of Eastern courts to feed the officers of the palace with food from the king's table. All of the king's food was first offered to idols which was supposed to give it special health-imparting virtue. The beasts before being slaughtered were offered in sacrifice to heathen gods, and the wine was poured into the goblets as a libation to the god of wine. The heathen instead of asking a blessing upon the food when they sat down to eat, held a ceremony of acknowledgement and dedication of the meal to their gods. To be permitted to partake was considered a great honor, and therefore a refusal was an offense to the royal host.

Daniel's Decision. Daniel's "purpose" originated "in his heart," the place where all true and honest purposes are formed. The purposes of hypocrites and politicians are not formed in the heart. The heart is a seed-plot of all noble deeds. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. Daniel was not a policy man. When he had to decide between his conscience and his appetite; between his religion and expediency, he unhesitatingly chose to cling to his God and run the risk of jeopardizing his good standing with the king and his court. Had Daniel been one of the wishy-washy molly-coddles of the twentieth century, his name and memory would have perished with the hundreds of other Hebrew captives.

The Temptation. "It was a most enticing appeal to the ambition of these young men. In the king's school, chosen for the king's service, and fed and feasted from the king's table with the food and drink of which the king himself partook, it would be difficult to imagine what could more stir and inflame the aspirations of their youthful hearts. What might they not hope when thus noticed and honored from the throne?"--Voices from Babylon, Joseph A. Seiss, pp. 23, 24. These young men had in their characters that sterner stuff of which saints and prophets are made. The world may call them narrow and extreme but their stand was the foundation stone of their future greatness. The thing involved may seem little but principle is never small in its results in character building. He only who is faithful in the little things of life can be relied upon in the crises that make or break men's careers.

Groundwork of Character. "Daniel took his stand for God, conscience, and righteousness even in the little matter of his meat and drink, and thus laid the groundwork of a character which passed untarnished and unscathed

through seventy years of political life, which outlived envy, jealousy, and dynasties, and which stands out to this day the brightest on all the records of humanity. We wonder and gaze with awe upon him as we contemplate his sublime career...Daniel's life presents an embodied epic of faith and greatness, and exhibits one of the rarest pictures ever shown in any mere man. And yet the whole of it had its root and beginning in his youthful resolve not to defile himself with the portion of the king's viands."--Id. pp. 26,27. Is it any wonder that the prophet Ezekiel listed Daniel among those who were noted for their righteousness. Eze. 14:14,20. Ezekiel was a fellow captive but his place of exile was farther north in Mesopotamia.

Scriptural Reasons. The decision of Daniel was not a mere whim or strange notion of an extremist. His conscience was enlightened by the word of God, the only safe guide. He had five Scriptural reasons for his decision. (1) Many of the flesh foods used on the king's table were divinely forbidden. Lev. 11; Deut. 14. The Babylonians made no distinction between the "clean and the unclean" just as many do not today. Eze. 22:26. (2) None of the beasts was killed according to the instruction given in the Mosaic law. Acts 15:29; Lev. 17:10-14. (3) They had been first offered to idols and for that reason were prohibited. Acts 15:29. (4) Strong and intoxicating wine was strictly forbidden. Lev. 10:9-11; Prov. 20:1; 23:29-32. (5) For health reasons God's people were counseled not to partake of delicacies or rich pastries when dining with a prince or ruler. Prov. 23:1-3.

Fruit of Spirit. Temperance is one of the fruits of the Spirit. Gal. 5:22-24. Gluttons were severely dealt with under the Mosaic law. Deut. 21:20,21. Paul spoke of those "whose god is their belly" and "whose end is destruction," because "they mind earthly things." Phil. 3:19. Since the fall of the first Adam on the point of indulged appetite the enemy has made intemperance his chief weapon. We should eat for strength and health and not merely to satisfy the lusts of the flesh. Eccl. 10:17. Some men live only that they may eat, and those who are wiser eat only that they may live. Someone has said: "One part of our nature is to be cultivated, the other crucified." See Education, pp. 54, 55

What Might Have Been. "What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would probably have led to others, until, their connection with heaven being severed, they would have been swept away by temptation."--CH 66. Ezekiel in Mesopotamia met and stood the same test. Eze. 4:13,14. From Hosea 9:3 it would seem that most of the other captives failed.

Daniel's Request. Verses 8-10. Daniel first formed his purpose and then tactfully and courteously made his request to Ashpenaz, the prince of the eunuchs. Here is a splendid example of Christian conduct in a difficult and embarrassing situation. When men resolve in their hearts to do right the Lord goes before them and opens the way. Daniel had so conducted himself that the High Chamberlain fell in love with him. Ashpenaz told

Daniel that he was afraid the abstinence from the food dedicated to and blessed by the gods would cause them to grow pale and thin and that he would be accused of starving them and perhaps selling the food for his own profit. While he loved Daniel the request was impossible because it would endanger his own position and perhaps his head.

Daniel's Proposition. Verses 11-13. According to the margin, Melzar means "The steward." It may have been the name of the butler under Ashpenaz who was given charge of the food, clothing, and care of the four Hebrews. The Assyrians and Babylonians placed the guests at their feasts in companies of four with a butler to attend each group. Perhaps there were just four at a table. Daniel makes a proposition to Melzar. He asks for only a ten days test, and surely simple food can do them no harm in so short a time. As to the results the Babylonian stewards were to be the judges and Daniel promised that they would abide by their decision. Dietetic science has proven that ten days is the length of time required to get noticeable results from such an experiment. Of course, the Lord also added His special blessing.

A Simple Diet. The diet requested was very simple. It was the food of slaves and the very poorest of the people. "Give us grain to eat and water to drink."--Fenton. "Vegetables to eat."--Moffatt. "Herbs."--R. V. Note. Pulse is a vegetable diet chiefly of the leguminous variety. "Grains, lentils and simple vegetables." The diet requested was that given to man by the Lord in the beginning. Modern dietetic science has demonstrated that the food divinely prescribed is the most nourishing and health-building. It is also the best for use of students because of the clearness of mind so essential to intellectual attainments.

Physical Results. Verses 14-16. The result of the ten days trial was so evident in good health, fair countenances and clear complexions that the same diet was granted the four young men for the entire three years' course in the University of Babylon. Because of their loyalty to principle God gave them a rich reward. They were splendid physical specimens when they were chosen but now they outrivaled all the princes of the court and the students in training. Obedience to the laws of nature always bring rich returns, and disobedience a heavy penalty. This is no arbitrary rule but a natural and inevitable consequence. We must reap what we sow. The harvest is sometimes delayed but it will surely come and we must accept the returns on our own investment.

Intellectual Results. Verse 17. "In all literature and science."--Moffatt. The wisdom was given them by God, the source of all knowledge. "His understanding is infinite."--Ps. 147:5. And yet the four Hebrews had to study hard. They had to rise early for a Babylonian copy book gave them the instruction: "He who would excel in the school of the scribe must rise like the dawn." This was doubtless one of the first sentences they had to learn to write in the difficult Chaldean language. The writing was of the ancient cuneiform or wedge-shaped letters impressed with a stamp or engraved with a sharp piece of metal. Many Babylonian school books such as the four Hebrews used have been found and placed in museums. They had to learn to read and write two languages, the Syriack, the language in common use; and the scientific and sacred tongue which was more difficult still. They also had to learn the science of astronomy.

Gift of Prophecy. Num. 12:6. With the gifts of knowledge and wisdom, Daniel was also given the gift of prophecy. This further distinguished him as the principal figure among the four. Through this gift the Lord opened to him the future events of the world's history. These prophecies occupy the largest portion of his book. "While Daniel clung to his God with unwavering trust, the spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days."--F.E. 81.

The Examination. Verses 18-20. The final examination was conducted by the king who was doubtless a very wise man. The four lads with others were brought into the presence of the king doubtless for the first time. Only officials of high degree were permitted to stand in the presence of the king, so the young men fell prostrate on the beautiful pavement before the throne. In this position they answer the searching questions of the king. The king was astonished at the wisdom of the Hebrew students and proclaimed it ten times greater, not only of that of the other students, but even of their own teachers. Daniel was only 21 when his superior wisdom was acclaimed and his fame soon spread throughout the empire. His wisdom became proverbial. Twelve or fourteen years later Ezekiel in captivity in Mesopotamia compares the wisdom of Daniel to that of Lucifer. Eze. 28:3. "Daniel was an intellectual giant; yet he was continually seeking for greater knowledge, for higher attainments."--Vol. 4:569

The Secret. A part of the 119th Psalm was written by Daniel and in it he revealed the secret of his wisdom. Ps. 119:97-104. "At the court of Babylon were gathered representatives from all lands, men of the highest talents, men the most richly endowed with natural gifts, and possessed of the broadest culture that the world could bestow; yet among them all, the Hebrew youth were without a peer. In physical strength and beauty, in mental vigor and literary attainment, they stood unrivaled. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,--all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws."--P.K. 485

"A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man. . . Intellectual power, physical stamina, and the length of life depend upon immutable laws."--Id., pp. 488, 489

NEBUCHADNEZZAR'S FORGOTTEN DREAM

4

Date of Dream. Dan. 2:1. Nebuchadnezzar reigned two years with his father, Nabopolassar, before the death of the latter made him the sole ruler. The Jews reckoned from the former event and the Babylonians from the latter. Daniel and his companions had been two years in the school of the eunuchs when Nebuchadnezzar became the supreme ruler. Therefore, the events of this chapter took place about a year after their graduation "in the second year of the reign of Nebuchadnezzar."

Cause of Dream. Verse 29. "As you lay on your bed, O King, you were thinking of the future."--Moffatt. The subject of the king's waking thoughts as he retired for the night became the subject of his dreams. His thoughts regarding the future welfare of his kingdom was an evidence of the greatness of Nebuchadnezzar, and the God of the Hebrew captives honored him with a revelation of future events. Babylon was a universal empire whose dominion reached to the "Pillars of Hercules," or Gibraltar of the West and as far East as the Caucasian Mountains. Egypt in the South and all the known nations of the North were subjects of the king of Babylon. And the God who gave Nebuchadnezzar the dream had given him his vast dominion.

Test of Religions. In the test of scholarship in the University of Babylon the four Hebrew youths who were servants of the living God had gloriously triumphed. Their religion is now placed on trial and is also demonstrated to be far superior to that of the Chaldeans. The Babylonians had boasted that their victories had proven their gods to be superior to those of all the conquered nations including the Hebrews, and they had doubtless reminded Daniel and his companions of this and even taunted them. (See 2 Kings 18:33-35; 19:10-13.) Now an event takes place that completely refutes these charges. The gods and religion of the Babylonians are put to the acid test and are found wanting. Even the king is compelled to acknowledge that the God of Daniel is superior to and above all other gods.

Importance of Dreams. The Babylonians attached great importance to dreams especially when given to a king. The king was the Pontifex Maximus, or chief priest of the gods of Babylon to whom he owed his position and success. A dream was considered a message of instruction or warning of the gods. It was for this reason that the dream made such a profound impression on King Nebuchadnezzar. His sleep was broken and his spirit was troubled, and during the remainder of the night he restlessly tosses upon his deeply cushioned and richly covered ivory couch. He impatiently awaits the dawn of day and then summons a herald to call the wise men to reveal the forgotten dream and its interpretation.

The World's Wisdom. Verses 2,3. What an array of mighty men. They represent the wisdom and scholarship of all nations. They were the priests and prophets of the gods of Babylon which were considered the chief of all gods. There stood the magicians, the cunning and crafty ancestors of the Magi. They pretended to be able to reveal the secrets of the gods through magic and divination. They believed in the presence of good and evil spirits with the latter predominating. To these spirits they made offerings, intoned hymns and made lamentations. They believed that all evil came as the result of the ill-will of the spirits or at the instigation of human enemies. Like the witch doctors of Africa they sought to

discover the name of the enemy by use of "charms," "spells," "omens" and "magic." Many clay tablets have been found in the ruins of Babylonian palaces describing the magic of the magicians. "That magic and idolatry were twin sisters, and came into the world together, we have abundant evidence."--The Two Babylons, Hislop, p. 67. "Mediaeval Magic and witchcraft were, in large part, an unchanged inheritance from Chaldea."--Myers' General History, p. 46

Methods of Divination. The magicians used many different methods in divining the will of the gods. One was to pour oil in a vessel of water and then observe the exact formations, changes and fluctuations made by the oil on the surface of the water. A common method of deciding important questions was to observe the liver of a sheep or goat. (Eze. 21:21). The liver being a variable organ the many changes in the shape and markings of the lobes were translated by the priests as carrying important messages. The same custom is still used in Ethiopia, and the head hunters of Borneo examine the liver of a pig to decide important questions. (History of Religions, Moore, Vol. 1, p. 227)

The Astrologers. Astrology is the ancestor of the science of astronomy and it had its origin in the worship of the heavenly bodies. "The clear sky and unbroken horizon of the Chaldean plains, lending an unusual brilliant aspect to the heavens, naturally led the Chaldeans to the study of the stars."--Myers' General History, p. 47. Astrologers did not claim to worship the heavenly bodies as gods, but only as the representatives of the gods who revealed their will and secrets. They built up an elaborate system of superstitions regarding the meaning of lunar eclipses according to the months in which they occurred. (See Moore's History of Religions, Vol. 1, p. 227). The astrologers of Babylon named the various constellations in harmony with the fancied shapes of animal life. Since the gods and goddesses of the Babylonians were identified with the heavenly bodies the astrologers studied them and their movements to ascertain the secrets of these deities.

Sorcerers and Chaldeans. The sorcerers claimed to hold communion with the spirits of the dead and were therefore spiritist mediums. Spiritism had its origin in Babylon. The Chaldeans were the great philosophers and wise men of the Babylonians. They were the leaders of all the groups. They were the professors who had taught Daniel and his fellows the sciences and languages of their order. The fact that the king was a Chaldean gave them special favor at court and a place next to the throne. All of these groups combined to make up the "College of Pontiffs" which was the ancestor of the "College of Cardinals" in Roman Catholicism, which is almost an exact duplicate of the religious system of ancient Babylon and is therefore called "Babylon the Great."

The Syriac Tongue. Verse 4. "The Syrian language,"--R.V. "In Aramaic,"--Fenton. It was the language of Syris which was the Aramaic tongue and was more widely known and spoken than the Chaldean. "Aramaic soon became the language of social intercourse in nearly the whole of Mesopotamia, and expelled the Assyro-Babylonian which continued only as a literary tongue."--History of Babylonia and Assyria, Dr. Hugo Winckler, p. 179. The statement "O king, live forever," is expressed today in "Long live the king." From this statement to the end of chapter seven Daniel wrote

his book in Aramaic instead of Hebrew in which the remainder was originally written. "Daniel wrote this (beginning with verse four) and the following chapters (to the close of chapter seven) in Aramaic, that he might give the prophecy regarding the world-power in the language of the world-power, which under the Chaldean dynasty was native in Babylon, the Eastern Aramaic."--The Book of the Prophet Daniel, C. F. Keil, p. 85. The Jews also understood this language. (See 2 Kings 18:26). Daniel doubtless wanted the Babylonians to read this part of his book.

The Usual Request. The wise men had doubtless been called many times to interpret the dreams of their king. They usually drew from him sufficient information to form a basis for their cunning and man-made interpretations. The unsuspecting king usually related his dream and the wise men withdrew supposedly to consult the gods but in reality to concoct an interpretation that suited the pride and fancy of the king. Their request that he first relate the dream made him angry and he threatens terrible destruction if they refuse or fail, and offers rich rewards if they comply with his request. Verses 5,6. "Ye shall be made an example of and your goods shall be escheat to the royal treasury."--Sept. "Your houses shall be confiscated."--Douay. "Your houses shall be reduced to a heap of rubbish," is the rendering given in "Records of the Past." The penalty was very extreme but the realization that he had many times been deceived was cause for great anger on the part of one who had formerly displayed such confidence in their ability to reveal the secrets of the gods.

The Trap Tightens. Verses 7-9. Now begins a desperate struggle between the angry and disillusioned king and the cunning and crafty wise men, the latter realizing that they are at last caught in their own wicked devices. They try in vain to find an avenue of escape. The king is determined to compel them to reveal the information if they have it, or acknowledge their inability to do what they pretended to be able to do. "Ye seek to gain the time" (Douay), is the king's accusation. He charged them with stalling for time till he had recollected the dream, had lost interest in it, or till they could invent a way of escape. The king makes them a proposition that is not at all unreasonable. There is logic in his argument and reason in his demands. If they could give the proper interpretation after knowing the dream, they could also reveal the dream itself. The dilemma of the wise men illustrates the truthfulness of the statement: "The wicked shall be caught in their own devices."

A Forced Confession. Verses 10,11. Driven into a corner the wise men are compelled to confess that their pretensions are false, that they are not reasonable in his demands. They declare that such secrets are known only to gods "whose conversation is not with men."--Douay. "Whose dwelling is not in the flesh."--Fenton. They remind the king that in the history of other nations no such unreasonable request had ever been made by any king of his counsellors, and that since they were unable to reveal the dream he could be sure that "there is not a man upon earth that can show the king's matter." The wisdom of the world centered in them and would die with them, and therefore there could be nothing gained in their destruction. "The thing that thou requirest is hard and strange."--Sept.

Cause of Failure. The chief god of the Babylonians, Marduk, was the revealer of the secrets of the gods. The wise men indicated that their failure was not due to their own fault, or their lack of wisdom, but to the fact that there were still other gods who knew the secret and had hidden it from Marduk. "These poor astrologers have no such god, and they must perforce confess that they cannot fathom any secret, nor foretell any event. They have no lord whose secret dwells with them. Prophecy is a divine gift, which they possess not. The fulfillment of prophecy is a proof of divine revelation. But they confess that they have no revelation, and they have, therefore, nothing to be authenticated by the confirmation of a proof. Such a blank is heathenism."--An Historical Exposition of Daniel, W. H. Rule, p. 58. This acknowledgement of the wise men made the king so angry that he decreed their destruction. Verses 12,13.

Babylonian Religion. The religion of the Babylonians was the outgrowth of the counterfeit system of worship introduced by Satan through Cain before the Deluge, and revived by Nimrod after the flood. Babylon with its religion was founded by Nimrod. Gen. 10:8-10. "Nimrod was a mighty rebel before the Lord."--Ancient Jewish Commentary. "Nimrod was mighty in sin, lying in wait to catch and overthrow men, and draw them away from the worship of the true God."--Jewish Targum. Speaking of Nimrod, Alexander Hislop says: "He is said to have been the first that gathered mankind into communities, the first of mortals that reigned, and the first that offered idolatrous sacrifices...All tradition from the earliest times bears record to the apostasy of Nimrod, and to his success in leading men away from the patriarchal faith."--The Two Babylons, pp. 51,52.

The Chief Gods. The chief god and goddess of the Babylonians, and in fact of all pagan nations, were in their human originals Nimrod and Semiramis, the first king and queen of Babylon. After their deaths they were deified and under various names have been worshiped by the different pagan nations ever since. Nimrod was "the father of the gods" and was worshiped under the names of Ninus, Tammuz, Anu, Bel, Baal, Ammon-Ra, Marduk, Nebo, Jupiter, etc. He was identified with the sun and was therefore the chief deity of all pagan times. Lesser gods were represented by the planets. Semiramis was the moon-goddess or "Queen of Heaven." She was called "The Great Mother" and "The mother of the gods." In Babylon her name was usually Ishtar, the "Ashtoreth" of the Bible. She was identified with both the moon and Venus. Because of the hot weather in the Euphrates Valley the moon-goddess was often more popular than the sun-god. The Babylonian religion was polytheistic; that is the people worshiped many gods.

High Places. One of the gods of the Sumerians or ancient Babylonians was called the "Ruler of the Mountains," as the Sumerians originally came from the highlands to the East. A part of their worship consisted in the erection of artificial mountains. (See History of Religions, Moore, Vol. 1, p. 205). This is the origin of the building of towers in the plains for places of worship, and was the chief reason for the building of the Tower of Babel, and the temple of the moon-goddess found by archeologists in the ruins of Ur of the Chaldees. This also explains the chief purpose of the hanging gardens built in Babylon by Nebuchadnezzar. One of these was an artificial mountain 600 feet high and 600 feet square at the base and built of brick and covered with soil so deep that huge forests grew on its surface. Whenever Israel went into idolatry they erected "High Places" on which to worship heathen gods.

Semiramis. After the death of Nimrod or Tammuz, Semiramis or Ishtar proclaimed a period of mourning which continued forty days and was engaged in mostly by women. They often shaved their heads and presented their tresses as offerings to their dead and deified hero. Degrading and revolting rites accompanied this period of mourning which was called "Weeping for Tammuz," (See Eze. 8:14). In her book, "World's Great Empires," Mrs. McKinstry declares that Ishtar is the deified Semiramis who instituted the celebrated Chaldean Mysteries. She originated the celibacy of the priesthood, the use of beads in counting prayers (the rosary), holy water, confession to priests, the feast on the 25th of December commemorating the birth of her son for whom she claimed divinity, the offering of cakes to the "Queen of Heaven," the ancestor of the Catholic wafer. The initial "T" was stamped on the Babylonian wafer just as a likeness of the cross is stamped on the Catholic wafer. The original cross was made in the shape of T.

Modern Babylon. Rev. 18:1-5. The last phase of the last message is to announce that Babylon is fallen and to call God's people out. In Rev. 17, Satan's false religion is called "Babylon the Great" and is represented by a corrupt woman, doubtless Ishtar or Semiramis. The religion of ancient Babylon now exists in the papacy with practically no change whatever. Mary takes the place of Ishtar, and is worshiped even above the "divine son." The 40 days weeping for Tammuz has been perpetuated in Lent. The feast of Ishtar, the "goddess of spring," is now Easter. The celebration of the birth of Nimrod on the 25th of December, is now Christmas. The celibacy of the priests, confession, holy water, the rosary, the wafer used in mass, images, candles, the college of cardinals, the supreme pontiff, conducting the services in a foreign tongue, etc., all show the Babylonian origin of Catholic usages and ceremonies. Ishtar was represented by many statues and figures one of which was a figure of Venus in the form of a beautiful woman holding a baby in her arms, the origin of the Madonna. The woman had golden hair and blue eyes and the babe had a halo around his head representing the sun.

Call Out of Babylon. The modern call out of Babylon demands a complete separation from all forms of idolatry, and a whole-hearted obedience to the word of God. The same issue is now on between the religion of Babylon and that of the true God. Modern Daniels are needed to meet the issue and bring before the world the superiority of the true religion. The wise men of the modern Babylon will be brought to shame by those who stand true to principle. Jer. 8:9. The struggle in Daniel's day was between Christ and his human agents on one side, and Satan and his human mediums on the other. Satan was as baffled as were his agents because he is powerless to read the thoughts. If he could have read the king's thoughts he could have revealed his dream to the prophets and priests of his counterfeit system of religion. Only members of the godhead can read our thoughts or see the future. The confession of failure on the part of the wise men opened the way for God to work through his servants. "Man's extremity is God's opportunity."

Daniel's Request. Verses 14-16. The students who had so recently completed their course of training were doubtless not yet considered on a par with the older wise men. They probably had to serve an apprenticeship or sort of an internship with the older men. It was in the providence of God that the Hebrews were not called until the others had failed. Arioch

means, "Servant of the moon-god." Daniel asks him for an explanation for the hasty decree. "Why is the decree so ruthless?"--Moffatt. "And he showed him the warrant."--Sept. The king accused the wise men of trying to gain time, and yet he granted Daniel's request for more time. He doubtless recalled his superior wisdom and had hopes that he could reveal the secret. Daniel made the request in person and was granted till the following day. He was probably given 24 hours.

The Secret Revealed. Verses 17-19. Daniel here uses the Hebrew and not the Babylonian names of his companions. This must have been a wonderful prayer-meeting continuing through much of the day and far into the night. They address Jehovah as "the God of heaven" to distinguish Him from the gods of Babylon. God's power to create distinguishes him from all other gods. Jer. 10:10-12. The secret was revealed to Daniel because he had been given the prophetic gift. Amos 3:7. The king was given a dream and Daniel a vision. A vision is a higher order of revelation than a dream. It required the vision of God's prophet to interpret the dream of a heathen king, just as the revelations of the book of nature require the further and fuller explanations of the Scriptures.

The Prayer of Faith. Daniel assured the king that he would reveal the secret even before he prayed. He also used his wisdom and position to delay the execution before he called his companions to prayer. He did all he could do first before appealing to God for aid and protection. We too must cooperate with God in the answer of our own prayer. God is "a present help in time of trouble." In the darkest hours true religion shines in its brightest colors. Daniel not only showed the unselfishness of his nature by sharing the experience with his companions but he also knew the value of united prayer. Daniel knew that "prayer changes things;" that it is "the power that moves the arm that moves the world."

The Praise Service. Verses 20-23. Daniel did not forget to say "thank you." Here is recorded the most wonderful prayer of thanksgiving in Scripture. Gratitude is an important part of prayer and worship. Those who know fervent prayer also know joyous praise and thanksgiving. Ingratitude is one of the greatest of all sins. Like the nine lepers we too often forget to thank our Benefactor for His blessings which are so freely bestowed. If God's people today had more experiences in answered prayer, we, too, would have more wonderful and inspiring prayer and praise services.

THE VISION OF WORLD EMPIRES

5

Daniel's Plea. Dan. 2:24. Early the next morning, Daniel, to whom God had revealed Nebuchadnezzar's forgotten dream in a night vision, hastens to Arioch, the captain of the king's guards and tells him the glad tidings. Daniel's first plea is in behalf of the wise men. He asks that the execution of the sentence of death be stayed. Not that they deserved any credit for the revelation of the secret, but because he wanted them to share with the king the revelation of the true God. Daniel was too noble to be influenced by their jealousy of him. They doubtless knew the reason for the delay in the execution of the sentence of death and that their very lives depended upon the success of Daniel and his God. They had declared that no human being could do what they had failed to do and yet they entertained hopes that the one pronounced ten times wiser than they might succeed.

Desire for Credit. Verse 25. Arioch escorts Daniel into the king's presence "in haste." There had been a long delay and then too Arioch knew that kings love those who bring them good tidings especially when they are in trouble. He saw an opportunity to get some personal credit, a very human trait. He tried to leave the impression with the king that he had been out searching for some one who could reveal the secret and at last found him in the place least expected, among "the captives of Judah." The search had been long and difficult but he had at last succeeded. The desire for credit is the ruling passion in many lives. Arioch had either forgotten or did not know that Daniel had appeared before the king the previous day and had promised to reveal the hidden secret.

Daniel Disclaims Credit. Verses 26-28. The king's confidence had been so shattered by the failure of his wise men that he was skeptical of Daniel's ability to reveal the dream. The claim of the Hebrew captive, a mere lad, seemed preposterous after the wisest of the wise had failed. With cold and skeptical scorn the king asks, "Art thou able?" The king addresses Daniel by his Babylonian name. Verse 27 is not a question but a statement reminding the king of the failure of his wise men. "Can neither the wise men."--R.V. "The secret that the king desireth to know, none of the wise men, or the philosophers, or the diviners, or the soothsayers can declare to the king."--Douay. Daniel virtually says, "neither can I," "but there is a God in heaven that revealeth secrets." The Babylonians worshipped the hosts of heaven as the representatives of their gods, but Daniel reminded the king that the God of the Hebrews was the Creator and Ruler of the heavenly bodies. This was the God that had revealed to him the forgotten dream and its interpretation. He also told the king that the dream reveals "what shall be in the latter days." This is the chief purpose of all prophecy. Isa. 46:9,10. All four of the great visions of Daniel's book focus upon the "time of the end" or "latter days," when they would be studied and understood. The interpretation of the king's dream thrilled him with interest but it is of far greater importance to us who live in the very "latter days" for which the dream was given. See Test. Vol. 7, p. 151.

A Wise Introduction. Verse 29. Daniel first of all tells the king what he was thinking about the evening he retired to sleep and dream. "As you lay on your bed, O King, you were thinking of the future."--Moffatt. The king remembered that this was true and his confidence was strengthened to

believe that if Daniel's God had revealed his waking thoughts He could also reveal the dream. The Hebrew captive had already told him more than the Chaldeans. Daniel witnesses the glow of admiration in the king's countenance and fearing that he is about to give him praise, he directs the king to the God of heaven as the one to be given all the credit and praise. Verse 30. How different was the spirit of Daniel to that of Arioch. They were the products of two different systems of education and religion.

A Superior God. Daniel makes no claim of greater wisdom than the other wise men. The difference lies in the fact that his God is far superior to theirs. That He alone can read the future and that He loves and protects those who serve and worship Him. Daniel reminds the king that the secret was revealed by the God of heaven chiefly for the sake of those who serve Him and not for the king and his wise men. It was for the sake of Paul and his companions that all on board the stranded ship were saved. It was for the sake of Joseph and his people that provision was divinely made to meet the famine in Egypt. The wicked enjoy all their privileges and their very continued existence for the sake of the righteous in the earth. God's people are "the salt of the earth," the preservers of mankind. God said He would not destroy Sodom if it contained only ten righteous persons.

The Dream. Verse 31. At these words you can almost see the astonished king start up in surprise and exclaim: "Yes, my dream. I remember it now. How strange that I ever forgot it." It all came back to him in a flash of memory and he knew that Daniel was not manufacturing a dream to save his life. His revelation was no sham or forgery. The image of the king's dream "was huge and gleaming."--Moffatt. Its splendor was dazzling and its appearance terrible. The dream impressed Nebuchadnezzar especially because he and his subjects were image worshippers. No wonder he was so anxious to recall the dream and know the interpretation.

The Image Described. Verses 32,33. The king had worshipped gods of gold, silver, brass, iron, clay and stone, but never one in which these metals and minerals were combined. The head of glittering gold, the breast and arms of shining silver, the belly and thighs of glowing bronze, the legs as pillars of iron, and the feet and toes of yielding clay or brittle pottery mingled with iron, must have a very significant meaning and this the king was determined to know. The image was that of a man and like the members of the human body deteriorated in value from head to feet. The head is the most valuable and important part of the body and directs and governs the whole. The next section of the symbolic image contains the heart, the lungs and the chief instruments of labor. Then follows the lower part of the trunk, the legs, and lastly the feet and toes. Beginning with gold, the king of metals, it ends with miry clay or virtually mud.

Image of a Man. In all ages nations have been symbolized by human figures. Florus represented Roman history by the figure of a man, the first 250 years representing infancy, the next 250 years symbolized by youth, the third 250 years by manhood, and the last 200 years by old age. The modern nations are also represented by human figures. The United States is symbolized by both a man and a woman, Uncle Sam and Columbia; England by John Bull and Britannia; France by Nicholas Frog, etc. It is a fit symbol of human history and glory. "The form exhibited to Nebuchadnezzar is

one ideal form, man in colossal majesty. The separate world monarchies are but successive parts of one whole. The human commanding figure stands, 'its brightness excellent and the form thereof terrible,' until the end. Human power, consolidated by human wisdom, has a majesty, lent to it by God, even while it abuses the God-entrusted gift."--Daniel the Prophet, p. 117.

A Strange Fate. Verses 34,35. The mystic stone of the symbolic dream is cut out of the mountain "by no human hands."--Moffatt. By divine power it is cast or rolled down the mountain and strikes the metallic image on the feet and toes and the whole colossal fabric goes down in a heap of ruins. That which had seemed so strong, mighty and permanent becomes like "chaff," the symbol of that which is light, transitory and worthless; that which is the most destructible. This is the symbol used of the wicked and their destruction. Matt. 3:12. The stone that supernaturally strikes the image and shatters it to atoms grows into a mountain filling the whole earth.

A Dramatic Moment. Verse 36. This is the dramatic moment of the scene in the court of the king of Babylon. A profound silence falls like the curtains of the night broken only by the words of the Hebrew prophet. The anxious king, his princes, officers, soldiers and wise men await with breathless interest the message from the Judean youth that would bring hope or doom. The priests and prophets of the Babylonian gods who were under sentence of death stood pale and trembling with all their former envy against the Hebrew prophet temporarily gone. Their execution had been stayed at Daniel's request and upon his success depends their very lives. The four Hebrews alone are calm and composed. Like John the Baptist before king Herod, Daniel was "unawed by the human, because he had looked upon the divine. He could stand fearless in the presence of earthly monarchs, because with trembling he had bowed before the King of kings." --Vol. 8:332.

Daniel's Meekness. Not "I", but "We will tell the interpretation." Daniel gives equal credit with himself to his three companions who prayed with him. "The meek will He teach His way," declared the Lord. Daniel's humility marked him as a prophet of God. Natural and acquired endowments often puff men up with conceit. Humility is the prerequisite to divine employment. In this we have the examples of Joseph, Moses, David, Jeremiah, and Paul. The revelation of the dream by Daniel was doubtless the sweetest message the wise men had ever heard. Every word lightened the crushing load on their hearts. Now they wonder if the Hebrew youth can interpret the dream. They are not left long in suspense. Without the slightest hesitation Daniel continues.

The Interpretation. Verses 37,38. The interpretation of Nebuchadnezzar's dream is one of the most sublime chapters of profane or sacred history. In eight short verses is given the history of the world's pomp and power for 2500 years. Beginning with Babylon it reaches past the rise and fall of ancient kingdoms, past the breaking up of Rome and the history of her divided state representing the modern nations, past our own day and on into the eternal state when the dominion of the earth is restored to the righteous descendants of Adam. No earthly historian has ever penned such a history. Calvin Coolidge wrote a five-hundred word history of the United States for 150 years, but here in 213 words Daniel covers the history of all nations for two and a half millenniums.

The Supreme Ruler. Daniel first reminds the king that his success in reaching the throne of universal dominion was not due to his own power or military skill, or the favor of his gods, but that his kingdom was a gift from the "God of heaven," who was the God of the Hebrews. The prophet Jeremiah had said the same thing. Jer. 27:5-8. The hardest lesson for kings to learn is that Christ is "the Prince of the kings of the earth," and that He "rules in the kingdoms of men." Nebuchadnezzar learned this lesson later as the result of a bitter experience which he might have avoided if he had accepted Daniel's counsel. Dan. 4:29-32. With what interest and astonishment the king must have listened to the announcement: "Thou art this head of gold."

The Golden Head. "The king is the state," said Louis the king of France. That the head of gold represented the empire of Babylon and not merely Nebuchadnezzar its king is evident from the statement: "After thee shall arise another kingdom." Daniel addresses Nebuchadnezzar as a "king of kings" which was a title then applied to him as indicated by discoveries found by archeologists in the ruins of the city. The king of kings and his kingdom were represented by the head, the chief part of man, and gold, the king of metals. Babylon under Nebuchadnezzar was "the head empire of the world." (Seiss). It was the golden kingdom of a golden age. The Bible terms it "the glory of kingdoms" and "the lady of kingdoms," and the city is called "the golden city" and "the beauty of the Chaldees excellency."

The Unrivaled. The city of Babylon has never been outrivaled. Located in the garden of the East it was 15 miles square and 60 miles in circumference. Fifty-six Philadelphias as laid out by William Penn could have been enclosed within its walls, and three of the modern Philadelphias with its parks and suburbs and rivers included could have been placed within the confines of Babylon. The wall around the city was not less than 150 feet high and enclosed not less than 230 square miles and embodied more solid masonry than the Great Chinese Wall. The walls were pierced by 100 gates of solid brass at the ends of the fifty streets which were each 15 miles long and 150 feet wide. The city was filled with fields and gardens and parks and beautiful buildings. There were two great palaces "themselves very wildernesses of architectural magnificence and artistic adornment." (Seiss). The city was adorned with artificial mountains or "hanging gardens" reaching above the heights of the wall and with many mighty temples the very ruins of which have left piles of rubbish 140 feet in height.

Great Harbor. The River Euphrates ran diagonally through the city of Babylon with a wall on each side and drawbridges on which to cross from one part of the city to the other. Near the city the river was expanded into a great lake or harbor 138 miles in circumference and 20 fathoms deep. The ships of all nations came up the Euphrates from the Persian Gulf and to make the river more navigable Nebuchadnezzar walled up both sides of the Euphrates with enormous embankments all the way to the sea and their ruins are still visible. He also lined the Persian Gulf for miles with immense breakwaters against the eruptions of the waves. He cut many navigable canals in the valley of the Euphrates one of which still remains and is known as "King's River."

Inscriptions. Nebuchadnezzar's own inscription follows: "The great double wall of Babylon I built. Buttresses for the embankment of its moat I completed. Two long embankments with cement and brick I made, and with

the embankments which my father made I joined them. I strengthened the city. Across the river westward, I built the wall of Babylon with brick, the walls of the fortress of Babylon, its defense in war I raised. I caused to be put in order the double doors of bronze, and the railings and the gratings, in the great gateways. I enlarged the streets of Babylon so as to make them wonderful. I applied myself to the protection of Babylon and on the most elevated lands, close to the great gate of Ishtar, I constructed strong fortresses of bitumen and bricks, from the banks of the Euphrates down to the great gate, the whole extent of the streets. I established their foundations below the level of the waters. I fortified the walls with art. I surrounded the land with mighty streams; to cross them was as it were to cross the ocean. To render a flood from their midst impossible I heaped up masses of earth. I set up brick dams round about them."

Had Stood 1500 Years. Babylon had been founded by Nimrod 1500 years before and was at the very height of its glory during the reign of Nebuchadnezzar. It was the center of the world's wisdom and culture and later of its corruption. It had been the birthplace and incubator of idolatry and the breeding-place of every false and counterfeit religion. It was the "mother of all the abominations of the earth." It took courage for the young prophet to tell the haughty Nebuchadnezzar that only the head of the great image representing the history of the world signified Babylon, and that it would be superceded by another. God's decree for Babylon was far different from the meditations of the king as he retired the night of his dream. Nebuchadnezzar was sure that such a city and kingdom as that over which he ruled would stand forever. This belief was later manifested by the erection of a great image all of gold.

The Divine Decree. The messages of true prophets are seldom smooth and pleasing. False prophets give messages that please and flatter. They cry peace when there is no peace. The most glorious of all earthly cities was to become the most forsaken and desolate of all spots of human habitation, comparable only to the ruins of Sodom and Gomorrah. The city was to become a notable example of the ruin wrought by sin. Babylon might have continued to stand to the present day had its king and people accepted the messages of God through Daniel. Jer. 51:9. Her sin became incurable until the message of the handwriting on the wall of the royal palace announced her doom during the feast of Belshazzar.

Brief Dominion. Verse 39. The rulership of Babylon as a universal power covered only 70 years. It was the most brief of any of the world empires of history. Nebuchadnezzar reigned 43 years; his son Evil-merodach 2 years; Neriglissar, his son-in-law 4 years; Laborosoarchod, the son of Neriglissar, 9 months; and lastly Nabonadius whose son Belshazzar was associated with him on the throne when the kingdom of Babylon fell before another kingdom, inferior in value but stronger in military power. Nebuchadnezzar's dream of world empire was shattered by the divine interpretation of his own dream. How fickle and transitory the glory of earthly monarchs; how brief and temporary the rule of worldly kingdoms. There can be no permanence where sin abounds. For this reason the citizens of God's kingdom "look not at things seen, but things unseen; for things seen are temporary, but things unseen are eternal." 2 Cor. 4:18. Weymouth.

THE SUCCESSION OF WORLD KINGDOMS

6

Head of Gold. "Thou art this head of gold," was the thrilling announcement of Daniel the prophet to Nebuchadnezzar the king of Babylon. His was the head empire of the world and he was the king of kings. "The head of gold has a unity, a magnificence, an insight of its own. It is not only the first empire in time; the conception of the whole idea of world-empire lay in it."--Daniel the Prophet, Pusey, p. 119. It was in Babylon that the first earthly kingdom was established after the flood, and there too the idea of world-empire was born in Nimrod its founder and original sovereign. Marduk was the deified Nimrod, the father of the gods, and Nebuchadnezzar claimed to be his son who ruled in his stead and by his will and favor.

Heaven's Decree. The announcement of the prophet that Nebuchadnezzar and his kingdom were represented by the head of the image which was composed of the king of metals doubtless filled the king with pride. But human pride is short-lived and Nebuchadnezzar's was immediately crushed by the prophetic decree of the God of heaven. Verses 39-44. Babylon would be followed by other kingdoms all of which would be temporary and transitory until the God of heaven sets up a kingdom that will be permanent and eternal. "The image, as one, represented the one principle of human empire: in its manifold parts, it portrayed not only a manifoldness, but a variety in the succession of empires."--Id. p. 118.

Purpose of Dream. The thoughts of Nebuchadnezzar like those of every king was that his kingdom would stand forever. The history of the nations of the past had not convinced the haughty ruler that earthly kingdoms founded on human power and wisdom are transitory and of brief existence. He is now being instructed by the Most High who "ruleth in the kingdom of men, and giveth it to whomsoever He will." No earthly sovereignty could long continue after failing to fulfill the divine plan and purpose. "To him God revealed how empire should succeed empire, each great in its day, each misusing its greatness, until, at last, a kingdom should come, not founded by human means and so not by human means destructible."--Id. pp. 116, 117.

Inferior Kingdoms. Verse 39. The unwelcome message to the king was not only contrary to his own expectations regarding the future of Babylon, but it also contradicted the interpretations of his former dreams by his wise men. From a human viewpoint it seemed impossible that Babylon could be overthrown. But the empires that succeeded Babylon would be her inferiors, just as silver, brass, iron and clay are inferior to gold. Silver is inferior to gold not alone in value but also in solidity and in its power of resistance. Silver is more pliable than gold and therefore more liable to impressions from without.

Medo-Persia. That the breast and arms of silver were symbolic of the Medo-Persian empire there can be no question. Both sacred and profane history speak with united voice that the kingdom that followed Babylon was that of the Medes and Persians. See 2 Chron. 36:20; Jer. 51:1, 11. At the feast of Belshazzar Daniel told the last king of Babylon that his "kingdom is divided, and given to the Medes and Persians." Dan. 5:28. Just as the two shoulders and two arms are bound together by the breast, so the kingdom that followed Babylon would be dual; it would be two nations

bound together by one king or rulership. And just as the right shoulder and arm are stronger than the left, so in the kingdom composed of two parts or two peoples, one would be stronger than the other.

Other Prophecies. In two later visions given the prophet Daniel these same facts are made plain by other symbols. Dan. 7:5; 8:2,20. The two shoulders and arms of silver and the two horns of the ram represent the two nations or peoples who were united into one kingdom by the power and genius of Cyrus. The Medes revolted first against the rule of Babylon and became the aggressors in the war that accomplished her downfall. The Medes were later joined by the Persians. The combined armies under the leadership of Cyrus, the Persian general, conquered the kingdom of Lydia and later the province and city of Babylon. Cyrus was the nephew of Darius the Median king. Darius was but one year older than Cyrus and the two were practically joint-rulers until the death of Darius two years later left Cyrus the sole ruler of the new world empire. The father of Darius was Astyages whose sister was the wife of Nebuchadnezzar. Mandana, the daughter of Astyages and sister of Darius was the mother of Cyrus.

Great Conqueror. Cyrus was a great general and conqueror. Of him Herodotus wrote: "Wherever Cyrus marched throughout the earth it was impossible for the nations to escape him." Xenophon said of him and his conquests: "He ruled the Medes, subverted the Syrians, the Assyrians, the Arabians, the Cappadocians, the Phrygians, the Lydians, the Carians, the Babylonians, the Indians, the Phoenicians, the Greeks in Asia, the Cyprians, the Egyptians, and struck all with such dread and terror that none ventured to assail him." Cyrus reigned for seven years between 536 and 529 B.C. The Medo-Persian kingdom continued for 200 years before being succeeded by the Greeks. Cambyses, Darius Hystaspes and Xerxes were illustrations of the size, wealth, and power of the second world empire of the metallic image.

Character of Cyrus. Cyrus was one of the greatest characters of human history comparable to Nebuchadnezzar himself. "The early Persians chose the bravest and most capable of their nobles for kings, and these kings were mild and merciful. Xenophon makes Cyrus the ideal of a king, the incarnation of sweetness and light, conducting war with a magnanimity unknown to the ancient nations, dismissing prisoners, forgiving foes, freeing slaves, and winning all hearts by a true nobility of nature. He was a reformer of barbarous methods of war, and as pure in morals as he was powerful in war. In short he had all those qualities which we admire in the chivalric heroes of the Middle Ages."--Beacon Lights of History, Dr. John Lord, Vol. 1, p. 56. Cyrus was so loved by his subjects that they called him "father", as an endearing title.

God's Servant. Just as God chose Nebuchadnezzar as His servant in the punishment of the nations including the kingdom of Judah, so the Lord chose Cyrus as His servant in the punishing of wicked and corrupt Babylon. One hundred and fifty years before Cyrus was born, and 174 years before he conquered Babylon, the Lord had foretold his birth and career and declared of him: "He is my shepherd, and shall perform all My pleasure." See Isa. 44:28; 45:1-5. God has servants who are not directly numbered with His own people and among these are rulers of nations. Cyrus and Darius his uncle had been acquainted with Daniel while he was prime minister of the Babylonian Empire and immediately gave him a position of trust and honor in the new kingdom. Daniel doubtless showed Cyrus the

prophecy of Isaiah regarding him and his work as God's shepherd and he was so profoundly impressed that he at once issued the predicted decree for the restoration of Jerusalem and its worship. See Ezra 6:3-6.

Religion of Persia. The Persian religion was comparatively pure with no images, personal gods, temples or shrines. The Persians worshiped the elements of nature: fire, air, earth and water. They believed in and reckoned with two great ruling principles: good and evil, which were identified with light and darkness. So naturally the sun was worshiped as the symbol of good, and at night they worshiped fire for the same reason. Their chief god was Mithras, the genius of light, which was early identified with the sun and with fire. This explains the Lord's statement to Cyrus recorded in Isa. 45:5-7. He was the Creator and Author of light and darkness, the symbols of good and evil. The Avesta, the sacred book of the Persians, in many ways resembles the Old Testament. The religious system was founded by Zoroaster and is known as Zoroasterism. Little is known of Zoroaster but the historian Moors says: "No serious student any longer doubts that Zoroaster was an historical personage."
--History of Religions, Vol. 1, p. 363.

Prayers of Zoroaster. The Persian belief in one great God is indicated by the following prayers of Zoroaster: "I worship the Creator of all things, Ahura-Mazda, full of light...Teach thou me, Ahura-Mazda, out of thyself, from heaven by thy mouth, where by the world first arose." "In the name of God, the giver, forgiver, rich in love, praise be to the name of Ormazd, who always was, always is, and always will be; from whom alone is derived rule."--Beacon Lights of History, Lord, Vol. 1, p. 59. The purity of the Zoroasterian religion doubtless made the hearts of Darius, Cyrus and later Persian kings fertile ground for the religion of Jehovah and accounts for their warm friendship for Daniel, Zerubbabel, Ezra and Nehemiah, and the favors granted them and their people.

Kingdom of Brass. Verse 39. The kingdom that followed Medo-Persia is identified in Dan. 8:20,21; 10:20; 11:1-3, as the kingdom of Grecia. There are many who consider the rule of Greece rather than Babylon as the golden age because of her poets, painters, orators, statesmen and historians. But God represents the rule of Greece as the age of brass, "an age of glare and flare, with but little real merit--and assigns to it only the briefest place in His holy records." (Seiss). On Mars Hill Paul spoke of the days of boasted Greek knowledge and culture as "The times of this ignorance." "The wisdom of the world is foolishness with God."

History of Greece. During the rule of Medo-Persia two lines of petty kings were contending for the supremacy over the turbulent Greeks in Macedonia. Philip of Macedon finally subdued the divided and contending states and founded the Grecian kingdom. Rollin says that "the Macedonian kings pretended to descend from Hercules by Caranus. Philip was the son of Amyntas II, who is reckoned the 16th king of Macedon from Caranus." Alexander was the son of Philip and became king at the age of 20. For three years he had been a student of Aristotle. While Medo-Persia was declining and its power and glory diminishing, Grecia was gaining in power and influence and preparing to seize the scepter of world dominion. Thus it has ever been in the history of nations as of individuals. It has been the survival of the strongest nation over the weaker.

A Great Conqueror. While Alexander was a great warrior and conqueror, he was never truly great and does not deserve the title of "Alexander the Great." In character and wisdom as a ruler he does not compare with Nebuchadnezzar or Cyrus. He was a skillful general although cruel and ruthless. With a small Grecian army he entered Asia and in less than eight years completely defeated the Medo-Persians in the battles of Granicus, Issus and Arbela, and became the ruler of the world. The divine prediction was fulfilled and "the third kingdom of brass" was bearing "rule over all the earth." It is said that the early Greek soldiers wore brass armours and were called the "brazen-coated." The two thighs of the image may represent the succession of Alexander's reign in the Seleucidae and the Ptolemies known as the kings of the North and South.

The Iron Monarchy. Verse 40. This fourth kingdom is again symbolized in Dan. 7:7 by a beast that was "strong exceedingly" and "had great iron teeth" so that "it devoured and brake in pieces" all the other nations of the world. The name of this fourth kingdom is nowhere given in the Old Testament because it arose after the completion of the ancient canon of the Scriptures. It is, however, identified in the New Testament as Rome. Luke 2:1. This is the almost unanimous testimony of historians, secular and religious. "The vision of the great image and of the four beasts, in every age of the church, and with a consent almost universal, have been referred to the same four kingdoms of history--the empires of Babylon, Persia, Greece, and Rome. Here the early fathers, the writers of the Roman church, the Protestants, all agree."--First Elements of Sacred Prophecy, T. R. Birks, pp. 62,63.

Legs of Iron. The two legs may represent the two great divisions of the Empire into Eastern and Western Rome. For five centuries under various forms of government Rome ruled the world with a rod of iron. It was a despotism of the worst type and is appropriately called "the iron monarchy" of Rome. Gibbon described Rome thus: "But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies.. To resist was fatal, and it was impossible to fly."--Gibbon's Roman Empire, Vol. 1, chap. 3, p. 133. The same historian further said: "The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome."--Decline and Fall of the Roman Empire, Vol. III, ch. 38.

Other Writers. When the Roman armies invaded the British Isles, the Scottish chieftain Galgacus said: "These ravagers of the world, after all the earth has been too narrow for their ambition, have ransacked the sea also. If their enemy is rich, they are covetous; if poor, they are ambitious. The East cannot satiate them--no more can the West. To plunder, to murder, to rob, is their delight. Violence they call dominion; and wherever they can make a dreary solitude they call it peace." Cicero said: "Wherever you are, remember that you are equally within the power of the conqueror." In Dan. 11:14 the Romans are called "the robbers of thy people," or "the children of robbers."--Margin. They conquered, robbed and crushed the world under their iron heel.

Rome Divided. Verses 41,42. The nation that broke other nations in pieces was destined to be broken in pieces. This is the unchanging rule of fate among nations and individuals. Rev. 13:10; Matt. 26:52. Evil visited upon others returns upon the heads of the perpetrators. That was illustrated in the experience of Daniel and his enemies. While the strength of Rome was being sapped by vice, corruption and internal strife, the barbarian hordes were marshalling their forces on the northern frontiers of the empire. During the third, fourth, and fifth centuries they broke through the barriers and in an irresistible avalanche of blood and destruction established ten kingdoms upon the ruins of the empire of the Romans.

The Ten Toes. The ten kingdoms into which Rome was divided are symbolized by the ten toes of the image and the ten horns of the fourth beast of Daniel seven. They were: the Alamanni, the Heruli, the Vandals, the Ostro Goths, the Visi Goths, the Franks, the Lombards, the Suevi, the Anglo Saxons, and the Burgundians. In these ten kingdoms and their successors something of the iron remains, but only in its connection with yielding and fragile clay or brittle pottery. Today most of these kingdoms of divided Rome still exist under modern names and some of them are as strong as iron and some as weak and brittle as pottery.

The Deterioration. The dream-image and its interpretation proves that human dominion and rulership deteriorates instead of evolves. This is contrary to the claim of evolutionists that there has been growth and improvement down through the ages. Of course there has been some progress in some respects: in inventions, discoveries, education and experience. But in God's estimation man has ever devolved downward toward the earth from whence he was originally taken. Beginning with gold, human history and earthly kingdoms end in "miry clay" or mud, "muddy clay."--Moffatt.

Attempts to Unite. Verse 43. "They shall intermarry."--Moffatt. The first efforts to unite the broken fragments of the Roman Empire were by force of arms. Charlemagne, Charles V, Louis XIV, and Napoleon tried it through military power and failed. Speaking of the effort of Charlemagne, Barnes said: "In vain did he unite Germany into one vast empire; even while he lived he felt it breaking in his hands. And this vast and wise organism, this revived civilization, all disappeared with the man who called it forth."--General History, p. 337. The Kaiser evidently had the same ambition as did Hitler and Mussolini at a more recent time. All past efforts ignominiously failed, and all future efforts will likewise fail to establish another world empire. Another effort has been by intermarriage. This has been tried to such an extent that when the first world war broke all the ruling families of the nations of Europe were related and the war was a family squabble.

One Large Family. King Christian IX of Denmark had six children, three sons and three daughters. The eldest son became Frederick VIII of Denmark. The eldest daughter married Edward, the Prince of Wales, and became Queen Alexandra of England. The second son, Prince William, became the king of Greece and was known as George V. The second daughter married Czar Alexander of Russia. The two sons of Frederick VIII, king of Denmark, took the thrones of Denmark and Norway. A son of the Empress of Russia became Czar Nicholas, and a son of Queen Alexandra of England became George V, and a son of George V of Greece became Constantine X of Greece. Thus the kings of Norway, Denmark, Russia, England, and Greece were first cousins, all being grandsons of Christian IX of Denmark.

Enumeration Continued. The eldest son of Queen Victoria became Edward VII of England, and her eldest daughter married Emperor Frederick of Germany and became the mother of Emperor Wilhelm. A sister of Wilhelm married Constantine X of Greece. Therefore, the Queen of Greece and the Emperor of Germany were brother and sister, and both were cousins of the King of England. Czar Nicholas II married Princess Alix of England, a grandchild of Queen Victoria of England and of Emperor Wilhelm of Germany. Haakon VII of Norway married Princess Maude, sister of King George of England. Hence, the Czarina of Russia, the Queen of Norway, and the Queen of Greece, were first cousins, while the Queen of Norway and the King of England were brother and sister.

Further Family Complications. King Peter of Servia married Princess Zerk, a sister of King Nicholas of Montenegro. King Victor Emmanuel of Italy married Princess Helena, a daughter of King Nicholas of Montenegro. Edward VIII of England was the uncle of Wilhelm II of Germany, and the brother-in-law of Frederick VIII of Denmark, and of George I of Greece, and of Haakon VII of Norway, and the uncle of Queen Victoria of Spain. Frederick VIII of Denmark was the brother of George I of Greece, and of Haakon VII of Norway; the brother-in-law of Edward VII of England; the uncle of Nicholas II of Russia, and the nephew (by marriage) of Oscar II of Sweden. Alphonso XIII of Spain was the nephew of Joseph I of Austria, and (by marriage) of Edward VII of England. Wilhelm II of Germany was the nephew of Edward VII of England, and the brother-in-law of Konstantinos of Greece. Victor Emmanuel II of Italy was the cousin of Carlos I, king of Portugal. Queen Victoria of England was called "The Grandmother of Europe." See The World's Work, October, 1914, p. 594.

Further Efforts. The attempts to unite the nations of Europe through inter-marriage ended in failure. At the close of the first World War a new plan was tried which for a time raised the hopes of war-weary mankind, but the League of Nations soon degenerated into a mere debating society and then fell to pieces. The tragedies of the second World War brought into being the United Nations organization, but the hopes of men in its ability to abolish war through discussion and arbitration are vanishing. The divine forecast is that the nations "shall not cleave one to another, even as iron is not mixed with clay." The nations that are as strong as iron will continue to dominate those which are as weak and brittle as pottery, and they can never be welded together. Daniel said to the king: "The dream is certain and the interpretation thereof sure." The vision will be fulfilled to the letter, for God's word cannot fail.

Brighter Scene. Dan. 2:44,45. The closing scene in the great drama of human history as represented by the dream-image is the brightest. Most dramas have a tragic ending, but this one ends in a scene of supernal splendor and celestial glory. The previous acts presented a sad picture of human failure, of the instability of earthly governmental machinery, and of the inability of fallen man to rule himself or others. Now the curtain is lifted on the final scene picturing the everlasting dominion of the kingdom of glory. In comparison how trifling and transitory the pomp and pride of earthly monarchs, how pale the flickering torch of human glory!

Nothing Permanent. In the rule of imperfect man there is nothing permanent, nothing sure. Babylon climbed to universal dominion on the ruins of Assyria, and Medo-Persia, Grecia and Rome each seized the scepter of world empire by demolishing its predecessor. "The intense nothingness and transitoriness of man's might in its highest estate, and so of his own also, and the might of God's kingdom, apart from all human strength, are the chief subjects of this vision as explained to Nebuchadnezzar."--Daniel the Prophet, Pusey, p. 118. Universal empire established by human might came to an end with the iron monarchy of Rome. All efforts to weld together the kingdoms of divided Rome have been and will continue to be in vain.

A Permanent Kingdom. Our text describes another world dominion that will be established on the ruins of earthly kingdoms and will continue forever. Its King never dies and therefore His rulership will never cease. Isa. 9: 6,7. There will be no change of dynasty and hence no change of laws or ruling principles. The reason for the permanency of this kingdom is explained in Heb. 1:8. "The kingdom shall not be left to other people," as has been true of all earthly kingdoms. It is the kingdom and dominion that was given to Adam and which he forfeited through transgression and surrendered to Satan, "the prince of this world." Luke 4:5-7.

When Established? "In the days of these kings." What kings? The kings of divided Rome after they have tried in vain to unite by force of arms, intermarriage, diplomacy and contract. It is the nations now ruling, some of which are as strong as iron and others as brittle as pottery. That the modern nations are fragments of the Roman Empire as indicated in the image is evident to all. They are all ruled by the codes, laws and principles laid down by the Romans. The republics of today are modeled after the Roman Republic, and the kingdoms and empires after Imperial Rome. Ecclesiastical Rome is the most dominant power in the world today; and its religion, laws and organization are those of the Romans perpetuated. Roman law is the common law of all Europe and even the English Common Law with its jury system had its inspiration in Roman Jurisprudence.

Mixed With Iron. The iron of Imperial Rome is intermingled with the clay of modern democracy. "The kingdom is divided and intermixed with clay...but the metal which stays all existing governments, the solid material of their laws and administrations, is the iron of old Rome, which thus perpetuates itself in spite of the uprisings, changes, revolutions, marches and countermarches in the political affairs of mankind."--Voices from Babylon, Seiss, p. 76. The iron and clay will still be mingled in strength and weakness when the final crash comes. The modern nations will still be permanently divided when the new world empire is established.

Nature of Kingdom. There is a division of belief regarding the nature of the kingdom of God described in our text and when it is established. The gospel is often spoken of as the kingdom of heaven. Mark 1:14,15; Matt. 3:1,2; 4:17. There is a spiritual kingdom of grace mentioned many times in the New Testament. Jesus made 62 references to the kingdom of grace, 47 of which are recorded in the book of Matthew. Into this kingdom we can now be translated. Col. 1:13. It comes with no outward manifestation of power. Luke 17:20,21. It enters quietly into the heart of those who accept "the gospel of the kingdom" and establishes Christ upon the throne of the heart. The citizens of the kingdom of grace are pilgrims and strangers in the earth and are therefore tempted and persecuted. In this kingdom Christ is a Priest-King after the order of Melchisedec and He reigns on the throne of grace. See Zach. 6:12,13; Heb. 6:20; 7:1-3.

Kingdom of Glory. The second phase of the kingdom of God is known as the kingdom of glory when Christ sits upon the throne of His glory. This begins with the second coming of Christ. Matt. 25:31,34. This kingdom is "not of this world." John 18:36. This kingdom is the dominion or kingdom of this earth that was prepared for and given to man in the beginning. Jesus declared that this kingdom would not "immediately appear," and this He illustrated by a parable of "a certain nobleman" who "went into a far country to receive for himself a kingdom, and return." Luke 19:11-15. The nobleman represents Christ and when He returns with the kingdom which He received from the Father, He has a reckoning with His servants. Of this kingdom we only become "heirs" in this life through faith. Through the kingdom of grace we obtain our heavenly citizenship, but we do not "inherit the kingdom" until it is established at the second advent of Christ.

The Stone Mountain. That the coming of Christ to establish His kingdom of glory is symbolized by the stone that destroyed the image and became a great mountain "and filled the whole earth," is evident to any careful Bible student. The stone strikes the image on the feet and therefore the nations symbolized by the feet and toes of mingled iron and clay must be in existence before the stone shatters them to atoms. It cannot mean the preaching of the gospel or the kingdom of grace, for then the stone would have struck where the legs branch from the trunk of the body of the image. The stone represents a kingdom that destroys and then supplants earthly kingdoms and this is never true of the preaching of the gospel. The gospel may reform and refine but it does not physically destroy nations.

Complete Destruction. The stone smote the image, representing earthly kingdoms, and broke its various metals to "pieces" so completely that it was like chaff and dust that disappeared entirely. Dan. 2:34,35. "The whole fabric from toe to scalp, is summarily shattered to atoms, ground to powder, scattered to the winds, leaving not a vestige of it any more to be found. And as the fabric includes in it all mortal dominion, that kingdom which so shatters it, and takes its place, must needs be supernal, and is neither originated nor administered by mortal hands or conquest."--Voices from Babylon, Seiss, p. 82. The stone does not rule the nations represented by the image; it takes their place and rules the world just as they had done.

Supernatural. While all the kingdoms represented by the metals of the image were established by man, the one represented by the stone is to be "set

up" by "the God of heaven." While the Lord who "ruleth in the kingdom of men and giveth it to whomsoever He will" exercises His sovereign will in the affairs of men and nations, He is not directly responsible for the setting up of earthly governments or their administrations. He exercises His restraining power through human instrumentalities. But this final and everlasting dominion is set up without human power or effort or even help. No human agency is responsible for the stone's being cut or chiseled out of the mountain or its being hurled with crushing force against the image. The destruction of earthly dominions and the setting up of the everlasting kingdom are supernaturally accomplished. It is done "without hands." "By no human hands."--Moffatt. It is a power that human hands have nothing to do with. "A house not built by human hands but eternal." 2 Cor. 5:1. We do have a part in the preaching of the gospel.

A Real Kingdom. The kingdom of God bears rule over all the earth just as did its four predecessors. It will be just as real and tangible as Babylon, Medo-Persia, Grecia and Rome. A kingdom calls for a king, a throne, a territory or dominion, and subjects, and this kingdom has all of these. It differs only in its enduring nature because of the eternal principles on which it is founded, and the fact that its ruler is "the King of Righteousness" over whom death has no dominion. It is still future because when it is set up it will "break in pieces and consume all these kingdoms, and it shall stand forever." It is impossible that this should represent Christianity which was established 400 years before Rome was divided and has been in the world more than nineteen centuries without destroying a single kingdom. The gospel also will not continue forever in its present form but as soon as it will have accomplished its mission in the world it will cease forever.

The Living Stone. Just as Christ and His kingdom are inseparable, so the coming of the stone and the coming of Christ are one and the same event. Jesus spoke of Himself as "the stone" which the builders rejected which breaks in pieces those on whom it falls. To the Jews He was "a stone of stumbling and a rock of offense; He was to them a "stumbling-block." The Jewish nation fell on "this stone" and was "broken." To His church Christ is "a living stone" and "a tried foundation." Men now fall on Christ "the Rock of Ages" and are broken, but then He will fall on the nations and break them to pieces. At His first advent Jesus declared that "the Son of man came not to destroy men's lives, but to save them." At His second advent He will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." The wicked will the Lord "consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thess. 1:8,9; 2:8. It is at the second Advent that Christ drives "asunder the nations" and establishes His everlasting kingdom. Hab. 3:5,6; Rev. 6:14-17; 11:14,15.

Throne of David. Luke 1:31-33. David occupied "the throne of the Lord" which was originally given to Adam who surrendered it to Satan. When the last descendant of David was dethroned by Nebuchadnezzar, king of Babylon, the Lord declared that the throne of David would remain vacant and unoccupied "till He come whose right it is, and I will give it him." Eze. 21:25-27. Jesus does not now occupy His own throne. Rev. 3:21. When Jesus takes the throne of David to reign forever, "of the increase of His government and peace there shall be no end." Isa. 9:6,7. Earthly kingdoms have

all been transitory and temporary because of their wicked kings and subjects, but the kingdom of Christ will endure forever because its King and subjects will "be all righteous." Isa. 60:21; 2 Peter 3:13; Heb. 1:8,9.

Descriptions. The Scriptures contain a number of descriptions of the kingdom of glory. It will surpass in glory and splendor anything this world has ever known. See Isa. 35; 60:18-22; 65:17-25; Rev. 21,22. It will surpass the visions of the most fertile imagination. 1 Cor. 2:9. "The righteous shall inherit the land, and dwell therein forever." Isa. 45:18. Christ, the second Adam, redeems all that was lost by the first Adam and restores it to the redeemed. Micah 4:8; Dan. 7:27. When these texts are fulfilled the Lord's prayer will be fully answered: "Thy kingdom come, thy will be done in earth, as it is in heaven."

Heavenly Country. Heb. 11:13-16. In describing this heavenly country one writer said: "There are living streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home." "There, immortal minds will contemplate with never failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises will be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. All the treasures of the universe will be open to the study of God's redeemed...With undimmed vision they will gaze upon the glory of creation, suns and stars and systems, all in their appointed order circling the throne of Deity."--G.C. 675,577.

Paradise Restored. "Think, then, what its regeneration must bring!--an earth which no longer smarts and smokes under the curse of sin,--an earth which needs no more to be torn with hooks and irons to make it yield its fruits, --an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lay in ambush to devour,--an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war,--an earth whose hills overflow with salvation, and whose valleys know only the sweetness of Jehovah's smiles,--an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise Restored."--the Apocalypse, Seiss, Vol. 3, p. 380.

Effect on Nebuchadnezzar. Dan. 2:46,47. The previous discovery of the falseness of the Babylonian religion and the failure of their gods had prepared the king to value the truth. The honest-hearted Nebuchadnezzar rises from his throne and falls on his face before the Hebrew captive and worships him. The record is silent regarding Daniel's attitude toward the king's act of worship and the command to "sacrifice victims" (Douay) or offer

"sacrifice and incense" (Moffatt) unto him, but he doubtless disclaimed all rights to divine honors. This seems to be indicated by the language of verse 47. It must have astonished the princes and wise men to see their king renounce the gods of Babylon and acknowledge that Daniel's God is above all other gods.

Daniel Honored. Verses 48,49. As a reward Daniel is elevated to the premiership of the empire. He is made chief or president of all the wise men and governor of the province of Babylon. Daniel does not forget his three friends and his only request is in their behalf. They had joined him in his prayers and anxiety and at his request they were given official positions under him in the affairs of the province of Babylon. But Daniel "sat in the gate of the king." "Daniel himself remained at court in the king's gate."---Moffatt. At the entrance of the royal palace of Babylon was a beautiful building which the Babylonians called "the Gate." It was the king's council hall or judgment chamber. Daniel was made prime minister and placed next in power to Nebuchadnezzar himself. He was also made wealthy by the king's gifts.

Daniel's Greatness. Daniel could not be made great by the act of the king in exalting him to high office. He was already great because of the ruling principles of his life. Such greatness the world cannot give or take away. It is the gift of God which he had before his exaltation and after he was demoted under later kings who failed to appreciate his worth. Nebuchadnezzar could only confer the outward signs of greatness, riches, honor, and rulership. "Before honor is humility," and "loyalty eventually leads to royalty."

Effect on Us? If the revealing of the future history of the world before any of the prophecy had come to pass caused a heathen king to fall on his face and worship the God of Heaven, what effect should it have on us when it has almost all been fulfilled? Surely we too should bow before the God of Daniel and not only acknowledge Him as the God of gods and the revealer of secrets, but we should consecrate our lives to Him in devotion and service. The fact that the interpretation of Nebuchadnezzar's dream has been thus far fulfilled is positive proof that the remaining portion will be fulfilled and that the next great event is the coming of Christ and His kingdom. For this we should diligently prepare and fervently pray.

THE GOLDEN IMAGE AND ITS DEDICATION

8

Another Triumph. The historic portion of the book of Daniel covers about seventy years of eventful history. It is a record of the exploits of Jehovah through His servants during the Babylonian captivity in bringing a knowledge of the true God to the inhabitants of two world empires. Each of the six historic chapters contains the account of an experience unparalleled in the annals of history. They picture the struggle for supremacy between the God of the Hebrews and the gods of the Babylonians. The triumph of Daniel's God is complete and as the result of this series of tests three world rulers and thousands of their subjects became worshipers of the true God. Chapter three describes one of the most dramatic of these fiery ordeals that humbled the proud king and put to shame the representatives of the heathen deities.

The Image of Gold, Dan. 3:1. According to the Biblical chronology more than twenty years had passed since Daniel revealed and interpreted the dream of Nebuchadnezzar. At that time the king had acknowledged the interpretation as true and worshiped the God of heaven and declared Him to be superior to all other gods. But the two decades had shown no signs of decay. In fact, Babylon had steadily grown in power, glory and influence. Nebuchadnezzar was still the undisputed master of the world. His vast building enterprises had astonished mankind. He had embellished and fortified his capitol city until it was unrivaled in beauty and impregnable in strength. Nebuchadnezzar had begun to question Daniel's interpretation of his dream of the great image, and his cherished hopes of an ever continuing Babylonian empire had been revived. He would demonstrate his belief in the permanency of his kingdom by the erection of a colossal image all of gold. See P.K. 503-504.

The Inspiration. There can be no doubt that the inspiration for the golden image was the king's previous dream. He had not forgotten Daniel's statement, "Thou art this head of gold." He may have concluded that the image of his dream was broken to pieces because it was composed also of baser metals. A mixture of iron and pottery was a poor foundation and no wonder it could not withstand the attacking stone. Also its beauty was spoiled and its strength and stability impaired by the mixture of metals and especially of iron and clay. He would reproduce the image of his dream but would construct it all of gold. It would thus be even more excellent in brightness and more terrible in form and majesty. He had forgotten that the golden head of his dream-image had shared the same fate as the iron and brittle pottery.

Size of Image. "Ninety feet high and nine feet broad."--Moffatt. It was probably nearer 100 feet high, but this doubtless included the pedestal, shaft or pillar on which it stood. Otherwise the image would have been entirely out of proportion. Prof. Oppert, the French Oriental scholar and archeologist, discovered the remains of a huge pedestal which had been made for an immense statue or image. This was found in the plains of Babylon at a place now called Douir which was without doubt the Dura of Daniel's account. See Archdeacon Rose in "Speaker's Commentary." Immense statues or images were not unknown. The kings of Egypt glorified themselves and their gods by constructing great statues and obelisks, fragments of which may be seen in the British Museum.

Image of Whom? We are not told of whom or what the image was a likeness.

It may have been a representative of Bel-Merodach, the chief god of Nebuchadnezzar. Inscriptions show that the king claimed to be "the son of Merodach" who was "the king of the gods," and therefore he designated himself "the king of kings." More likely still the image may have been a likeness of Nebuchadnezzar himself. In the interpretation of the dream which furnished the inspiration for this statue, the king was told that the head of gold represented himself and his kingdom which had been divinely authorized. Would not, therefore, a statue or image of himself be the most fitting symbol of the Babylonian Empire? Since it represented the entire kingdom and not the city only, the image was erected "in the plain of Dura, in the province of Babylon." Here it could be seen for many miles in every direction. The image was doubtless overlaid with gold and not composed of solid gold. The altar of incense in the Mosaic Tabernacle was only overlaid with gold and yet it was called "the golden altar." Ex. 30:1-3; Num. 4:11.

The Dedication. Verses 2,3. This was a great event. All of the officials of all the provinces of the world empire were summoned to be present and take part in the dedication of the image. It was a gathering of officials who came to represent the inhabitants of the various provinces. Never before in human history had there been such a gathering of the world's mighty men. An elaborate dedicatory program had been planned and the vast plain of Dura was crowded with curious spectators. It may be that the original dedicatory plans did not include an act of worship in which divine honors were bestowed upon an image of a mere creature. This may have been an after-thought as the result of the dedicatory service, or upon the suggestion of the Chaldeans in order to entrap the Hebrew officials.

Visible Gods. Belief in the existence of an invisible perfect Being, and the consciousness of the need of help from a power outside of and higher than man, are natural instincts implanted by the Creator. There is in every heart a longing to know and the desire to worship a higher and nobler being than ourselves. But the natural man craves a visible god or a visible manifestation of his god. This is the reason for the making of graven images, and likewise for the warning of the second commandment. Kings were given divine honors because they were the chief human representatives of the gods. Since all the world must obey Nebuchadnezzar, why should not all the world be compelled to worship the image that symbolized himself and his kingdom?

Quotations. "The statue erected was probably a statue of Bel or Marduk; it is even conceivable that it may have been a golden image of Nebuchadnezzar himself, suggested by the dream of the colossus. In that case the worship paid to it may have been designed to represent the homage due to Nebuchadnezzar, who claimed to be the earthly representative of the unseen god." --Daniel and His Prophecies, Wright, p. 116.

"The symbolic representations by which God had revealed to king and people His purpose for the nations of earth, was now to be made to serve for the glorification of human power. Daniel's interpretation was to be rejected and forgotten; truth was to be misinterpreted and misapplied. The symbol designed of heaven to unfold to the minds of men important events of the future, was to be used to hinder the spread of the knowledge that God

desired the world to receive. Thus through the devisings of ambitious men, Satan was seeking to thwart the divine purpose for the human race."--Prophets and Kings, p. 505. The writer evidently believed that the decree to worship the image was inspired by the jealous Chaldeans who were seeking to bring ruin to the Hebrew captives who had been exalted above them in position and power.

The Decree. Verses 4-7. Music played an important part in the dedicatory program. The city of Babylon doubtless produced the finest music of that age. From the variety of string and wind instruments it is evident that the music for the important occasion was produced by the Royal Symphony Orchestra of Babylon. Many of these instruments are pictured in carvings found on the walls of the ruined temples of Babylon. These discoveries also prove that instrumental music was an important part of the temple worship. The Sackbut was a species of harp, and the Psaltery was a stringed instrument similar to David's harp. The Dulcimer was a stringed instrument--the ancestor of the piano, played with leather-covered hammers. Music has always been an important part of worship and will be throughout eternity. Rev. 14:1-3; 15:2,3. At the first notes of the imperial orchestra, "with the rustling sound as of a mighty field of wheat bowed by a strong wind, 'the people, the nations, the languages, fall down and worship the golden image.'"--Daniel the Prophet, Duff and Hope.

The Hebrews. Doubtless among the first to receive the summons to the dedication were the three Hebrews in whose hands were the affairs of the province of Babylon. Daniel was doubtless away on foreign service and was not required to be present. Because only officials were required to attend the dedication and bow before the image, the other thousands of captive Hebrews in Babylon were not put to the test that came to the three rulers. If the decree included all the inhabitants of the city and province then the other Jews yielded to the pressure and bowed with the Babylonians. While the city is filled with officials from all lands and excitement prevails everywhere, the three Hebrews doubtless spend most of their time in the secret place of prayer. Another test had come and perhaps they had "come to the kingdom for such a time as this."

The Test. The three Hebrews face a severe test. "Thou shalt not bow down to any graven image," was the commandment of their God. "Thou shalt bow down to the golden image," was the command of their king. The decree was similar to that which later sent Daniel into the den of lions, and millions to their martyrdom during the Pagan Roman persecutions, and again during the Dark Ages when Papal Rome attempted to control the consciences of mankind. Modern Israel will face a similar decree in modern Babylon just before the return of Christ. Rev. 13:15. Like the decree of Nebuchadnezzar, the final law commanding false worship will embrace the whole world and "put to the test the inhabitants of the earth." Rev. 3:10. Wey. Just as all except the three Hebrews bowed their knees to the golden image, so almost the whole world will yield to the pressure and worship false gods in the final crisis. Rev. 13:3,4,8.

The Penalty. The penalty for disobedience to the command of Nebuchadnezzar was death, the extreme penalty executed upon the most dangerous criminals. This has always been Satan's punishment for disobedience to his laws to enforce false worship. Being cast alive into a furnace of fire was the punishment of the Babylonians for those who insulted the gods. This has been proven by archeological discoveries. One inscription describes the

trial of two men who had "robbed the gods" by stealing articles from a temple dedicated to their worship. They were convicted and "that same day were burned alive." Those who face the mandates of modern Babylon will also face the sentence of death. Rev. 13:15. But God's penalty for disobedience to His law is also death. Eze. 18:20; Rom. 6:23. The three Hebrews had to choose between two death sentences, and so will we in the final test. They chose to "obey God rather than man" knowing that "it is a terrible thing to fall into the hands of the living God." Which will you choose when the choice must be made?

Immediate Execution. The death sentence was to be immediately executed. In those days there were no long delays in executing sentences as in modern times. The procrastination of our modern courts in trying cases and executing sentences is one of the chief curses of modern civilization and causes of increasing crime. Nebuchadnezzar's sentence was to be executed in "the same hour" his command was disobeyed. This is the first mention in the Scriptures of the division of time into hours. The Greeks claimed to be the inventors of the hour as a division of time, but they doubtless borrowed it from the Babylonians.

The Informers. Verses 8-12. Who were these "certain Chaldeans" who accused the three Hebrews to the king? They were doubtless of the wise men who were filled with envy and malice toward these captives who had been exalted above them because of their failure to reveal the king's dream and its interpretation. They are still smarting under the chagrin of their failure and have been unable to forget the honor that had been heaped upon these Jewish captives. They had long waited for the opportunity to humble and abase them. They doubtless suggested and urged the king to issue the decree to compel all to worship the golden image in order to catch and destroy these foreign officials. They evidently remained close to these Hebrew officials in order to watch them. They were far more interested in spying on these servants of the living God than in worshipping the golden image themselves.

The Pretext. Under the pretense of concern for the king's authority these Chaldeans go to Nebuchadnezzar and make their accusations by which they hope to rid themselves of their formidable rivals. First they get the king to confirm or reaffirm his decree and its penalty just as did the enemies of Daniel before Darius later. They greatly exaggerate the seriousness of the offense and cast out the insinuation of ingratitude on the part of the Jewish captives so favored by the king. They also intimated that the king had made a mistake in placing these "certain Jews" "over the affairs of the province of Babylon." He might have known that they would be untrustworthy and disloyal.

Religious Offense. These accusers reminded the king that in disobeying his decree the Hebrews had not only insulted him but also his gods. "These men, O king, have not regarded thee: they serve not thy gods." The Babylonians believed that each city was under the protection of certain gods and if they were not properly respected or worshiped they would take revenge on the city and its inhabitants. There were also national gods who protected the king and the nation. To refuse obeisance to them might invite a national calamity if the insult were allowed to pass unnoticed and the offenders unpunished. The accusation was threefold. The Hebrews had insulted the king, offended his gods, and refused to worship him through the golden image.

Petty Spies. The accusers of the three Hebrews were petty spies controlled by envy, the natural child of selfishness. Envy and jealousy are always unreasonable and cruel. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" Prov. 27:4. "Jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." Cant. 8:6. It was through envy that Daniel was thrown into the den of lions. Envy led petty spies to hound the footsteps of Christ for more than three years. Every act of His life and expression of His lips was carefully scrutinized in an effort to find some accusation against Him. This spirit led them to manufacture lies to accomplish their end. Envy is blind and never counts the cost nor forecasts the results. The Chaldeans were sure of but one result. They were determined to get rid of their rivals at any cost. They never dreamed that the outcome would bring discredit to them and credit to those they sought to ruin.

Loyalty to God. Loyalty to God is not a question of convenience or circumstances. It is required at all times and under all conditions. It is a sin to comply to any law which compels us to violate conscience. Alone the three Hebrews stood upright amidst the thousands who fell prostrate before the golden image. They were not influenced by what the majority did. They did what they knew to be right because it was right regardless of the consequences. There was but one true God and their allegiance could not be divided. As their fathers had to choose between Jehovah and Baal, they must choose between Jehovah and Bel or Marduk. A worshiper of the true God cannot serve two masters.

External Obedience. A mere external obedience to religious observances is hypocrisy. Religious laws to enforce religious duties produces hypocrites and not Christians. The Governor-General of India suggested to William Carey that laws be enacted to compel the people of India to accept Christianity. Carey answered that it is impossible to make Christians by legislation. He said that civil powers may compel men to be hypocrites, but the power of God alone can make Christians. Neither real conviction nor true conversion is ever brought about by force or persecution. Coercion makes either bigots, hypocrites, or martyrs, and the three Hebrews chose martyrdom. What would you have done if you had been there? What will you do when a similar test comes to you in the near future? That all depends upon what you are doing now. Loyalty in the little tests of life will insure loyalty when the great crisis comes. He that is faithful in that which is least, will manifest the same loyalty when the issue comes that settles his eternal destiny. "In the life of every man and nation there comes a time to decide," said Lowell. God grant that our daily decisions will prepare us for the supreme test of life.

THE FIERY FURNACE AND DELIVERANCE

9

The Hearing. Dan. 3:13. "Infuriated with rage,"--Sept. Absolute monarchs of world empires were not accustomed to being disobeyed. The news that three of his officials had defied his decree made Nebuchadnezzar furious. Although he was exceedingly angry, the king loved justice, and he summoned the offenders before him for a hearing. The three accused Hebrews were his most trusted officers and for them he entertained a high regard. Their loyalty and devotion had been above question and their ability unrivaled. He may have detected the envy of the Chaldean informers. He hoped he could maintain his dignity and at the same time save the Hebrew officials. Perhaps they would yield when they were brought into his presence. Before him conquered kings and princes had sunk in cowering terror begging for mercy and favor. But these three young men are calm and unafraid. Even through his blinding rage the king recognized true nobility and courage. His heart was softened and he decided to give them another chance.

Another Trial. Verses 14,15. "Is it of purpose."--Margin. Nebuchadnezzar wondered if there had been a mistake through a misunderstanding of his decree. He asked them if their disobedience was intentional and deliberate. Was it done on purpose or through ignorance? To make sure he would give them another trial. The granting of another chance was a special privilege which indicated that the three Hebrews stood in great favor with the king. He was anxious to save them but he must also defend his honor. At a great inconvenience he offered to have the whole dedicatory program repeated for their benefit. He concludes the offer of leniency with a terrible threat of the consequences of repeated disobedience.

The King's Challenge. To the offer of mercy and the threat of punishment was added a challenge to their God. "And who is that God that can deliver you out of my hand?" How quickly men forget. Twenty-three years before he had publicly acknowledged that their God was "a God of gods, and a Lord of kings." It is dangerous for an earthly king to defy the Most High who "ruleth in the kingdom of men, and giveth it to whomsoever He will"; who "removeth kings, and setteth up kings." He had given Nebuchadnezzar his kingdom and he could remove it from him. Pharaoh had said: "Who is the Lord that I should obey His voice?" and the ten plagues were the answer. Sennacherib defied and challenged the God of Hezekiah and in answer the angel of death visited his army and destroyed 185,000 of his officers and mighty men of valor. The same God heard and accepted the challenge of Nebuchadnezzar.

The Courageous Answer. Verses 16-18. "We have no need to answer thee in this matter."--R.V. They told the king that it was not necessary to go to the trouble of another trial. They had understood the decree; their minds were made up and their answer ready. Their decision had not been made in a moment. It was the result of a purpose formed in early life; of a multitude of decisions leading up to this crisis. They had learned to say "no" to what was wrong even in the little things of life. They had deliberately and on purpose defied the king's decree, and their decision was irreversible. Their bold answer amazed the king and his court. They had never witnessed such brave carelessness; such reckless disregard for their own lives or of the king's wrath.

Not Politicians. The three Hebrews were not ordinary politicians. They were not controlled by policy or influenced by expediency. Their duty was clear as are all of the most important duties of life, and they did not hesitate to obey the dictates of conscience. The more fundamental the duty, the less room is there for uncertainty. When duty is clearly defined, there should be promptness in obedience with no parleying with temptation. Delay in executing a decision of conscience always weakens the decision. Hesitating obedience to a known duty is a sign of indifference and cowardice.

Idolatry or Death. Both God and Nebuchadnezzar claimed the loyalty and homage of the three Hebrews. To bow the knee seemed like a small and insignificant act to escape a horrible death, but outward expressions are the fruits of inward convictions. A God-fearing man does not produce the fruit of idolatry. "Obedience is the main portal to the temple of Divine Truth."--Davies in Pulpit Commentary. When a person is traveling the path of known duty there is no need to fear the consequences. The affliction suffered is only temporary and the final deliverance is certain. "Righteousness is better than happiness." There are times when a defense of our conduct is useless. If made it would not be understood. This was the reason for Christ's silence during His trials. "Explanations rarely count. Our friends do not need them, and our enemies will not believe them." This was true with the three Hebrews because an adverse decision had already been decided upon.

Perfect Obedience. "There is a God able to save us, the God whom we serve is able to save us from the burning furnace and from your power, O king. But even if He does not, understand this, O king, we will not serve your gods, and we will not bow down before the golden image which you have erected."--Moffatt. The three men were certain that it was the will of God to deliver them from the power of the king to make them serve false gods. If it was not His will to deliver them from the fiery furnace, they would take the consequences. Coercion in religious matters is a usurpation of the divine prerogative and proceeds from a lust of power. The poet truthfully said:

".....man, proud man!
Drest in a little brief authority.....,
Plays such fantastic tricks before high heaven,
As make the angels weep."

Religious Legislation. "If religion can only be propagated by the lash of the sword it is not worth propagating at all. If the great God cannot maintain His own authority and rule without the aid of human violence, surely it is best to believe that there is no God."--Davies in Pulpit Commentary. "When a religion is good it will take care of itself; but when it can no longer take care of itself and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."--Benjamin Franklin.

The Sentence. Verses 19-23. "His face was distorted with rage."--Moffatt. Anger always dethrones reason and leads to exaggerated measures. The command was given to heat the furnace seven times hotter than it "was accustomed to be heated."--Douay. With the Babylonians as with the Hebrews "seven" was the perfect number; the symbol of completeness and perfection. The furnace was to be heated to its full capacity. This

would be for the benefit of the condemned men. A small, slow fire would have greatly prolonged and intensified the suffering. The defiant rebels would be given into the hands of I-sum, the fire-god of the Babylonians and the friend of Merodach, and where was the God who could deliver them?

The Mighty Men. The angry king chose some of his mighty men to execute the sentence. "He ordered some powerful soldiers."--Moffatt. "Certain mighty men."--R.V. These mighty men were doubtless the king's special body-guard, like the famous guards of the Persian kings. They were selected for their height and physical strength, and were called "The Immortals." A number of engravings of Nebuchadnezzar's "mighty men" have been found by archeologists. No one speaks for the three young men or intercedes in their behalf. They had saved the Chaldeans from a cruel fate years before but none of them attempts to return the favor. The mighty men bind the Hebrews in "their breeches, their tunics, and their mantles."--R.V. "Hats" or "turbans" are mentioned and pictures of these have been found on engravings. The destruction was to be complete with nothing left that pertained to them.

Fate of Executioners. "And the furnace blazed exceedingly, and slew the men who had accused Shadrach, Meshach, and Abednego."--Syriac (Peshitta, 150 A.D.) The furnace doubtless had an opening at the top where they were thrown in, and also a door at the side. The death of the executioners was an exhibition of the eternal law of justice. "They that take the sword shall perish with the sword." They that use the fire shall perish with the fire. The fire, intended to slay the Hebrews, burned to death their enemies. Those who accused Daniel and were responsible for his being cast into the den of lions were themselves devoured by the hungry lions. The Lord permitted his servants to be bound with no evidence of their deliverance. They were carried to the top of the furnace and yet no interference. They were thrown into the roaring flames. Deliverance is often delayed to the very last for our own good but it is certain in God's appointed time.

Center of Interest. The center of interest is transferred from the golden image to the fiery furnace and the three Hebrews. The dedicatory service is forgotten and all the dignitaries of the nation had assembled before the furnace to witness the execution. With a look of triumph the king and especially the Chaldean spies saw the three Jews bound and cast into the fiery furnace. They expected to hear their cries of anguish and to see them struggling in the flames. Their pleasure and satisfaction soon gave place to astonishment. The gods of Nebuchadnezzar, I-sum, Nebo, and Merodach were defeated, for the fire that had destroyed the mighty men had no power over the servants of Jehovah. Isa. 43:2 was fulfilled in their behalf. Through faith they "quenched the violence of fire." The fire that was to destroy them burned the cords with which they were bound and set them free.

King's Attitude Changed. Verses 24,25. "Astonished."--R.V. The king was so astonished that he could not believe the evidence of his own eyes or trust his own memory. He appeals to the vision and recollections of his counselors. They corroborate his memory of the execution and then he cries out that he sees four men instead of three walking about in the furnace and that "the fourth is like unto the Son of God," or "the aspect of the fourth is like a son of the gods."--R.V. Nebuchadnezzar had only a vague knowledge of the Son of God or the Messiah, but it was a part of his

belief that the sons of the gods came to earth in the likeness of men. The men, though walking about, made no effort to come out until they were invited by the king. The same authority that placed them in the furnace must release them from the sentence. Paul and Silas refused to leave the Philippian jail until released by the same authorities who had unjustly placed them there. See P.K. 507-509.

The Divine Presence. The Lord assures His people that He is a "very present help in time of trouble." Trials bring God near and unveil to man the unseen. The fiery ordeal was worth the experience of being visited by the messenger of heaven who was Christ." But the Lord did not forget His own. As His witnesses were cast into the furnace, the Saviour revealed Himself to them in person, and together they walked in the midst of the fire. In the presence of the Lord of heat and cold, the flames lost their power to consume."--P.K. 508,509. The presence of Christ with us in our trials implies His sympathy and endurance with us during our suffering. Isa. 63:9; Heb. 4:15. If we live without God in prosperity we cannot expect Him to visit us in adversity. Jer. 11:14; Zech. 7:12-14. "And Nebuchadnezzar heard them singing praises and was astonished."--Sept. The singing of Paul and Silas in the Philippian jail astonished the other prisoners. Only the presence of God can bring joy under such circumstances.

The King's Invitation. Verses 26,27. The king's attitude is so completely changed that he addresses them, not as fanatics or traitors, but as the "servants of the most high God." He is an honest man. He yields to the overwhelming evidence and seeks to make amends for his previous rashness. Careful examination of their bodies and clothing revealed the fact that nothing except the cords that bound them had been burned. The Babylonians had claimed that I-sum or Iz-bar, their fire-god, had burned Jerusalem. Now it was demonstrated that Jehovah was not only the "revealer of secrets" but that He was also the Master of the most powerful of the elements of nature--fire. The heathen boasted that their priests could walk unhurt over burning coals of fire. The Roman writer, Varro, declared that the pagan Roman priests used a certain kind of oil to protect their feet. The three Hebrews had no protection of an earthly nature, and their deliverance was a miracle and an astonishment.

The King's Confession. Verse 28. What a change in the program that had been planned. The dedicatory service in honor of the golden image and the gods of Babylon is broken up. The image is deserted and the king confesses his mistake publicly and even praises the God of the three Hebrews for changing his own word and altering his own decree which was considered unalterable, like those of the Medes and Persians. He had proudly boasted, "Who is that God that can deliver you out of my hands?" Now he says: "Blessed be the God of...." Nebuchadnezzar was a big man with a sincere purpose and honest heart. He was not ashamed to acknowledge his defeat and make amends to those injured by his rashness.

A Counter Decree. Verse 29. It was considered a weakness for an ancient king to alter his decrees. As the chief representative of the gods, or the "Pontifex Maximus," he was supposed to be under their direction and therefore infallible. This is the reason why their laws and decrees could not be changed. But like the decree of Ahasuerus, it could be counteracted by a counter-decree. To undo the damage done by the former decree the second is also world-wide. The new decree contains a strong

hint to the accusers of the Hebrews. The jealous Chaldeans would have given anything if they could have undone their spying operations. Instead of being destroyed, their hated rivals were brought into still greater favor with the king, and they were responsible for it all. See P.K. 511.

The Promotion. Verse 30. "Appointed them rulers over the whole province and he advanced them to be governors over all of the Jews that were in his kingdom."--Sept. All attacks against God's truth only result in its advancement and the exaltation of His messengers. The fires of the furnace of affliction do not destroy Christians; it refines and purifies them. They come forth as burnished gold. "Fiery trials make golden Christians." Also real merit is sooner or later recognized and rewarded. As the delegates to the dedication of the image returned to their provinces they related the thrilling story of the three Hebrews and their triumph to the inhabitants of the world empire. They also carried with them and proclaimed the king's decree regarding the most high God. Suppose the three young men had failed to meet the test? Suppose we fail to meet the tests of faith and loyalty that come to us?

Lesson For Us. The chief lesson for us in the experience of the three Hebrews is that governmental authority is limited. The Lord called Nebuchadnezzar his "servant" and commanded all nations to obey him. Jer. 27:6-8. Christians are divinely instructed to be subject to the civil powers because they are "ordained of God" and their rulers are "His ministers." Rom. 13:1-7. Civil rulers are ordained to protect citizens in the enjoyment of their God-given rights, and to punish evildoers. For this reason we are commanded to pay taxes and support civil government. Civil rulers are not ordained to propagate or enforce religious observances. Church and state must be kept separate and to each we owe certain well-defined duties. Matt. 22:21. But when Caesar, or the civil ruler, arrogates to himself those things which belong to God and His religious ministers, he oversteps his authority and should be resisted. "We ought to obey God rather than men," Acts 5:29. Our first duty is to the higher power. The conduct of the three Hebrews with God's demonstrated approval is a notable example of our duty when the laws of the land are in conflict with the law of God.

The Coming Test. There is a parallel experience awaiting us. Rev. 13:14,15,8. We have the promise of deliverance. Rev. 15:2,3; 19:1-6. Those who meet the test and remain true will be given high official positions in God's kingdom. Rev. 3:21; 7:15; 14:1-5. "Important are the lessons to be learned from the experience of the Hebrew youth on the plain of Dura. In this our day, many of God's servants, though innocent of wrong-doing, will be given over to suffer humiliation and abuse at the hands of those who, inspired by Satan, are filled with envy and religious bigotry...The season of distress before God's people will call for a faith that will not falter. His children must make it manifest that He is the only object of their worship, and that no consideration, not even that of life itself, can induce them to make the least concession to false worship. To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God."--P.K. 512. See also p. 513. Education, p. 57, and Vol. 5:43,44.

Kind of Men Needed. "Men must have moral backbone, an integrity which cannot be flattered, bribed or terrified."--Vol. 5:297. "The greatest want of the world is the want of men,--men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole: men who will stand for right though the heavens fall."--Education, p. 57. See also Vol. 5:43,44.

NEBUCHADNEZZAR'S SECOND DREAM

10

A Royal Decree. Dan. 4:1-3. "The beginning of the letter of Nebuchadnezzar the king to all peoples and tongues dwelling in the whole earth: peace to you be multiplied."--Sept. This is the beginning of a regular royal decree and one of the most ancient on record. It is a complete state paper that has come down to us through 2,500 years of history. It is the epistle of Babylon's greatest monarch to the whole world relating the circumstances of his own conversion and calling upon all men to reverence and worship the true God. In the form of a royal decree Nebuchadnezzar sends an account of his own experience by imperial postmen to the inhabitants of the then known world.

Copied by Daniel. With the exception of verses 28-33, which were inserted by Daniel to complete the story, this entire chapter was written by Nebuchadnezzar and is therefore the only part of the book not written by Daniel. It is the only part of the Old Testament not written by a Hebrew prophet. It is the written record of a converted Gentile king who ruled over the golden kingdom of the golden age. As prime minister of the empire and president of the college of wise men, Daniel had access to the royal records and doubtless copied this decree directly from the state papers of Babylon. Also it had been made public to the then known world probably under the supervision of Daniel and thus many copies were available.

A World Message. This royal decree begins more like an epistle of Paul than a kingly message. The converted ruler wants the whole world to know of God's dealings with him. "It is my royal pleasure to declare the signal acts of the Most High in dealing with me."--Moffatt. It is always easy to tell of bestowed blessings and benefits, but it takes a brave man to relate to the world his faults, chastisements and humiliation. The tendency is to conceal from the public unpleasant experiences that debase self, especially when they have to do with insanity. The king's confession is sincere, his surrender complete, and his conversion genuine. At last he has learned the lesson that earthly kings find most difficult; that there is a King who rules "over the kings of the earth." Nebuchadnezzar's dream of an everlasting Babylonian empire has at last vanished and he knows and acknowledges that the kingdom of the Most High alone is eternal. "His kingdom is an everlasting kingdom, and His dominion is from generation to generation."

Daniel Happy. As far as we know Nebuchadnezzar was Daniel's first convert in the wicked court of Babylon. How happy Daniel and his three companions must have been to witness such marvelous results of their loyalty to their God. How far-reaching was the influence of their godly lives. What a great missionary Nebuchadnezzar became as the result of his conversion. He courageously proclaimed his experience and new-found faith to the whole world. The joy and peace that had flooded his own soul he recommended to all men. "Peace be multiplied unto you," he wrote. "Perfect peace."--Fenton. All who experience the "peace of God which passeth all understanding" are anxious to share with others that which has meant so much to them.

Babylon's Golden Age. Verses 4,5. Thirty-three years had passed since Nebuchadnezzar had the dream of the great image, and ten years since he erected the golden image and attempted to compel all men to worship it and thus

acknowledge his dream of everlasting empire. This second dream was given the king in the year 570 B.C. when his reign was drawing to a close. His conquests of the world had long since been accomplished. He was at rest in his palace with no serious solicitude about the affairs of state. Every province was ably manned by trusted officers and the details of the administrative work of the empire were abundantly and successfully cared for by prime minister Daniel. "All's Well" was the universal cry of the watchmen of Babylon. It was the golden age of Babylon's history and Nebuchadnezzar was popular and powerful and at the very height of his unrivaled career.

Building Enterprises. Nebuchadnezzar was the greatest builder of antiquity and his vast building enterprises had just been finished. He had completed the fortifying and beautifying of his capital city so that it was one of the wonders of the world. The historian, Rawlinson, gives the great construction period of Babylon as covering the fifteen years between 585 and 570, the very year in which this dream was given. Archeological records dug from the ruins of Babylon give the actual words of the proud king: "The great double wall of Babylon I built. Buttresses for the embankment of its moats I completed. Two long embankments with cement and brick I made. I strengthened the city. The walls of the fortress of Babylon, its defense in war, I raised. The city of Babylon I have strengthened skillfully." His royal palace with its golden dome was the masterpiece of architectural beauty. In it the king rested from his finished labors and flourished in luxury and splendor. Pride filled his heart and again he questioned the experiences of the past and began to feel that his kingdom could stand forever.

Wise Men Fail. Verses 5-7. Again God sends Nebuchadnezzar a dream to reveal the future and humble his proud heart. And again in the providence of God the Chaldeans are given the first opportunity to reveal its interpretation. As president of the group Daniel doubtless sent them to the king in answer to his summons. He felt that it was another opportunity to prove the falseness of their claims and religion. This time the king remembers his dream and he doubtless thinks that the wise men can give him the interpretation. This they promised to do on the previous occasion providing he could tell them the dream. He relates this dream to them and demands that they tell him its meaning. With Daniel to check up on them they were afraid to attempt to make up an interpretation. The king is not as impetuous as he was 33 years before, for he does not order their destruction.

Daniel Arrives. Verses 8,9. Daniel did not need to be summoned. As prime minister he had continual access to the king's presence. As soon as the wise men had failed, Daniel arrived on the scene to again witness to the superiority of his God over heathen deities. The man-made prophets again are compelled to acknowledge their helplessness, and the prophet of God comes in to reveal the secret. "As long as man requires authoritative interpretations of Divine truth, so long he requires the prophet."--Davies in Pulpit Commentary. Through the gift of prophecy every ray of divine light has come to the human family. In the royal record of this experience Nebuchadnezzar gave both the Hebrew and Babylon names of the interpreter of his dream. He declared that he had given Daniel the name of Belteshazzar "after the name of my own god," but had found that in him dwelt "the spirit of the holy God."--Sept. Nebuchadnezzar addressed Daniel as the "master of the magicians" and said: "I know that the spirit of the holy God dwelleth in thee."--Sept.

The Dream. Verses 10-17. In the previous dream human history was symbolized by a great image with Babylon as the head of gold. This was because Nebuchadnezzar was a worshiper of images of gold, silver, brass, iron and pottery. But the Babylonians also worshiped the tree and used it as a symbol of their kingdom. Carved on the sun-baked clay walls of every pagan temple in the ruins of Babylon archeologists have found representations of the sacred tree. In some of them the king and his priests stand before it with uplifted hands in the attitude of worship. Before others winged figures stand in the attitude of offering rich gifts. The following hymn of praise to a tree-image has been found: "In Eridu a palm-stalk grew overshadowing; in a holy place did it become green....Into the heart of its holy house, which spread its shade like a forest, hath no man entered." Tree-worship doubtless had its origin with the tree of life with its cherubim guardians.

In the Scriptures. Throughout the Scriptures the tree is used as the symbol of men and nations. Great men and princes are symbolized by trees. The righteous are called "trees of righteousness" who are said to "grow as the vine" and "flourish like the palm tree" and "grow like the cedar of Lebanon." The man who refuses to walk in the counsel of the ungodly, and stand in the way of sinners, and sit in the seat of the scornful, is said to be "like a tree planted by the rivers of water, that bringeth forth fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 92:12; 1:1-3. Israel as a nation was represented by Christ as a fruitless fig tree. Luke 13:6-9. The Assyrian empire had been symbolized by the beautiful spreading cedar of Lebanon by the prophet Ezekiel only two years before this dream was given to the king of Babylon. Eze. 31:3-9.

The Holy Watchers. The king called the heavenly messengers of his dream "a watcher and an holy one." "A Holy Watchman"--Fenton. "And I saw in my dream, and an angel was sent in power from heaven."--Sept. This was doubtless Gabriel, the first of the covering cherubs and the chief messenger of Jehovah. Two are mentioned and the other may have been the other covering cherub. One issues the command and the other executes it. Angels are God's watchmen and are always on guard to execute His will and protect the interests of His kingdom. Ps. 103:19,20. One of these watchers visited the camp of the Assyrians and slew 185,000 men. An angel smote Herod when he took divine honors to himself.

The Divine Decree. Verses 14-17. The divine decree seems to have been the result of a council of the angelic watchers. "The sentence is by decree of the watchers."--R.V. "According to the decree of the watchers."--Syriac. The change from "it" to "him" and "his" in verse 16 shows that the tree symbolizes a person. "Let him share the herbage of the earth with the animals. Let an animal's mind be given him, and let seven years pass over him."--Moffatt. "And thus he said, Leave the root of it in the earth, in order that it may with the beasts of the earth browse in the mountains on grass like an ox. And let his body be changed by the dew of heaven, and let him be pastured with them for seven years."--Sept. The pronounced judgment ends with "nevertheless" followed by a gleam of hope and an offer of mercy. In all the trials and vicissitudes of life, rays of hope and mercy guide our pathway.

Confidence in Daniel. Verse 18. The king does not even ask Daniel if he can interpret his dream. He does not even question his ability to do what the wise men had failed to do. In the experience of the previous dream he had

scornfully asked: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Now, after telling Daniel of the failure of the wise men, he says in confidence, "But thou art able: for the spirit of the holy gods is in thee." "The spirit of the Holy God."--Fenton. The king knew the secret of Daniel's success. For more than 30 years he had known him and watched his life. He knew that he was controlled by a different spirit than the Chaldeans.

Effect on Daniel. Verse 19. "Was stricken dumb for a while and his thoughts troubled him."--R.V. "For a moment Daniel was staggered; he was alarmed for what he foresaw."--Moffatt. "And Daniel greatly marveled, and suspicions disturbed him, and he was terrified, trembling having taken hold of him, and his visage was changed; having been amazed an hour he answered in a meek voice."--Sept. Why such conduct? Was it because he was unable to interpret the dream? Daniel loved the king and hesitated to reveal to him the terrible impending judgments. For some time Daniel remained in silent meditation during which time a hushed silence filled the court. The wise men doubtless think that Daniel has at last met something too hard for him. The spell is at last broken by the king himself who reads in Daniel's countenance and conduct the secret of the delay. He bravely encourages Daniel to proceed with the interpretation. The prophet gives the king a hint of the import of the dream and prepares him for the shock by expressing a wish that the calamity might fall upon the king's enemies. "May the portent of the dream be to those who hate, and its explanation to those who oppose you."--Fenton.

The Interpretation. Verses 20-23. "Thine heart was lifted up with pride."--Sept. Nebuchadnezzar had become a proud despot, a selfish monarch. He had forgotten the lessons of the past and was again defying the God who rules in the kingdom of men and who had given him the kingdom and dominion of the earth. "It is not surprising that the successful monarch, so ambitious and so proud-spirited, should be tempted to turn aside from the path of humility, which alone leads to true greatness. In the intervals between his wars of conquest, he gave much thought to the strengthening and beautifying of his capital, until at length the city of Babylon became the chief glory of his kingdom, 'the golden city,' 'the praise of the whole earth.' His passion as a builder, and his signal success in making Babylon one of the wonders of the world, ministered to his pride, until he was in grave danger of spoiling his record as a wise ruler whom God could continue to use as an instrument for the carrying out of the divine purpose."--Prophets and Kings, p. 515.

Purpose of Decree. Verses 24-25. "It is a decree of the Most High that befalls my lord the king."--Moffatt. The proud and haughty king was to be humbled to the level of the beasts. "And they shall put thee in guard, and send thee into a desert place."--Sept. It is only natural that the king would be carefully guarded and protected during the period of his insanity. The prophet tells the king the true purpose of the dream. The calamity was to overtake the king because he had failed to recognize the supreme rulership of God. This is the hardest of all lessons for kings to learn. A failure in this respect has been the cause of the downfall of many a proud and arrogant king, and many a mighty kingdom. This was the cause of Babylon's final doom during the drunken revelry of Belshazzar, the grandson of Nebuchadnezzar.

Tempered with Mercy. Verse 26. God's judgments are tempered with mercy. The dream contained a ray of hope. The king would learn his lesson and the kingdom would be restored to him. The tree would be cut down but the stump and roots would remain and be protected by a band of iron and brass. No other king would take his throne. It is supposed that Evil-Merodach, his son, acted as regent during his father's absence. "Your kingdom will be reserved for you, until you understand that the Heavens rule!"--Fenton. The punishment would not be permanent and this seems to have been understood by the king's son and officers. Daniel, the prime minister, doubtless told them that the disease was only temporary. In fact they heard him give the interpretation of the dream. As soon as the punishment had accomplished its purpose it would come to an end.

The Timely Counsel. Verse 27. "An healing of thine error."--Margin. "Perhaps your prosperity may be prolonged."--Moffatt. "Let my advice be pleasing to you, and redeem your sins by righteousness--and your faults by mercy to the wretched. Then there may be a continuance of your prosperity!"--Fenton. "Entreat Him on account of thy sins, and to purify all thine unrighteousness in almsgiving, in order that He may give thee humility and many days in the throne of thy kingdom and that thou be not destroyed."--Sept. The threatened judgments were conditional. The king might escape his terrible fate if he would voluntarily humble himself, confess his sins, and bring forth fruit meet for repentance. The only hope was to repent and break with sin. Daniel pled with him to make restitution and escape the fate that was otherwise inevitable.

Mercy Demanded. "Blessed are the merciful for they shall obtain mercy," is one of heaven's unchanging laws. If the king would show mercy to the poor, God would show mercy to him. Nebuchadnezzar had grown careless in the administering of justice. During his vast building enterprises he had enslaved and oppressed the poor, many of whom were captives including Daniel's fellow captives, the Jews. The Babylonian task-masters had been as cruel as were the slave-drivers of Pharaoh in Egypt. The very royal palace in which the king rested and flourished had been built and luxuriously furnished by slave labor. There must be a repentance and reformation or Heaven must speak through judgments. When God's warnings go by unheeded He speaks through judgments and to such a message the proud king would be compelled to listen. It is "righteousness" that "exalteth a nation" and "when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favor be showed to the wicked, yet he will not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord."--Isa. 26:9,10.

NEBUCHADNEZZAR HUMBLD AND CONVERTED

11

The Warning Unheeded. Dan. 4:28-30. As before stated, verses 28-33 were inserted by Daniel in order to make the story complete by telling how the dream was fulfilled. Nebuchadnezzar doubtless intended to reform and perhaps for a time changed some of his ways, because he accepted Daniel's interpretation of the dream at the time it was given. But as the months passed by and nothing happened he began to doubt that the dream would be fulfilled, or perhaps he thought his reformation sufficient to avert the calamity. "For months the judgment of God lingered. But instead of being led to repentance by this forbearance, the king indulged his pride until he lost confidence in the interpretation of his dream, and jested at his former fears."--Prophets and Kings, p. 519.

The Royal Palace. The royal palace is called "the palace of the kingdom of Babylon." The kingly residence was to the city what the capital city was to the whole kingdom. It was a city within a city. The whole world-kingdom revolved around the city of Babylon and the city centered in the royal palace the enclosure of whose walls was six miles square and ornamented with towers and battlements. The spacious grounds surrounding the palace was a very fairyland of groves and gardens intermingled with pools, fountains and artificial streams. With his vast building enterprises completed and with peace and prosperity in all the borders of his vast empire, is it any wonder that the proud and haughty king, reveling in such luxury and reigning amid such splendor, should forget his dream and its interpretation?

The Roof-Garden. At the time the decree of the Most High was executed, Nebuchadnezzar was walking "upon the palace of the kingdom of Babylon."--Margin. "Walking on the roof of the royal palace of Babylon."--Moffatt. From the beautiful roof-gardens of his palatial residence the king had a panoramic view of the entire city with its many temples, palaces, parks, boulevards, and hanging gardens. The more he looked the more his heart swelled with pride. "His proud eyes rest upon the temple-tower of Mero-dach, the central glory of Babylon--a hill of brick and bronze and gold, built in eight stages, the lowest stage containing four million square feet of brickwork, the highest story tapering to a narrow chamber plated with pure gold."--Daniel the Prophet, Duff and Hope, p. 54. Archeologists have found an inscription of Nebuchadnezzar expressing his pride in this his most monumental work: "The temple-tower of Babylon. I made it, I completed it, I reared its head. I made it glorious as the stars of heaven." The Septuagint translation indicates that the king had just completed a general survey of the entire city which was mostly his work: "And after twelve months the king walked upon the walls of the city, and went about its towers, and answered and said, This is Babylong the Great that I have built."

His Boast. As the result of surveying his magnificent achievements the king exultingly cried out: (Verse 30) "There lies Babylon the Great, which I have built for a royal residence by my vast power and my noble majesty."--Moffatt. "For the residence of My Majesty, by My might, and for the splendor of My Magnificence."--Fenton. He uses the very language of the Apocalypse in describing modern spiritual Babylon. Rev. 17:5. "Pride goeth before destruction and an haughty spirit before a fall," and "He that exalteth himself shall be abased," are Scriptural statements of fact.

Nebuchadnezzar was controlled by the same spirit that ruined the mighty Lucifer, Isa. 14:12-15; Eze. 28:12-17. The growing pride in the king's heart reached a climax at the end of twelve months as he surveyed his building achievements. Hundreds of lines of inscriptions have been found giving long and boastful accounts of his building enterprises.

Reason for Pride. "He raised her, within a generation, to far more than her ancient splendor--to a magnificence indeed which beggared description; so that even Rome, wonderful as its spell has been, has never been able to oust Babylon from the mind and imagination of the human race as the typical world-city, the emblem of all that is magnificent and luxurious and central. Ancient historians can find no words to describe the grandeur of the palaces, the temples, the hanging gardens of the great city by the Euphrates.--James Baike, "The Cradle of Civilization," The National Geographic Magazine, Feb., 1916, p. 158.

The Sentence Executed. Verses 31-33. "The sentence was carried out instantly upon Nebuchadnezzar."--Moffatt. "Twelve months of trial and opportunity for reform were given. God is slow in the execution of His threatenings, and very long-suffering to usward. But when wickedness has come to the full His visitations are apt to be terrifically sudden. And so it was in this instance."--Voices From Babylon, Seiss, p. 127. The king had refused to listen to the message of warning and now God speaks through judgments that he might learn righteousness. It was because the Lord loved Nebuchadnezzar that He punished him, "for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6. The cup of the haughty king's pride was full and the verdict of the great Judge is executed with dispatch and he loses everything for which he gloried; his throne, kingdom, palace, power, majesty, and glory. Even his reason and self-respect were taken away and he was degraded to the level of the beasts.

A Maniac. "The instant that the words were uttered, the sentence of judgment was pronounced. The king's reason was taken away. The judgment that he had thought so perfect, the wisdom that he had prided himself on possessing, were removed. The jewel of the mind, that which elevates man above the beasts, he no longer retained. The scepter is no longer held in the hand of a proud and powerful monarch. The mighty ruler is a maniac. He now herds with the cattle, to eat as they eat. He is a companion of the beasts of the field. The brow that once wore a coronet is disfigured by the absence of reason and intellect. The mandate has gone forth, 'Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit.'"--Vol. 8:127.

The King's Insanity. "Mania and lunacy take on many, and often very curious forms. Among others is a certain melancholic alienation, in which the subjects fancy themselves animals, and set themselves to act and live as the particular creature they imagine themselves to be. Cases are on record from very early times, and are still of common occurrence, in which persons take on the belief that they are wolves, dogs, lions, cats, cocks and the like, producing in themselves the habits of these creatures. An alienation of this sort seems to be referred to by Virgil in his sixth 'Eclogue,' in which persons are represented as lowing like cattle, looking for their horns, fearing to be yoked, and ranging the pathless woods as veritable bovine creatures."--Voices from Babylon, Seiss, p. 128.

Pusey's Testimony. "It is now conceded that the madness of Nebuchadnezzar agrees with the description of a rare sort of disease, called Lycanthropy, from one form of it, of which our earliest notice is in a Greek medical writer of the 4th century after our Lord, in which the sufferer retains his consciousness in other respects, but imagines himself to be changed into some animal, and acts, up to a certain point, in conformity with that persuasion. Those who imagined themselves changed into wolves howled like wolves, and accused themselves of bloodshed. Others imitated the cries of dogs; it is said that others thought themselves nightingales, lions, cats or cocks, and these crowed like a cock."--Daniel the Prophet, E.B. Pusey, pp. 360,361.

Medical Authorities. Dr. David Yellowlees, when head of one of the largest insane asylums in Scotland, and one time President of the Medico-Psychological Association of Great Britain, and Lecturer on Insanity in the University of Glasgow, said that Nebuchadnezzar's experience was acute mania. He wrote: "Acute mania, in its extreme form, exhibits all kinds of degraded habits, such as stripping off and tearing of clothes, eating filth and garbage of all sorts, wild and violent gesticulations, dangerous assaults, howling noises, and utter disregard of personal decency. The patient often is liker a wild animal than a human being. The symptoms merely show the completeness of the aberration, and do not at all indicate a hopeless condition. On the contrary, they are seen most frequently in the cases which recover. The king was apparently treated as kindly as the enlightenment of the times permitted--bound when injuring himself or others, taken to a desert place away from other men, and allowed a mad freedom, in which his attacks found relief and eventual recovery."--Quoted in Pulpit Commentary.

Another Testimony. Dr. Browne, while Commissioner of the Board of Lunacy for Scotland, said: "In many cases of the insane, the eating of garbage, excrement, even grass, is a symptom both of general debasement and of perverted appetites...If Nebuchadnezzar's punishment then be regarded as 'alienation,' involving the greatest conceivable amount of degradation, the 'eating grass as oxen,' the expulsion from the society of his fellow-men, and the exposure to the elements, may be viewed as most graphic features of his disease, and of the cruel treatment, to which, in those and in much more recent days, such an affliction subjected the sufferer. My opinion is that of all mental powers or conditions, the idea of personal identity is but rarely enfeebled, and that it never is extinguished...I have seen a man, declaring himself the Saviour, or St. Paul, sign himself 'James Thomson,' and attend worship as regularly as if the notion of Divinity had never entered into his head. I think it probable,--because consistent with experience in similar forms of mental affliction,--that Nebuchadnezzar retained a perfect consciousness, that he was Nebuchadnezzar, during the whole course of his degradation, and while he ate 'grass as oxen,' and that he may have prayed fervently that the cup might pass from him."--Quoted by Pusey. With 30 years experience Dr. Browne had done more in his day for mental disease than any other man. Written in 1885.

Personal Neglect. One characteristic of Lycanthropy is the utter neglect of personal appearances, Seven years of personal neglect caused the king's hair to grow long and become coarse and matted resembling eagle's feathers, and his finger and toe-nails became long and curved like the claws of a bird. "His hair grew like eagles and his claws like birds."--Fenton.

"His hair grew as long as the feathers of an eagle and his nails grew as the claws of a bird."--Moffatt. This is the natural shape of long and untrimmed nails. Pusey declares that those suffering with this form of insanity not only "abandon their homes and make for the forests, that they may consort with those they imagine to be their kind," but that they also "allow their hair and nails to grow," and "carry their imitation so far as to become ferocious." This doubtless accounts for the fact that the king was so seemingly neglected by his guardians. He refused to permit them to attend to his person and they let him have his way.

Archeological Record. "In the inscription known as the 'Standard Inscription' of Nebuchadnezzar, the monarch himself relates that during some considerable time--four years apparently--all his works were at a standstill,--'he did not build high places; he did not lay up treasures; he did not sing the praises of his lord, Merodach; he did not offer him sacrifice; he did not keep up the works of irrigation.' The cause of this suspension, at once of religious worship and of works of utility, is stated in the document in phrases of such obscurity as to be unintelligible; until therefore a better explanation is offered, it cannot but be regarded as at least highly probable that the passage in question contains the royal version of that remarkable story with which Daniel concludes his notice of the great Chaldean sovereign."--The Historical Evidences of the Truth of the Scripture Records. George Rawlinson, p. 137.

Spiritual Insanity. Many are suffering with spiritual insanity and do not know it. Sin unbalances the mind so that men and women act more like animals than human beings. They renounce the duties and privileges of the higher spiritual nature and live as if there was nothing in them above the animal. They were created in the image of God but they live and act and die like brutes. Their spiritual faculties are completely deadened by uncontrolled animal passions. Matthew Henry said: "Those may justly be reckoned void of understanding who do not bless and praise God: nor do men ever rightly use their reason till they begin to be religious, nor live as men till they live to the glory of God. As reason is the substratum or subject of religion (so that creatures which have no reason are not capable of religion), so religion is the crown and glory of reason; and we have our reason in vain, and shall one day wish we had never had it, if we do not glorify God with it."

Complete Recovery. Verses 34-37. Medical science reveals the fact that Lycanthropy is seldom destructive to life, and often ends in complete and permanent recovery after a period of months or years. Nebuchadnezzar's restoration was complete and permanent. As soon as he recognized that the Most High reigns and rules "in the army of heaven, and among the inhabitants of the earth," his reason returned unto him and his glory and kingdom were restored. "Excellent greatness was added unto me,"--R.V. His humility resulted in an exaltation even above what he had known before his pride was humbled.

Lesson Learned. The king is humbled and his lesson thoroughly learned. He is at last convinced that God's kingdom alone is permanent. Recovery of reason brought forth an acknowledgement of the eternal sovereignty of God and convinced him that the right use of reason is to glorify God. Humility must come, if not voluntarily, against our wills. "Thou shalt be brought down," is heaven's decree regarding all who exalt themselves. "The

offensive pride of the heathen autocrat gave place to that penitent humility which frankly confesses its sin and blesses the Hand that chastised it. The man of war now prays upon men the blessings of peace. The hand which held the sword, and wielded it with such terrible effect, is now stretched forth in benediction. The lion, so fierce and ravenous, is tamed into a lamb. The harsh enactor of decrees to cut men to pieces and to burn them in furnaces of fire now exhorts and admonishes them as a very prophet of God."--Voices from Babylon, Seiss, p. 134.

Truly Converted. Nebuchadnezzar was truly converted. In his record of his experience there is no sign of hypocrisy. His testimony gives evidence of the depth and richness of his experience. "The once proud monarch had become a humble child of God; the tyrannical, overbearing ruler, a wise and compassionate king. He who had defied and blasphemed the God of heaven, now acknowledged the power of the Most High, and earnestly sought to promote the fear of Jehovah and the happiness of his subjects....God's purpose that the greatest kingdom of the world should show forth His praise, was now fulfilled. This public proclamation, in which Nebuchadnezzar acknowledged the mercy and goodness and authority of God, was the last act in his life recorded in sacred history."--Prophets and Kings, p. 521.

His Own Record. This account of Nebuchadnezzar's dream and its fulfillment and the conversion that followed was written by the king himself and copied by Daniel from the royal records. That the king became a worshiper of the true God is also proven by an inscription which Goodspeed says reveals "a loftiness of religious sentiment unequalled in the royal literature of the Oriental World." It is a prayer to Jehovah written by Nebuchadnezzar: "O eternal prince! Lord of all being! As for the king whom thou lovest, and whose name thou hast proclaimed as was pleasing to thee, do thou lead aright his life, guide him in a straight path. I am the prince obedient to thee, the creature of thy hand; thou hast created me, and with dominion over all people thou hast intrusted me. According to thy grace, O Lord, which thou dost bestow on all people, cause me to love thy supreme dominion, and create in my heart the worship of thy godhead, and grant whatever is pleasing to thee because thou hast fashioned my life."--The National Geographic Magazine, Feb., 1916.

His Last Days. Nebuchadnezzar ruled Babylon for 43 years, from 605 to 561 B.C. His last dream was given in 570. Twelve month's probation and seven years of insanity would make his conversion occur in the year 562. He therefore lived about a year as a worshiper of Jehovah and what a happy year that must have been. He enjoyed real peace not only in his royal palace but also in his heart. He died in glory and majesty with his eyes fixed upon the King of all kings, whose kingdom will span the endless cycles of eternity, and whose royal palace and capital city so far transcends his own that they can represent but a faint reflection of the vastness and glory of the temple and golden city filled with the effulgent radiance of the Eternal whose courtiers are seraphims and cherubims and whose ministers are 'ten thousand times ten thousand and thousands of thousands' of celestial beings who delight to do His bidding. The king died desiring "a better country, that is, an heavenly," and looking "for a city which hath foundations, whose builder and maker is God." Dying in faith his hopes will be realized and his ambitions rewarded in the resurrection of the just.

THE FEAST OF BALSHAZZAR

12

The Last Act. Daniel five lifts the curtain on the last act in the drama of Chaldean supremacy. It pictures the tragic ending of a nation rejected of God, and the awful doom of a king and people who refused the counsel of His prophet. It describes the first part of the fulfillment of Nebuchadnezzar's dream of the great image,--the transition from the head of gold to the breast and arms of silver. After the death of her greatest and noblest king, Nebuchadnezzar, the Babylonian kingdom was ruled by very inferior men and under their reign it rapidly declined until it collapsed of its own rottenness and was succeeded by the Medes and Persians.

Kings of Babylon. Nebuchadnezzar was followed by his son, Evil-Merodach, who reigned two years and was murdered by Neriglissar, his own sister's husband. The only good thing mentioned of him in Scripture was his kindness to Israel's king, Jehoiachin, whom he released from prison and gave him a princely allowance and a place at his own table. 2 Kings 25:27-30. Neriglissar is mentioned as one of the generals or princes of Babylon who helped capture Jerusalem. Jer. 39:1-3. He reigned only three years which were spent in preparation for war with the Medes and Persians who had revolted about the time he came to the throne. He was slain in the first battle and was succeeded by his son, Laborosoarchod, who reigned nine months. He gave himself up to such excesses that his subjects hated him and conspired against him and slew him. Nabonidus became king in the year 555 and reigned 17 years till the fall of Babylon in 538. He was placed on the throne by the conspirators who slew Laborosoarchod. He was not of the royal line but is supposed to have married the wife of Neriglissar, the daughter of Nebuchadnezzar. He spent much time strengthening the defenses of Babylon against the Medes and Persians who were over-running the empire. He is supposed to have built the river walls with their bronze gates called in Scripture "the two leaved gates."

Belshazzar. The name of Belshazzar was at one time one of the favorite battle grounds for skeptics. With an air of triumph they declared that his name was nowhere to be found in profane history and was not listed among the kings of Babylon. The list was complete without him and therefore he did not exist, and the Biblical account of him must be fiction. But the spade of the archeologist has caused these scoffers to beat an ignominious retreat. Discovered inscriptions show that Belshazzar was the son of Nabonidus and as crown prince was associated with his father in the rulership of the kingdom. The controversy was settled in 1854 when clay cylinders were discovered almost simultaneously by M. Oppert and Sir Henry Rawlinson and are known as "The Mugheir Inscriptions." These inscriptions were written by Nabonidus himself.

Daniel Corroborated. These discoveries fully corroborate the long disputed account of the feast of Belshazzar and other references to his name in the book of Daniel. From the annals of Nabonidus we find that from the seventh to the eleventh year of his reign, if not longer, he was in retirement in Tema and "came not to Babil," and that his son was with the nobles and the army in Babylon. Dr. Hugo Winckler declared that the inscriptions indicate that Nabonidus intentionally remained away from the capital and not once did he go to the assistance of his son against Cyrus but allowed things to take their own course. What occasioned this voluntary retirement

is not known but it appears that he devoted himself to a sort of solitary life and refused to be disturbed by governmental affairs. (Geschichte Babylonien u. Assuriens, pp. 315,316.)

The Inscription. The inscriptions of Nabonidus found by Oppert and Rawlinson contained a prayer to the Moon-god Sin in behalf of his son who was ruling in his stead: "And as to Belshazzar the exalted son, the offspring of my body, do thou place the adoration of the great deity in his heart; may he not give way to sin; may he be satisfied with life's abundance; and may reverence for thy great divinity dwell in the heart of Belshazzar, my first-born, favorite son." He was probably concerned about the conduct of his son and had reason to be, but his prayers were never answered. In 1880 a tablet written by Cyrus was discovered in which was a record of sales and contracts made through the steward of Belshazzar. The discovery of an ancient Sumerian tablet a few years ago in which appeared the name of Daniel completes the corroboration of his book and the confusion of his critics. See "The National Geographic Magazine," July, 1933.

The Great Feast. Dan. 5:1. "A great banquet."--Moffatt. "Thousands of his lords."--Theodotian. There is no certainty as to the occasion of this great festival. It may have been the yearly feast of Tammuz and Ishtar. Belshazzar may have built a new palace or temple as was the custom of kings especially of the Assyrian and Babylonian lines, and gave the banquet as a part of the dedicatory celebration. This is the most probable reason for the drunken revelry. "Beltasar the king made a great feast on the day of the dedication of his palace, and invited from his lords two thousand men."--Sept. One or two thousand lords was not an unusual number of guests on such an occasion. In the same city Alexander the Great many years later gave a banquet to 10,000 guests. Archeologists announce that they have unquestionably discovered the royal banquet hall of the old Babylonian palace. Its foundations are 56 x 168 feet. See James C. Muir, His Truth Endureth, p. 222.

A Drunken Revelry. The Babylonians were notorious for their revelries which often ended in drunkenness. These festivals were also often indescribably indecent and immoral. In drunkenness and licentiousness they were unequalled except by the notorious Bacchanalian festivals that hastened the fall of Rome. The fact that the king of Babylon gave the feast would indicate that it was a celebration in honor of some event during his reign which brought glory to himself. The reason for the great feast seems to have been widely known, for Cyrus chose that night as the most appropriate time to make his attack. Xenophon quotes the Persian general as saying: "I should not be surprised if the doors of the palace are now open, for the whole city seems tonight to be given up to revelry." Belshazzar set the example by drinking wine "before" or "against the thousand."

A Drunken King. Verses 2-4. "Being now drunk."--Douay. "Excited by wine."--Fenton. "Carried away with the wine."--Moffatt. "And he drank wine and his heart was lifted up and he commanded to bring the golden and silver vessels."--Sept. Intoxicants dethrone the reason and unbalance the judgment and under their influence the king did things he would never have done while sober. Even though his capital city was surrounded by the conquering armies of Cyrus and his kingdom on the verge of disaster, he ignores the peril of the situation and becomes reckless in his conduct. It was not the custom for kings to eat and drink before their subjects,

but Belshazzar casts off all restraints and his lords and ladies follow his example. On the verge of disaster they were engaged in a drunken revelry.

Women Present. If the "wives" and "concubines" of the thousand lords were present as well as those of the king, there may have been four or five thousand guests. In inviting women to eat and drink with men, Belshazzar broke a Babylonian custom and law. Their presence at the feast has led some to conclude that the festive occasion was the Feast of Tammuz. "We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in the wild revelry. But the women were not in the habit of feasting with the men--how is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only a few years ago. In it he declared that Babylon was captured 'without fighting' on the fourteenth day of the month of Tammuz. Now the month of Tammuz was named in honor of the god Tammuz, the Babylonian Adonis, who married their Venus, or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union with lascivious orgies. On this day of all days the women took part in the horrible rites; and it was in this feast of the king, princes, wives, and concubines that Babylon was taken and Belshazzar slain. The Bible is here fully and wonderfully corroborated."--Wm. Hayes Ward in "The Sunday School Times," Vol. xxv, No. 42, pp. 659, 660. Both events may have been celebrated in one great festival.

Scene of Splendor. The revelers sat on chairs of ivory or reclined on couches of silver before tables of cedar. Beside each table was a tripod of wine which was kept filled by the uniformed attendants. The robes of the guests were of crimson and scarlet fringed and sewn with gold, and their arms and fingers glittered with priceless ornaments. On his throne of ivory and gold sat Belshazzar, the royal host. "All the attractions that wealth and power could command, added splendor to the scene. Beautiful women with their enchantments were among the guests in attendance at the royal banquet. Men of genius and education were there. Princes and statesmen drank wine like water, and reveled under its maddening influence. With reason dethroned through shameless intoxication, the king himself took the lead in the riotous orgy."--Prophets and Kings, p. 523. A "concubine" is "a woman who cohabits with a man without being legally married to him; a kept mistress."--Webster.

A Licentious Night. In Isa. 21:4, Babylon's last night is called "the night of pleasure," and according to Jer. 51:57 all who took part in the festival were drunken. They became so hilarious that they roared and yelled like wild animals and lost control of their animal passions. Jer. 51:38,39. "When they are heated."--R.V. "The Babylonians all roar like lions, growling like lion cubs over their prey. I will feast them in my fury, make them drunk and stupefied, till they sleep the sleep that knows no waking."--Moffatt. We cannot conceive of the drunkenness, hilarity, and licentiousness of the feast of Belshazzar. "Whom the gods mean to destroy, they first make mad," is an ancient pagan maxim which seemed to be fulfilled on this occasion. Jer. 51:7,8. The drunken revelry was immediately followed by destruction.

Religious Festival. Verse 4. Inscriptions indicate that it was the policy of Nabonidus to draw all worship to Babylon by bringing to his capital the gods of all nations. "The gods of Akkad, which Nabonidus had brought

to Babylon, were carried back to their city."--Annals of Nabonidus, col. iii, line 20. To eat and drink to the gods was a usual custom among the heathen. If the occasion was the dedication of a new palace or temple, praise and honor would naturally be given to the gods. The temple may have been a sort of pantheon of all the gods such as the Romans built centuries later. The drunken revelers worshiped and praised all the gods of the nations except the one true God, and Him they ignored. "And the God of Eternity, who hath power of their breath, did they not bless."--Codex Vaticanus. "But the God, the Eternal, who hath dominion over their spirits, they do not bless."--Ancient Translation. "In that day Belshazzar, being uplifted with wine, and boasting himself, praised in his drink all the gods of the nations, the moulten and the carved, but to God, the Highest, he gave not praise."--Sept. In praising the gods of their own make they defied the God of heaven who had given Nebuchadnezzar the kingdom and glory that had come to Belshazzar by inheritance. All the gods were supposed to gather in Babylon during great feasts, and especially during the feast of Tammuz.

The Sacred Vessels. In his intoxicated state Belshazzar praised the Babylonian deities for defeating the gods of other nations. He may have enumerated the nations conquered by Nebuchadnezzar because of the superiority of his gods, and the mention of Judea brought to his mind the "golden and silver vessels" that had been brought from Jerusalem and deposited in the temple of Bel-Merodach. In Ezra 1:7-11 we are told that the number of these sacred vessels was 5,400, and that they were safely returned to Jerusalem by order of Cyrus and in the hands of Ezra. Both Nebuchadnezzar and Cyrus treated them with reverence and respect. They were safely cared for until Jerusalem was rebuilt and its worship re-established.

The Crowning Insult. The order of the drunken king to bring from the temple of Bel-Merodach the sacred vessels for the use of the intoxicated and licentious revelers was the crowning insult to Jehovah. These vessels had been dedicated to the Lord and His service. 2 Sam. 8:10,11. They had always been treated with the utmost reverence and respect. They had never been used for intoxicating drinks, and when the revelers drank wine from them to the praise of false gods, the God of Israel could stand the insulting sacrilege no longer and He immediately sent a messenger to bring the festival as well as the nation to a tragic end. Even the heathen Xenophon called Belshazzar "an impious king." "In that last night of mad folly, Belshazzar and his lords had filled up the measure of their guilt and the guilt of the Chaldean kingdom. No longer could God's restraining hand ward off the impending evil."--Prophets and Kings, p. 531.

Swift Retribution. Verse 5. The patience of a longsuffering God could endure the blasphemous scene no longer, and in that "same hour" the command was given to the unseen watcher to inscribe on the palace wall a message of doom to the king and his kingdom. The revelers were invited guests but there comes into the banquet hall one who is uninvited and unseen. The guards at the gates of the palace could not keep out the divine messenger. He was the same holy watcher who heard the boast of Nebuchadnezzar and announced to him the decree of the heavenly council. "Little did Belshazzar think that there was a heavenly witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth, beheld the idolatry. But soon the uninvited Guest made his presence felt. When the revelry was at its height, a bloodless

hand came forth, and traced upon the walls of the palace characters that gleamed like fire,--words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king and his guests."--Id. p. 524.

A Written Decree. Written words and messages are more impressive and enduring than those spoken. The message of judgment to Nebuchadnezzar was spoken, but the decree of the Almighty to the impious Belshazzar was written or "engraved" (Syriac) on the wall of the palace. The kings of Babylon placed their decrees in writing and they were famous for their grave import, but never had Belshazzar seen such a decree as this. The walls of ancient palaces were usually covered with carvings of men and animals accompanied with written messages mostly in praise of the king and in honor of his exploits. These strange figures and writings could be dimly seen through the smoke from the torches that lighted the banquet hall. But the new characters being added blazed out in letters of fire. The frightened king could see only the fingers of the writer and that added to his terror. The judgment came when it was the least expected. The revelers were abandoning themselves to acts of the most indecent and degrading character when the inscription appeared. The moment of greatest pleasure may bring us to the brink of the deepest ruin.

Where Written? "Opposite the lamp stand."--Moffatt. It must have required many candles, lamps and torches to light up a banquet hall for thousands of diners. "The candlestick," indicates a definite one. It was the seven-branched golden candlestick from the temple at Jerusalem which had been brought to Babylon by Nebuchadnezzar when he depleted the temple of all its costly furnishings. See Jer. 27:17-22; 2 Kings 25:13-18. This candlestick was made of beaten gold and was five feet high and three and a half feet wide and its standard was engraved and ornamented with figures and flowers. Its value today in gold alone would be \$25,000. It was being used to help light up the banquet hall and it especially illuminated the wall opposite the king. That was the most appropriate place for the message to be written so that it could be clearly seen by all.

Effect on King. Verse 6. "And the king's flesh color paled, his thoughts alarmed him, the muscles of his thighs relaxed, and his knees struck one against another."--Moffatt. This was a fulfillment of prophecies written 176 and 174 years before. Isa. 21:3-5; 45:1. The conscience-smitten king is filled with terror. He knows that it is no message of peace. He must also know that it is a decree from the God whom he has defied and insulted. He is seated on his throne or at a banquet table, or more probable still reclining on a couch in a drunken stupor when he saw the mysterious hand trace the characters on the wall. He arose in fear and trembling and breathlessly gazed at the blazing letters. "And the king hastened and rose up and looked at the writing."--Sept. "Belshazzar has risen to his feet, and stands before his golden throne; the hand that clutches his wine cup is rigid; the light has died out of his eyes, the blood has left his lips; his face is the face of one who stands in the presence of Death."--Daniel the Prophet, Duff and Hope, p. 66. He was completely unmanned even though he could not understand the import of the message. There is an ancient saying that "the feet of the avenging gods are shod with wool," because they arrive silently and unexpectedly. Unannounced by herald or blare of trumpets came the decree of the Most High.

Effect on Revelers. "Hushed was the boisterous mirth, while men and women, seized with nameless terror, watched the hand slowly tracing the mysterious characters. Before them passed, as in panoramic view, the deeds of their evil lives; they seemed to be arraigned before the judgment bar of the eternal God, whose power they had just defied. Where but a few moments before had been hilarity and blasphemous witticism, were pallid faces and cries of fear. When God makes men fear, they cannot hide the intensity of their terror. Belshazzar was the most terrified of them all. He it was who above all others had been responsible for the rebellion against God which that night had reached its height in the Babylonian realm."--Prophets and Kings, p. 524.

Wise Men Called. Verse 7. "The king cried with might."--Margin. "Cried loudly."--Fenton. Whether or not the members of the "College of Pontiffs" were among the invited guests we are not told. To encourage the pretended priests of the Babylonian gods, Belshazzar offers the highest reward in office that it was within his power to bestow. The interpreter of the mysterious message would follow him as king of Babylon. As crown-prince he was himself the second ruler and his father Nabonidus the first. The interpreter of the writing would "rank as third within the realm."--Moffatt. The margin declares that the promised robe was "purple," or a deep purplish crimson,--the royal color. The "chain of gold" was the symbol of royal power and authority. He would be a prince of the royal line and heir to the throne of Babylon on the death of Nabonidus and Belshazzar.

Their Failure. Verse 8. The failure of the wise men was also a fulfillment of prophecy. Isa. 47:1,10,13,15. The message was composed of but three different words and these were known to the wise men because they were written in the ancient Chaldean language and have all been found in Babylonian inscriptions. Each word, however, had a number of different meanings and the king and wise men did not know how to interpret them. The import of their message was therefore a mystery. "In vain the king tried to read the burning letters. But here was a secret he could not fathom, a power he could neither understand nor gainsay. In despair he turned to the wise men of his realm for help. His wild cry rang out in the assembly, calling upon the astrologers, the Chaldeans, and soothsayers to read the writing....But of no avail was his appeal to his trusted advisers, with offers of rich rewards. Heavenly wisdom cannot be bought or sold...They were no more able to read the mysterious characters than had been the wise men of a former generation to interpret the dreams of Nebuchadnezzar."--Id. p. 527. To the godless the language of heaven is an unknown tongue.

Effect of Failure. Verse 9. "His lords were perplexed."--R.V. "His color paled and his lords were at their wits end."--Moffatt. The wise men as well as the king quailed with fear and they dared not forge an interpretation. The message baffled them. The whole assembly is thrown into confusion and is terror-stricken. Their guilty consciences tell them that the message portends some terrible fate. The king is pale and trembling, and his wise men, princes, lords, and their wives and concubines are paralyzed with fear. Entreaties were doubtless being made to the heathen deities they had been praising during the festival. Women are weeping and wailing. The purpose of the occasion is forgotten; the wine cups are thrown to the floor; the revelry has come to a sudden and tragic end.

Scene Reenacted. This scene of indescribable terror and confusion will be reenacted in the near future when modern Babylon fills to the full the cup of her iniquity and the decree of the Almighty seals her doom. The feast of Belshazzar is being repeated in a thousand banquet halls in the modern world and the tragic end will come as suddenly and unexpectedly as it came to Babylon of old. Many texts describe the suddenness of the close of human probation and the destruction that will follow. Matt. 24:37-44; Luke 21:34-36; 1 Thess. 3-8. Other texts describe the terror of those who are unprepared for the crisis: Isa. 13:6-9; Matt. 13:41,42,50; 24:51; Rev. 6:14-17.

The Queen Mother. Dan. 5:10-12. "The queen-mother."--Moffatt. The queen here mentioned was not the wife of Belshazzar. His wives and concubines were already in the banquet hall. This was doubtless his mother who was still the reigning queen. It is believed that she was the daughter of Nebuchadnezzar and the wife first of Neriglissar and then of Nabonidus, the reigning king. The queen-mother did not attend the banquet and probably did not approve of it. Attracted by the noise and confusion occasioned by the hand-writing on the wall and the failure of the wise men to interpret its meaning, she "came into the banquet house." Her son was in distress and she came to his assistance. Of her Rawlinson says: "My own impression is that she was the daughter of Nebuchadnezzar, born of an Egyptian mother, and married successively to Neriglissar and Nabonidus, who each ruled partly in her right. I regard her as the mother of Belshazzar....and I suspect she is the queen who 'came into the banqueting house' at Belshazzar's impious feast, and recommended him to send for Daniel."

Probably Sent For. The Septuagint translation indicates that Belshazzar had sent for his mother: "The king called the queen about the sign and showed her how great it was, and that no one had been able to declare to the king the interpretation of the writing." The queen-mother was the king's last resort after the wise men had failed. She was doubtless a superior woman of long experience and good counsel. She did not attend the drunken revelry and was therefore sober and composed and able to give advice. She was well acquainted with the experiences of her father and how Daniel the Hebrew prophet had come to his assistance and solved his perplexing problems and revealed his secrets. Knowing of Daniel's great wisdom and of the high esteem in which he was held by her father, she recommends that he be summoned to interpret the mysterious writing.

Thy Father. The queen speaks of Nebuchadnezzar as Belshazzar's "father" or "grandfather" as given in the margin. If the queen-mother was the daughter of Nebuchadnezzar then Belshazzar was his grandson. In both the Hebrew and Chaldean languages there were no words for "grandfather" or "grandson." All ancestors were "fathers" and all descendants were "sons." All who shared in the dynastic line of descent were "sons" just as Jesus was "the Son of David" although removed from David 1000 years. Shalmanesar II called Jehu "the son of Omri" when he was only the successor of Omri to the throne and was not even related to him. Dr. Hugo Winckler says: "This word 'son' after the name of a Chaldean prince, is only to be taken in the sense of belonging to the same dynasty."

Tribute to Daniel. Verses 11,12. The thoughts of the queen-mother turn to Daniel in the hour of need just as do the thoughts of worldlings to saints in times of distress. She paid high tribute to Daniel's intelligence, the excellent spirit that controlled him, his skill and ability as so often demonstrated during the long reign of Babylon's greatest king. She enumerated some of his achievements in difficult matters which led Nebuchadnezzar to make him the president of the college of wise men, and prime minister of the empire. It is evident from Dan. 8:1,27 that Daniel still held a minor political office in the kingdom at least during the first part of Belshazzar's reign and was faithful in the discharge of his duties for a king whom he did not respect. It was also evident that he was practically forgotten, for the king himself had only heard of him. Daniel no longer had an honored place in the king's court but had virtually retired from public life to

spend his time in meditation and prayer. It was during these years that two of his greatest visions were given him, those recorded in chapters seven and eight.

Daniel Recalled. Verses 13-16. Daniel was now about 86 years of age. Sixty-eight years before as a lad of 18 years he had met his first test in the court of Babylon. That temperance pledge had been faithfully kept through all these years and now he is chosen as the interpreter of the message that brought to a tragic end both the sacrilegious feast of Belshazzar and the kingdom of Babylon. For more than 20 years Daniel had been consigned to virtual obscurity until even the king could only say, "I have heard of thee." He should have known him personally and he would have been much wiser for the acquaintance. The wisest and greatest man in the kingdom is neglected and forgotten until the king is in trouble so deep that his wise men are unable to help him and then he calls Daniel out of obscurity and offers him the portfolio of prime minister and membership in the royal family. Man's extremity is God's opportunity, and now the neglected prophet is called in to read the handwriting of his God and give its interpretation.

Reward Spurned. Verse 17. "Keep your gifts to yourself."--Fenton. The grand fee was spurned by the prophet. He knew that the drunken king could never fulfill his promise. It was also a refusal to have a prominent part in such a corrupt nation that it had insulted God and sinned away its day of grace. He had gladly served under Nebuchadnezzar but refused the same position under Belshazzar, his grandson. He told the king that his obedience to duty was not in the least affected by the offer of reward. "Before that terror-stricken throng, Daniel, unmoved by the promises of the king, stood in the quiet dignity of a servant of the Most High, not to speak words of flattery, but to interpret a message of doom."--Prophets and Kings, p. 529. Daniel was the only person in the banquet hall who was calm and composed, unless it was the king's mother. From the chamber of prayer he came to interpret the message of his God.

Forgotten History. Verses 18-21. Daniel reminds Belshazzar that all earthly sovereignty is by divine permission; that the kingdom of Babylon with all its majesty, glory and honor was a gift of the Most High God whom he had defied and insulted. He reminded the drunken king of what had happened to his grandfather, Nebuchadnezzar, when he forgot God and became exalted with pride so that "he dealt proudly."--R.V. "When his spirit became defiant, so that he bore himself haughtily, he was deposed from his royal throne and deprived of his glory."--Moffatt. The boasting king had to be degraded to the level of the beasts in order to break his stubborn will and humble his proud heart. It took seven years of insanity to make him sensible enough to recognize the supreme rulership of God in the affairs of men and nations.

Presumptuous Sin. Verse 22. Nebuchadnezzar had recorded the experience that humbled his pride and placed it in the archives of the empire for the very purpose of preventing his successors from repeating his mistake. Belshazzar had read Nebuchadnezzar's own story of his humiliation and conversion or at least knew about it. His sin therefore was not one of ignorance; it was the sin of presumption. With bold design and rash confidence he had defiantly violated known duty, and for him there was no excuse. His sin is incurable and therefore no appeal is made for him to seek to remedy the disease. Judgments mingled with mercy brought repentance and victory to Nebuchadnezzar because his was a sin of ignorance, but Belshazzar's

high-handed rebellion had gone too far to be corrected with judgments. The sin of presumption leads to fatal results. See Num. 15:27-30. The former king had an honest heart and he repented when he saw the light. Belshazzar had the light but stubbornly refused to heed its warning.

A Deserved Rebuke, Verses 22-24. Never in all history was a rebuke more deserved and never was one more faithfully and fearlessly administered. Daniel boldly charges the impious king with rebellion against God. "Daniel charges the king with haughty pride, blatant atheism, sacrilegious profanation of sacred things, of ingratitude to God who daily sustains him; of wanton misuse of power, and of the abuse of the gift of life."--Davies in Pulpit Commentary. Daniel is before the king and his princes as the prosecuting attorney for the kingdom of heaven and arraigns them before the supreme tribunal of men and nations. There is no counsel for the defense, because there is no defense to make. Their very terror and consternation witness to an acknowledged guilt. It is not a trial. The nation and its rulers had been on trial since the death of Nebuchadnezzar. Now they are brought before the judgment-seat of the Arbiter of nations to receive sentence.

Purpose of Message. Verse 24. "Then" has the meaning of "at that time" or "for that purpose." While they were drinking wine from the sacred vessels and praising gods that could neither see, hear nor understand, and were defying and insulting the one God who gave them their very life and being and kingdom, "then" the hand was sent from Him whom they had refused to praise and glorify and the sentence or writing was written. "Hence the palm of the hand was sent from His presence."--Moffatt. "Wherefore He hath sent the part of the hand which hath written this that it set down."--Douay. "From Whom, also, was sent the part of a hand that affixed this inscription."--Fenton. In that act of high-handed rebellion they had filled up the cup of their iniquity and exhausted the forbearance of a patient and long-suffering God. A cuneiform inscription was found in an ancient palace warning people that if a part of a hand appeared to write on a wall it should be given to robbers.

Neglected Opportunities. "Through the folly and weakness of Belshazzar, the grandson of Nebuchadnezzar, proud Babylon was soon to fall. Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. Many had been his opportunities to know the Divine will, and to understand his responsibility of rendering obedience thereto. He had known of his grandfather's banishment, by the decree of God, from the society of men; and he was familiar with Nebuchadnezzar's conversion and miraculous restoration. But Belshazzar allowed the love of pleasure and self-glorification to efface the lessons that he should never have forgotten. He wasted the opportunities graciously granted him, and neglected to use the means within his reach for becoming more fully acquainted with the truth. That which Nebuchadnezzar had finally gained at the cost of untold suffering and humiliation, Belshazzar passed by with indifference."--Prophets and Kings, pp. 522, 523. See also p. 529.

The Sentence. Verses 25-28. "Then Daniel stood before the writing, and read, and thus answered the king: This is the writing; It is numbered; it is reckoned; it has been removed."--Sept. "Mene (numbered), Tekel (weighed), Peres (divided)."--Moffatt. The words were written in very ancient Chaldean characters which could be given a number of different meanings. The

most ancient languages had but few words composed of strange marks or signs which were capable of several different interpretations. These words had to do with weighing, counting and dividing, but their meaning and the import of their message was a mystery. The wise men could pronounce the words but they could not interpret their significance.

Interpretation. MENE is repeated for solemn emphasis. Mene or "mina" means a weight or coin. It has the meaning of full weight, or fully counted, numbered or decided. Mena. Decided--(God has decided about your kingdom, and destroyed it).--Fenton. The days of Belshazzar and his kingdom had been counted and numbered. "God hath numbered thy kingdom and brought it to an end."--R.V. TEKEL means "weighed." It also means shekel. It carries the meaning of a short weight, or light weight; one that falls short. It was an ancient custom to compare people with weights according to their estimated value. A good son of a good father was called "a mina of a mina," and a bad son of a good father, "a half-mina son of a mina." The son fell short of his father. He lacked weight; he was weighed and found wanting. Belshazzar was "the son of Nebuchadnezzar," and therefore "a half-mina son of a mina." He was a shekel and only a sixtieth part of the full weight.

Pagan Belief. Almost all pagan peoples believed that one of the gods weighed men's deeds after death to determine their destiny. The Egyptians called this god "Anubis," and represented him as standing at the gate of death with "the scales of justice" to weigh the deeds of the departed and thus determine their rewards and punishments. If the good deeds lacked weight by being outnumbered by the evil, the person was sent to the place of torment. See Wilkinson's Egyptians, Vol. 5, p. 447. This idea had its origin in Babylon where one of the gods was represented as having a pair of balances in his hand and the weal or woe of the departed depended upon whether the good or evil deeds predominated. The same idea prevailed in the Parsee religion which was borrowed from the Babylonians. See Nineveh and Persepolis, Vaux, p. 113. Bishop Hurd says of Chinese figures representing the infernal regions: "One of them always represents a sinner in a pair of scales, with his iniquities in one, and his good deeds in another....We meet with several such representations in Greek mythology."--Rites and Ceremonies, p. 64. Daniel's interpretation of "Tekel" therefore had a most solemn meaning to Belshazzar. "You have been weighed in the scales and found insufficient."--Fenton. A pair of balances is still the emblem of justice.

Sovereignty Transferred. PERES is the singular and UPHARSIN the plural of the same word. The word has a number of meanings including "quarters," "broken," "divided," "fragment," and "halves." It also has the meaning of "Persias," that is the two Persias, the kingdoms of Media and Persia. "Your kingdom is Persianized and given to the Medes and Persians."--Fenton. In the footnote Fenton says: "The exact meaning is, 'Decided! Decided! Weighed!;--Ahoy! Persians!'" The kingdom of Babylon had been numbered among the great kingdoms of the world and was now finished; it had been weighed in the balances of the heavenly tribunal and found wanting; it had been divided or broken in pieces and given to the Medes and Persians. Its sovereignty had been misused and was being transferred to the Medes and Persians who would more fully cooperate with heaven in the fulfillment of the divine purpose.

It Is Finished. The day of probation for men and nations is limited and numbered. There is a limit to the life and opportunities of individuals and kingdoms beyond which they cannot pass. Babylon had failed and the time had come for it to be numbered with the dead empires of history. Time is a talent which is taken from those who do not make good use of it. Matt. 25:28-30. Before the curtain was dropped on Babylonian supremacy the sentence goes forth from the Supreme Ruler of nations, "It is finished," or "brought to an end."--R.V. When modern Babylon finishes her rebellious course this sentence will be repeated. Rev. 16:17-19. Both Belshazzar and his kingdom had been weighed in the balances of eternal justice and found wanting. Their iniquity was too heavy for the small amount of truth in the counterpoise of the scales of judgment.

All Nations. All men and nations must appear before the judgment bar of God. 2 Cor. 5:10. Unused talents are taken away and given to those who make the proper use of them. Babylon had failed to fulfill God's purpose and her opportunities were taken from her and given to another nation and people. "Every nation that has come upon the stage of action has been permitted to occupy its place on the earth, that the fact might be determined whether it would fulfill the purposes of the Watcher and the Holy One. Prophecy has traced the rise and progress of the world's great empires,--Babylon, Medo-Persia, Greece, and Rome. With each of these, as with the nations of less power, history has repeated itself. Each has had its period of test; each has failed, its glory faded, its power departed."--Prophets and Kings, p. 535. The sentence sealed the fate of Babylon and was irrevocable. "There was nothing more to be said. From such a sentence there was neither escape nor appeal." (Seiss).

Daniel Rewarded. Verse 29. Belshazzar did not question Daniel's interpretation and he deserves credit for keeping his promise even though the message meant ruin to himself and his kingdom. Daniel probably accepted the rewards so as to better look after the interests of his people during the transition. The aged prophet showed no signs of sorrow or regret over the fate of the king and nation as he did over the sentence against Nebuchadnezzar. He knew that Babylon had passed the healing stage and had reached a state of corruption and rebellion that was beyond remedy. He had long since shed his last tears, made his last entreaties and offered his last prayers in behalf of the king and nation. He is now resigned to their fate and calmly awaits the ushering in of another kingdom that will more nearly fulfill the divine purpose.

Speedy Execution. Verses 30,31. The decree was speedily executed. There was no twelve month's delay as was given Nebuchadnezzar in order that he might have time for repentance and reformation so as to avoid the threatened calamity. Nor is it to be a partial and temporary punishment as with Nebuchadnezzar, to be followed with complete restoration. When once the patience of a longsuffering God was exhausted, swift and terrible were His judgments. While the feast was at its height and the whole city was engaged in a drunken revelry the crisis came. Cyrus, the commander-in-chief of the Medes and Persians, was waiting at the gates. The other cities and provinces of the empire had fallen before his victorious arms. Unconsciously the Medes and Persians were waiting for the fiat of the Almighty to pronounce Babylon's doom and give them possession of the capital.

Slain While Drunk. Isa. 21:3-5; Jer. 51:57. Two ancient Greek historians, Herodotus and Xenophon, declared that the Babylonians were engaged in a great festival when the armies of Cyrus attacked the city, and being taken completely by surprise, they were unable to defend themselves. In an inscription written by Cyrus he declared that he was divinely directed to capture the city of Babylon. "Cyrus, King of Anshan, he (Marduk) called by name; to sovereignty over the whole world he appointed him...Marduk, the great lord, guardian of his people, looked with joy on his pious works and his upright heart; he commanded him to go to his city Babylon, and he caused him to take the road to Babylon, going by his side as a friend and companion....Without skirmish or battle he permitted him to enter Babylon." --"The National Geographic Magazine," February, 1916. Cyrus was divinely directed. Isa. 45:1-5.

"That night they slew the king upon his father's throne,
The deed unnoticed and the hand unknown:
Crownless and scepterless Belshazzar lay,
A robe of purple round a form of clay."--Edwin Arnold.

GOD'S CHALLENGE TO SKEPTICISM

14

Doom of Babylon. Dan. 5:30,31. The tragic night of the feast of Belshazzar ended with a sermon by God's prophet to which the drunken revelers were willing and even eager listeners. "A splendid sermon also was it. With what grand and affecting reminiscences of Nebuchadnezzar did it begin! In what sharp contrast did it sketch the effeminacy and impiety of Belshazzar! With what directness did it point out the inexcusable and defiant wickedness of its chief hearer! With what solemn and unflinching faithfulness did it tell the sentence God had written, and make known the doom which it was now too late to escape! It almost takes one's breath to hear the massive utterances roll from that holy preacher's lips. The solemnity of the scene almost overwhelms us."--Voices from Babylon, Seiss, pp. 150,151. The divine sentence against the impious king was speedily executed. See P.K. 523,531.

"The shroud, his robe of state;
His canopy, the stone;
The Mede was at his gate!
The Persian on his throne!"

God's Challenge. The fall of Babylon constitutes a divine challenge to skepticism which skeptics have never been able to meet. God's prophets had foretold the doom of Babylon while it was still the flourishing metropolis of the world located in the garden of the East with no human prospects of ever being destroyed. So definite and clear are these prophetic utterances that they contain more than 100 details not one of which has failed of fulfillment. Prophecy is a miracle and as such is a challenge to doubters and skeptics. Isa. 48:3-6. "What has occurred I foretold long ago; it fell from My lips, I predicted it, then suddenly I acted, and it was done. Knowing you were obstinate, stiff-necked as iron, with a brazen brow, I foretold it long ago, I let you see it ere ever it occurred lest you should say, 'My idol did it.'"--Moffatt. Jer. 17:23 contains a marvelous description of a skeptic.

Captured by Cyrus. Isa. 45:1-5. This prophecy was written 150 years before Cyrus was born and 174 years before he captured Babylon. Archeologists have discovered several inscriptions written by Cyrus himself in which he described his capture of Babylon. The prophet declared that the two-leaved gates of brass would be left open for the entrance of Cyrus and his army. These were not the 100 outer gates, but the gates to the walls along the two banks of the Euphrates River inside the city. During the drunken revelry these were carelessly left open and unguarded. The Babylonians believed that their city was impregnable and that the great river made it impossible for the enemy to reach the inner gates. But the prophet declared that the river would be made dry in preparation for the entrance of the Medes and Persians. Isa. 44:27,28; Jer. 50:38; 51:36.

Prophecy Fulfilled. The Lord had warned His people to flee from Babylon before it was destroyed. Jer. 50:8; 51:6,45. He gave them a sign by which they would know when to flee. Jer. 51:46. Two rumors would reach Babylon of the approach of Cyrus with his army. Cyrus started to march on Babylon in 539 B.C. and in crossing the River Cyndes one of his sacred horses was drowned. Cyrus was so incensed that he spent the entire summer "punishing" the river by diverting it into 160 different channels so that "a woman

could cross it without getting her feet wet." He also wished to train his soldiers in the art of constructing artificial waterways. In the spring he again advanced on Babylon, and this constituted the second rumor and the sign for God's people to flee from the city.

River Diverted. An important factor in the capture of Babylon was to be the drying up of the river. Cyrus put his men to work digging an artificial lake north of the city, and according to Herodotus, diverted the River Euphrates into it so as to make it possible for his soldiers to wade down the dry bed and thus enter the city. This of course would have all been in vain had the two-leaved gates in the walls along the river been closed. While the bloodless hand was writing Babylon's doom on the palace wall and the prophet of God was interpreting its message to the terror-stricken king and his princes, the Medes and Persians were wading down the river bed and passing through the open gates into the city. The king's first knowledge of what had happened was a message that the city was taken at one end; that is, one half of the city which was on one side of the river. This too was a fulfillment of prophecy, Jer. 51:31,32.

Further Predictions. It had been predicted that the city would be taken suddenly and unexpectedly and the inhabitants caught unawares (Jer. 50:24,25); that the princes of Babylon would arise from the banquet table and prepare for battle (Isa. 21:5); that they would be slain while drunk (Jer. 51:39, 57); that the city would be filled with enemy soldiers "as with caterpillars" (Jer. 51:14); that a terrible slaughter would follow (Isa. 13:15-22); and that the city would be swept with the besom of destruction (Isa. 14:23). "Destroy her utterly" was the divine decree (Jer. 50:26). This has been so completely fulfilled that a modern traveler said: "The regular lines of the original ruins have been so broken that nothing but confusion is seen to exist."--Sir R. R. Proctor in Travels, Vol. 2, p. 338.

Heaps of Ruins. "The broad walls of Babylon shall be broken down." (Jer. 51:58). Herodotus declared that the walls surrounding the city were 87 feet thick on top and of an immense height. Volney in his Ruins of Babylon, chapter 2, asks: "Where are the walls of Babylon?" Keppel in his Narratives, Vol. 1, p. 175, says: "We totally failed to discover any trace of the city's walls." Nineveh was destroyed 100 years earlier and Botta and Layard have traced 60 miles of its enclosing walls. Of course archeologists have since discovered fragments of the walls of Babylon. "Babylon shall become heaps" (Jer. 51:37). "Babylon has become a vast succession of mounds."--Keppel in his Narratives, Vol. 1. "It is a great mass of ruined heaps."--Porter in his Travels, Vol. 2. "There are uneven heaps of various sizes."--Magnan's Travels. "Ruins like those of Babylon, of heaps of rubbish, impregnated with nitre."--Rich in Memoirs, p. 16.

Utter Destruction. "A drought is upon her waters; and they shall be dried up" (Jer. 50:38). This not only refers to the drying up of the Euphrates temporarily in order to capture the city, but to the permanent drying up of the system of canals covering the city and the plains. "The canals at present can only be traced by their decayed banks."--Bambey. "Be thou silent and get thee into darkness," is another divine prediction (Isa. 47:5). In speaking of the site of Babylon, Porter says it presented "a silent and sublime solitude, a silence as profound as the grave." The completeness of Babylon's destruction is graphically described in Isa. 13:19-22. Sodom and Gomorrah were so completely destroyed that their very locations are not yet definitely known.

An Abandoned City. Isa. 13:20. Alexander the Great put 10,000 men to work to rebuild Babylon, but the project had to be abandoned. In the 16th century there was "not a house to be seen."--Ray's Collection of Travels, p. 174. "It is still desolate and tenantless."--"Mignan's Travels," p. 234. One prophecy declared that the city would be "a dry land and a desert," and another that it would be covered with "pools of water" and that "the sea" would "come up upon Babylon." (Jer. 51:12,13; 51:43, and Isa. 14:23; Jer. 51:42). The skeptics once declared this to be a contradiction but both predictions have been fulfilled. For 1000 years the land was a dry and dusty desert, then an obstruction in the Euphrates caused the ruins to be partly covered with water and left pools of water which became a great marsh. Regardless of these definite predictions some modern religionists are teaching that the city of Babylon is to be rebuilt and reinhabited. That will never take place.

The Arabian. "Neither shall the Arabian pitch tent there." Isa. 13:20. In the first place, how did the prophet know that the Arabians would continue to dwell in that region and would still be a nomad race dwelling in tents? Captain Mignan attempted to hire six fully armed Arabs to remain with him overnight among the ruins of Babylon. He said: "I could not persuade my guides--Arabs--to remain after dark, from apprehension of evil spirits." Rich declared that "all the people of the country assert that it is extremely dangerous to approach this mound after nightfall, on account of the multitude of evil spirits by which it is haunted."--Memoirs, p. 27. Of the Arabs and shepherds of that region another writer said: "By their superstitious belief they are prevented from pitching a tent by night, or making a fold there."

The Shepherds. "Neither shall the shepherds make their fold there." The ruins of buildings and cities were used by shepherds as folds for their flocks. Isa. 17:2. We are told that even Nineveh, the rival of Babylon, which was destroyed 100 years earlier, would be used for this purpose. "And flocks shall lie down in the midst of her." Zeph. 2:13,14. "It is common in these parts for shepherds to make use of ruined edifices to shelter their flocks in."--Mignan's Travels, p. 235. And yet the prophet boldly declared that the ruins of Babylon would never be used by shepherds for the sheltering of their sheep. Only divine foresight could predict this when it was contrary to both history and custom. But inspired men can boldly forecast the seemingly impossible. Brisbane, Weather Prop.

Wild Beasts. Isa. 13:21,22. This is doubtless the chief reason the ruins of Babylon were not used by shepherds as sheepfolds. Mr. Layard, the English archeologist, described what he found at the site of Babylon in 1845: "Shapeless heaps of rubbish cover for many an acre the face of the land... On all sides, fragments of glass, marble, pottery, and inscribed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks and destroys vegetation, and renders the site of Babylon a naked and hideous waste. Owls (which are of a large gray kind, and often found in flocks of nearly a hundred) start from scanty thickets, and the foul jackal skulks through the furrows." The poisonous reptiles which have made their dens among the ruins have sometimes made excavations dangerous and difficult.

Rich Booty. "And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord."--Jer. 50:10. "Her plunderers shall all get their fill."--Moffatt. This, of course, is speaking of other Chaldean

cities as well as Babylon. When Xerxes and his army visited this region he found wealth to the value of \$150,000,000 in gold besides other rich booty. Alexander the Great found so much wealth that he gave each of his soldiers the equivalent of \$50 and kept a huge fortune for himself. Speaking of Alexander's march into Persia, Plutarch says that after destroying and sacking Susa he captured Persepolis and "it took 10,000 pairs of mules and 5,000 camels to carry the furniture and wealth away." The historian said that the booty taken from Susa was just as great. For 200 years the Parthians plundered the cities of the Euphrates valley and obtained an untold amount of wealth.

Gibbon's Picture. Gibbon thus describes a plundering expedition into the Euphrates valley: "The spoil was such as might be expected from the riches and luxury of an Oriental camp, large quantities of silver and gold, splendid arms and trappings, and beds and tables of massy silver." Speaking of the invasion of this same country by the Romans, Gibbon wrote: "Though much of the treasure had been removed, the remaining wealth appears to have exceeded their hopes, and even to have satiated their avarice."--Roman Empire, Gibbons, Vol. 2, chap. 24. The same author describes the rich finds of robbers as late as 636 A.D.: "The naked robbers of the desert were suddenly enriched beyond the measure of their hopes or knowledge. Each chamber revealed new treasure, secreted in art....The gold and silver and precious furniture surpassed the estimate of fancy or numbers."--Id., Vol. 4, chap. 51. He declared that these robbers found not less than 3,000,000,000 pieces of gold. This region is also a rich field for buried treasure to the present day. More than one archeologist has been "satisfied" with his rich discoveries in treasure.

Why Babylon Fell. "The tradition and infection, which have made the name of Babylon as abhorred in Scripture as Satan's own, are represented as the tradition and infection of pride,--the pride which, in the audacity of youth, proposes to attempt to be equal with God: 'Go to, let us build us a city and a tower, whose top may touch heaven, and let us make us a name,' the pride, which, amid the success and wealth of later years, forgets that there is a God at all: 'Thou sayest in thine heart, I am, and there is none beside me.' Babylon is the atheist of the Old Testament, as she is the antichrist of the New."--Expositor's Bible, "The Book of Isaiah," George Adam Smith, Vol. 2, p. 189.

Type of Modern Babylon. Rev. 14:8; 17:5; 18. The same pride and rebellion against heaven will cause the fall of modern Babylon. A warning message will call God's people out of Babylon before her destruction. The ruin will be complete and eternal. "By the inevitable working of the poison of the heart, Babylon, though situated in the most fertile and central part of God's earth, fell into irredeemable decay. Do not let us, however, choke our interest in this prophecy, as many students of prophecy do, in the ruins and dust, which were its primary fulfillment. The shell of Babylon, the gorgeous city which arose by Euphrates, has indeed sunk into heaps; but Babylon herself is not dead. Babylon never dies. To the conscience of Christ's seer, this 'mother of harlots,' though dead and desert in the East, came to life again in the West."--Expositor's Bible, Vol. 2, p. 199.

Trial of Men and Nations. The doom of Babylon is a picture of the fate of every man and nation who spurns God's warning messages. It is a forecast of the doom of the modern rebel world which has begun that pleasure-mad and drunken revelry which will have a tragic ending in the final sentence of an offended God. But with it will come the transition that will usher in the eternal kingdom of glory as revealed in Dan. 2:44. "The history of nations speaks to us today. To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistakes. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purpose."--Prophets and Kings, p. 536.

Two Great Lessons. For the modern world the fall of ancient Babylon has two great and important lessons: First, it proves beyond a doubt that the prophets of God wrote under divine inspiration and that the Scriptures are indeed and in truth the word of God. Before the accuracy with which the numerous and detailed prophecies of the fall and destruction of Babylon, skeptics are compelled to hang their heads in shame and beat an ignominious retreat. Jer. 8:9. The second lesson is that Modern Babylon will share the same fate and will soon go down to eternal destruction and oblivion, and all who refuse to come out of Babylon and renounce her pride, customs and practices, will be destroyed with her. But out of the ruins of modern Babylon will emerge a new and everlasting kingdom "wherein dwelleth righteousness." Its capital and metropolis will be the New Jerusalem with its streets of gold, walls of jasper, gates of pearl, and foundations of precious stones. It will be the abode of the redeemed of earth and Jesus will be their everlasting King.

THE PLOT TO DESTROY DANIEL

Darius the Mede. Dan. 5:31; 6:1,2. The records of Herodotus, Xenophon, Nabonadus, Cyrus, and Josephus are somewhat confusing in regard to the ancestry of Darius and Cyrus. It seems that different names are used in the different languages. In Dan. 9:1 Darius is declared to be the son of Ahasuerus, whom Josephus calls Astyages, but "had another name among the Greeks." See Antiquities X. xi., 2, 4. Xenophon calls Darius Cyaxares and declares that Cyrus was his nephew and married his daughter, Mandane. In Prophets and Kings, pp. 523, 556, -- Cyrus is said to be the nephew and general of Darius who was the monarch of Media. Under Darius, the kingdom was divided into 120 provinces under the leadership of princes or governors. The number was increased to 127 during the reign of Xerxes, the Ahasuerus of the book of Esther. See Esther 1:1. Darius was 62 years of age and Cyrus about 25 when Babylon fell. Since the Medes and Persians were united in the conquest, it is only natural that the older man should become the first ruler. Darius reigned about two years.

Kingdom Reorganized. Dan. 6:1,2. "Satraps"--R.V. A satrap is a Persian governor. "Viceroys."--Fenton. Darius demonstrates his ability as a ruler by distributing the responsibility of government. He was not an autocrat who believed that all wisdom resided in himself. His government was the most democratic of all ancient kingdoms. It was almost a republic. The 120 satraps or governors were made responsible to three presidents or "Premiers" (Fenton). Each president would therefore have forty princes under him. "Of whom Daniel was one."--R.V. This is better than the Authorized Version and harmonizes with the later record of the plan of Darius to make Daniel the chief of the three which stirred up the enmity of the other two. Responsibility for all the details of tax-collecting and administration was placed on the princes who were responsible to the three presidents. "The satraps were to report to them."--Moffatt. Inscriptions found indicate that during the Medo-Persian rule there were a great many small provinces with satraps ruling over them.

Daniel's Pre-eminence. Verse 3. "Daniel excelled all the princes and governors."--Douay. "Then this Daniel was distinguished above the presidents and the satraps."--R.V. "This Daniel distinguished himself more than all the presidents and satraps because he had rare ability; indeed the king thought of setting him over the whole of the kingdom."--Moffatt. Daniel was the oldest and most experienced of the presidents and princes. Under Nebuchadnezzar he had demonstrated his ability in the affairs of state. For about forty years he had honored the high office of the premiership of the Babylonian empire. In this position he had become favorably known throughout the whole empire which then included Media and Persia. Darius was doubtless personally acquainted with Daniel. No man was better qualified to rule, and Darius recognized his worth and gave him one of the three highest positions in the kingdom next to himself. Daniel's value was so quickly manifest that Darius contemplated making him prime minister which would place him above the other two presidents. They soon recognized that "Daniel was preferred above them" and that the king was contemplating making them subordinates to him in office.

Enmity Aroused. Verse 4. "And the king thought to set him over all the kingdom, whereupon the princes and the governors."--Douay. The king's purpose to promote Daniel above the other presidents was what stirred up their enmity. The other two presidents were the leaders in a conspiracy to

demote and destroy this hated Hebrew captive who was being exalted above them. They decided to institute a thorough investigation of the conduct of his office with the hope of finding evidence on which to base a charge of treason. "So the presidents and satraps endeavored to find some ground of complaint against Daniel in the matter of his public service."--Moffatt. High office often provokes envy and exposes men to the most searching and even cruel criticism. The most noble character and blameless conduct are never secure against envy and jealousy. The Scriptures declare that "envy is outrageous" and jealousy is "as cruel as the grave."

Their Failure. Not even the sharp eyes of envious rivals could find a flaw in Daniel's public service or private life. Never was the life and conduct of a public officer so microscopically examined as was Daniel's. His enemies doubtless dug into the records of the past. But he stood the acid test and the jealous officials were compelled to acknowledge that perfection characterized the public service and private life of the king's favorite counselor. "Never perhaps, was a man on earth subjected to a scrutiny so intense, backed with such a pressure of determination for his overthrow as that to which Daniel was put by these envious and unprincipled presidents and princes of the Medo-Persian government. Few, indeed, are the public men who could stand the test of such a crucible."--Voices from Babylon, Seiss, pp. 166,167. The cruel envy and unprincipled criticism of public officials are preventing some of the best qualified men from accepting such positions and thus placing themselves up as a target for their enemies. What a powerful testimony in favor of Christianity if all professed Christians could have their private lives and public conduct carefully investigated by their enemies with the same results as in the case of Daniel. Does not the world have a right to expect as much of every Christian?

Another Attempt. Verse 5. The first attempt to demote and ruin Daniel had failed, but his jealous enemies were not discouraged. They would lay a plot and condemn him on the ground of his religion. Only on the basis of treason could a high official be destroyed and in some way Daniel must be made guilty of disobedience to the laws of the realm. The searching examination of Daniel's life had revealed to his enemies his unyielding loyalty to his God and his unchanging religious habits and practices. Their only hope was to make his religious service a treasonable act against the king and kingdom. This has ever been the method used by bigots in persecuting and destroying the servants of the true God. Religious persecution has always been placed on the basis of disloyalty to the state, and on this basis will the final persecution be carried forward and the sentence of death executed.

The Cunning Plot. Verses 6-9. "Came tumultuously."--Margin. They came rushing in before the king in a manner that indicated that a crisis had arisen that demanded immediate attention. They come into his presence in a body so that their numbers and official standing might impress him with the importance of their request which is virtually a demand. Numbers have great weight with officials who crave loyalty and co-operation and who fear the enmity or antagonism of those they serve. Their petition was made in the form of a suggestion. "And craftily suggested unto the king."--Douay. Their very first statement was a lie. "All" of the presidents and officials would have included Daniel who was not even notified of the meeting that framed the plot. They intended to leave the impression that Daniel

was in agreement with their plan so that the king would not seek Daniel's counsel in the matter when he noticed that he was absent. It was also a gross exaggeration to say that all the hundreds of the officials of the empire had "consulted together" and were in agreement.

Caught Off Guard. The unsuspecting king was taken by surprise and caught off guard. He may have lacked experience in political intrigues and court jealousies. At least he had not been schooled in the courts of Babylon. Daniel could have enlightened him. The language of the conspirators was designed to flatter the vanity of the king who failed to recognize their true purpose. The suggestion that he be given divine honors was not altogether a new and strange request. The kings of Egypt, Assyria and Babylon had all been worshiped as gods and given divine honors. This was because they occupied the position of the chief pontiff of the religion of the state and therefore the chief representative of the gods. After their death they were deified. Many inscriptions indicate that giving divine honors to a king was one of the noblest duties that princes and subjects could perform.

Thirty Days. Why the decree was to continue for only thirty days or one month we are not told. This was long enough to accomplish their purpose and they doubtless did not want it to continue longer than necessary. They did not want to worship the king who was a foreign ruler and their conqueror. They probably argued that the various religions of the empire could be welded together and the unity of the kingdom promoted by such a decree. Perhaps the king was too surprised and overwhelmed to ask any questions and the plot was so arranged that he had but little time to think the matter over. The decree was all prepared and ready for the king's signature. With a pretense of pride they remind the king of his authority to make laws and sign decrees that cannot be altered, "according to the law of the Medes and Persians."

Daniel's Custom. Verse 10. "As he had been accustomed to do before."--Douay. Daniel did not change his prayer-custom even when he knew of the decree and the plot to take his life. He did not hide in a secret chamber nor did he close his windows when he prayed. To pray three times a day was the custom of his life, and he had faithfully observed it during the long years of his captivity and official service. It had been the secret of his loyalty, wisdom and success. As he looks out through the lattice windows of his residence in the direction of Jerusalem which lies in ruins, desolate and deserted, he remembers the prayer of Solomon at the dedication of the temple. 1 Kings 8:46-49. Daniel falls upon his knees and prays fervently as he had so often done during the days of his exile. His prayer is increased in fervency by the fact that the seventy years period of captivity were almost at an end.

A Busy Man. As a high official of the kingdom, Daniel was a very busy man. That he had not neglected any of his official duties was evident from the result of the investigation made by the committee of his bitter enemies. With all his pressing work Daniel took time to pray at stated intervals and allowed nothing to interfere with his appointments with his God. "In pursuance of his early principles, Daniel was very diligent in his devotions. He had his oratory for prayer, with its window ever looking to Jerusalem. He had no temple to which to betake himself, but he made a temple of his own house, and his upper room was his holy of holies. Three

times a day he went into it with the incense of praise and prayer to the Lord God of his fathers. Not all the cares of state, nor all the perturbations of the affairs of empire, nor all the subtle plottings and malignant watchings of his foes could induce him to demit this constant habit of his life."--Voices From Babylon, Seiss, p. 180. Daily prayer was a part of Daniel's regular program.

The Spies. Verse 11. What men? The conspirators. "Wherefore those men carefully watching him."--Douay. "As they watched Daniel, and found him praying three times a day every day."--Sept. As Daniel prayed out through the open lattice windows his enemies were in the courtyard below where they could both see him and hear him pray. He doubtless knew they were there but he was not ashamed to be seen and heard talking to the King of the universe. The spies watched him at least all one day and probably longer to make sure of their victim. They may have summoned other witnesses to help produce all the evidence necessary to convict him. Dignified officials left their posts of duty and acted the part of petty spies to entrap and destroy one in whom they could find no fault and who was their superior in every way. Envy when it conceives brings forth murder. Christian integrity is sometimes attended by grave danger. The aged prophet and statesman did not permit even the threat of his life to cancel his appointments with God. "An unrighteous decree is no excuse for unbecoming conduct."

A Divine Right. Prayer is a divine right that no ruler or government has a right to interfere with. "Before those who were plotting his ruin, he would not allow it even to appear that his connection with heaven was severed. In all cases where the king had a right to command, Daniel would obey; but neither the king nor his decree could make him swerve from allegiance to the King of kings. Thus the prophet boldly yet quietly and humbly declared that no earthly power has a right to interpose between the soul and God. Surrounded by idolaters, he was a faithful witness of this truth. His dauntless adherence to right was a bright light in the moral darkness of that heathen court. Daniel stands before the world today a worthy example of Christian fearlessness and fidelity."--Prophets and Kings, p. 542.

The King Entrapped. Verses 12,13. After getting the evidence against Daniel, the crafty conspirators get the unsuspecting king to confirm his decree and state that it could not be altered. This would indicate that several days had elapsed since the law had been enacted by royal decree. They then proceed to report Daniel's disobedience and disloyalty and place him in the most unfavorable light possible. They remind the king that Daniel is a foreigner and a captive from the despised and rebellious kingdom of Judah, and that he was guilty of treason against the king whom he had insulted by refusing to regard him or obey his decree. Regardless of the decree they declared that "he is saying his prayers three times a day to his own God."--Moffatt. This was a direct violation of the law that forbade prayer to any god or man save the king for a period of thirty days. The law made Daniel a criminal and a traitor.

The King's Repentance. Verse 14. The king is suddenly and rudely awakened to what he had done. He was "sore displeased with himself." He in no wise blames Daniel and does not even place the chief blame on the conspirators but upon himself for being so dumb as to be led into the trap. It is an admirable spirit to be willing to shoulder the blame for mistakes made, especially when the blame belongs mostly to others. He worked all day

till "sunset" (Douay) to deliver Daniel. "Till sundown he worked hard to preserve his life."--Moffatt. Why till sunset? Because the Babylonians and Persians reckoned their day from sunrise to sunset. The penalty had to be executed before the day closed. The king doubtless tried every possible avenue of escape from the responsibility of enforcing the unjust decree.

The Threat. Verse 15. "But the men reminded the king."--Moffatt. "But those men perceiving the king's design."--Douay. What they said to him was virtually a threat. Because the king was the Pontifex Maximus and chief spokesman of the gods his word was regarded as sacred. When he spoke officially his pronouncements were infallible and therefore unchangeable. It would be a serious thing to acknowledge a mistake. It might jeopardize his standing and authority both as king and chief pontiff. "And he was not able to deliver him from them."--Sept.

The Only Escape. The only possible means of escape from the terrible sentence of death was for Daniel to recant and promise obedience. It may be that the king attempted to get him to make some concession to his enemies. But Daniel refused to yield when principle was at stake. Being disobedient to an earthly law and king was a light thing in his estimation to disloyalty to the King of Heaven and the Law of the Heavenly Kingdom of which he was a citizen. He would rather face the sentence of death by an earthly court than the penalty of eternal death by the supreme tribunal of the universe. It was the habit of a lifetime to stand for right regardless of the circumstances; to be as true to duty as the needle to the pole. His God had never failed him. How could he in this last test of his life fail his God?

THE DELIVERANCE OF DANIEL

16

Sentence Executed. Dan. 6:16. When King Darius found that there was no escape for him in executing the penalty of the foolish and unjust law he had been trapped into signing, he gave orders that his most trusted and beloved counselor be thrown into the den of lions. That this was a regular mode of punishment among the ancient nations has been abundantly proved by archeological discoveries. Most all rulers kept a den of fierce lions for use in punishing their enemies and for hunting purposes. Kings were often prouder of slaying a lion than defeating an army. Many engravings have been found of "the king's lions."

Clay Cylinder. In the ruins of the palace of Assurbanipal was found a clay cylinder describing the cruel deaths to which the king sentenced his prisoners. Many were thrown into a den of wild beasts to be torn to pieces and devoured. Wrote the king: "In the pit these men I threw." In the minds of the ancients the lion represented all that was fierce and strong and was worshiped and revered as the symbol of the conquering gods of war. For this reason gigantic stone lions were placed before the city and temple gates to protect the entrances. With their eyes blazing with rage, their mouths open wide ready to devour, and their teeth bared and gleaming, these huge idol-gods were designed to strike terror to all enemies. In the British Museum may be seen a pair of these stone lions which were taken from the entrance of a royal palace.

The King's Faith. As Daniel receives his sentence he shows no anger or resentment. He makes no plea for mercy. His courage and calmness inspire the faith of the pale and trembling king who acts as if he were the condemned victim rather than the judge who passed sentence. To encourage Daniel he said: "May your God save you whom you serve continually."--Moffatt. "Be of good cheer until the morning."--Sept. This shows a wonderful faith in Daniel and his God. Darius was doubtless acquainted with the experiences of Daniel and his companions in Babylon. He had probably heard of the deliverance from the fiery furnace and may have been present. He hopes that Daniel's God will again deliver and thus correct his own blunder and annul the law that human authority could not alter.

Entrance Sealed. Verse 17. This indicates a double sealing. The king sealed it with his own seal for Daniel's protection. "That nothing could be done against Daniel."--Douay. The king was afraid that Daniel's enemies might return, and, finding him alive, might take him out and kill him. Darius knew that Daniel was safer with the savage lions than with his cruel and jealous enemies. Roger Williams said he would rather remain in exile among the Indians than return to the colony because he felt safer with Christian savages than with savage Christians. The enemies of Daniel sealed the stone because they were afraid that the king would deliver him. They were suspicious of each other and had reason to be. This is indicated in the text and especially in other translations. "And the king sealed it with his seal, and his nobles also sealed it, so that the trap might not be opened for Daniel."--Fenton. "In order that Daniel might not be raised by them or delivered by the king out of the den."--Version of Paul Tella. This sealing served the purpose of God just as the sealed stone at the entrance of Joseph's tomb made of none effect the false report of the Jews that the disciples had stolen the body of Jesus. Daniel's enemies could not deny the miracle of his deliverance.

A Sleepless Night. Verse 18. "Thus the king returned to his palace and went to bed fasting, being grieved about Daniel."--Sept. "Laid himself down without taking supper."--Douay. This is doubtless what is meant by the king spending the night fasting. "He passed all the night without food and without sleep, being in great distress for Daniel."--Josephus, Ant. X,11. "And the king departed to his house, and went to bed supperless, and viands were not brought to him, and his sleep went from him, and God closed the mouths of the lions, and they did not hurt Daniel."--Theodotion. Kings were usually lulled to sleep by beautiful soft music, but even the instruments of music were silenced at the king's command. He spent the entire night praying to Daniel's God and weeping and repenting of his sins. Daniel, on the other hand, doubtless offered a prayer of thanksgiving to the God who had never failed him, and, lying down on the floor of the den slept peacefully through the night to be awakened by the king's voice at the break of day.

Hastens to Den. Verses 19,20. "As soon as day dawned."--Moffatt. "The king consequently arose at early dawn, and went in anxiety to the lion's den."--Fenton. Just as soon as the day began to break, the anxious king hurried to the den to see if his prayers had been answered. With a "lamentable" or "agonized" voice the king cries into the den that is still dark and asks Daniel if he is alive and safe. "Daniel! Daniel! servant of the living God! Has the God whom you serve continually been able to deliver you from the lions?"--Fenton. He knew that Daniel's obedience to his God had not been spasmodic but constant and continual, in days of prosperity as well as times of adversity. Only those who serve God faithfully in times of peace and prosperity can expect his presence and blessings in the hour of trial. Daniel prayed three times a day regardless of the circumstances.

Daniel's Response. Verses 21,22. In answer to the king's inquiry there comes from the dark and dismal and foul-smelling den the calm and assuring voice of Daniel, "O king, I am yet living."--Massoretic Translation. Daniel then tells the king the cause of and reason for his deliverance. The message that his God had sent an angel to deliver him was not meaningless to the king. He had been taught in his own religion that good spirits are sent to deliver from demons in the form of lions. In the ruins of Persian palaces have been found many stone engravings of Persian kings wrestling with evil spirits in the form of savage lions. In the Assyrian Gallery of the British Museum is an engraving of an angel or good spirit with wings, and with thunderbolts in his hands driving away a demon with the body, claws and teeth of a lion. The den of lions was a place for the punishment of criminals but Daniel had the companionship of angels who protected him from the hungry and savage beasts through the night. This deliverance is referred to in Heb. 11:33.

Sentence Reversed. Daniel told the king that he had been delivered because a higher court had reversed the king's sentence. "Forasmuch as before Him innocency was found in me." "Because I was innocent before Him."--Fenton. "For He found me innocent."--Moffatt. This indicates that Daniel had appealed his case to the court of heaven and that the supreme tribunal of the universe had reversed the decision of the Persian court and annulled the punishment. God had found him innocent whom the king and princes had declared guilty. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect

toward Him." 2 Chron. 16:9. Daniel's heart was perfect and he was therefore innocent of any wrong even against the king, and he reminded the king that he had done him no injury.

The King's Joy. Verse 23. The king was not at all offended because his decision had been reversed and his decree made void. "The king consequently was exceeding glad about it, and commanded to release Daniel from the den." --Fenton. Just as Nebuchadnezzar and his officials had carefully examined the three Hebrews when they came out of the fiery furnace and did not find even the smell of fire on them, so Darius and his princes examined Daniel to see if the lions had hurt him in any way and they could not find even a scratch or bruise upon his body. This was "because he had trusted in his God."--R.V. Daniel had found Isa. 26:3,4 to be literally true in his behalf.

Law of Justice. Verse 24. The Scriptures declare that what men mete out to others will be meted to them in return; that the wicked will be caught in their own devices; that they who kill with the sword will be killed with the sword. See Rev. 13:10; Matt. 26:52. In the experience of Daniel, those who sought to destroy with lions were destroyed by lions. Daniel's enemies were as guilty of murder as if their victim had been torn to pieces and devoured by the lions. Therefore their punishment was just according to the eternal and unchangeable law of justice and retribution. Who were thrown into the den? The men who had "accused Daniel." Doubtless only the two jealous presidents who were the ring-leaders in the plot, together with their families, were destroyed. "Then those two men who had borne witness against Daniel, they, their wives, and their children, were cast to the lions, and the lions slew them and break their bones."--Sept. It was the custom of the times to destroy the entire family with the head of the household--a cruel, heathen custom.

Miracle Denied. It is evident that the defeated princes refused to believe that a miracle had been wrought and that Daniel was delivered by his God. Skeptics always try to explain away miracles on the basis of natural law and so they contended that the lions did not devour Daniel because they were not hungry. This made the king angry and he declared that they should settle the question by entering the den themselves. When they refused he had them thrown in and the demonstration proved conclusively that a miracle had been wrought and that their accusations were false. "Before ever they reached the bottom of the den, the lions fell on them and crushed their bones."--Moffatt. A large lion can break the backbone of a horse or ox with one blow of its paw, and can crush any bone it can get in its mouth.

Jewish Historian. "Now when his enemies saw that Daniel had suffered nothing which was terrible, they would not own that he was preserved by God, and by His providence; but they said that the lions had been filled full with food, and on that account it was, as they supposed, that the lions would not touch Daniel, nor come to him; and this they alleged to the king."--Josephus, Ant. X, 11. Unjust attack upon the innocent has often brought ruin to the attackers. Haman attempted to destroy Mordecai and was himself destroyed. The envious wise men tried to rid themselves of the three Hebrews but they were defeated and the Hebrews exalted. Likewise the enemies of Daniel suffered the cruel fate they had planned for him while he was elevated and greatly honored by the king.

A Counter Decree. Verses 25-27. This decree certainly indicates that Darius was ruler of the whole Medo-Persian Empire and not merely a governor over the province of Babylon. "I issue a decree, that in all the government of my empire they must tremble and do reverence before the God of Daniel."--Fenton. It is only reasonable to suppose that Darius himself became a worshiper of the true God. This is indicated by one translation: "I Darius will worship and serve Him all my days, for none of the idols that are made with hands are able to deliver as the God of Daniel did Daniel."--Sept. As the result of the king's night of prayer and repentance and the marvelous deliverance of Daniel from the power of the lions, Darius was converted and became a worshiper of Daniel's God. Through the unswerving integrity of the Hebrew prophet another world ruler is added to Daniel's converts and another world decree calls the attention of all nations to the true God.

Reason for Decree. This decree shows that the king had a wonderful knowledge of the character of God and is therefore an evidence of a genuine conversion. He gives seven reasons for the decree honoring Daniel's God and recommending that He alone be worshiped. (1) He is "the living God," in contrast to the dead and lifeless idols. (2) He is "steadfast forever"; He is not subject to or affected by the constant changes taking place among all earthly things. (3) His kingdom is eternal and "shall not be destroyed." All other kingdoms are temporary but His is everlasting. (4) His dominion is eternal and without end. (5) He delivers and rescues the citizens of His kingdom who are in danger. (6) He performs signs and wonders in heaven and earth as the evidence of His power and the proof of His divinity. (7) He "delivered Daniel from the power of the lions." This is the demonstration of the truthfulness of all that the king has said regarding Daniel's God.

Daniel Promoted. Verse 28. Daniel becomes prime minister and is thus promoted to the position the king had contemplated giving him which resulted in the jealousy of the other two presidents and their plot to prevent his exaltation and destroy him. Daniel held and honored this high office during the two years' reign of Darius and during part of the reign of Cyrus, or until his death. The vision of chapter nine was given in the first year of Darius, and that of chapter ten in the third year of Cyrus. Daniel was then probably ninety-one years of age and died soon afterwards. The last picture we have of the aged prophet he is earnestly praying with fasting that he might understand his previous vision and that God would fulfill His promise regarding the restoration of Jerusalem.

Influence at Court. It was largely through Daniel's influence at the Medo-Persian court that the decrees were issued to restore Jerusalem and its worship. See Isa. 44:28; Jer. 29:10; 2 Chron. 26:22,23; Ezra 1:1-4. The seventy years' captivity began in 606 B.C. "Nebuchadnezzar was sent to execute the divine judgments, (upon Jehoiakim) March and April, B.C. 606; and with that year the captivity of Judah and the prophetic empire of Babylon begin together."--The Four Prophetic Empires and the Kingdom of Messiah, T. R. Birks, p. 26. The seventy years' captivity ended in 536 B.C., and in that year Cyrus became sole ruler and one of the first acts of his administration was to issue a decree permitting and urging the Jews to return to their native land and rebuild Jerusalem and its temple. It is evident that Daniel called the attention of Cyrus to the prophecy of Isaiah that he would issue such a decree and urged him to make the prophecy a fact.

Lessons For Us. From the record of the deliverance of Daniel we may learn the lesson that God will deliver us from a greater and more dangerous lion than those which menaced Daniel. 1 Pet. 5:8. The deliverance from sin, and Satan its author, is even a greater deliverance than that of Daniel and one in which we all can share. "From the story of Daniel's deliverance, we may learn that in seasons of trial and gloom, God's children should be just what they were when their prospects were bright with hope and their surroundings all that they could desire. Daniel in the lions' den was the same Daniel who stood before the king as chief among the ministers of state and as a prophet of the Most High. A man whose heart is staid upon God will be the same in the hour of his greatest trial as he is in prosperity, when the light and favor of God and of man beam upon him....The power that is near to deliver from physical harm or distress is also near to save from the greater evil, making it possible for the servant of God to maintain his integrity under all circumstances, and to triumph through divine grace."--Prophets and Kings, p. 545. See pp. 546, 547.

This brings to an end the historical or narrative section of the book of Daniel.

THE VISION OF THE SYMBOLIC BEASTS

17

Prophetic Section. With chapter seven begins the prophetic section of the book of Daniel. The first half is historic and narrative. While it is true that two dreams or visions are introduced in the historic section, they were given to another and the role of Daniel was secondary. He acted only as the interpreter of the dreams of Nebuchadnezzar, which were included in the first section because of their historic setting. With the second half begins a series of revelations to Daniel personally. While there are several historic particulars in the prophetic section, they are necessary inclusions in order to indicate the time and circumstances under which the visions were given and interpreted.

Historic Setting. Dan. 7:1. This is the first recorded vision given to Daniel. Daniel became a prophet when he was a young man and it seems strange that he was never given a vision until he was more than 80 years of age. For more than 60 years he had occupied the prophetic office before being honored with a vision. The vision of chapter seven takes us back to the first year of the regency of Belshazzar and therefore if it were placed in its chronological setting it would come between chapters four and five. Nabonidus was the last ruler of Babylon and he reigned from 555 to 538 B.C. But during the closing years of his reign he placed his son Belshazzar on the throne as the acting ruler while he went into retirement for some unknown reason. This is indicated by the Septuagint Translation. "While Belshazzar was reigning--acting as king--for the first year, Daniel saw a vision beside his head upon his bed. Then Daniel wrote the vision which he had seen in seven heads of narration." This doubtless means seven sections or chapters.

Summary of Vision. Daniel wrote and told only the sum or summary of what he had seen in vision. "In writing the dream he comprehended it in few words." --Douay. The word "sum" means "substance" or "the whole abstracted." This is an abridged edition of his vision. Daniel could easily have written a large volume or even a library on what he saw in this one vision of the future history of the world, but he summarized it and condensed it into a single chapter in his book. Why was this vision recorded by the prophet? Rom. 15:4. For whose learning especially? 1 Cor. 10:11. For no generation in human history do the Scriptures contain so many lessons as for the one in which we live. Daniel himself said that he was making known "what shall be in the latter days." Dan. 2:28; 10:14. He also declared that his prophecies would be studied and understood in "the time of the end." Dan. 12:4,9. The accumulated light of all previous ages focuses in undimmed radiance upon our time. The vision now under consideration was recorded for our special benefit.

The Vision. Verses 2,3. This vision was given in the night and was a dream and vision combined. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. In his vision Daniel saw a great storm which "stirred up the great sea." "Break forth upon the great sea."--R.V. This was doubtless the Mediterranean, which because of its size and importance was known to the ancients as "the great sea." See Num. 34:6; Josh. 23:4. The Mediterranean Sea was the center around which the prophetic history of Daniel's visions unfolded. It was the center of the life and commerce of the old world as well as the great wars of human history. The Egyptians,

Assyrians, and Babylonians fought on its eastern and southern shores, the Persians ruled it with their ships, and Alexander crossed part of it and traversed its eastern shores in his campaign of world conquest. The Romans fought all over and around it and called it "our own sea," and "a vast Roman lake." This great sea, the most important body of water on earth, witnessed most of the history unfolded from the days of Daniel to our own, and is destined to be the center of interest and importance to the end of time. The name, Mediterranean, means, "the middle of the earth."

Symbols Employed. It is self-evident that symbols are employed in this vision. The "sea" has always been symbolic of the great sea of humanity, or the peoples and nations of earth. See Isa. 8:7,8; Jer. 46:8; 47:2,3; Rev. 17:1,15. This symbol is still very familiar to man. The great human sea of the old world was agitated or "stirred up" by a terrible storm. Winds or storms are appropriate symbols of war and strife among the nations. See Ps. 65:7; Isa. 17:12-14; Jer. 4:12,13; 25:31,32; 51:2,11. This is also a familiar figure to man. Lloyd George called the first World War "a great hurricane." Speaking of the evidence of approaching conflict another writer said: "It is a dull ear indeed that cannot hear the mutterings of the coming storm." God uses language and illustrations with which we humans are familiar that we may comprehend His word.

World War. It was not a single wind blowing in one direction, but "the four winds" that "rush out upon the Great Sea" (Fenton) in contrary directions, tossing its waves into agitated and heaving commotion. Four is one of the Scriptural figures of universality and therefore represents universal or world war. The strife came from the four points of the compass. The Bible is the interpreter of its own symbols and the meaning of "four winds from the four quarters of heaven" is explained in Jer. 49:35-37. In the vision of the seventh chapter of Revelation four angels are described as "holding the four winds of the earth" until the gospel work is completed. This restraining influence is now holding in check the evil forces which will eventually plunge the nations into the world war of Armageddon.

Symbolic Beasts. Verse 3. The four beasts are also symbolic. Such beasts as those described in Daniel's vision do not live in the sea or have their origin there. They are beasts that live on the land. These symbolic beasts which came up out of the symbolic sea as the result of a symbolic storm were interpreted to Daniel by the angel of prophecy as representing universal rulerships or kingdoms. Verses 15-17. "Four kingdoms which shall arise out of the earth."--Douay. "Four Empires which will be established on the earth."--Fenton. The fourth beast is declared to be the "fourth kingdom upon earth."--Verse 23. The ruler of a kingdom has always been identified with the kingdom itself. "The king is the state," declared Louis, the king of France.

Prophetic Cartoons. These symbolic beasts are prophetic cartoons of four universal empires. The cartoon method of imparting instruction is very ancient and may have been of divine origin. At least the Lord employed the use of cartoons millenniums ago. Beasts and birds and men as symbols of nations represent a method approved by and well known to man. Assyria, Babylonia and Persia used birds and animals to represent nations. This has been abundantly proven by archeological discoveries. Both Egypt and Assyria are symbolized in the Scriptures by a "dragon" or a "crooked" and "piercing serpent." See Eze. 29:3; Isa. 27:1. Babylon was symbolized by both an eagle and a lion. See Eze. 17:3,12.

A Modern Custom. This is also a well known and universal modern custom.

The United States is symbolized by a man, an eagle and a woman; Great Britain by a man, a woman and a lion; France by a man and an eagle, especially during the career of Napoleon; Russia by a bear; China by a dragon. Almost every nation in the world as well as the states of the American government are represented by beasts and birds. It is not at all strange therefore that the Lord should employ a method so well known to and so universally used by man. In fact it is the most natural thing to do. Ours is a cartooning age and therefore the prophecies which were written especially for our generation are very appropriately portrayed in prophetic cartoons or symbols. Criticism of this method is not only unfair but is a sign of ignorance.

Why Symbols Employed. Many wonder why the Lord employed symbols instead of using plain language which it would be impossible to misunderstand. This is easily explained. Since these great lines of prophecy reach to the end of human history and were written especially for the last generation, they must be preserved until their fulfillment is accomplished. They portray the great enemies of God and His people with their cruel warfare and persecutions against "the saints of the Most High." The preservation of these visions demanded the use of parables or symbols to conceal the meanings from the wicked and at the same time reveal them to the righteous. Of his prophecies Daniel himself wrote: "None of the wicked shall understand; but the wise shall understand." Dan. 12:10. We owe the very existence of the books of Daniel and the Revelation to the parabolic method in which they were written, which conceals the truth from the enemies of God and reveals it to His friends. It was for this same reason that Christ did so much of His preaching in parables or symbols. His enemies made it necessary.

Why Wild Beasts? Untamed and savage beasts of prey are the divine symbols of the godless nations of this earth during the reign of sin. The tastes, ambitions, and inclinations of their rulers and military conquerors are like those of ferocious animals. The four beasts of this vision represent the four forms of brute force by which Satan rules the world from Babylon till his kingdom is overthrown and the everlasting kingdom of God is established. All of the great empires of this prophecy were greedy, selfish and savage. Their universal rulerships were made possible through bloodshed and war. This is true of most of the nations of human history. It has been the survival of the strongest and most cruel except when God has intervened. Satan is the world's great war lord and has always caused the winds of strife and human passion to stir up the most savage elements in men and nations.

From God's Viewpoint. To Nebuchadnezzar, the image-worshiping king, the external glory of earthly kingdoms was represented by a metallic image composed of the most valuable and important of earthly elements. But to His prophet Daniel the Lord pictured the true character of these kingdoms. The king saw them from the viewpoint of a politician and to him they were bright and glorious; but to Daniel, the prophet of God, they are revealed as they really are in the light of heaven,--savage and cruel. The viewpoint of God and man is often vastly different. "What the king from his worldly standpoint beheld as a splendid colossal human figure, Daniel as a man of God beholds as a succession of beastly monsters, savage, cruel, despotic and unhuman."--Voices from Babylon, Seiss, p. 187.

Kingdoms Identified. These four kingdoms symbolized by the four beasts are universal and will successively occupy and rule the earth till "the saints of the Most High shall take the kingdom, and possess the kingdom forever." Verses 17,18. They must be the same kingdoms as those represented by the four parts of the image of Nebuchadnezzar's dream. There cannot be two sets of universal kingdoms ruling the earth at the same time. In both visions the four are followed by the kingdom of God. Dan. 2:44; 7:13,14,18,27. "If one were asked to name the four empires succeeding each other in history from the days of Nebuchadnezzar, without conscious reference to prophecy, the answer would be given unhesitatingly that there had been four: The Babylonian, the Medo-Persian, the Macedonian, and the Roman. There was no room for an intermediate rule which for a moment could be considered a power to rank with them in consequence. Each represented not only the domination of a distinct race and civilization, but each, in immediate succession, marked a particular and special epoch in historical development."--The Great Argument, W. H. Thomson, p. 294.

Universal Agreement. "The vision of the great image and of the four beasts, in every age of the church, and with a consent almost universal, have been referred to the same four kingdoms of history--the empires of Babylon, Persia, Greece, and Rome. Here the early fathers, the writers of the Roman church, the Protestants, all agree...Mede, the most distinguished, perhaps, of Protestant interpreters, declares the consent to be so general, that he deems it 'all but an article of faith.'....The four empires are the same in each vision, for the last of the four in each is immediately followed by the visible kingdom of Christ."--First Elements of Sacred Prophecy, T. R. Birks, pp. 62,63.

All Different. The four symbolic beasts were "diverse one from another." "Four huge beasts, all of them different."--Moffatt. The fourth is said to be "diverse" from the other three. Verse 23. They represent four kingdoms of different peoples, languages, laws, customs and administrations. This is true in regard to Babylon, Medo-Persia, Greece and Rome. Even the forms of government were different in each. Although these beasts came up out of the sea they are not sea-monsters. They are land monstrosities which arise out of the surging, storm-tossed sea of humanity and successively dominate the earth.

The Winged Lion. Verse 4. Daniel told Nebuchadnezzar that the first part of the image, the head of gold, represented him and his kingdom,--Babylon. "No modern Bible student with but one exception has questioned that the lion is symbolic of Babylon."--Pulpit Commentary. Both Nebuchadnezzar and Babylon are compared in Scripture to a lion and an eagle. See Jer. 4:7,13; 48:40; 49:19,22; Eze. 17:3; Hab. 1:6-8. Many figures of winged lions have been found in the ruins of Nineveh, Persepolis, Babylon, and other Assyrian and Babylonian cities. Babylon's war-god, Mars, was represented by a winged lion. It was doubtless the symbol of Babylon itself. Under Nebuchadnezzar, Babylon was as bold and dominant as a lion, the king of beasts, and as swift and far-reaching in her conquests as an eagle, the king of birds. In the image, Babylon was represented by gold, the king of metals. The noblest of metals in the form of the noblest part of man, and the noblest of beasts with the wings of the noblest of birds, are the prophetic symbols of Babylon, "the glory of kingdoms." Daniel asked no questions regarding this symbol and doubtless knew that it represented the same kingdom as the head of gold. He was very familiar with the many sculptured lions with eagles' wings at the entrances to the temples and palaces of the city of Babylon.

The Wings Plucked. This represents a great change in the Babylonian empire. The lion loses its wings and tries to walk on its hind legs like a man. "I watched till I saw the wings pulled off and the beast forced to rise and stand erect upon the earth, on two feet like a man; also, a human mind was given to it."--Moffatt. "I continued watching until it folded its wings and alighted upon the land, and stood on its feet like a man, and a human heart was given to it."--Fenton. This indicates that a time would come in the history of Babylon when its aggression would flag and its career of conquest would come to a standstill. Its wild, savage and conquering nature would become weakened and humanized.

The Change. This very change took place. After the reign and death of Nebuchadnezzar, Babylon ceased to be an aggressive, conquering power. From a nation that moved rapidly as on eagles' wings to the conquest of its foes, Babylon became as slow in its movements as a man. From a world power spreading its wings over the whole earth, its dominion soon became limited to Babylonia. Weakness took the place of strength and cowardice supplanted courage. The lion is the symbol of courage and boldness. See 2 Sam. 17:10. The heart of a lion gave place to the timid and fearful heart of a man. There is no longer the lion-like courage and the eagle-like swiftness of assault and conquest that marked Babylonian history in the beginning. The exactness with which this prophecy of the winged lion has been fulfilled is a further confirmation of the authenticity of the book of Daniel and of the divine inspiration of the Scriptures.

PROPHETIC SYMBOLS OF WORLD EMPIRES

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Symbolic Bear. Dan. 7:5. Just as the lion lives on the plains and was thus an appropriate symbol of Babylon, the bear lives in the woods and mountains and thus fitly represents Medo-Persia. The largest species of bear in the old world are found in the mountains of what was then Media. Media was a rough, wooded and mountainous country. The bear is a ponderous and awkward animal and therefore slow in its movements, but it is expressive of great strength and brute force. It is greedy, cunning, cruel, sullen, and ferocious. The bear is also noted for its persistency. When wounded they will sometimes travel for miles until they drop dead. They have been known to drag a trap with chain and pole for great distances.

Appropriate Symbol. The bear is therefore a fit symbol of Medo-Persia whose armies never moved with the speed of the Babylonians. The armies of the Medes and Persians were large and ponderous and moved with the massive strength and heaviness of the awkward bear. Darius marched through Scythia with 700,000 men. He also had a fleet of 600 ships with 120,000 additional fighting men. Xerxes assembled and led the largest army of ancient times. A conservative estimate of the number of his fighting men is 2,500,000. Artaxerxes commanded an army of 900,000 men, with a reserve force of 300,000 more. The last Darius had an army of 1,000,000 soldiers when he was defeated by Alexander with a small army of Grecian warriors. His slow movements in contrast with the rapidity of his antagonist was largely responsible for his defeat. The bear is also a robber and despoiler and these terms are applied to the Medes and Persians in Jer. 51:48-56.

A Dual Kingdom. As a bear rises from a lying posture, one side is raised above the other, and as the symbolic bear prepares to go forth to conquer and devour, "it is raised itself up on one side." "It raised up one dominion," is the marginal reading. The kingdom was of a dual nature and was composed of two peoples united in a common purpose. One of these two dominions or nations would be raised above the other in the leadership and rulership of the Medo-Persian Empire. This same characteristic of this second world empire is described in Dan. 8:3 under the symbol of a ram with two horns, "but one was higher than the other, and the higher came up last." In verse 20 we are told that the two-horned ram represented the kings of Media and Persia. In the dream of the symbolic image Medo-Persia was represented by the two arms of silver.

The Three Ribs. The bear had three ribs of some mutilated victim in its mouth. "And it had three ribs gripped between its fangs; and it was told to go and devour much flesh."--Moffatt. Aristotle declared that the bear was "an all-devouring animal," and the symbol fits the Medes and Persians and the awful waste of life incident to their warfare and conquests. See Isa. 13:15-19. The meaning of the three ribs has evoked much discussion. Fenton and Havernick render it "tusks" instead of "ribs." The Authorized and Revised Versions indicate that the three ribs told the bear to "Arise and devour much flesh." In the Septuagint the bear commands the ribs to do the devouring. Moffatt says that the bear "was told to go and devour much flesh." Fenton renders it similarly: "And it was commanded to arise and devour much flesh." From Isa. 44:28; 45:1-5, it is evident that God commissioned Cyrus to overthrow and destroy Babylon, and therefore, the latter translations doubtless express the true meaning.

Three Provinces. It is the consensus that the three ribs represent three provinces conquered by Cyrus and which later joined him in his further conquests by furnishing him with men and supplies. Since the command to devour was given after the three ribs were already in the mouth of the bear, it is evident that the three ribs must represent three of the first provinces conquered by Cyrus and cannot therefore include Egypt which was one of the last to be overcome, or to yield to the power of the Persian conqueror. The three provinces that stood between Cyrus and world dominion were Media, Lydia and Babylonia, and as soon as they were subdued his universal rulership began. These nations or provinces were also bound together by an alliance in which they promised to help one another against the aggressions of Cyrus, just as the three ribs were doubtless joined or held together by the flesh that covers them.

Triple Alliance. The triple alliance of Media, Lydia and Babylonia against Cyrus is described by Ridpath in his History of the World, Vol. 1, pp. 229-298. After describing the war in which Cyrus subdued Media, Ridpath says: "More important by far was the next campaign of Cayaxares (Cyrus), directed against the kingdom of Lydia." The historian asks the question as to why the other two of the allied powers did not come to the relief of Media when that kingdom was being over-run by Cyrus. His answer is that while the three were bound together by an alliance, Lydia and Babylonia could not mobilize their armies and reach Media in time to render assistance. Over and over again Ridpath mentions these three kingdoms together, and other historians likewise indicate that these three powers constituted the great military problems of Cyrus, and hence must be represented by the three ribs. As soon as Media was subdued she joined the Persians in the formation of a dual empire. The other two kingdoms also became a part of the new empire after they were conquered, just as the flesh of the three ribs became a part of the bear after being devoured.

Fall of Lydia. With Sardis as the capital, Lydia was one of the richest kingdoms of the ancient world. The Lydians were the inventors of coined money. Speaking of the wealth of Lydia, Ridpath says: "A great cause of the prosperity and wealth of the Lydian kingdom was the natural fertility of the country. No other of all Asia Minor had so rich a soil."--Vol. 1, p. 231. Cyrus captured the city of Sardis by strategy in 549 B.C. It is said that during the campaign of Cyrus against Lydia, Nabonidus strengthened the fortifications of Babylon and built the inner walls with their two-leaved gates of brass in preparation for the coming of Cyrus. Croesus, the king of Lydia, sent to Nabonidus for help, but the king of Babylon left him to his fate. The capture of Babylon, the third of the three opposing and allied powers, placed Cyrus and his uncle, Darius, at the head of the second of the four universal kingdoms of our prophecy. It is interesting to note that Egypt was not conquered and added to the empire till after the death of Cyrus. It was subdued by Cambyses in 525 B.C. and therefore could not possibly be represented by one of the three symbolic ribs.

The Symbolic Leopard. Verse 6. The hydra-headed and four-winged leopard was symbolic of Grecia, the third of the four universal kingdoms. While the leopard is slight of build, it is strong, swift and graceful. It is also fierce and cruel and is noted for the fleetness with which it moves, the cunningness with which it lies in wait for its prey, and the suddenness with which it leaps upon its victim. The fleetness of the movements of the symbolic leopard was augmented by a double pair of wings. Wings have always

been the symbol of swiftness. "Swifter than eagles" is a Biblical expression. Rapidity of movement was not a characteristic of Cyrus and it took him thirty years to subdue his enemies and reach world dominion.

Conquests of Alexander. In the rapidity with which he moved his army, and conquered his enemies, Alexander has been unequalled in history unless by Napoleon. In less than eight years he marched upwards of 17,000 leagues or 50,000 miles and conquered Asia to the Rivers Oxus and Indus in the East, and Africa to the Cataracts of the upper Nile. The prophecy declares that "dominion was given to" the symbolic leopard. Speaking of Alexander and his conquests one writer said: "He was as impetuous and fierce in his war-like expeditions as a panther after his prey, and came on his enemies with that speed as if he flew with a double pair of wings."

The Greek Succession. Philip, the father of Alexander, reigned from 360 to 336 B.C. His ambition was to lead the Greek forces against the Persians and avenge the invasion of his country by Xerxes. He was assassinated at the marriage feast of his daughter, while he was trying to elevate himself as a god. The Macedonian kings pretended to have descended from Hercules. Alexander came to the throne at the age of 20 and reigned from 336 to 323. He was a pupil of Aristotle for three years. He fulfilled the ambition of his father and led an army against Persia. In two years he subdued the entire Balkan Peninsula and then crossed into Asia. His first great victory over the Persians was in the battle of Granicus on May 22, 334 B.C. This victory opened to him the whole of Asia Minor. The battle of Issus was fought in November of the next year and laid Egypt and all of Asia west of the Euphrates at his feet. The Persian power completely crumbled as the result of the battle of Arbela in 331, leaving Alexander the undisputed ruler of the world. In this last battle Alexander had but 30,000 men compared with 1,000,000 Persians under Darius. It is said that in this battle elephants were used for the first time in warfare.

Historical Record. "From Macedonia to the Ganges, which river Alexander nearly approached, is computed at least 1100 leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his returning from thence to Tyre, a journey of 300 leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years marched his army upward of 17,000 leagues without including his return to Babylon." --Ancient History, Rollin, Book 15, sec. 2.

The Four Heads. Alexander died on June 28, 323 B.C., as the result of a combination of malaria and debauchery, and left no heir to the throne. A son born a few months after his death was murdered before he was old enough to claim the throne. Alexander on his death-bed gave the signet ring to Perdicas, one of his leading generals, who was commissioned to act as guardian of the throne until the expected heir was old enough to reign. On leaving Greece on his campaign of conquest Alexander left Antipater as regent of Macedon. After conquering Egypt he left Ptolemy, one of his generals, in charge of that country, and another general, Seleucus, was made regent of Babylon. On the death of Alexander these four general became rivals for the vacant throne, each claiming the superior right.

Four Divisions. War, intrigue and diplomacy continued among these rival generals for a number of years. By 301 B.C. all of Alexander's relatives who could lay any claim to the throne had died or been slain and his four leading generals divided his kingdom between them. In the North, Lysimachus ruled over Thrace, Bithynia, and the smaller provinces of Asia Minor. In the South, Ptolemy ruled Egypt, Libya, Arabia, and Palestine. In the West, Cassander controlled Macedon and Greece, and in the East, Seleucus ruled Syria and all of the conquered territory to the Indus. These four kings ruled over the same kingdom as had Alexander, but from four different points and under four different sovereigns. The leopard had one body with four heads and thus fitly symbolized the Grecian Empire. Later prophecies also picture these four divisions. See Dan. 8:8,22; 11:3,4. The kingdom of Alexander was divided "toward the four winds of heaven," or, the four points of the compass.

Good Quotation. "The royal family (of Alexander) being thus extinct, the governors of the provinces, who had usurped the power, assumed the titles of kings; and by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy and Seleucus, who parted Alexander's dominion between them, and divided and settled them into four kingdoms. These four kingdoms are the 'four notable horns,' which came up in the room of the first great horn; and are the same as the four heads of the leopard in the former vision....They are likewise to extend 'toward the four winds of heaven:' and in the partition of the empire, Cassander held Macedon, Greece, and the western parts; Lysimachus had Thrace, Bithynia, and the northern regions; Ptolemy possessed Egypt, and the southern countries; and Seleucus obtained Syria, and the eastern provinces. Thus they were divided 'toward the four winds of heaven.'--Dis-sertations on the Prophecies, Thomas Newton, p. 276.

The Fourth Beast. Verse 7. Most all ancient authorities including Josephus applied this symbol to Rome. Modern Biblical students are in almost universal agreement on this point. Indeed it would be very difficult to even imagine any other interpretation. Rome was "diverse" or different, not only from the other three universal empires, but "from all kingdoms." (Verse 23). Rome was the world's first republic with a representative form of government. Even under the emperors it was different, having a constitution and a Senate. It was so different from the others that no beast in nature could be found to adequately represent its character and career. It is therefore symbolized by a nondescript beast designated by the prophet as "dreadful and terrible, and strong exceedingly," and with "great iron teeth." Rome assumed world rulership in 168 B.C.

An Appropriate Symbol. The Roman beast "devoured much."--Fenton. "It devoured and tore its victims to pieces."--Moffatt. Lust for blood, position, and dominion were the chief characteristics of the Romans. Of all nations Rome alone fits the prophetic mold. The policy of Rome was to permanently subjugate her enemies until Roman laws, religion, language, and customs extended over the world. No man or nation dared to speak or act without her consent. When a strong nation was conquered it was literally "broken to pieces"; that is, divided up into small rival states. Napoleon followed the same policy with his conquered states. Speaking of the Roman conquerors, Diodorus wrote: "When they were lords almost of the whole world, they strengthened and confirmed themselves in their dominions; by severity, and razing of towns and cities to strike terror into their enemies. For they utterly destroyed Corinth in Achaia, Carthage in Africa, Numantia in Spain,

and rooted up the kingdom of Macedonia, in the ruins of Perseus, and became a terror to many."--Fragments Collected by Constantine, Seventh Eastern Emperor, Book 26, chap. 83.

Further Information. Daniel asked for further information regarding the fourth beast that was "so different from the rest," Verse 19, Moffatt. There seemed to be no question in Daniel's mind regarding the meaning of the first three symbolic beasts. His interest and queries were centered in the fourth. The angel's answer is found in verse 23. "Which shall be greater than all kingdoms."--Douay. Rome was to subdue and rule the world. "Devouring the whole earth, crushing and shattering it."--Moffatt. See Luke 2:1. Roman writers referred to Rome as "the empire of the whole world." "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies."--Gibbon's Roman Empire, Vol. 1, chap. 3. "The Roman conquest, on the other hand (unlike its predecessors) was not partial, nearly the whole inhabited world was reduced by them to obedience; and they left behind them an empire not to be paralleled in the past or rivaled in the future."--The Histories of Polybius, Book 1, par. 2, p. 2.

MODERN NATIONS IN SYMBOLIC PROPHECY

19

Why Repeat? Since the history of the world from Babylon to the second coming of Christ was covered in Nebuchadnezzar's dream of the metallic image, why is it repeated in Daniel's vision of the symbolic beasts? For two important reasons. First, in the king's dream was pictured the glory of earthly kingdoms from a political and military viewpoint, while in the vision of the prophet they are described according to their characters as heaven sees them. The king sees earthly sovereignties from a secular, and God's prophet from a spiritual viewpoint.

For Emphasis. The second reason for the repetition is to emphasize the importance of these symbolic prophecies as waymarks in the march of time toward the dawn of that brighter day when the years of eternity shall measure the cycles of the enduring history of God's kingdom. In school, repetition is constantly necessary in order to impress the lessons upon the mind of the student and to continually enlarge his vision with added details. The child's first lesson in geography is very simple embracing but little more than a view of the world as a globe with its continental divisions. Then in the succeeding lessons the details are added and the map filled in until all the needed lessons have been learned. The same is true of history and other subjects. Education is the result of lessons learned through repetition and addition.

School of Christ. We are all children in the school of Christ in which we learn by instruction and experience often repeated. In Daniel's vision of the four beasts, not only are earthly kingdoms viewed from a different standpoint, but much additional information is given. Still more details are added in future visions given Daniel and the Revelator. Babylon was not only as glorious as gold, but as bold as a lion and as swift as an eagle. A great deal of additional light is thrown on the history of each of these four universal kingdoms and especially the fourth which continues under various forms and phases to the coming of Christ to establish His kingdom of glory. We will now notice some of the interesting details in the prophetic history of Rome.

The Ten Horns. Dan. 7:7,8. The prophet's attention and interest centered in the fourth beast and its ten horns and the changes that took place among them. He asked the angel Gabriel for information as to their significance. Verses 19,20,23,24. In the dream of the image it was stated that the fourth kingdom would be divided, but the number of divisions was not given unless they were represented by the ten toes. Here we are definitely told that Rome would be divided into ten kingdoms which are symbolized by the ten horns. These ten kingdoms would arise in and rule over the same territory dominated by the Roman Empire.

Prophecy Fulfilled. Rome became so weakened by vice, luxury, wealth, idleness, and the intoxication of power, that during the fourth and fifth centuries the barbarians of the north broke through the barriers of Roman legions and established themselves within the empire. The mighty iron monarchy that had broken in pieces the nations of earth was herself broken into ten pieces by the northern invaders. "At last the seals were loosed, and the barbaric tornado was poured out of the North. Through the Alpine passes came the rushing cohort of warriors each with the rage of Scythia in his stomach and

the icicles of the Baltic in his beard. The great hulk of Rome tottered, fell, and lay dead on the earth, like the stump of Dagon."--History of the World, Ridpath, Vol. 3, p. 29.

The Ten Kingdoms. There has not been complete agreement regarding the identity of two or three of the ten kingdoms of divided Rome. This is because of the invasion of the Huns who returned from whence they came, and also because three of the kingdoms were soon plucked up by the power symbolized by the eleventh horn and other states arose in the near future. "Ten" like "seven" is used in the Bible as the symbol of completeness and therefore it is not necessary that the ten original kingdoms be perpetuated or even accurately identified. The symbolic beasts of the Revelation have ten horns which are interpreted as "ten kings." They also represent the modern nations which are several times ten in number. There are, however, about ten leading nations and it may be that there will be only ten again at the very close of human history.

The Ten Named. E. B. Elliott in his "Horae Apocalypticae," Vol. 3, pp. 121, 122, says: "Thus, in fine, there existed at the epoch of A.D. 532 the following ten kingdoms on the platform of the Western Roman Empire: viz., the Anglo-Saxons, the Franks of central, Alleman-Franks of eastern, and Burgundic-Franks of southeastern France, the Visigoths, the Suevi, the Vandals, the Ostrogoths in Italy, the Bavarians, and the Lombards: still ten in all." Uriah Smith in his Thoughts on Daniel, names the ten as, "The Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards."

Modern Nations. The ten original kingdoms of divided Rome were the ancestors of the modern nations, several of which are easily identified. The Spanish have descended from the Visigoths, the French from the Franks and Burgundians, the Portuguese from the Suevi, the Germans from the Allemani, the English from the Anglo-Saxons, and the Italians from the Lombards and others. The earlier interpreters named the Huns among the ten which is now known to have been a mistake as they did not remain in Europe but returned to the place in Asia from whence they came and disappeared out of history. The barbarians and Romans refused to intermarry with the Huns and it is doubtful if there is any Hun blood coursing through the veins of even the Hungarians.

The Eleventh Horn. Verse 8. When the nondescript beast arose out of the raging symbolic sea, Daniel's attention was centered on it. The ten horns then engaged his notice and while he was considering them and wondering what they symbolized, his attention was attracted to another horn pushing its way up among the ten. It was small at first but had a rapid growth and spectacular career. The eleventh horn uproots three of the ten in order to make room for its own growth and development, and then the prophet is amazed to see it completely dominate the other horns and the entire beast. The appearance and conduct of this new horn made Daniel center his gaze and interest upon it and its meaning.

Effect on Daniel. Verse 15. "My spirit trembled, I Daniel was affrighted at these things."--Douay. The prophet then seeks information of the waiting angel of prophecy. Verse 16. "I approached one of the angels standing beside me and asked him what was the truth about all this."--Moffatt. The first brief explanation did not satisfy Daniel and he asked for more

information especially regarding the little horn, Verses 16-22. The angel went into a detailed explanation regarding the little horn, its character, career and the length of its persecuting reign. Verses 23-27. The future visions of Daniel and of John place the chief emphasis upon this same power which will continue as the chief earthly sovereignty till the heavenly order is again established.

Papal Rome. According to the vision of the fourth beast, Rome in its various aspects and phases was to dominate the world from the fall of Grecia till the saints of God are given the dominion of the earth. Whether it be Pagan Rome, divided Rome, or Papal Rome, it is always Rome. Non-Catholic testimony is almost unanimous in applying the eleventh horn to the Papacy, or Ecclesiastical Rome. "In all ages of the church from the days of Gregory the Great (Pope 1073-1087) down to the present, men have pointed to the Papacy as the fulfillment of the prophecy (of the little horn). That interpretation is set forth in the Homilies of the church of England and by all the Reformed churches. The interpretation, however, has been ignored or rejected by the critics, for reasons which need not be specified. It can, however, stand all the tests of criticism."--Daniel and His Prophecies, C.H.H.Wright, p. 168. Printed in London in 1906.

Marks of Identity. "The main points in the nature, character, and actings of this 'little horn', which we must note in order to discover the power intended, are these:

1. Its place: within the body of the empire.
2. The period of its origin: soon after the division of the Roman territory into ten divisions.
3. Its nature: different from the other kingdoms, though in some aspects like them. It was a horn but with eyes and mouth. It would be a kingdom like the rest, a monarchy: but its kings would be overseers or bishops or prophets.
4. Its moral character: boastful and blasphemous; great words spoken against the Most High.
5. Its lawlessness: it would claim authority over times and laws.
6. Its opposition to the saints: it would be a persecuting power, and that for so long a period that it would wear out the saints of the Most High, who would be given into his hands for a time.
7. Its duration: 'time, times and a half', or 1260 years.
8. Its doom: it would suffer the loss of its dominion before it was itself destroyed. 'They shall take away his dominion to consume and destroy it to the end.'

Here are eight distinct and perfectly tangible features. If they all meet in one great reality, if we find them all characterizing one and the same power, can we question that that is the power intended? They do all meet in the Roman Papacy, and we are therefore bold to say it is the great and evil reality predicted."--Romanism and the Reformation, H. Grattan Guinness, p. 26.

Evidence Complete. On sixteen different counts the little horn of the Roman beast is identified as the Papacy. The chain of evidence is so complete that not one link is missing. According to the rule of evidence which obtains in any court in the world, the testimony of history in its fulfillment of prophecy would bring a verdict of "guilty" to Papal Rome as the lawless and persecuting anti-Christian power pictured to Daniel in the eleventh horn of the fourth beast. No other organization in human history

fits the prophetic mold. Let us briefly notice these sixteen marks of identification, and we challenge anyone to produce another power that meets the tests of prophetic revelation and historic investigation.

1. A Small Beginning. The power represented in our prophecy comes up as a "little horn" and then gradually grows into an ecclesiastical kingdom that rules the kingdoms of Europe and dominates the earth. See Dan. 8:9-12. The Papacy had a small and humble beginning. Paul declared that this religious despotism had begun to appear in his day. The first step in the establishment of the Papal Hierarchy was the "falling away" or apostasy from the true faith. This was accompanied by the exaltation of man. The bishops were exalted above the elders in rank. Then followed a long and bitter rivalry between the bishops of the leading churches, Antioch, Jerusalem, Alexandria, Constantinople and Rome. Finally the Bishop of Rome gained the supremacy and the Papacy was established.
2. Another Kingdom. "Another horn" indicates that the eleventh horn is a kingdom or monarchy as were the ten. This power would claim civil and kingly authority as well as ecclesiastical authority. It would be a religious-political organization. That the rulers of the Papacy claim kingly power and authority is well established by historical evidence as well as the confessions of Catholics. The Pope claims to be "father of princes and kings" and "ruler of the world." He assumes the titles of "Sovereign of the State of Vatican City, Gloriously Reigning," and "King of kings and Lord of lords." During the celebration in honor of the signing of the Concordat on Feb. 11, 1929, hundreds of priests cried out: "Long live the Pope-King."
3. Diverse or Different. While this power is symbolized by a horn and was thus a kingdom, it was declared to be "diverse" from the others. "So different from all the rest."--Moffatt. This new empire claimed dominion over the spirits and souls of men as well as their bodies. It exercised its sovereign authority through popes instead of kings; through bishops instead of princes. The Pope maintains a royal court where nations must be represented by ambassadors and ministers of state just as other earthly governments. There has been nothing else like it in all human history.
4. Among the Ten. The eleventh horn came up among the ten, and thus the Papacy would make its appearance in the territory of Imperial Rome and among the nations of divided Rome. The little horn came up out of the head of the beast symbolizing Pagan Rome and is therefore a continuation of the Roman religion and dominion. It occupies the same capital and is indeed and in reality a Roman power. Barnes in his General History, p. 321, declares that for centuries the Papacy kept gaining strength until finally "a new Rome rose from the ashes of the old, far mightier than the vanquished empire, for it claimed dominion over the spirits of men." A recent Catholic writer said: "Long ages ago, when Rome through the neglect of the Western Emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Caesar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."--James P. Conroy, in the American Quarterly Review of April, 1911. The papacy designates herself "The Holy Roman Church," and "The Roman Catholic Church."

5. After the Ten. The eleventh horn did not appear until after the ten were established. The Papacy would not reach the position of kingly power until after Rome was divided into the ten divisions, although it had been quietly developing since apostolic days. By the close of the fifth century the breaking up of Rome was complete. All during the overthrow of Imperial Rome and the establishment of the ten kingdoms the Papacy was growing up "in the midst of them."--Douay. It was among them but not of them. Papal supremacy as a religio-political kingdom began in the sixth century and continued for twelve hundred years. The ten were established before the prophet saw the eleventh uproot the three and begin its persecuting and blasphemous career.

6. Uproots Three. "He shall subdue three kings," is the prediction, or "before whom three fell." The three were "plucked up by the roots," indicating complete destruction. It was "three of the first horns" that were uprooted or subdued. In the fourth century, Arius, a priest of Alexandria, began teaching that Christ was the first created being and was therefore inferior to the Father. The Council of Nicea, called by Constantine in 325 A.D., condemned Arius as a heretic and his teachings as heresy. Arianism, however, continued to grow until four of the ten kingdoms were Arian in belief. Three of these were the Heruli, the Vandals, and Ostrogoths. Through war and diplomacy the Papacy, which clung to the Nicene Creed, endeavored to destroy these heretical nations. It was three of the first that were uprooted and destroyed.

(1) The Heruli. "The first kingdom established by the barbarians in Italy was that of the Heruli."--Ridpath. The historian gives the date of the overthrow of the Heruli as 493 A.D. They were overthrown by the Goths under Theodoric by what he called a divine commission from Zeno, the emperor of Eastern Rome. The fact that the Heruli and Ostrogoths were both Arian in belief did not restrain the scheming pontiff from using the one to destroy the other when the outcome resulted in his advancement in power. See History of the World, by Ridpath, Vol. 4, chap. 74, and Gibbon's Roman Empire, chapters 39 and 40. The destruction of this Arian nation was complete. "After the middle of the sixth century, however, their name completely disappears."--Encyclopedia Britannica, Vol. XIII, p. 403, art. "Heruli." "After this their name disappears from history."--Standard Encyclopedia of World Knowledge, Vol. XIII, p. 334. See also the New Standard Encyclopedia, art. "Heruli." The kingdom was so completely uprooted that no trace is left, and no modern nation or province bears the name or can be identified with the Heruli.

(2) The Vandals. The Vandals crossed into Northern Africa and took possession of Carthage in 431 A.D. They accepted the Arian doctrine and were therefore marked for destruction. Ridpath gives the date of their destruction as 534. "Their power was at its height when Genseric died (477). In his time the Vandals became Christians, but they were Arians, and fiercely persecuted orthodox believers and other heretics. In 533 the Byzantine general, Belisarius, landed in Africa. The Vandals were several times defeated, and Carthage was entered on Sept. 15, 533; and in November of the same year they were routed in the decisive battle of Tricamaron. In the next year Africa, Sardina, and Corsica were restored to the Roman Empire. As a nation, the Vandals soon ceased to exist."--Nelson's Encyclopedia, Vol. XII, art. "Vandals."

Further Evidence. "Being Arian Christians, the Vandals persecuted with furious zeal the orthodox party, the followers of Athanasius. Moved by the entreaties of the African Catholics, Justinian, the Eastern emperor, sent his general Belisarius to drive the barbarians from Africa. The expedition was successful....The Vandals remaining in the country were gradually absorbed by the old Roman population, and after a few generations no certain trace of the barbarian invaders could be detected....The Vandal nation had disappeared; the name alone remained."--A History of Rome, by Myers, p. 193.

Race Exterminated. "The Arian heresy (of the Vandals) was proscribed, and the race of these remarkable conquerors was in a short time exterminated. A single generation sufficed to confound their women and children in the mass of the Roman inhabitants of the province, and their very name was soon totally forgotten. There are few instances in history of a nation disappearing so rapidly and so completely as the Vandals of Africa."--History of Greece, George Finlay, Vol. 1, p. 232. "It is reckoned that during the reign of Justinian, Africa lost five millions of inhabitants; thus Arianism was extinguished in that region, not by any enforcement of conformity, but by the extermination of the race which had introduced and professed it."--History of the Christian Church, J.C. Robertson, Vol. 1, p. 521.

(3) The Ostrogoths. Ridpath dates the establishment of the Ostrogothic nation in 493, and its overthrow in 538, and its total destruction in 554. The following is from Ridpath's History of the World, Vol. IV, pp. 408-417: "Bishop Wulfila, or Ulfilas, labored for forty years among the Goths, and saw as the fruits of his labors the conversion of the entire people to the Arian branch of Christianity....The Ostrogoths had grown to be first in influence among the barbarian states....In religious faith Theodoric, like his people, was an Arian. This fact opened a chasm between the Goths and the Italians, the latter accepting the Nicene creed....Certain it is that Justinian, who had now succeeded to power at Constantinople, resolved to purge the church of heresy as well in the West as in his paternal dominions." The agent of the emperor in the extermination of heresy was Belisarius who had destroyed the Vandal nation.

The Nation Destroyed. "Nearly the whole Gothic nation gathered around the Eternal City, but Belisarius held out until reenforcements arrived from the East, and after a siege of a year and nine days' duration, Rome was delivered from the clutch of her assailants. Vitiges (the Ostrogothic leader) was obliged to burn his tents and retreat (538) before his pursuing antagonist to Ravenna....It was evident that the kingdom of the Goths was in the hour and article of death." Speaking of the final defeat of the Goths in Ridpath says that there was "inflicted on the barbarians a defeat so decisive as to refix the status of Italy. The greater part of the Gothic army perished either by the sword or in attempting to cross the river...As for the Goths, they either retired to their native seats beyond the mountains or were absorbed by the Italians."--Id. In chapter 41 of Gibbon's Roman Empire is a graphic description of the campaigns of Belisarius against the Vandals and Ostrogoths resulting in their defeat and overthrow. Thus the three Arian nations who refused to renounce their heretical faith were uprooted or subdued and the other Arian peoples turned orthodox leaving the bishop of Rome the undisputed ruler of nations and the corrector of heretics. How completely the prophecy was fulfilled.

Not the Lombards. An attempt is being made to substitute the Lombards for the Heruli in enumerating the three nations destroyed. It is true that the Lombards accepted the Arian faith but they later renounced it and returned to the Catholic fold. Then too they were never destroyed as a nation. In the twelfth century they were the leading maritime nation of the world, and when Napoleon conquered Italy he crowned himself with the crown of the Lombards. Lombardy is to this day one of the most important provinces of Northern Italy. The Lombard kingdom does not fit the specifications of the prophecy regarding one of the three uprooted horns and must therefore be eliminated. It is really the ancestor of the modern Italian kingdom.

7. Human Eyes. Dan. 7:7,8,20. "Eyes like human eyes."--Fenton. Eyes are symbolic of both vision and wisdom. In Rev. 5:6 Christ is symbolized as a lamb with seven horns and seven eyes to indicate that He is omnipotent in power and omniscient in wisdom. The cherubim are symbolized in the same apocalyptic vision as "living creatures full of eyes before and behind." Rev. 4:6. The Power symbolized by the little horn is noted for its far-seeing vision, sagacity and diplomacy. The cunning foresight, subtlety, and secret diplomacy of the Papacy and especially of the Jesuits is a well known fact. For centuries the Vatican has been the center of the world's intrigue and diplomacy. During the World War it was called "the listening post of Europe." See Dan. 8:25. "The masterpiece of the world's wisdom." --Christ's Object Lessons, p. 78.

Historian's Testimony. Dr. John Lord in his Beacon Lights of History says of the Papacy, "It has proved to be the most wonderful fabric of what we call worldly wisdom that our world has seen,--controlling kings, dictating laws to ancient monarchies, and binding the souls of millions with a more perfect despotism than Oriental emperors ever sought or dreamed." "Was there ever such a mystery, so occult are its arts, so subtile its policy, so plausible its pretensions, so certain its shafts?"--Vol. 3, pp. 96,99. The pope terms himself the "Overseer of overseers." He claims more than human wisdom and foresight and there can be no doubt but his cunning policies and almost uncanny vision are inspired by that mighty angel who before his fall was declared to be "full of wisdom." See Rev. 13:2.

8. Haughty Expression. "His look was more stout than his fellows." "Whose expression was more haughty than its companions."--Fenton. See Dan. 8:23. "Fierce expression."--Fenton. This represents a bold, arrogant, pompous and pretentious attitude. The arrogance of the popes, cardinals, bishops and priests in their dealings with kings and civil governments is a well authenticated characteristic. Claiming to be the vicegerent of Christ on earth and therefore the "King of kings and lord of lords," popes have compelled kings to hold their stirrups when they mounted their horses, serve them at table, and prostrate themselves before them as slaves before their masters. The way Pope Gregory VII humiliated Henry IV of Germany at the fortress of Canossa in the Alps is an example of the haughty arrogance of papal rulers. The king was compelled to wait three days before the pope would grant him an audience and then he fell prostrate before the pontiff who placed his foot on his neck indicating complete submission as the only road to a restoration to his favor.

9. A Speaking Mouth. The horn had "a mouth speaking great things," or "very great things." "A mouth full of proud words."--Moffatt. Verse 25. "The word against has the meaning of to the side of, meaning self-exaltation to a place alongside of God."--Pulpit Commentary. Jerome quotes Symmachus as translating this text: "He shall speak as if he were God." Who can fulfill this prediction but the one and only ruler who claims to be God on earth? Other prophecies of this same power emphasize this same characteristic. Dan. 11:36; Rev. 13,6; 2 Thess. 2:3,4. "Setting himself forth as God."--R.V. Here is a boasting and blasphemous power that would claim unlimited jurisdiction on earth and even assume power and authority that belong alone to God. The decree of the Vatican Council in 1870 enunciating the dogma of papal infallibility, together with the blasphemous titles assumed by and claimed for the pope clearly identifies the speaking horn. It fits no other earthly power but the papacy.

Historical Evidence. To the Emperor Leo, Pope Gregory II said: "All they of the West have their eyes bent on our humility; they regard us as a god on earth."--History of the Popes, Ranke, p. 9. Pope Boniface VIII said: "The Pope alone is called most holy,...divine monarch, and supreme emperor and king of kings....The Pope is of so great dignity and power that he constitutes one and the same tribunal with Christ, so that whatsoever the Pope does seems to proceed from the mouth of God...The Pope is God on earth."--quoted by Guinness in Romanism and the Reformation. Cardinal Bellarmine declared: "All names which in the Scriptures are applied to Christ, by virtue of which it is established that He is over the church, all the same names are applied to the Pope."--On the Authority of the Councils, Vol. II, page 17. "The decision of the Pope and the decision of God constitute one decision....Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key-bearer and door-keeper. Therefore no one can appeal from the Pope to God... There is one decision and one curia of God and of the Pope."--Augustinus de Ancona, "On an Appeal from a Decision of the Pope." (From a Latin copy of the writings of Augustinus, in the British Museum.)

Catholic Claims. The following extracts are taken from Ferraris' Ecclesiastical Dictionary (Roman Catholic), article, "The Pope":

"The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God."

"The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."

The following is taken from a papal letter: "We hold on this earth the place of God Almighty."--Pope Leo XIII, in an encyclical letter dated June 20, 1894, "The Great Encyclical Letters of Leo XIII," p. 304.

10. A Persecuting Power. Verses 21,25. "He shall crush the saints of the Most High."--Douay. See Dan. 8:24; 11:33; Matt. 24:21,22; Rev. 13:7; 17:6. In a standard Catholic work published in 1911 it is boldly claimed that the church has the divine right to "confiscate the property of heretics, imprison their persons, and condemn them to the flames....In our age the right to inflict the severest penalties, even death, belongs to the church....Since experience teaches us that there is no other remedy,...the last recourse is the death penalty...There is no graver offense than heresy,... and therefore it must be rooted out with fire and sword. It is a Catholic tenet which must be faithfully held, that the extreme penalty not only may, but must be inflicted on obstinate heretics."--Institutes of Public Ecclesiastical Law."

Chief Persecutions. "After the signal of open martyrdom had been given in the Canons of Orleans, there followed the extirpation of the Albigenses under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessors, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the Massacre of

Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."--The First Two Visions of Daniel, Rev. T. R. Birks, M. A., London, 1845, pp. 248,249.

Acknowledge Persecutions. "Our heroes are the Duke of Alva and Catherine de Medici. They knew the Huguenots, and they drove them off the continent. You cannot excite any pity in our souls by whining accounts of Catholic atrocities in the 17th century. We have never written a line in extenuation or palliation of the Inquisition. We never thought it needed a defense."--Western Watchman, (Catholic) Nov. 21,1912. "The church has persecuted. Only a tyro in church history will deny that....One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death.Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it....But will the Catholic Church give bond that she will not persecute at all? Will she guarantee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."--The Western Watchman (R.C.) Dec. 24,1908. "There can be no doubt, therefore, that the church claimed the right to use physical coercion against formal apostates...She adapts her discipline to the times and circumstances in order that it may fulfill its salutary purpose. Her own children are not punished by fines, imprisonment, or other temporal punishments, but by spiritual pains and penalties, and heretics are treated as she treated pagans."--The Catholic Encyclopedia, Vol. XI, p. 703, art., "Persecution."

11. A Lawless Power. Verse 25. "The times and the law."--R.V. "He shall plan to alter the sacred seasons and the law."--Moffatt. Hebrew students declare that "the time of the law" would be a correct translation. The only part of the law of God that deals with time is the fourth commandment, and that is the commandment that the Papacy has especially altered. "He shall think himself able" is the Douay Version. No power is really able to change God's eternal and unchangeable law. "The man of sin" in 2 Thess. 2:3, is translated "the lawless one" by Moffatt, and "the mystery of iniquity" in verse 7 is translated "the mystery of lawlessness" in the Revised Version. Commenting on 2 Thess. 2:2-7 the Catholic Encyclopedia says: "After studying the picture of Antichrist in St. Paul's epistle to the Thessalonians one easily recognizes the 'man of sin' in Daniel 7:8,11,20,21, where the prophet describes the 'little horn.'"--Vol. 1, p. 560.

Papal Claims. "The pope is of such great authority and power that he can modify, explain, or interpret even divine laws. The pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon the earth with most ample power of binding and loosing his sheep."--Ecclesiastical Dictionary (Catholic), by Ferraris, art. "Pope." "For he can dispense with the law, he can turn injustice into justice by correcting and changing the law, and he has the fullness of power."--Decretals of Gregory, book 1, title 7, chap. 3.

"Christ intrusted his office to the chief Pontiff;...therefore the chief Pontiff, who is his vicar, will have this power."--Gloss on "Extravagantes

Communes," or Roman Canon Law, book 1, chap. 1. The papacy changed the Sabbath from the seventh to the first day of the week and boasts of the same. Many other Christian institutions were changed or paganized.

Authority of Pope. Croley quotes Pope Gregory VII as saying: "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify, it never shall err." He also quotes from the bull of Pope Pius against Queen Elizabeth: "This one he (God) hath constituted Prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build."

12. Dominion for 1260 years. Verse 25. "For three years and a half the saints shall be handed over to him."--Moffatt. Both the law and the saints of the Most High are given into the power of the papacy for three and a half prophetic years or 1260 literal years. "A day for a year" is the rule of prophetic time. Eze. 4:6. That the papacy was the most potent ruler of the world for more than twelve centuries is abundantly proved. "From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the church, may therefore be considered to have been formally delivered into the hands of the Papacy, and this is consequently the true era of the 1260 years."--"A Dissertation on the Seals and Trumpets of the Apocalypse," William Cuninghame, pp. 185, 186.

Another Writer. "In A.D. 533 came the memorable letter, or decree, of Justinian recognizing the supremacy of the Pope, and in A.D. 538 came the stroke with the sword at Rome cleaving the way, and setting on the papal throne the first of the new order of popes,--the kingly rulers of the state. The prophecy assigned a period of 1260 years to this supremacy. At the end of that period came equally significant and epoch-making events, advertising to the world the end of the prophetic period. Just 1260 years from the decree of A.D. 533 in favor of the papacy, came a decree in 1793, aimed at the papacy; and just 1260 years from that stroke of the sword at Rome in behalf of the papacy, came a stroke of the sword at Rome against the papacy."--The Hand of God in History, W. A. Spicer, p. 110.

Decree of Justinian. "Justinian, pious, fortunate, renowned, triumphant, Emperor, consul &c., to John the most holy Archbishop of our city of Rome, and patriarch. Rendering honor to the apostolic chair, and to your holiness, as has been always and is our wish, and honoring your blessedness as a father; we have hastened to bring to the knowledge of your holiness all matters relating to the state of the churches. It having been at all times our great desire to preserve the unity of your apostolic chair, and the constitution of the holy churches of God which has obtained hitherto, and still obtains.

"Therefore we have made no delay in subjecting and uniting to your holiness all the priests of the whole east. For this reason we have thought fit to bring to your notice the present matters of disturbance; though they are manifest and unquestionable, and always firmly held and declared by the whole priesthood, according to the doctrine of your apostolic chair. For we cannot suffer that anything which relates to the state of the church, however manifest and unquestionable, should be moved without the knowledge of your holiness, who are the head of all the holy churches, for in all

things, as we have already declared, we are anxious to increase the honor and authority of your apostolic chair."

Ended Controversy. This decree of the Emperor Justinian brought to a close a long and bitter struggle between the bishops of several cities as to who was the greatest. This contest was especially severe between the bishops of Constantinople and Rome. On March 25th of the same year the emperor wrote to the Archbishop of Constantinople, acknowledging the letter to the Archbishop of Rome as his, and maintaining that "he is the true and effective corrector of heretics." In his "Noville," published in 534, Justinian decreed further: "We therefore decree that the most holy Pope of the elder Rome, is the first of all the priesthood, and the most blessed archbishop of Constantinople, the New Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome."--131st on Eccl. titles and privileges,--Croley.

13. The Judgment. Verse 26. "Then the court of justice shall sit and his dominion shall be taken away, to be destroyed and ended for all time."--Moffatt. An important part of the work of the judgment is to deal with the papal power represented by the little horn. The judgment is pictured in verses 9 and 10. The time of this scene is placed between the close of the 1260 years and the coming of Christ which is pictured in verses 11-14. In the eighth chapter the exact time of the beginning of the judgment is given. Daniel was watching the little horn when his attention was attracted to this scene in heaven; the tribunal that would bring to an end the dominion and career of the papal power. "I watched until an Assize (court) was held, when a primaeval Being sat on the throne of justice."--Moffatt.

The Supreme Court. The court here described has a jury or a number of judges besides the Chief Justice. "Thrones were placed."--R.V. "Thrones as here used means not so much a royal throne as the seat of a judge,"--Behrmann. The same tribunal is pictured in Rev. 4 and the number of thrones given is 24 which are in a circle around the throne of God. "It is the grand inquest of eternity now set for the awarding of doom and destiny upon these beasts, especially the last, blasphemous eleventh horn."--Voices from Babylon, Seiss, p. 186. It is a chariot or movable throne that is described with "wheels as burning fire." The description is similar to that in Eze. 1 and 10. It is doubtless the cherubim chariot of living creatures or angels described in Ps. 104:3; 68:17,18; 18:10. The scene is indescribably glorious. "A swift stream of fire issued forth from before Him."--Douay. "A stream of fire poured from His presence; millions of angels were at His service and myriads attended Him. The court was held and the records were opened."--Moffatt.

Dominion Destroyed. A faithful record of the words and deeds of the little horn has been kept and from this record the lawless and anti-Christian papal power is tried and found wanting by the Supreme Court of the Universe. The first act of the tribunal is to bring to an end the absolute dominion of the papacy. Verse 26 evidently refers to a gradual loss of papal spiritual dominion "over the spirits of men." This is a far worse dominion than temporal sovereignty. The wounding of the papal power by the sword of the Spirit during the great Reformation and the final stroke by the sword of Napoleon in 1798, paved the way for the gradual decreasing of spiritual authority as God's final message gains headway in the earth. With the beginning of the judgment in heaven began the judgment-hour message on earth

which is a warning against the dominion of the papacy over the souls of earth's inhabitants. See Rev. 14:6-14. An important part of this message is to reveal to mankind the mediatorial work of Christ in the heavenly sanctuary in contrast to the false and counterfeit papal system by which her priests bind human souls "with a more perfect despotism than Oriental emperors ever sought or dreamed."

A World Message. The message that destroys the spiritual dominion of the papacy is world-wide. It lightens the whole earth with its glory. As this heaven-sent message increases in scope and power, the dominion of the papal monarchy over men's souls will decrease "to consume and to destroy it unto the end." It may gain headway in a temporal and political sense, but its spiritual dominion decreases. Under the latter rain the whole earth will be brought to an intelligent decision between the true and false priestly and mediatorial systems. The papacy will be completely unveiled before the world and every honest hearted soul will obey the call: "Come out of her My people."

14. Warfare Continues. Verses 21,22. As God's message increases in extent and power His spiritual dominion over the souls of men is extended until finally the earth itself is given to the saints. But during the final struggle for the supremacy of the earth the papal power will continue its warfare to the very end. The struggle of the ages has been over the dominion of the earth, and its temporal sovereignty depends upon its spiritual rulership. In the final struggle God's remnant people will again be persecuted. Rev. 12:17. Many are to be purged and made white by persecution "even in the time of the end." Dan. 11:35. "Throughout the land the papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are to be repeated." (Vol. 5:449).

15. Final Destruction. Verses 11,12. The dreadful symbolic beast represents all earthly kingdoms including the papacy from the downfall of imperial Rome to the coming of Christ. All are destroyed because of their relation to the blasphemous papal power. The little horn dominates the world to the end and the whole world must share its doom. See Rev. 18. The "burning flame" that destroys the beast is first, that which proceeds from the glory of Christ at His second advent; and second, the final lake of fire. 2 Thess. 2:8; Rev. 19:20. Verse 12 is doubtless a parenthetical statement to show the contrast between the downfall of the nations represented by the first three beasts and the Roman beast and especially Papal Rome. Babylon, Medo-Persia, and Grecia lost their dominion when they were overthrown although they continued to live as a part of the state that supplanted them. Not so with the Papacy.

16. Kingdom of God. The little horn power is supplanted by the kingdom of God. Verse 13,14. Christ is the commander-in-chief of the forces that wins back the dominion and kingdom of this earth for the Father. He is the "Lord strong and mighty, the Lord mighty in battle."--Ps. 24:8. To Christ the Victor comes the "first dominion" that He might restore it to the redeemed family of Adam. See Micah 4:8. Christ wins back the lost dominion that He might return it to the saints of the Most High. Dan. 7:18,22,27. Those against whom the little horn had made war and prevailed for ages will then rule over the very dominion held by their enemy and in which they were so long pilgrims and strangers. Their rule is not to be temporary but they will "take the kingdom, and possess the kingdom for ever, even for ever and ever."

Effect on Daniel. Verse 28. "My thoughts greatly alarmed me: I lost color, but kept everything in mind."--Moffatt. When the vision was first given, Daniel was grieved and troubled. Verse 15. The explanation of Gabriel regarding the career of the little horn left him still more puzzled and grieved. Another vision was necessary to further clear up the mystery of the little horn power and it was given two years later. Then Daniel fainted and was sick for some time before he could care for the duties of his office. With such a picture of cruel bondage and persecution before him Daniel could not rejoice, even with the prospect of the coming kingdom of glory, so far in the future. We can now rejoice that the long period of papal supremacy is in the past and that the kingdom of heaven is at hand.

Worse than Savages. "And yet what crimes and abominations have not been committed in the name of the church?...Ah, interrogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years War, and those who were slain by the dragonnades of Louis XIV, those who fell by the hand of Alva and Charles IX; go to Smithfield, and Paris on Saint Bartholomew; think of gunpowder plots and inquisitions, and intrigues and tortures, all vigorously carried on under the cloak of Religion--barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love!...Whether exaggerated or not, they were more disgraceful than the persecutions of Christians by Roman emperors."--Beacon Lights of History, Dr. John Lord, Vol. 3, pp. 100,101.

DANIEL'S SECOND VISION

21

The Hebrew Record. With chapter eight the Hebrew record of the book of Daniel begins and the Aramaic ends. There are two reasons why the division between the Aramaic and the Hebrew records is made at this point. First, because the prophecies from here to the end of the book have to do with events posterior to Babylonian history and would therefore be of no special interest to them. Second, because the latter part of the book is for the special benefit of God's own people and therefore they only can understand and appreciate its meaning.

Time of Vision. Dan. 8:1. Daniel's second vision was given him two years after the first one which is recorded in chapter seven. "At the first" refers to the previous vision in the first year of Belshazzar's regency. "After that I saw formerly."--Sept. "Following the former vision."--Moffatt. At the time of this vision the victorious Medes and Persians under Cyrus had already conquered part of the Babylonian empire and were approaching to lay siege to the city of Babylon, the last and greatest stronghold. Since Babylon was so soon to fall, it is naturally left out of this symbolic prophecy. The symbols of this vision begin with Medo-Persia.

Place of Vision. Verse 2. Elam was a province east of Babylonia at the head of the Persian Gulf. Shushan, also called Susa, was the capital city of the province, and was destined to become the royal seat of the Medo-Persian empire, the power with which the vision begins. In one of his inscriptions describing his military campaigns, Assurbanipal, king of Assyria, said of this city: "Shushan, the great city, the seat of their gods, the place of their oracle, I captured." Then followed a description of the plunder the conqueror took from the city. In vision the prophet was taken to the "palace" in this capital city. "I was in Susa the palace."--Theodotion. "The Palace of Shushan."--Fenton. Shushan means "a lily" and is said to have been named for the beautiful lilies that grew in an extensive marsh to the southwest of the city.

There in Vision. There is a question whether Daniel was in Shushan in person or only in vision. If he was there in person it was doubtless on a mission for the king. See verse 27. The weight of argument, however, is that he was there only in vision and remained in person in the city of Babylon, just as in the previous vision he was taken to the "great sea" to witness the four symbolic beasts come up out of its agitated waters. Daniel was at least taken in vision to the banks of the River Ulai where the symbols appeared. "It seemed in the vision that I went to the River Auli."--Fenton. "In my vision I saw myself beside the River Ulai."--Moffatt. It is believed that the Ulai is the modern river Eulæus which is in the vicinity of the ruins of Susa.

The Symbolic Ram. Verse 3,4. We are not left to conjecture as to the meaning of this symbol for the angel of prophecy interpreted the vision to Daniel and named the kingdom symbolized. Verses 15,16,20. The ram was "pushing" or thrusting with its head in military aggression in three directions from Shushan, the place of the vision and later the capital of the kingdom. Medo-Persia's military campaigns were westward against Babylonia, Syria and Asia Minor; northward against the Sythians, Armenians and the Caspian countries; and southward against the Egyptians and Libyans. "I saw the ram

butting eastward, and northward, and westward, and southward."--Sept. All nations on all sides of Media and Persia had to submit although the chief conquests were in the three directions mentioned in the standard versions.

Appropriate Symbol. The Lord always uses the most appropriate symbols that can be found to represent nations. The Persians were a pastoral people of whom the ram was a fit symbol. Figures of rams and goats have been found by archeologists on many Persian cylinders. In the ruins of Persepolis, the ancient capital of Persia, a plate was discovered on which was engraved a ram's head with two horns, and strange as it may seem, one was higher than the other. That of course is quite characteristic of the horns of a ram. The two horns represented the two different peoples that composed the kingdom. This fact was represented in the image by the two arms of silver, and in Daniel's previous vision by the bear raising itself up on one side or raising up one dominion. Media was an independent kingdom long before Persia was anything but a subject province. After Cyrus, Persia became the dominant power and attained the greater eminence.

The Grecian Goat. Verses 5-7. The angel Gabriel interprets the meaning of this symbol. Verse 21. Grecia had 16 petty kings before Alexander, but he was the first to lead a Grecian army against the Medo-Persian empire and to establish a universal kingdom. These symbolic beasts all deal with kingdoms only after they become universal in their sovereignty. The swiftness with which Alexander conquered the world is here indicated. The goat covered "the face of the whole earth, and touched not the ground." He seemed to fly as if with wings. "Scouring the earth swiftly without touching it."--Moffatt. In the previous vision Grecia was symbolized by the swiftly moving leopard with a double pair of wings.

From the West. The goat came out of the west and so did Alexander with his conquering army. This was the first power to come out of the European continent to engage in a military campaign in Asia. In the vision the ram was standing by the river after having defeated all other opposing beasts. At the time the swiftly moving Grecian goat came out of the west, Medo-Persia had ceased to be an aggressive conquering power and was at a standstill enjoying the fruits of world dominion. The first battle between Alexander and the Persians, after he entered Asia Minor, was fought on the banks of the River Granicus where the Persians under Darius were awaiting the attack. The Grecians plunged into the river and waded and swam to the opposite shore where they attacked the enemy with great fierceness and defeated them. The goat ran into the ram "in the fury of his power" or "anger."--R.V. "And rushed at him with furious force."--Fenton.

Appropriate Symbol. This too is a very appropriate symbol of Grecia under Alexander the Great. Alexander is generally pictured on his coins as having horns, and Bishop Newton declared that 200 years before the time of Daniel the Grecians were called "the goat people," because of a tradition that Caranus, their first king, was advised by an oracle to take goats as guides to new territory in Macedonia. Because of this tradition the Grecians made the goat the ensign on their standards and shields. Greece abounded in goats and many of the cities of Macedonia made this animal the symbol of their power. The goat was also pictured on many of their coins. The male goat is a very swift and sure-footed animal and is a great fighter. Greece today is a land of goats.

The Horn Broken. Verse 8. "And he magnified himself exceedingly."--R.V. "At the height of his power the large horn was broken."--Moffatt. "When at his full strength his great horn was broken."--Fenton. The two horns of the ram were broken in battle, but not so with the notable horn of the goat. At the very height of his power when the world lay prostrate at his feet and ambassadors from all nations were seeking his favor and loading him with rich gifts, Alexander fell a victim to malarial fever brought on by heavy drinking, and died suddenly. The four horns that took the place of the notable one are clearly interpreted in verses 21 and 22 to represent the four divisions of Alexander's kingdom. These were symbolized in the previous vision by the four heads of the leopard. Further light is thrown on these four kingdoms in chapter 11:4.

Still Greater Horn. Verse 9. The ram became "great"; the he-goat waxed "very great," but the power here symbolized waxed "exceeding great." It therefore represents a greater power than either Medo-Persia or Grecia in the meridian of their strength. While it is called "a little horn," like the "little horn" of the previous vision, it is small only in its origin. It later "waxed exceeding great" and becomes "a strong horn."--Theodotian. It must be far greater than the one of the four horns from which it sprang. The four were comparatively weak but from one of them "sprang a strong horn."--Sept.

A Western Power. The directions of conquests indicate clearly that this power, like the goat, comes from the west. It is therefore not an eastern or Asiatic power. It comes from the continent of Europe. Palestine is among the conquered countries. "The Glorious land."--R.V. "The fair land of Palestine."--Moffatt. In Ps. 106:24, and Jer. 3:19, Palestine is called "the pleasant land." That this horn is a symbol of Rome it seems unreasonable to question. In the dream of the great image, Rome followed Grecia, and the same is true in the first vision of Daniel. Rome did come out of the Macedonian or western division of Alexander's empire and is the only power that fits the specifications of the prophecy and its further interpretations given in succeeding chapters. Rome did wax "exceeding great" southward toward Egypt and northern Africa; eastward toward Asia Minor and Syria, and towards the Holy Land of Palestine.

Not Antiochus Epiphanes. A number of interpreters see Antiochus Epiphanes in this little horn and there are some marks of similarity but not enough to meet all the specifications of prophecy. (1) Antiochus was of the Seleucid or eastern division of Alexander's kingdom instead of the western. (2) Twenty-six kings reigned in succession over the Syrian division and in this line Antiochus was the eighth. He was therefore one of the kings constituting the Syrian horn and hence would have to come out of himself. The prophecy calls for a power distinct from the one out of which it comes. (3) Antiochus was one of the weakest of the Syrian kings instead of the strongest. He took to himself the name Epiphanes, meaning "The Illustrious," which he was only in name. Prideaux said that this title could not be more alien to his character. His own subjects considered him a fool and changed the title to "Epimanes," which means, "The Madman."

Further Evidence. (4) The Little horn "waxed exceeding great," which was greater than the two world powers that preceded it, Medo-Persia and Grecia. It would be folly to apply the strongest term of strength and greatness to a weak king who was only one of a line of kings representing one of the four divisions of a world empire. (5) The little horn was to stand up

against the Prince of princes, who is Jesus Christ. Antiochus died 164 years before Christ was born in Bethlehem. Speaking of the prophetic days of this vision, Thomas Newton wrote: "The days, without doubt, are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years...The shutting up of the vision implies that it would not be understood for some time; and we cannot say that it was sufficiently understood so long as Antiochus Epiphanes was taken for the little horn. The vision being for 'many days' must necessarily infer a longer term than the calamity under Antiochus, of three years or three years and a half, or even than the whole time from the first beginning of the decree of Cyrus to the cleansing of the sanctuary under Antiochus, which was not over 371 years. Such a vision could not well be called long to Daniel, who had seen so much longer before: and especially, as the time assigned for it is 'two thousand and three hundred days,' which since they cannot by any natural account be natural days, must needs be prophetic days, or two thousand three hundred years. Such a vision may properly enough be said to be 'for many days.'"--Dissertations on the Prophecies, pp. 290,291.

Out of Greek Division. That Italy was a part of the Macedonian division is evident from the following: "As a matter of fact, the West (or Greek part of Italy) was left (by the mother country) to its own devices. But it presently became evident that the development that there took place, untroubled by interference from without, was fraught with consequences of the utmost moment to the Hellenistic political system. By abstaining from preemptory interference, while such interference was yet possible, the Macedonian kingdoms permitted a power to arise in Italy so strong that in a very short time it proceeded to aim a fatal blow at their own existence."--The Historian's History of the World, Vol. V, p. 1.

Greek Civilization. "As early as the sixth century (B.C.), during the Etruscan period, the city of Rome on the Tiber had grown into a large and important community....With the Greeks it was on friendly terms. From of old, Greek civilization had found almost as ready acceptance among the Latins as among the Etruscans, and in the struggle with the latter people, Latins and Greeks had fought side by side." "A steady stream of Greek colonists had been occupying the coast of Southern Italy ever since the eighth century B.C., their first settlement dating from two centuries earlier....The population of Southern Italy adopted the language, manners, and customs of the Greeks, and in the north the Etruscans served both as exponents of their own peculiar civilization and as intermediaries between the Greeks and the mountain tribes."--Id. pp. 2, 12.

A Great Destroyer. Verses 23,24. "Destroy wonderfully" the "holy people." "Lay all things waste."--Douay. This is in harmony with a prophecy written almost a thousand years before. Deut. 28:49-58. It is also in accord with Daniel's other prophecies of Rome. Dan. 2:40; 7:7,21,23,25. In the conquest of Palestine by Vespasian and his son Titus the prophecy of Moses was fulfilled and the destruction of life was indiscriminate and terrible. Cities with their entire populations perished. In the siege and destruction of Jerusalem alone it is estimated that 97,000 Jews were captured, and 1,100,000 slain. Rome would also "destroy the mighty and the holy people." During the second and third centuries the pagan Roman emperors destroyed millions of Christians in a series of bloody persecutions.

Includes Papal Rome. In the previous vision pagan and papal Rome were as closely related as is a horn to the beast out of whose head it grows. In that vision pagan Rome is so minutely described that it is only reasonable that in this prophecy the two should be represented under one symbol and that the chief meaning should center in papal Rome. The principal purpose, therefore, of this vision and the interpretations that follow, is to describe the papacy and its work down to the very end of human history. In the previous vision when the prophet witnessed the persecuting career of the papal power he was "grieved." The more detailed description of its blasphemous career in this vision made him faint and he was sick for a number of days. Verse 27.

The Antichrist. "For all the revelations given through Daniel move on continuously toward one goal--that is, the complete unveiling of the Lawless One....It was not the part of our prophet to foretell, as Isaiah had done, the sufferings of Christ and the glories of the Millennial reign; he was not stationed among the people of God, but at the court of the world-power, because it was of its career and destiny that he was to be the revealer... Of Christ he never speaks, save where it is necessary to exhibit His relations to the Antichrist. In fine, while the writings of Isaiah are pre-eminently prophecies of the Christ, those of Daniel are distinctly prophecies of the Antichrist."--Quoted by C.W.M. Turner in Outline Studies in the Book of Revelation, pp. 79,80.

THE ABOMINATION OF DESOLATION

22

The Little Horn. Dan. 8:10-14. While this "little horn" that "waxed exceeding great" symbolizes Rome both Pagan and Papal, the chief emphasis is placed on the latter. Because of the desolating career of the Papacy against God and His Sanctuary and His saints, it is here called "the transgression of desolation." In Dan. 11:31 the papal power is called "the abomination that maketh desolate," and when Jesus referred to these texts He termed it "the abomination of desolation." Matt. 24:15. It was the high-handed transgressions and abominable desolations of this blasphemous and persecuting power that caused Daniel to faint and remain sick for several days.

Gabriel's Explanation. Verses 16,23-25. The description here given of the Papacy is in perfect harmony with those given elsewhere in the books of Daniel and the Revelation...See Dan. 7:25; 11:30,31,36; Rev. 13:5-7. Of the "little horn" in Daniel's previous vision it is said that his "look was more stout than his fellows." Here he is called "a king of fierce countenance, and understanding dark sentences." Fenton translates it, "a king of fierce expression and who understands policy." "A shameless face." --Douay. "An insolent countenance" is another rendering. "A king who is defiant, a master of craft."--Moffatt. Zockler and Hitzig believe that the sentence, "understanding dark sentences" means that he "will be cunning to hide his own designs from friend and foe." He would be a master in the use of artifice and tricks of strategy in carrying out his bold designs.

Source of Power. Verse 24. While the Papacy becomes "exceeding great" and exhibits "mighty power" it is a delegated power, for it is "not by his own power." Whose agent is the Papacy and by whose power and authority does it operate in the world? Surely not divine power for its operations are against God and His people. The answer is given in Rev. 13:2,5-7. In Rev. 12:9 the dragon is identified as "the Devil and Satan." In the wilderness temptation of Christ, Satan "showed unto Him the kingdoms of the world" and then said to Him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Luke 4:5-7. Because they worshiped him and did his bidding, the prince of this world gave the throne and dominion of this world to Egypt, Assyria, Babylon, Medo-Persia and Pagan Rome. When Pagan Rome fell the prince of this world delegated this power and authority "over all kindreds, and tongues, and nations" to Papal Rome. "And it was to the dragon that he owed his power, and his throne, and his wide dominion."--Rev. 13:2. Wey. "To him the dragon gave his own power and his own seat and great authority."--Moffatt. The offer that Christ refused, was accepted by him who claims to be the successor and vicegerent of Christ.

A Desolater. Verse 24. "He shall lay all things waste."--Douay. "By no force of arms shall he gain his great power, he shall make monstrous claims and prosper in his policy, destroying his powerful foes."--Moffatt. This was not true of Pagan Rome but it was the method by which the Papacy carried out her designs. The destruction of the "mighty and holy people" must mean the same as "the saints of the Most High" in Dan. 7:25. "He shall destroy the mighty ones and the holy people."--R.V. "Heb. people of the saints."--Margin R.V. "Destroy the rulers and people of the saints."--Sept. This is an explanation of verse 10 which says "the host and the stars."

Final Doom. Verse 25. "And he shall slay strong ones and the people of the saints according to his will, and treachery shall be directed in his hands."--Jerome. "And his heart shall be lifted up, and by treachery shall he corrupt many, and against the Ruler of rulers shall he rise up."--Peshitta. "He shall plot proud plans and ruin many when they are off guard....but by a stroke from no human hand shall he be shattered."--Moffatt. The expression, "broken without hand," means without human power, and therefore by divine power. See Dan. 2:44,45; 7:11,26; 11:45. When the divinely determined judgments "shall be poured out upon the desolate" the Papacy shall "come to his end" and no human power will or can help or rescue him.

Papal Activities. In Daniel's two visions the activities of the Papacy are clearly defined. In the first they are directed against "the Most High," who in the second is designated as "the Prince of the host" and "the Prince of princes." In the first vision the Papacy "made war on the saints, and prevailed against them," and wore out "the saints of the Most High." In this vision the persecuted people of God are designated as "the host of heaven" which Gabriel interpreted to be "the holy people." The power that would "think himself able to change the times and laws" of the Most High, in the previous vision, is here called "the transgression of desolation," thus identifying it as the same lawless power. It is the "man of sin" and the "mystery of lawlessness" of 2 Thess. 2:3-7.

The Sanctuary. In the vision now under consideration the Papacy also directs its attacks against the sanctuary of God and its services. That this is the sanctuary of God is evident from Gabriel's further explanation to Daniel as recorded in Dan. 11:31, and his vision to John in Rev. 13:6. The Papacy was to "pollute the sanctuary of strength" and "blaspheme" God's "name, and His tabernacle, and them that dwell in heaven." The word sanctuary is from the Latin "sanctus," meaning "sacred," or sanctuarium, "a sacred place." In this sense it is used all through the Scriptures where it is never applied to a common or secular place. "Thy way, O God, is in the sanctuary," said the Psalmist, and he assures us that the Lord will "send thee help from the sanctuary, and strengthen thee out of Zion," because "strength and beauty are in thy sanctuary." Ps. 77:13; 20:2; 96:6. Therefore, the sanctuary in heaven where Christ ministers is "the sanctuary of strength." This is the sanctuary that was "polluted," "defiled," "cast down" and "trodden under foot" by the papal power. It cannot possibly apply to Pagan Rome or any other profane or corrupt place or power.

Only One Sanctuary. The Scriptures speak of but two sanctuaries, one on earth and the other in heaven, the first being a type of the latter. "After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed--except while it lay in ruins in Daniel's time--until its destruction by the Romans, in A.D. 70. This is the only sanctuary that ever existed on the earth, of which the Bible gives any information."--The Great Controversy, p. 412. Since this is true and the earthly sanctuary did not exist during the career of the Papacy, the references in Daniel must be to the heavenly sanctuary. There was no other sanctuary at that time except the one in heaven where Christ ministered.

Host and Stars. The "host" and the "stars" that were cast down to the earth and destroyed by the Papacy are clearly identified as the saints of God and their leaders. Gabriel interprets them to be "the mighty ones and the holy people," (R.V.) or "the rulers and the people of the saints." (Sept.) "The host of heaven" are all who assist Christ in the work of redemption including the saints who belong to the family of heaven and whose names are enrolled in the New Jerusalem. See Heb. 12:22,23. Angels are called "the Lord's host," and Christ "the Captain of the Lord's host." Gen. 32:1, 2; Josh. 5:14. The rulers of Israel were said to be "over the host of the Lord," and were called "the officers of the host." 1 Chron. 9:19; Num. 31:14,48. In scores of places God's people are called the "host" and "the host of God" and "the host of the Lord." In Isa. 13:4 it is declared that "the Lord of hosts mustereth the host of the battle." If we use the Bible as its own interpreter we must believe that the "host" of Dan. 8 represents God's people.

The Symbolic Stars. That the "stars" who were cast down and destroyed by the Papacy represent the officers and leaders of the saints or host there can be no question. "Stars" are often used in the Scriptures to represent leaders. In Isa. 14:12,13, Lucifer is called the "day star," and in Rev. 22:16 Christ is called "the bright and morning star." Of Him prophecy said: "There shall come a Star out of Jacob." Num. 24:17. The crown of twelve stars on the woman of Rev. 12:1, who was symbolic of Christ's bride or church, represents the leadership or rulership of the twelve apostles. The elders or ministers of the seven churches of Rev. 2 and 3, are represented as "seven stars" in the right hand of Christ. Stars as symbolic of leaders is recognized by man. Those who are prominent or outstanding in any calling are called "stars." This is especially true in the theatrical world. The Papacy would "destroy the mighty and holy people" and especially take vengeance on their leaders.

Daily Ministration. The Papal power would also take away the "daily" ministration of Christ in the heavenly sanctuary, because that sanctuary was "cast down" and "polluted" by a false and counterfeit meditorial system which interfered with the true and hid it from man. "Sacrifice" is a supplied word and is not sufficient to describe what is meant by the "daily." The R.V. translates it "continual" and supplies "burnt-offering," but this too is inadequate. "Perpetual" is the rendering by Fenton. "Daily," "continual" and "perpetual" are all good translations, but the word should be followed by "service," "mediation," or "ministration." The purpose of the prophecy is to show that the Papal abomination took away or set aside the daily or continual and perpetual ministration of Christ, the Priest of the heavenly sanctuary, by setting up in its place the counterfeit meditorial system of the papal priesthood, which is called "the abomination that maketh desolate." "He corrupts the priesthood, defiles God's sanctuary, and interrupts the daily sacrifice."--Pulpit Commentary.

Typical Sanctuary. The ministration of the priests in the court and holy place of the typical sanctuary was known as the "daily" or "continual" service in contrast with the ministration in the most holy place which came once a year and was therefore a yearly service. It was not daily or continual but yearly and on a definite date, the tenth day of the seventh month. Daily means, "occurring, appearing, or pertaining to every day; recurring day after day as a 'daily session' or a 'daily paper.'" Continual means, "often repeated; very frequent; kept up or going on without break or interruption: proceeding without rest or stay." This was true of

the ministration of the priests in the court and holy place. The word daily is translated from the Hebrew word "Tahmid" which means continuous, continual, constant, stable, sure, and evermore. In Numbers 28 and 29 it is used 17 times in connection with the daily or continual service of the sanctuary.

Scriptural Authority. "And every priest standeth daily ministering and offering oftentimes the same sacrifices." Heb. 10:11. We are told that the burnt-offerings were to be offered "day by day continually," and therefore they were called the "continual burnt offering." Ex. 29:38,42. The incense was called "a perpetual incense before the Lord throughout your generations." Ex. 30:8. The shewbread was known as "the continual bread," or "the continual shewbread." Num. 4:7; 2 Chron. 2:4. The Lord declared that the burnt-offerings of His people were "continually" before Him. Ps. 50:8. In Heb. 10:1 we are told that the sacrifices of the earthly sanctuary were offered "year by year continually." See also 2 Chron. 2:4; 13:11; Ex. 27:21; 30:8; Lev. 24:1-4; Num. 4:16,19.

Quotations. "Tahmid (continual) is everything in the worship of God which is not used merely temporarily, but is permanent, as the daily sacrifice, the setting forth of the shewbread, and the like. The limitation of it to the daily morning and evening service in the writings of the Rabbis is unknown in the Old Testament. The word much rather comprehends all that is of permanent use in the holy services of divine worship."--The Book of the Prophet Daniel, C. F. Keil, p. 298. "In the offering of incense the priest was brought more directly into the presence of God than in any other act of the daily ministration....As the priests morning and evening entered the holy place at the time of incense, the daily sacrifice was ready to be offered upon the altar in the court without."--Patriarchs and Prophets, p. 353.

Same Author. "The shew-bread was kept before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shew-bread, or 'bread of the presence,' because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ....Both the manna and the shew-bread pointed to Christ, the living bread, who is ever in the presence of God for us....The most important part of the daily ministration was the service performed in behalf of individuals....Such was the work that went on day by day throughout the year,"--Id. 354. See pages 342 to 358 where these expressions are used many times.

Daily in Antitype. The daily or continual service of the priests in the typical sanctuary represented the daily or continual service or ministration of Christ in the heavenly sanctuary. Christ and His assistants carry on a daily or continual ministration in behalf of sinners in the temple of God in heaven. He is declared to be "a priest forever (continually) after the order of Melchisedec," and with "an unchangeable priesthood" He is "consecrated for evermore" to this priestly ministration. We are told that "He ever liveth to make intercession" for those who "come unto God by Him." See Heb. 7. Christ's daily or continual mediation before God makes possible a daily or continual Christian experience. The fact that the Papacy was to take away the "daily" ministration of Christ proves conclusively that during the 1260 years of papal supremacy Christ was carrying on His work in the "holy" and not in the "most holy" apartment of the heavenly sanctuary which was never a part of the "daily" or "continual" ministration.

Other Translations. "And the holy place shall be laid waste."--Sept. "And the holy place shall be made desolate."--Theodotion. "Thus was the daily sacrifice profanely treated, the true religion was beaten down, and the horn prospered in its career."--Moffatt. "And it waxed great, even to the host of heaven; and some of the host and of the stars it cast down to the ground, and trampled upon them. Yea, it magnified itself, even to the prince of the host; and it took away from him the continual burnt-offering, and the place of his sanctuary was cast down. And the host was given over to it together with the continual burnt-offering through transgression; and it cast down truth to the ground, and it did its pleasure and prospered."--R.V.

Interpolation. "And it (the papacy) waxed great, even to (margin "against") the host of heaven (the people of God or saints of the Most High); and some of the host (saints) and of the stars (church leaders) it (the papacy) cast down to the ground, and trampled upon them. Yea, it (the papacy) magnified itself, even to the prince of the host (Christ); and it (the papacy) took away from him (Christ) the continual ministration, and the place of his (Christ's) sanctuary was cast down. And the host (God's people) was given over to it (the papacy) together with the continual (mediation of Christ) through transgression; and it (the papacy) cast down truth to the ground, and it (the papacy) did its pleasure and prospered."

Not Paganism. There is nothing about the word "daily" or "continual" that would indicate that it refers to Paganism. It is a well known fact that the Papacy did not take away Paganism; it adopted Paganism. It would be more true to say that Paganism took away Christianity or at least polluted it. By adopting Paganism the Papacy defiled and profaned Christianity and cast the truth to the ground. "The compromise between paganism and Christianity resulted in the development of the 'man of sin' foretold in prophecy....That gigantic system of false religion is a masterpiece of Satan's power--a monument to his efforts to seat himself upon the throne to rule the earth according to his will."--The Great Controversy, p. 50. See also pages 54-65.

The Original View. "I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is the minister. The Lord showed me in vision, more than one year ago that Brother Crosier had the true light on the cleansing of the Sanctuary, etc.; and that it was His will that Brother C. should write out the view which he gave to us in the Day-Star Extra, February 7, 1846. I feel fully authorized by the Lord to recommend that Extra to every saint."--Mrs. E. G. White, in a letter to Brother Eli Curtis, New York City, from Topsham, Maine, April 21, 1847. Printed in "A Word to the Little Flock," Brunswick, Maine, May 30, 1847, p. 12.

The Crosier Article. This article was reprinted in the Advent Review of September, 1850. His comments on Dan. 8:11,12, are as follows: "And the place of his Sanctuary was cast down; Dan. 8:11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency. The Sanctuary cast down is His against whom Rome magnified himself, which was the prince of the host, Jesus Christ; and Paul teaches that His Sanctuary is in heaven. Again, Dan. 11:30,31 (Quoted). What

was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the 'holy covenant,' and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. 34:16; Eze. 20; Mal. 1:7. This was the same as profaning or blaspheming His name. In this sense this 'politico-religious' beast polluted the Sanctuary, (Rev. 13:6) and cast it down from its place in heaven, (Ps. 102:19; Jer. 17:12; Heb. 8:1,2) when they called Rome the holy city, (Rev. 21:2) and installed the Pope there with the titles 'Lord God the Pope,' 'Holy Father,' 'Head of the Church,' etc.; and there, in the counterfeit 'temple of God' he professed to do what Jesus actually does in His Sanctuary; 2 Thess. 2:1-8. The Sanctuary has been trodden under foot (Dan. 8:13), the same as the Son of God has; Heb. 10:39. --O.R.L. Crosier.

Heart of Gospel. "The very heart of the gospel was removed when the little horn took away the daily--or continual mediation of Jesus Christ, and cast down the place of His gospel sanctuary and made it a den of thieves. He cast down the sacraments and gospel truth to the ground and 'practiced' the mystery of iniquity and prospered in his sacrilegious perversions."--Midnight Cry, Oct. 4, 1843, O.R.L. Crosier.

Continual Mediation. "The daily or continuing service was a type, not of a daily sacrificing of our Lord, for He was offered once for all upon Calvary, but of His continual ministry, a service which is perpetual, a sacrifice that is always available, as it is written, (Heb. 9:25,26 quoted)."--Bollman in Review and Herald, July 21, 1927, on "The Sanctuary and Its Services."

Clearly Stated. "We understand that when the prophecy speaks of the 'daily' being taken away 'by him,'--that is, by some antichristian power,--it refers to the fact that the time would come when efforts would be made to separate people from God and to divert their minds from the one sacrifice of His Son, Jesus Christ. There would be an attempt to take away from men the constant and daily intercession of Jesus, who ever intercedes for us in the heavenly sanctuary, not made with hands; and for it substitute another intercession, not divine. There would be an effort to take away the bread of life from men, and offer in its place another bread, which could not nourish the soul. There would be an attempt to draw the eyes of men away from 'the Lamb of God, which taketh away the sin of the world,' (John 1:29) and fasten them upon a human means of atonement."--The Mystery of Iniquity, Dalrymple, in "Signs of the Times," Oct. 11, 1932.

Not a Test Question. When those contending that the daily was paganism quoted the statement in Early Writings, pages 74,75, to sustain their views and disprove that of those who taught that it was the continual mediation of Christ, Mrs. E. G. White wrote: "It has been presented to me that this is not a subject of vital importance. I am instructed that our brethren are making a mistake in magnifying the importance of the difference in the views that are held. I cannot consent that any of my writings shall be taken as settling this matter. The true meaning of 'the daily' is not to be made a test question."--MS. 11, 1910, in "Preach the Word," Elmshaven Leaflet, Vol. 2, No. 1, p. 7. This does not forbid its study, or that it be taught, but only that it is not to be made a test or subject of controversy. At any time issues are made over non-fundamentals, "silence is golden," until the controversy is over. Of course, the Lord would never impose a permanent silence on any portion of Scripture.

THE SANCTUARY POLLUTED AND CLEANSED

23

Question and Answer. Dan. 8:13,14. "Saint" is translated "holy one" in the R.V. The question is asked and answered by angels for Daniel's benefit. He had been greatly shocked by the revelation of the work of the little horn. He wondered how long this blasphemous power would be allowed to continue to destroy God's saints and their leaders, and to pollute and trample under foot His sanctuary and its services and its Priest, "the Prince of princes." The very question in his mind was asked and answered by the holy ones. "How long is this to last, this that we see, the daily sacrifice stopped, the appalling sacrilege, the trampling down of the sanctuary and the starry host?"--Moffatt. "The sin of desolation to give the sanctuary and the service to be trodden underfoot."--Rev. Spence in Pulpit Commentary.

The Answer. "After which the sanctuary shall be sanctified."--Fenton. "Justified."--Margin. "Be restored."--Moffatt. "Shall be purified."--Sept. The answer must be considered in the light of the question asked, and the question had to do with the work of the little horn as revealed in verses 10-12. The sanctuary to be cleansed is the same sanctuary that was "cast down" and "trodden under foot" and "polluted" by Papal Rome. This is self-evident to anyone who carefully reads these verses; in fact, no other conclusion seems possible. Since the destruction of the earthly sanctuary in A.D. 70, the Scriptures recognize no other sanctuary except the one in heaven, and this is the one polluted by the papal abomination, and this is the one to be cleansed or purified at the close of the 2300 years.

Sanctuary Polluted. Dan. 11:31. "Defile the sanctuary."--Fenton. "Profane the sanctuary."--R.V. Profane means, "The act of violating sacred things; to treat with irreverence, impiety, or contempt; to pollute; to desecrate; to put to a wrong use." Pollute means, "To make unclean; to defile; to corrupt or destroy; to dishonor; to violate." The very fact that the sanctuary here mentioned was polluted and defiled indicates that it was once pure and clean, and therefore it cannot possibly represent paganism which was always unclean and polluted. The "sanctuary of strength" was polluted by the taking away of the "daily ministration" and the putting in its place of the false and counterfeit papal system called "the abomination that maketh desolate." The very purpose of the prophecy of Dan. 8:10-12 is to picture the profanation and pollution of the heavenly sanctuary and its services by the desolating papal abomination. In Rev. 13:6 another prophet gives a similar description of the papal profanation of God's Tabernacle or Sanctuary.

How Pollute Sanctuary? The question is asked as to how it would be possible for an earthly power to pollute or defile the heavenly sanctuary and its services? In the same way that holy things and persons and places on earth are defiled. This defiling does not necessarily affect the character of that which is profaned. The Revelator declared that the papacy would blaspheme the "name" or character of God. (Rev. 13:6). To Israel the Lord said: "But ye turned and polluted my name." (Jer. 34:16). This was done in violation of the command: "Neither shalt thou profane the name of thy God." (Lev. 19:12). The following verses show that we profane and pollute God's name when we sin. Yet no one would think for a moment that by thus polluting God's name, His character is actually made less holy or perfect,

The Sabbath. Eze. 22:26. By profaning God's "holy things" including His holy Sabbath, God Himself is profaned. A number of times in Eze. 20 the Lord said of Israel: "They have polluted My Sabbaths" or "My Sabbaths they greatly polluted." The method by which this pollution took place is described in verse 16: "Because they despised my judgments, and walked not in my statutes, but polluted My Sabbaths: for their heart went after their idols." In Neh. 13:15-18 are enumerated the things that "profane the Sabbath day." In Isa. 56:1,2, a blessing is pronounced upon the man "that keepeth the Sabbath from polluting it," and this is done by keeping "his hand from doing any evil." Sin or evil defiles God's name, pollutes His Sabbath, and even profanes God Himself. Yet their true character remains unchanged.

The Sanctuary. The Lord declared that no Israelite should "profane the sanctuary of his God" or "profane the holy things of the children of Israel, which they offer unto the Lord." (Lev. 21:12; 22:15). Jer. 7:30 tells us how God's earthly sanctuary was polluted by heathen "abominations" being brought into it. It is against the Priest of the heavenly sanctuary and His continual mediatorial ministration that Satan has centered his attacks. He knows that there is salvation only in Christ and that He is the one Priest and Mediator between God and man. 1 Tim. 2:5,6; Heb. 8:1,2. It is for this reason that Satan instituted the counterfeit papal mediatorial system which for more than a millennium defiled and polluted the true by covering it up and hiding it from the people.

Sanctuary Cast Down. The earthly sanctuary was cast down and destroyed by Pagan Rome in A.D. 70, at which time it was no longer holy nor did it retain any real significance. During the middle ages the heavenly sanctuary with its divine priesthood and services were polluted and cast down by the papal apostasy. In 1854 Elder Uriah Smith wrote a tract entitled, "The 2300 Days and the Sanctuary," in which he answered the question as to how the place of Christ's sanctuary in heaven could be cast down by an earthly power: "We read in Daniel 8:13 about treading the sanctuary underfoot and it may be asked how a sanctuary in heaven can be trodden underfoot. These expressions are figurative, as will be seen from Heb. 10:29, which speaks of treading underfoot the Son of God. In the same sense that the Son of God is trodden underfoot,....the pope has trodden underfoot the (heavenly) sanctuary, by calling his own sanctuary (or temple) the temple of God, and (by) turning away the worship of man from the temple of God in heaven to his own sanctuary in Rome. And he has trodden underfoot the Son of man, the minister of the sanctuary, by elevating himself above all that is called God, and (by) assuming to be the head of the church instead of Christ."--Bible Doctrines for Seventh-day Adventist Colleges, p. 285. If it is possible to tread "underfoot the Son of God" by counting "the blood of the covenant...an unholy thing" and by doing "despite unto the Spirit of grace," then it is just as possible to trample underfoot the sanctuary in which Christ ministers by the institution of a counterfeit ministration. In the same way we can "crucify the Son of God afresh and put Him to an open shame."

Continual Sacrifice. The unbloody sacrifice of the mass by an earthly priest supplants and thus pollutes the Atonement of Christ by His bloody sacrifice on the cross of Calvary, and also His daily or continual mediation in the heavenly sanctuary where He ministers His own blood in our behalf. "The sacrifice of the mass is the consecration of the bread and wine into the

body and blood of Christ, and the oblation of this body and blood to God, by the ministry of the Priest, for a perpetual memorial of Christ's sacrifice on the cross. The Sacrifice of the Mass is identical with that of the cross."--Cardinal Gibbons in Faith of Our Fathers, p. 300. On page 122 the question is asked, "Why is Christ styled a priest forever after Melchisedec's order?" The answer is, "Because He continues and will continue to offer the same sacrifice by means of His priests to the end of the world." The Catholic Church considers the mass the perpetuation of the daily or continual ministrations of the priests of the earthly sanctuary.

Further Evidence. Speaking of the Eucharist, a Catholic writer says: "This sacrifice surpasses in excellence all other sacraments, because under the appearance of bread and wine, the Most Blessed Sacrament contains truly, really and substantially....the body and blood of our Lord Jesus Christ, together with His soul and divinity, which can never be separated from his body and blood." "The Catholic church teaches that after the consecration of the bread and wine, what still appears to be bread and wine is no longer bread and wine but the body and blood of Jesus Christ." "It is therefore proper that, as in the law of nature, and in the Mosaic law, there were sacrifices instituted by the Almighty, there should also be in the law of grace a continual sacrifice whereby to worship God in a manner worthy of Him, besides the one sacrifice offered by our Lord Jesus Christ on Mount Calvary." "In the Holy Eucharist, the victim, Jesus Christ, is truly present, therefore He can be offered up, as an oblation to His eternal Father." "The holy sacrifice of the Mass does not differ in its essence from the sacrifice offered up on Mount Calvary. As we find on Calvary and in the mass the same identical victim, and the same principal offered, Jesus Christ, the two sacrifices are essentially the same. The two sacrifices differ only in non-essentials, because only the manner of offering is different. One was offered by Christ personally, the other is offered by Him through His minister."--Catholic Belief, pp. 73,74,76,78,79. This is clearly a contradiction of the statements in Heb. 7:27 and 9:28.

The Counterfeit. The Catholic church teaches that the Mass is a "daily," "continual," and "perpetual" sacrifice. See A Full Catechism of the Catholic Religion, Deharbe, pp. 262,263,265; A Doctrinal Catechism, pp. 127-129. "Long before Christ was born the sacrifices of the Old Law shadowed forth the Sacrifice of the Cross. After His ascension into Heaven, that identical Sacrifice is continued in the Mass....Our Divine Redeemer willed that the Sacrifice once consummated on the Cross should be prolonged forever. This is done, through the Mass."--Pope Leo XIII, Encyclical Caritatis Studium, July 26, 1898.

Further Statements. "What Holy Mass does is to associate each successive generation of Christians with the perpetual pleading of the eternal Sacrifice....Here is no rivulet or channel, but the very foundation source of Christ's redeeming grace."--The Sacrifice of the Mass, MacDonald, pp. 132, 136. "In compliance with the command of our Lord, the adorable Sacrifice of the Altar has been daily renewed in the Church, from the death of our Saviour till the present time, and will be perpetuated till time shall be no more....If we consult the General Councils, at which were assembled the venerable hierarchy of Christendom, they will all tell us, with one voice, that the Sacrifice of the Mass is the center of their religion."--Faith of Our Fathers, Cardinal Gibbons, pp. 357-359. See also Questions Asked by Protestants, Philipps, pp. 30,31.

Christ's Prophecy. Matt. 24:15. "The abomination of desolation" is Papal Rome and not Pagan Rome. When Pagan Rome entered Jerusalem and destroyed the earthly temple or sanctuary, it was no longer a "holy place" (Matt. 23:37-39). That this refers to the Papacy during the middle ages is evident from verses 16,20-22. The "great tribulation" that was shortened for the elect's sake was the papal persecutions of the Dark Ages. The Jews were not God's "elect" in A.D. 70. This also shows that the Sabbath commandment would still be binding during the middle ages when the church had to flee to the mountains or wilderness. See Rev. 12:6,13,14. In Mark 13:14, 19, 20, we are told that this persecution would come when "the abomination of desolation, spoken of by Daniel the prophet," would be "standing where it ought not." Daniel declared that "the abomination that maketh desolate" would enter, cast down, tread under foot, and pollute God's sanctuary called "the sanctuary of strength." The Papacy thus stood "in the holy place" and "where it ought not."

Paul's Prophecy. 2 Thess. 2:3-8. There can be no question but this is a description of the papacy and was doubtless based on the prophecies of Daniel regarding the little horn. This shows that "the holy place" where the papal abomination "ought not" to stand was the "temple of God." Daniel used the word "sanctuary" and Paul "temple," but they mean the same and are used interchangeably. What Daniel calls "the transgression of desolation," Paul terms "the man of lawlessness" and "the mystery of lawlessness." (R.V.) The chief pontiff of the papal abomination not only claims to be "God on earth," but through a human priesthood, a false sacrifice, and a counterfeit meditorial system, the papacy took possession of the church-temple for more than a millennium and thus set aside the true Priest, His atonement, and His meditorial ministration in behalf of sinners. The daily or continual service of Christ was interfered with and virtually displaced by a false system for 1260 years during which time the laws of God and the saints of God were "given into" the hands of the papal power. (Dan. 7:25).

Part of Sanctuary. The typical sanctuary was composed of three enclosures or compartments: the court, the holy place, and the most holy place. The typical service was likewise divided into three parts, beginning in the court and ending in the holy of holies. The court was a part of the sanctuary and its services a part of the sanctuary ministration. In fact whatever interfered with the services in the court also interfered with the services in the holy place and the most holy place. The three parts of the typical service were inseparable and one could not be carried on without the others. Also the services had to be performed in the three parts of the sanctuary in the same exact order at all times. The Israelites came out of the camp and into the court and met the priests at the altar. There they confessed their sins and offered their sacrificial victims. The priests as their representatives took the blood of the symbolic lambs and entered the holy place to minister in their behalf. The work in these two places went on "year by year continually" and was known, therefore, as the "daily" or "continual" ministration. On the tenth day of the seventh month the high priest went into the most holy place to complete the work of atonement and "cleanse the sanctuary." This ended the typical service.

The Heavenly Sanctuary. There are likewise three parts or phases to the services of the heavenly or antitypical sanctuary and they must be performed

in the same order as the earthly. The Lamb of God must die in the court of the heavenly sanctuary and this must be the beginning of the heavenly ministration. There could be no atonement without the blood of atonement and therefore no priestly ministration without the blood of the slain Lamb, for "without shedding of blood is no remission." In the typical sanctuary no priestly ministration was possible until after the death of the sacrificial victim, and the same is true in the heavenly service. Christ never became a priest until after He became a man so that He could be the Mediator between God and man. See Heb. 2:14-18; 4:14-16. No person can carefully read the 8th and 9th chapters of Hebrews without knowing that Christ's ministration in the heavenly sanctuary could not begin until He had shed His own blood which He ministers in behalf of repentant sinners. To teach that Christ was a priest in the holy place before He came to earth and therefore entered the most holy place on His ascension is not only contrary to the typical order but is wholly unscriptural and impossible.

The Court. All difficulties regarding the ability of the Papacy to occupy the temple or sanctuary of God and pollute it with a false system, are removed when we realize that one part of the heavenly sanctuary, the court, is on earth. Rev. 11:1-3. "Rise and measure God's Sanctuary."--Wey. Here we are told that the court of God's sanctuary "is given unto the Gentiles, and for forty-two months they will trample the holy city under foot."--Wey. "Will be under their heel forty-two months."--Moffatt. No person can read this in connection with Dan. 7:25 and Dan. 8:10-14, without knowing that they represent the same experience. The "court" of God's sanctuary and the "holy city" are identified as one and the same thing. The "holy city" is the church or "the saints of the Most High" or "the host of heaven".

Not the World. The earth cannot be the court of the heavenly sanctuary because it is not a holy place. Also it has been under the heel and dominion of the Gentiles for 6,000 years. But the Revelator declares that the court or holy city would be under the dominion of the Gentiles for only 42 months or 1260 years, and this is the exact time that the Papacy was to trample underfoot the sanctuary of God and the saints of God. The church of God is the only sacred place on earth and is therefore the court of the Sanctuary. Sinners come out of the wicked world into the sacred enclosure of the church or court of God to find salvation at the altar of Calvary. There the Priest of the heavenly Sanctuary meets the repentant sinner and then ministers His own blood in his behalf.

Church Called Court. In many texts of Scripture the church is called "the courts of the Lord" and "the courts of our God." See Ps. 65:4; 84:1,2; 92:13; 96:8, 100:4; 116:19; 135:2; Isa. 1:12; Zech. 3:7. The plural is used in all of these texts doubtless because Solomon's temple had several courts which represented the church as a whole. Commenting on Rev. 2:1 one writer said: "Christ is spoken of as walking in the midst of the golden candlesticks. Thus is symbolized His relation to the churches... He is the high priest and mediator of the sanctuary above, yet He is represented as walking up and down in the midst of His churches on earth... He is the true watchman of the Lord's house, the true warden of the temple courts."--Acts of the Apostles, p. 586.

The Papal Abomination. When the papal "abomination of desolation" or "mystery of lawlessness" entered and took possession of God's church-temple on earth and trampled it underfoot and polluted it for 1260 years, it actually

entered and defiled a part of the heavenly sanctuary. By defiling and polluting the court and placing in it a false priesthood, a counterfeit sacrifice and a substitute meditorial system, the papacy interfered with the service in the holy place of the sanctuary in heaven. Christ's ministry in heaven depends on His ministry in the church on earth. When confessions to God cease in the church on earth because they are being made to human priests, Christ cannot minister His blood to wash away the sins. Thus the entire daily or continual ministration of Christ in the court and holy place of the heavenly sanctuary were virtually taken away and made void for 42 prophetic months.

A Time-Limit. In seven prophecies in Daniel and the Revelation the pollution of the sanctuary of God by the papal abomination is limited to 42 months or 1260 years. It is also made clear that the sanctuary is cleansed of this pollution by the judgment and the judgment-hour message at the close of the 2300 years. Dan. 7:25,26. The absolute dominion of the papacy over the saints and laws of God is broken at the close of the 1260 years, and taken away at the close of the 2300 years. Something would happen from the beginning of the judgment to the end that would gradually diminish and destroy papal dominion over the souls of men. This would be accomplished by the message described in Rev. 14:6-14 which would expose the false papal system and reveal the true to mankind.

Sanctuary Cleansed. Dan. 8:13,14. This is the same work described in Dan. 7:25,26. The chief work of the judgment in heaven and the judgment-hour message on earth is to purify the heavenly sanctuary and its services of the false system that for many centuries supplanted the true and hid it from mankind. God's last message to the world centers in the heavenly sanctuary and its priestly ministration, and in revealing these the counterfeit is laid bare. That the cleansing of the heavenly sanctuary also includes the work of the investigative judgment in blotting from the heavenly records the sins of God's people and the names of hypocrites is evident and will be discussed more fully in a later study. A great deal is involved in the cleansing of the heavenly sanctuary. It must include the cleansing of the individual soul-temple of all sin by which means the church-temple is cleansed and sanctified. Not until this is accomplished on earth in the court can the Lord blot out the sins of His people on record in the sanctuary in heaven. What takes place in the sanctuary above depends on what takes place in the hearts of God's people in the church-court on earth.

DANIEL'S EFFORTS TO UNDERSTAND THE VISION

24

Asks For Light. Daniel's second vision greatly puzzled him, especially that part which related to the career of the little horn. The question and answer of the two angels regarding the time the papal abomination would be permitted to trample underfoot the church of God and the sanctuary of God and take away its continual ministration (Dan. 8:13,14), left the prophet more puzzled than ever. Therefore, he asked one of the angels to give him an interpretation of the vision. Verses 15,16. His request was granted by Gabriel, the first of the covering cherubs, and the angel of prophecy. The command to Gabriel was doubtless given by Michael, "the chief prince," who later became Emmanuel, or the Christ. Four different times Daniel asks for a further explanation of the vision concerning the little horn.

Time of End. Verse 17. "So he came to my side, but I was terrified at his approach, and fell on my face."--Fenton. Gabriel, the "Hero of God," told Daniel that the 2300 days would reach to "the time of the end." At that time, through the work of the judgment in heaven, and of the judgment-hour message on earth the career of the papacy would be brought to an end. "The vision belongeth to the time of the end."--R.V. "For in the time of the end the vision shall be fulfilled."--Douay. The time of the end is not the end itself, but the period between the close of the 2300 days and the end. It is the period covered by the time of the judgment. It is evident that "the time of the end" and the time of the cleansing of the sanctuary are identical. Later Gabriel told Daniel that this prophecy would remain sealed and would not be understood till "the time of the end." Dan. 12:4. The 2300-day prophecy was never unlocked and understood until this longest of all prophetic periods came to an end. Then an event took place which did unseal and make known the true meaning of this time-prophecy. (See T.M. 115, and G.C. 356).

Assurance Repeated. Verses 18,19. "I fell into a dead faint."--Moffatt. "I fell into a stupor with my face to the earth."--Fenton. "Daniel was staggered by the vision, and stood in an attitude of reverent inquiry. He was knocking at the gate of truth, and lo! Incarnate Truth stood before him."--Rev. Davies in Pulpit Commentary. Daniel was again assured that the career of the "transgression of desolation" would come to an end, and that the vision would be fulfilled and understood at the time of the end which would come "at the appointed time," that is, at the end of the 2300 days. "It belongeth to the appointed time of the end."--R.V. Gabriel makes it clear that the 2300-day time-prophecy reaches to the time of the end when the judgment would sit and take away the papal dominion "to consume and to destroy it unto the end." Verses 20-25 contain Gabriel's brief interpretation of the vision with the exception of the time-period of 2300 days.

Effect on Daniel. Verses 26,27. Daniel began to grow faint under the awful revelation of the work of the papacy, and the angel quickly brought his explanation to a close with the announcement that the part of the vision yet unexplained which related to the 2300 days was true but that its fulfillment was a long time in the future or was "far distant."--Fenton. "It relates to the far future."--Moffatt. Daniel's fainting spell was followed by a sickness that lasted a number of days. Even though the angel Gabriel had given him an interpretation of the vision he was unable to understand

it. "But I was astonished at the revelation, and could not understand it."--Fenton.

The Search For Light. Dan. 9:1,2. Soon after Daniel's recovery from his sickness came the feast of Belshazzar and the fall of Babylon. The interval between these two chapters may have been but a few months. As soon as the confusion attending the change of kingdoms and rulerships was over, Daniel began to seek for further light on the meaning of the vision that he did not yet understand. He was especially interested in the meaning of the part of the vision that was not fully explained, the 2300 days, which would reach to the end of the absolute dominion of the papacy, and also to the cleansing of the polluted sanctuary. It is evident that he confused the sanctuary to be cleansed with the temple at Jerusalem which was then lying in ruins. He felt that the desolations spoken of had to do with his beloved city, Jerusalem, and its sanctuary, which had been desolate for many years.

Studies Prophecies. Verse 2. Daniel's second effort to obtain light on his vision was through the study of prophecy. Here is an instance where one prophet searched the writings of others for light. If it is necessary for a prophet to search the Scriptures, it is even more essential that we should do so. Daniel learned from Jer. 25:11, and 29:10, that the Babylonian captivity and the desolation of Jerusalem would continue 70 years. He also knew that the 70 years were almost at an end. Daniel naturally concluded that the sanctuary that was polluted, defiled and trodden underfoot was the temple at Jerusalem which was then in ruins, and that the cleansing of the sanctuary would come with its restoration at the end of the 70 years which was less than two years in the future. He felt that the two time prophecies must be related but he could not harmonize them. The end of the 70 years was at hand, but he had been told by the angel Gabriel that the 2300-day time-prophecy would not be fulfilled "for many days" and would reach "the time of the end."

Daniel Prays. Verse 3. "And I turned my face to seek Almighty God, by prayer and supplication."--Fenton. Daniel was still puzzled and "astonished at the vision" and he went where all seekers after truth should go,--to the source of all light and revelation. Making the Scriptures the basis of his praying, Daniel "set his face" toward his God, and also doubtless toward Jerusalem, as was his custom when praying. He was determined to know the truth so he set his face "like a flint" as the prophecy of Isa. 50:7 declared that Christ would during His prayer-life while on earth. The perplexed prophet entered upon a program of prayer and supplication with a faith and determination that knows no defeat. Daniel on his knees was mightier than Darius on his throne. Men of prayer wield a greater influence in the world than crowned rulers. The poet declared that "Prayer is the power that moves the arm that moves the world." Next to the prayer of Christ recorded in John 17, this prayer of Daniel is perhaps the greatest to be found in the Scriptures.

Confesses National Sins. Verses 4-6. In his study of the books of Isaiah and Jeremiah, and especially the latter, Daniel found that the captivity of his people and the destruction of Jerusalem and the temple were the results of their individual and national sins; a punishment for their rebellions against the Lord in refusing to hearken to His messages of warning through the prophets. Jeremiah declared that he had faithfully warned them

for 23 years but they refused to hearken. Jer. 25:3,4,11. The captivity and desolation came as the result. Confession always implies a recognition and admission of guilt. The true basis of confession is a vision of our conduct in the light of the love and character of God, for "the goodness of God leadeth us to repentance." "We have rebelled," said Daniel in his prayer. Sin on the part of the subjects of the great King is rebellion, and therefore treason against His government. Daniel shows his unselfishness by classing himself with the people and rulers of Judah in the sharing of the responsibility for the calamities that had overtaken their nation.

Begs for Mercy. Verses 7-9. "Shame of face."--Fenton. The request for mercy and forgiveness always implies that it is undeserved and unmerited. It is the plea of a rebel and traitor to be restored to favor when he does not deserve it. Grace is the unmerited favor of God and Daniel eloquently begs for grace in behalf of himself and his people. Daniel makes no excuses. He knows that the Jews had brought the terrible calamity upon their own heads in the face of repeated warnings from God through His prophets and therefore they merited no consideration. On the basis of merit Daniel knew that neither mercy, forgiveness, nor righteousness could be obtained. These must come as gifts from the One against whom they had sinned and whose love is eternal and unchangeable. Daniel prays for a righteousness that belongs alone to God and which is obtained only on the basis of faith.

Curses for Disobedience. Verses 10-13. Daniel had studied the curses for disobedience which the Lord pronounced through Moses and which are recorded in Lev. 27, and Deut. 27 and 28. He declared that these curses were being visited upon the nation because of their sins. He declared that in all human history there never had been such a severe punishment as was visited upon Jerusalem which indicated the enormity of their sins. "For never in all the world has there been punishment like that of Jerusalem."--Moffatt. Daniel confesses the sins of his people both public and private, national and individual. Every form of sin that he could enumerate of which the Jews were guilty, Daniel confessed with genuine sorrow of heart. His was a godly sorrow. Laying the ax at the root of pride, he completely emptied himself and regarded as his own the sins of kings, judges, priests and people. A self-centered and self-righteous man could never have offered such a prayer. In all his career Daniel never gave better evidence of the true greatness of his character than in this wonderful prayer.

Acknowledges Justice. Verses 14,15. "For the Eternal our God is just in all His dealings."--Moffatt. "For the Ever-Living God is absolutely right in all the acts that He does,--but we do not listen to His voice."--Fenton. We do not always see God's justice in this life but some day all the redeemed will be able to say: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."--Rev. 15:3. "All nations shall come and shall worship Thee, because the righteousness of all that Thou hast done has been made manifest."--Verse 4, Wey. This acknowledgement will also be made by the fallen angels and the wicked. See Phil. 2:10,11. Happy are those who can recognize God's justice now in all the experiences of life. See Rom. 8:28. Daniel reminded God of His leadership and mighty deeds under the Exodus movement where He gained "a renown that still endures."--Moffatt.

Burden of Prayer. Verses 16-18. The burden of Daniel's prayer is for God's city, people and sanctuary, with special reference to the "desolations" of the city and sanctuary. These are the subjects of his vision and therefore it is evident that Daniel had Jerusalem and the earthly sanctuary in mind rather than the heavenly. He thought that the desolate temple of Solomon was the sanctuary of his vision that was to be defiled and trampled underfoot. He begged that God's face would again shine upon the "sanctuary that is desolate." "Upon your desolate sanctuary."--Fenton. "May thy favor smile again upon thy desolate sanctuary."--Moffatt. The entire prayer is filled with phrases from the writings of Jeremiah which indicates that his study of that book had been very thorough. Daniel reminded the Lord that the people, city and sanctuary for which he was praying belonged to Him. It is "Thy city Jerusalem," and "Thy holy mountain," and "Thy people," and "Thy sanctuary." It reminds us of the plea of Moses in behalf of rebellious Israel. See Ex. 32:7-13.

God's Righteousness. Verse 18. "For we do not offer our supplications before thee, relying on our own goodness but on thy great compassion."--Moffatt. The Jews had adopted much of the heathen idea that they must pay God for the benefits asked for and received, by good works and sacrifices and offerings. In all their history they were never able to free themselves from that heathen doctrine and because of this they were finally rejected as God's chosen people. See Rom. 9:31,32; 10:2,3. They attempted to obtain righteousness "on the ground of merit," (Wey.) instead of on the ground of faith and the only righteousness they obtained was their own which was "as filthy rags." Daniel had a clear vision of the righteousness of God which is imputed and imparted to the repentant sinner on the ground of faith. See Eph. 2:8,9.

The Final Plea. Verse 19. Acting as his nation's advocate at the bar of God, Daniel closes his petition with an earnest and eloquent plea that has no parallel in sacred or profane history. It is a model prayer for the forgiveness of sin. "The essence of forgiveness is not the remission of penalties but the restoration of friendly relations between God and man. It is personal reconciliation rather than legal acquittal."--Prof. W. F. Adeney in Pulpit Commentary. Daniel urges an immediate answer. "Listen and take action without delay."--Moffatt. The 70 years were about to end and if the promise of restoration was to be fulfilled it must be done quickly. Is it any wonder that such an earnest and sincere prayer brought an answer even before it was finished?

Gabriel Returns. Verses 20-23. It was Gabriel who had interpreted the vision as far as Daniel was able to bear it before he fainted. The angel of prophecy now returns to complete the explanation and he tells Daniel that for that purpose he was sent. Daniel's prayer was in regard to the interpretation of the vision and Gabriel announced that he had come to complete his unfinished task. He said: "O Daniel, I am now come forth to give thee skill and understanding." He told him to "understand the matter, and consider the vision," or "Consider the matter and understand the vision."--R.V. He tells Daniel to again consider the vision and especially the part relating to the 2300 days which had remained unexplained when Daniel fainted. He begins where he left off: with the time prophecy. We will consider this in our next study.

Answered Prayer. Daniel's experience furnishes a wonderful example of the swiftness of answered prayer. The Lord heard the request to "defer not" and the mightiest angel in heaven "sped swiftly" to bring an answer. Daniel's prayer was answered because it was in harmony with the will and purpose of God. Prayer is often answered contrary to our expectations because of our lack of vision. Sometimes the Lord opens our eyes to blessings already received but not recognized as in the case of Joseph. See Gen. 45:4-8. At other times He changes our desires and inclines our hearts to rest in His will because it is better than our own. The best prayer, like Daniel's, always seeks reconciliation with the will and purpose of God. Gabriel told Daniel why his prayer was answered. It was because he was "greatly beloved" in heaven. "You are a man greatly loved by God."--Moffatt. What a wonderful message to receive through the chief messenger of Jehovah.

The Evening Sacrifice. Gabriel arrived "about the time of the evening sacrifice."--Moffatt. Because Jerusalem was in ruins and the sanctuary service discontinued, the morning and evening sacrifices were not then being offered, but Daniel kept the time in memory as the season for prayer. Three times a day he opened his lattice windows toward Jerusalem and it was during his evening devotion that his prayer reached its eloquent climax that brought Gabriel to his side. The angel told Daniel that his prayer was heard from the very beginning and at that time the God of Israel had commanded him to answer it. Many blessings are never bestowed until we ask for them. God knows our needs before we make our requests but He cannot grant them until we recognize our needs and also our dependence on Him as the giver of all good gifts.

Spiritual Application. In a spiritual sense Jerusalem represents the church which is made desolate by the sins or abominations committed "in the midst thereof." (Eze. 9:4). In Isa. 49:6 is a prophecy that Christ will "restore the desolations of Israel." Isa. 64 is a prayer that the Lord would restore desolate Jerusalem. "Zion is a wilderness, Jerusalem is a desolation. Our holy and our beautiful house where our fathers praised thee is burned up with fire; and all our pleasant things are laid waste."--Verses 10,11. That this has reference to the church is evident from the fact that the city of Jerusalem was not at that time in ruins. Isa. 52:1-9 foretells the time when the Lord "returns to Zion" and restores the "waste places of Jerusalem." We should pray earnestly that the Lord will soon bring an end to the present waste and desolate condition of the church spiritually, so that it will again be "the city of our God, the mountain of His holiness, beautiful for situation, the joy of the whole earth." See Ps. 48:1-3.

THE SEVENTY PROPHETIC WEEKS

25

Time Prophecy. Dan. 8:13,14. This statement was made to Daniel by the angel Gabriel at the close of his great vision. The 2300 prophetic days constitute the longest and most important time prophecy in the Bible. The prophet is told by the angel of prophecy that it reaches down into "the time of the end" when his vision will reach the final stage of its fulfillment. Gabriel's interpretation of the vision caused Daniel to faint before the time period was explained. Seeing that the prophet was about to lose consciousness the angel told him that the vision of the 2300 days was true but that he should shut it up because it would not be fulfilled "for many days." Verses 26, 27. After Daniel recovered from his faint and the sickness that followed, he began to fast and pray for light concerning the unexplained portion of the vision.

Prayer Answered. While Daniel was praying, the angel Gabriel returned to complete the interpretation of the vision. Dan. 9:21-23. The divinely commissioned angel announces his mission with the words: "Consider the matter and understand the vision." He then begins at the place where the fainting of the prophet interrupted his former explanation and completes the interpretation of the vision. Daniel had declared that he was "astonished at the vision, but none understood it." This cannot refer to the entire vision for most of it had been clearly explained. It can only refer to that part which remained uninterpreted; namely, the 2300 days. It is evident that in his anxiety to understand this part of the vision Daniel had sought for help from others," but none understood it."

The Interpretation. Verses 24-27. The 2300 days and the seventy weeks constitute a time prophecy so remarkable in the exactness of its predictions and in the clock-like precision of its fulfillment that skepticism stands before it amazed and confounded. It is the key-prophecy of the Scriptures that unlocks the doorway into the future and reveals the times and purposes of the Most High. Its chief purpose is to point to the time and work of the Messiah and to sum up the glorious consequences of the plan of redemption which would center in the cross of Calvary. It also forecasts the terrible results of rejecting Him on whom alone our hopes depend. One writer says: "This is the wonder of wonders, the prophecy of prophecies." (Mauro).

The Jews. This prophecy was given more than 500 years before the birth of Christ and its chief purpose was to make it possible for the Jews to identify Him as their true Messiah. That they did understand it fully enough to know the time when He should appear is evident. So conclusively does it identify Jesus as the Messiah that Rabbis have even forbidden their people to study it. "In 1656, a dispute occurred in Poland between some distinguished Jewish Rabbins and the Catholics, respecting the seventy weeks. The Rabbins were so hard pushed by the argument that proved Jesus to be the Messiah, the time of His sufferings being at the end of the seventy weeks, that they broke up the discussion. The Rabbins then held a meeting and pronounced a curse upon any Jew who should attempt to ascertain the chronology of this prophetic period. Their anathema was this: 'May his bones and his memory rot who shall attempt to number the seventy weeks.'"--The Midnight Cry, August 10, 1843.

Seventy Sevens, Verse 24. Daniel's prayer for light on the vision and the consequent visit of the angel Gabriel to give him a fuller interpretation, happened in the first year of Darius and just following the downfall of Babylon. The year was 538 B.C. and only two years before the close of the time prophecy of Jeremiah limiting the period of Jewish captivity in Babylon. One prophetic time-period was about to end and another to begin. Daniel in his perplexity over the 2300 days studies the time prophecy of the 70 years and doubtless thought that they must be related. Verses 1-3. "The desolations of Jerusalem" was to continue for 70 years, and Daniel's vision also pictured the destruction of the prophet's beloved city and people. In response to Daniel's prayer the angel of God revealed to him first of all that the seventy years of captivity would be followed by another time period of seventy sevens of years, just seven times as long.

Prophetic Time. We are here dealing with prophetic time. In symbolic prophecy a day represents a year. See Num. 14:34; Eze. 4:6. At the top of the page of the latter text is the statement: "The rule of prophecy." This is the rule of prophetic interpretation among Bible students of all faiths. "That each of the weeks mentioned denotes seven years, a day for a year, Eze. 4:6; and that the whole of the numbers is intended to point out the time of our Saviour's appearance, is also agreed."--Henry Cooke in The New Self-Interpreting Bible Library, Vol. 3. Dr. Alexander Campbell, during a debate with a Catholic priest, said regarding the question of a prophetic day representing a literal year that "there is no controversy among Catholics or Protestants." Regarding another time prophecy Thomas Newton said: "The days, without doubt, are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years."--Dissertations on the Prophecies, p. 290.

Common Usage. This was familiar language to Daniel as the Jews divided time into not only weeks of days but also weeks of years. In pointing out the Sabbatic year, the Lord said to Moses: "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Lev. 25:8. Dr. Davies in "Pulpit Commentary" declares that time was reckoned by weeks to remind Israel of the perpetual obligation of the Sabbath. This prophetic period reaching into the Christian era should also remind us of the perpetual obligation of the Sabbath which is still binding. That other nations including the Romans employed days and weeks to represent years is also evident. "It was the custom in some republics not to oblige a man to go to the wars after the sixth week; i.e., after forty-two years of age."--Macrobius, *Somn., Scip. lib. 1, C. VI.* The Moffatt translation reads: "Seventy weeks of years are fixed for your people."

Determined for Jews. The word "determined" means "marked out" or "cut off." "Decreed" is the R.V. and "shortened" the Douay. Both Jerome and Tertullian render it "shortened." Strong's "Exhaustive Concordance" defines the Hebrew word from which "determined" and "decreed" are translated as meaning "to cut off." It also of course has the meaning of "to fix the bounds, or limit the extent of." Seventy prophetic weeks numbering 490 years would be measured out and cut off from the 2300 year period for the benefit of the Jewish people and for the accomplishment of a specific purpose. It would reach to the close of their probation as a nation and their rejection as the chosen people of God. The final act in the great drama of their national existence would be the rejection and murder of their own Messiah.

The Starting Point. Verse 25. This statement definitely locates the beginning and end of the seventy weeks by identifying the historical events with which the time period would be bounded. This double check leaves no room for fanciful and far-fetched interpretations. The predicted events must be just 69 and 70 prophetic weeks, or 483 and 490 years apart. They can be no more or no less without destroying the force of the predictions. Both the 2300 years and the 490 years begin at the same time. No careful Bible student can come to any other conclusion than that the seventy weeks allotted to the Jews must be cut off of the first portion of the 2300-year period. It could not be cut off of the last part which reaches down into "the time of the end," and to measure it out of the middle would not only be inconsistent with the term "cut off" or "shortened" but also contrary to the facts of history. You cannot cut off a part of a stick and thus shorten it without taking the piece from one end. There is but one end of the 2300-year time period from which the 490 year time period can be cut or measured off.

The Decree. The time periods would begin with a commandment or decree to restore and rebuild Jerusalem which was at that time lying desolate and uninhabited. The decree would bring to an end the seventy year period covering "the desolations of Jerusalem" and would usher in the beginning of another period seven times as long during which the city would be rebuilt and re-inhabited and the Jews given another opportunity to redeem the past and demonstrate their love and loyalty to God. This, however, would be their last opportunity and would end with the rejection and crucifixion of their Messiah and another and more terrible destruction of their city. The decree would mark the end of one period of desolation and reach to the beginning of another from which there would be no recovery or restoration. The nation and throne of Israel would "be no more till He come whose right it is," and to King Jesus would be given the everlasting throne and dominion of this rebel world. See Eze. 21:25-27. This will meet its complete fulfillment at the second advent of Christ. Dan. 2:44; 7:13,14,29; Matt. 25:31-34. The blessings denied to the nation and people of temporal Israel because of their unbelief and rebellion would be given to spiritual Israel in the final restoration.

Whose Commandment? By the going forth of whose commandment would the seventy weeks begin? Since the Lord was guiding in the affairs of nations for the fulfillment of His own purpose, doubtless in a primary sense the mentioned commandment or decree was His. But the Lord works through human agencies. Who was the servant or agent through whom this decree was given that would end the period of Israel's captivity and begin the period of their last opportunity? "The commandment" indicates that the Lord recognizes but one decree regarding the restoration of the Jews to their homeland and the rebuilding of their city and temple. It is not a decree, or one of the decrees, but the decree. It is the kingly decree inspired by the Lord to fulfill his word through Jeremiah concerning a prophetic time period that was about to end, and another that was about to begin.

Decree Foretold. This decree to restore and build Jerusalem was so important that it was foretold by divine revelation 161 years before it was issued and the king who should proclaim it named more than 100 years before he was born. Isa. 44:26-28; 45:1-5,13. Here Cyrus is declared to be God's "messenger" and "shepherd" who would perform His pleasure in the restoration of Jerusalem. The decree here described would include the freeing of the Jewish captives and the permission to return to their own land to

rebuild Jerusalem and "the cities of Judah," and the restoration of the temple and its services. That this decree is all-inclusive so that it embraces the complete restoration of all that was destroyed and made desolate by the Babylonians is evident from this prophecy together with the record of the decree after it was proclaimed. See 2 Chron. 36:22,23; Ezra 1:1-4. The temple was the chief part of the city of Jerusalem and its restoration was the most important part of the rebuilding program. It was God who "stirred up the spirit of Cyrus" to issue this decree for Him.

Date of Decree. Cyrus came to the throne of Medo-Persia in the year 536 B.C., the very year which closed the seventy-year period of the captivity. One of his first acts was to issue the decree prophesied of through Isaiah more than a century and a half before. He did this under divine inspiration for God stirred him up to do it. Josephus declares that Cyrus wrote to all who dwelt in his vast dominion saying that "God Almighty hath appointed me to be king of the habitable earth" and that "He indeed foretold my name by the prophets, and that I should build Him a house at Jerusalem which is in the country of Judea." The Jewish historian declares that when Cyrus read the prophecy of Isaiah calling him by name and forecasting his work, "He called for the most eminent Jews in Babylon and said to them, that he gave them leave to go back to their own country, and to rebuild their city Jerusalem and the temple of God." It was doubtless Daniel who called the king's attention to the prophecy of Isaiah and urged him to fulfill it.

Letter of Cyrus. Josephus also gives a copy of a letter written by Cyrus to the governors in Syria. The letter begins as follows: "King Cyrus to Sisinnes and Sathrabuzzanes, sendeth greeting. I have given leave to as many of the Jews that dwell in my country as please (to do so) to return to their own country, and to rebuild their city, and to restore the temple of God at Jerusalem on the same place where it was before." See Antic. Bk. XI, Ch. 1, sec. 1 and 3. In Ezra 6:14 the decree of Cyrus is called a "commandment" and that this decree included the restoration of the city as well as the temple is evident from Ezra 4:11-13 and Hag. 1:4,9,14. They built for themselves "cieled houses" and partially rebuilt the city and set up the walls while the temple was still in ruins.

Three Decrees. Three kings issued decrees regarding the restoration of Jerusalem and the temple and the worship and government of the Jews. The first was issued by Cyrus in 536 B.C.; the second by Darius Hystaspes in 519 B.C.; the third by Artaxerxes Longimanus in 457 B.C. In fact, Artaxerxes issued another decree to Nehemiah in 444 B.C. This however was more of the granting of authority to carry into execution his former decree. It was only an enlargement of the decree issued by him in 457 and by Cyrus in 536. But God seems to recognize but one decree which He predicted more than 150 years before it was issued and which was proclaimed under the inspiration of His Spirit. Therefore, all subsequent decrees must be considered as only enlargements of the one decree and the giving of authority to carry out its provisions. The laws of the Medes and Persians were permanent and unchangeable and it was never necessary for future kings to do more than to issue decrees for the purpose of enforcing former decrees or laws.

The Date. That the three decrees of the three kings were really one, and that they represented the commandment or decree of God is evident from

Ezra 6:14 which declares that the work of rebuilding was finished "according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Notice that it says "commandment" and not "commandments"! It was God's commandment or decree issued through his "messenger" and "shepherd" Cyrus and confirmed and executed by Darius and Artaxerxes. Therefore it could not be said that the decree was completed until it was enforced by the two subsequent decrees. This is indicated by the statement in our text: "And from the going forth of the commandment to restore and build Jerusalem." A decree or law does not always go forth into operation and execution at the time it is issued. The decree was first issued by Cyrus in 536 B.C. but it did not go forth in its complete fulfillment till 457 B.C.

Date Confirmed. This date is found in the margin of the Bible in connection with Ezra 7, which records the decree of Artaxerxes. It was issued in the "seventh year" of the king's reign. (Verse 7). The Greek Olympiads and the canon of Ptolemy confirm the Biblical Chronology of the date of the seventh year of King Artaxerxes and thus of the "going forth" of the decree. Ptolemy made his chronological reckoning in the second century of the Christian era. Thus by two separate and distinct chains of chronology involving different methods of reckoning time the date 457 is established as the beginning of the time period of Daniel's prophecy. But the date is also confirmed by the event that brought to an end the seventy weeks.

The Messiah. Dan. 9:25. The time period is to reach to "the Messiah the Prince." "The Messiah" means "the Anointed," and therefore the period would end with the anointing of "the Prince" as "the Messiah." Christ is often called a "Prince" especially in the book of Daniel. See Dan. 10:13, 21; 12:2. Four times in the New Testament Christ is called a "Prince." Peter told the Jews that they had "denied the Holy One and the Just" and had "killed the Prince of life," whom God had "exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 3:15; 5:31. Christ was the Messiah or the Anointed One. The Greek word Christos or Christ means the same as Messiah. The time period would reach from the going forth of the decree in B.C. 457 to the anointing of Christ as the Messiah. The prophecy declares that this period would span 69 prophetic weeks or 483 years.

The Anointing. In olden times kings and priests were anointed or consecrated to their office. It was a ceremony that preceded their ministry in the sanctuary or on the throne. Jesus began His ministry as the Messiah at His baptism, and it was at that time that He was "anointed" for service. It was then that the Holy Spirit came upon Him and the voice of His Father accepted Him and approved of His mission. Speaking of this event later Peter said that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. When Jesus visited Nazareth and on the Sabbath day He was invited to speak in the synagogue He read to the people from the prophecy of Isaiah the striking statement: "The Spirit of the Lord God is upon Me, because He hath ANOINTED Me to preach the gospel to the poor"; and after He had closed the book He said, "This day is this Scripture fulfilled in your ears." See Luke 4:16-21.

Date of Baptism. The baptism of Christ by John the Baptist is recorded in Matt. 3, and the date in the margin is A.D. 27. The decree of Artaxerxes went forth in the fall of the year B.C. 457 which left but a little more

than 456 years before the beginning of the Christian era. Twenty-seven years added to the 456 makes 483 years which is the exact time that Gabriel told Daniel would elapse between the two events. The 69 weeks of years from the going forth of the decree of Cyrus in the days of Artaxerxes did reach to the anointing of Jesus Christ as the Messiah. "Unto Christ the Prince."--Douay. "Even to Christ the Leader."--Tertullian and Jerome. "Until the anointed Leader."--Theodotian.

Divine Accuracy. The divine certainty and accuracy of these prophetic revelations fills us with awe and wonder. Jesus not only came in fulfillment of prophecy but He arrived in the world and began His mission exactly on time. It was "when the fulness of time was come" that "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4,5. "But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay...So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem."--The Desire of Ages, pp. 31,32.

THE CUTTING OFF OF THE MESSIAH

26

Review. Dan. 9:24,25. The ten sevens or seventy years of God's judgments in the Babylonian captivity and the desolation of Jerusalem were to be followed by seventy sevens or 490 years in which the Jews were to be given a new probation. The time period would begin with "the going forth of the commandment to restore and build Jerusalem." According to prophecy and history this decree was issued by Cyrus in 536 B.C. but its "going forth" to execution and fulfillment took place in 457 "according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia." Ezra 6:14. The decree of Cyrus was supplemented or corroborated by two later decrees and thus became a threefold decree, but it is still "the commandment" or decree foretold through Isaiah and Daniel.

Seventy Weeks. The seventy weeks that began with a threefold decree was given a threefold division. There must be a divine reason for dividing the seventy weeks into three parts. The first seven sevens would cover the "troublesome times" of the rebuilding process. The difficulties of this period are described by Ezra and Nehemiah. Of this 49-year period Dr. E. B. Pusey says: "We have anyhow for the period of the two great restorers of Jewish polity, Ezra and Nehemiah conjointly, a time somewhat exceeding 45 years; so that we know that the restoration was completed in the latter part of the 7th week of years, and it is probable that it was not closed until the end of it."--Daniel the Prophet, p. 191. It was during the period of the restoration that the books of Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi were written and the Old Testament canon completed.

Second Division. The second division of the time period would be 62 weeks or 434 years which would reach to the Messiah and His ministry to Israel. The ministry of the prophets closed with the seven weeks. The ministry of the great Prophet would begin at the end of the 62 weeks period. As far as this prophecy is concerned this long period would be uneventful. Many historic events however are detailed in the further explanation of the vision in chapter 11. This period of 62 sevens represents the long and silent stretch of years between Malachi and John the Baptist, the last prophet of the old and the first of the new dispensation; between "the word of the Lord to Israel by Malachi" and the day when "the word of God came to John the son of Zacharias in the wilderness." See Malachi 1:1; Luke 3:2. During this period there was no prophetic voice from God to His people and no outstanding events in which the hand of the Lord could be especially recognized.

The Last Seven. The last part of the threefold division of the seventy sevens would be the "one week" or seventieth seven. This was the climax of the prophecy and the most important division of the three. In fact its events make it the supreme week of years in all human history. The beginning of this prophetic and historic week is definitely located by the angel Gabriel in verse 25. The 69 weeks began in the 7th year of Artaxerxes and ended in the 15th year of Tiberius Caesar and is thus bounded by definite dates in the reigns of two great Gentile kings. Counting the two years Tiberius reigned jointly with Augustus, his 15th year would be A.D. 27, the year Jesus was baptized and anointed as the Messiah. See Luke 3:1. The ministry of Jesus as the Messiah began with His baptism by John. Acts 1:21,22; 10:36-38.

The Messiah. Following the baptism of Jesus and His Holy Spirit anointing, Andrew, one of the disciples of John, began to follow Him. The record says: "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." John 1:41. The margin for "the Christ" is "the Anointed." Jesus is called "His Anointed," "Thy Anointed," "The Anointed of the Lord," "The Anointed of the God of Jacob," and in their prayer the disciples spoke of Jesus as "Thy holy child Jesus, whom Thou hast anointed." Acts 4:27. The 69 weeks were to reach to "the Messiah the Prince," and not "the King." The prophecies of Dan. 2 and 7 picture the setting up on the kingdom of Christ at the end of the reign of sin when He will be the King of kings and Lord of lords. His first advent made Him "the Prince of this world" in the place of Satan. He left the earth "to receive a kingdom and return." He becomes King at His second advent. Matt. 25:31-34.

The One Week. Verses 26,27. Here is described the chief event of the last of the 70 weeks. The first part of each of these two verses refers to the Messiah, and the second part to the desolating judgments that would result in His being rejected and cut off by His professed people. This "one week" is called "the week" and can be none other than the 70th of the 70 weeks. The modern teaching that wrests this prophetic week from its natural and Scriptural setting in the seventy week period and places it just before the second coming of Christ and therefore still in the future, is unreasonable, unscriptural and therefore absurd. There are many time prophecies in the Bible and they are all continuous and consecutive days, weeks, months or years. Such wild reasoning regarding time prophecy as is being indulged in by these modern religionists to support a pet theory would throw Bible students into the utmost confusion in determining the meaning of the time periods of Scripture. It is just as unreasonable as to describe certain landmarks within the last mile of a seventy mile journey and then push the last mile of the seventy containing the land marks two thousand miles ahead. Confusion could be the only result of such directions.

The Crowning Event. The 70 week period would climax in the 70th week with its momentous events which would be crowned with the cutting off or crucifixion of the Messiah. This was to happen after and not in the 69 weeks. "Cut off" means "to be killed" or "to be put to death," and is never used to describe an ordinary death. It must be a death directly inflicted by God or a violent death inflicted by man. Of the death of Christ another prophet said: "He was cut off out of the land of the living: for the transgression of My people was He stricken." Isa. 53:8. "And after 62 weeks Christ shall be slain."--Douay and Jerome. "Shall be killed."--Latin Vulgate. Prophecy declared that Jesus would be "brought as a lamb to the slaughter." Isa. 53:7. Peter and the other apostles charged the Jews with the murder of Christ. Acts 2:23. The angels and the redeemed will forever sing of "the Lamb that was slain." Rev. 5:9,12. Giovanni Rosadi, the noted Italian advocate, said: "Jesus of Nazareth was not condemned, but He was slain. His martyrdom was no miscarriage of justice, it was murder."--The Trial of Jesus, p. 294.

Was Guiltless. That the Messiah would be innocent of all guilt and therefore condemned unjustly is indicated by the statement: "but not for Himself" which is rendered "and shall have nothing" in the margin. This is rather a difficult statement to translate and therefore to understand. Theodotion's paraphrase of this sentence in English is, "and there is nothing

against Him," i.e. judicially. He would be cut off and executed as a criminal without any crime being proved against Him by the court. Three times Pilate, the Roman judge, declared Him to be innocent of the charges against Him. He said: "I find no fault in Him." Some interpreters believe that the statement "and have nothing" means that Jesus would have no people, no throne, no kingdom, and no place on earth; that He would die without posterity which was a calamity in the eyes of the Jews.

Date of Crucifixion. The date of the crucifixion is here definitely established. It would happen "in the midst of the week." In the middle of the 70th week Jesus would die. According to the gospel of John, Jesus attended four Passovers and died during the fourth. He was baptized in the fall and therefore His ministry covered three and one half years. "It is recorded in history that the whole time of our Saviour's teaching and working miracles was three years and a half, which is half a week. This, John the evangelist will represent to those who critically attend to his gospel,"--Eusebius. This may also be proven by the parable of Luke 13:6-9. The owner of the vineyard finished his mission and efforts in the fourth year. Counting the six months of John's ministry there were just four years of ministry by Jesus and His forerunner. See argument by Dr. Pusey in Daniel the Prophet, and Robinson in Harmony of the Gospels. This is the conclusion of many of the best commentators.

Jesus Understood Time. That Jesus understood the prophecy of the seventy weeks and therefore knew the time of His anointing and ministry and also of His death is evident. Mark 1:10,11,14,15. To His mother at the marriage of Cana Jesus said: "mine hour is not yet come." John 2:4. Later Jesus said, "My time is not yet come," and "My time is not yet full come." John 7:6,8. About a year before His death the enemies of Jesus "sought to take Him: but no man laid hands on Him, because His hour was not yet come." John 7:30. Just before His death Jesus said: "The hour is come, that the Son of man should be glorified." John 12:23. He said that He came into the world "for this hour" which would be the judgment or crisis hour of the world, when "the prince of this world" would be "cast out" and He would be "lifted up" on the cross as the Saviour of men and the "Prince of life" and therefore the Prince of this world in Satan's place. See John 12:27-33. Jesus began His memorable prayer with the words: "Father, the hour is come." Jesus also reproved the Jews for not being able to discern "this time," and because they "knew not the time of" their "visitation" their house would be left desolate. Luke 12:56; 19:44; Matt. 23:37,38.

Sacrificial System Ended. Through His death "in the midst" of the 70th week Jesus would "cause the sacrifice and oblation to cease." With His death the typical sacrificial system would come to an end. The sacrifices, offerings and oblations of the typical system met their antitype in the death of Christ, the "Lamb of God" who came to "take away the sin of the world." Dr. Pusey declares that Daniel "speaks not of a temporary suspension of sacrifices, but of the entire abolition of all which had been offered hitherto, the sacrifice, with the shedding of blood, and the oblation (offerings), the unbloody sacrifice which was its compliment."--Daniel the Prophet, p. 192. The end of the sacrificial system was announced to the Jewish officials the very moment of the death of Christ by the rending of the veil of the temple by unseen hands. See Matt. 27:50,51. This was the veil between the holy and the most holy apartments and its rending showed that from henceforth the typical system was meaningless, and therefore had

expired by limitation. When Jesus offered on the Cross "one sacrifice for sins forever," He forever caused to cease the typical offerings and sacrifices in which He said He had no delight. Heb. 10:1-9. The very purpose of His advent was to take away "the first" or typical, that He might "establish the second"; the heavenly sanctuary and its services.

End of Week. The prophetic week, in the midst of which Jesus was to be crucified, would end in A.D. 34, and this would also bring to a close the 70 weeks which was the "determined" or allotted time for the final probation of the Jewish nation. This "week of years" (Moffatt) that was set apart from the 69 for such special mention was the period of the Messiah's last mission to "the lost sheep of the house of Israel." Through His personal ministry and that of His apostles the Jewish nation was given a final opportunity. During the first half of this week of years Jesus preached in person and during the last half through His disciples. After telling the disciples to "go not into the way of the Gentiles" Jesus told them to "go rather to the lost sheep of the house of Israel." Matt. 5:6. Later the disciples were commissioned to go to all the world, and when the Jews had judged themselves "unworthy of everlasting life" by rejecting the message of salvation through Christ, the apostles said, "lo, we turn to the Gentiles." Acts 13:46.

The Date Established. The date of the end of the 70 weeks is not only established by the prophecy itself, but also by a series of events that took place in A.D. 34, signifying that the Jews had rejected the message of Christ. These events are recorded in Acts 8 and 9, and include the sermon and martyrdom of Stephen, the preaching of the gospel to the Samaritans by Philip, the conversion and baptism of the Ethiopian eunuch, the gospel preached in all the coast cities from Azotus to Caesarea, and the conversion and baptism of Saul, the apostle to the Gentiles, and his commission to his appointed work. Acts 22:17-21. He doubtless preached the gospel in Arabia during his three years of retirement there. "The remaining $3\frac{1}{2}$ years probably mark the time, during which the gospel was preached to the Jews, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end, and that the gospel embraced the world."--Daniel the Prophet, Pusey, p. 193.

Jewish Nation Rejected. That the Jewish nation would be rejected at the close of the 70 weeks as the result of the rejection and crucifixion of their Messiah is evident also from the margin of Dan. 9:26. "And (the Jews) they shall be no more His people." The rendering of the Douay version is, "And after sixty-two weeks Christ shall be slain: and the people that shall deny Him shall not be His." The Jews as a nation had fully rejected God by refusing His Son and then crucifying Him, and now God rejects them. They had slain their own Messiah and persecuted and martyred His disciples. They had spurned the last offer of mercy and grace under the outpouring of the Holy Spirit in the early rain and thus blasphemed the Vicegerent of Christ and sinned away their day of grace. After A.D. 34 the Jews were saved as individuals on the same basis as those of other races and nations. Since then they have not been God's chosen people, and never will be again. Their rejection ushered in "the times of the Gentiles."

Determined Desolations. The rejection and crucifixion of "the Prince of life" would result in the coming of another prince who would "destroy the city

and the sanctuary," or temple, and accomplish the divinely decreed or determined desolations upon the Jewish city and nation. Jesus reminded the disciples of this very prophecy on the eve of His being "cut off" and in the same prophecy foretold the desolations of the temple and city of Jerusalem. See Matt. 24:1-15; Mark 13:14-19; Luke 21:20-24. A power called "the abomination" would make the city and temple "a desolation." This destruction and desolation through the coming of the prince and his army would not be among the events to take place within the 70 weeks or the 70th week, but as a consequence of the events of that last tragic and momentous prophetic and history week of years.

The Prince. Some of the best Hebrew scholars believe that "a prince" is a better rendering than "the prince." "And the people of the prince that shall come shall destroy the city and the sanctuary."--R.V. This indicates that Gabriel is not speaking of the previously mentioned prince. "And the kingdom of the heathen shall destroy the city and the sanctuary with the Messiah."--Septuagint. This was the version that Jesus and the apostles used. "And a people with their leader that shall come, shall destroy the city and the sanctuary."--Douay. The "prince" or "leader" was Titus, the son of Vespasian, the emperor of Rome. Later he became emperor but was at that time only a "prince" and general. Notice that it says that "the people of the prince" would do the destroying indicating that he would not be as responsible as they for the destruction. It is a fact of history that Titus made every effort to save the city and especially the temple from destruction by his soldiers, but failed. See G.C. 33,34. The destruction would be "with a flood" which is an expression often used in the Bible in describing the desolations wrought by an invading army. The destruction would be as complete and the desolation as terrible as if the city and temple had been swept by a flood. The desolation would continue "even until the consummation" or the end. Not the end of the 70 years because they ended almost 40 years before, but the end of the world. The temple at Jerusalem will never be restored. The judgment would be permanent for it was the last opportunity of the rebellious nation.

Abomination of Desolation. The "little horn" of Daniel's vision included both Pagan and Papal Rome and both must be included in the interpretation. Pagan Rome under Titus destroyed and made desolate the city of Jerusalem and its temple or sanctuary. Papal Rome was to destroy the "holy people" and trample underfoot "the holy city" and the heavenly sanctuary and its Priest and services. Both Pagan and Papal Rome constituted the "abomination of desolation" or the "abomination that maketh desolate." Dan. 9:27 is surely a description of the Papal abomination with its false meditorial system that supplants and destroys the services of Christ in the heavenly sanctuary. See Dan. 7:25; 8:13; 11:31; 12:11. This is a fuller explanation of Dan. 8:10-13.

Other Translations. "And there shall be in the temple the abomination of desolation; and the desolation shall continue even to the consummation, and the end."--Douay. "And in the temple shall be the abomination of desolation."--Vulgate. "And upon the temple there shall be the abomination of desolation."--Sept. "And upon the sanctuary there shall be the abomination of ruin."--Arabic. "And in the temple (of the Lord) there shall be abomination."--Ancient Hebrew MS of the 13th century. "Upon the pinnacle of abominations shall come one that maketh desolate."--R.V. How fully the Papacy has fulfilled these predictions. Any false religion is an abomination.

See Jer. 32:34. The Pope and his priests have entered the temple or sanctuary of God with a false system of religion and have dishonored God and dethroned Christ and the Holy Spirit. This desolating of the temple of God by grieving away the Holy Spirit, and the entrance of "the man of sin" and "the son of perdition" or destruction, is pictured by Paul in 2 Thess. 2:3-7.

Papal Dominion Limited. "Until an end and a limit be set to the desolation."

--Sept. See Dan. 7:25,26; 8:13,14. While the absolute dominion of the Papacy would be limited to 1260 years, his abominable work will continue till the very end. "And even to the consummation and the end shall the desolation continue."--Vulgate. "And the desolation shall continue even to the consummation, and the end."--Douay. See Dan. 7:21,22. In Dan. 11:36 we are told that the Papal abomination "shall prosper till the indignation be accomplished; for that that is determined shall be done." The final destruction of the desolator is decreed by high heaven and foretold in prophecy. "And even unto the full end, and that determined, shall wrath be poured out upon the desolator."--R.V. "Till finally the appointed doom falls upon the sacrilegious abomination."--Moffatt. The appointed and determined doom of the Papacy is described in Dan. 7:11; 8:25; 11:45; Rev. 16-20. This destruction and consumption will include the whole wicked world. See Isa. 10:22,23; 28:21,22; Rev. 18.

THE RESULTS OF THE MESSIAH'S DEATH

27

Seventieth Week. Dan. 9:24:27. Of the seventy prophetic weeks, the last or seventieth is by far the most eventful, and of its notable happenings the cutting off of the Messiah is the most important and significant. In fact it is the greatest event of human history. The cross of Christ is the meeting place of the two eternities. It is the great center where our hopes converge, our problems are solved, our mysteries explained, and our ambitions realized. All the details of the prophecy under consideration center around the cross, and the seven great accomplishments of the seventieth week are the results of the crucifixion.

The Master Crime. The trial and crucifixion of Christ was not only the most notorious judicial blunder ever enacted, but it was also the most terrible crime ever committed. The world stands charged with the murder of the Son of God and must some day meet that charge before the heavenly tribunal. And the chief responsibility must rest with the people for whose special benefit the 70 weeks were allotted or determined as their final probationary period. But the master travesty on justice and the most tragic criminal violence of human history has also become the most glorious event of all time. The prophecy enumerates seven consequences of the crucifixion that are of transcendent importance to the whole human family. What was accomplished for the Jewish people during the 70th week was also accomplished for the whole world. The rejection of the Messiah and the gracious provisions for the salvation of the Jews closed their probation as a nation at the end of the "determined" period, and the same rejection on the part of the Gentiles will close their probation at the end of the time allotted to them or when "the times of the Gentiles" are "fulfilled." See Luke 21:24.

Results Enumerated. Dan. 9:24. Here are enumerated six of the results of the cutting off of the Messiah. That these six are closely related is indicated by the fact that they are all joined together by the conjunction "and!" Not only are these events to take place within the "determined" or "marked off" period of the 70 weeks, but that they were to be located in the 70th week is evident from the fact that they are the direct results of the crucifixion. The burden of Daniel's prayer was regarding the "transgressions," "iniquities," and "sins" of his people. Now these terms are repeated by the angel Gabriel in a setting of mercy and the Messiah presented as the only remedy. In Christ alone could Daniel's prayer for his people be answered.

More than Answered. Daniel's prayer was more than answered. What he asked in his prayer was small in comparison to what God promised to do. At the end of the 70 years' captivity the exiled prophet prayed for the restoration of Jerusalem and the Mosaic sanctuary and its services. The Lord's answer went far beyond this request. It revealed the heavenly sanctuary with its divine Priest and Sacrifice and services. For ten prophetic weeks old Jerusalem had been in ruins and its temple services discontinued. They were to be restored by the threefold decree of the kings of Persia. From that date, 69 prophetic weeks would reach to the Messiah, and the cutting off or sacrifice of the Lamb of God would usher in the priestly ministration of the anointed Prince in the heavenly sanctuary. The priestly services in behalf of sinners would be transferred from the old to the New Jerusalem.

Embraces Final Triumph. "The larger revelation embraces the final triumph of righteousness. For the present the outlook of Israel is flecked with light and shade. Like an April day, our present experience is an alternation of blasting storms and bright sunshine. The defenses of Jerusalem, Daniel was assured, would be rebuilt amid harassing trouble. Messiah the Prince should in due time appear; but Messiah should be cut off. The city and the sanctuary should rise from the reproach of present ruin, but these would again be destroyed--desolation like a flood would sweep over them. Sacrifice should be restored in the temple, but sacrifice and oblation should again cease. These were but temporary arrangements to prepare the world for a real atonement. But the final upshot shall be the destruction of abomination. Upon the desolator there shall be desolation."--Davies in Pulpit Commentary.

Purpose of Atonement. Verse 24 describes what the Messiah purposed to do for Israel as the result of His atoning sacrifice and during the "one week" of special privilege and opportunity. These events embrace the purpose of both the typical and antitypical sanctuary services. The ministrations in the earthly sanctuary were useless without those in the heavenly. The purpose of both was to make an end of sin in the lives of God's people. The cleansing of the sanctuary depended wholly upon the cleansing of people; on the forgiveness of their sins and the imputation of Christ's righteousness. The sanctuary could not be cleansed as long as a stream of sin was flowing into it from the people. This inflow must first be stopped, therefore, the first work to be accomplished was the cleansing of the people from sin. Sin must come to an end in their individual lives before it could be removed from the sanctuary on the day of atonement. This was true of the earthly sanctuary and it is also true of the heavenly. This verse outlines the work Christ wanted to do for ancient Israel during the "one week," and is also anxious to do for us during the time of our visitation.

1. Finish Transgression. The allotted time was to be given Israel "to finish transgression" or "to end guilt."--Moffatt. They had been sent into captivity and Jerusalem destroyed because of their transgressions. Verses 11, 12. Now another opportunity was granted them in the 70 weeks of years which would climax in the one week of special privilege. Not until this last week ended would their cup of iniquity be filled. Then they would finish and climax their guilt and transgression in the sin of all sins. Christ warned the Jews of the result of their rejection of their Messiah and His message. Matt. 23:32-38. They would commit a still greater transgression which would result in a still more terrible desolation. Paul also describes the great transgression of the Jews and the wrath of God that would come upon them in consequence. 1 Thess. 2:15,16. But the chief meaning of this prophetic utterance is that on the cross the Messiah would make provision for the finishing of transgression in the lives of His people. This was included in the death-cry on the cross, "It is finished." But the finishing of sin by the death of Christ was not actual but rather potential. It becomes actual however as soon as an individual accepts the provision.

2. To End Sins. "To make an end of sins" was the purpose of the death of Christ. Christ's Calvary victory will finally result in the end of the reign of sin in His people, in the world, and in the universe. It will therefore result in a complete reconciliation of the universe to God.

Col. 1:20. This was the purpose of both the typical and antitypical sanctuary services. The greatest sin of man was the means of providing a complete remedy for the sins of man. On man's part the cross was a crime, but on God's part it was a willing offering, an atoning sacrifice. Heb. 9:28; 10:12. By His death Christ "purged our sins" so that they can be removed from us forever. "To seal up sins"--Margin. Our sins are to be forever incarcerated, and on the door of the dungeon is to be placed the King's seal so that they cannot be liberated again. Of course the death of Christ also made an end of sin-offerings as mentioned in verse 27, but this was only an incidental result.

3. Reconciliation For Iniquity. "To atone for sin."--Peshitta. Fifty times in the book of Leviticus the sacrificial typical offerings are spoken of as an atonement for sin. Atonement really means at-one-ment or reconciliation with God. Iniquity makes man the enemy of God and brings about an alienation between God and man. Man is not only a sinner but he is an enemy of God through transgression. See Rom. 5:8-10. As a sinner, man needs to be justified, and as an enemy he needs to be reconciled, and both are accomplished by the death of Christ. See also Col. 1:20-22; 2 Cor. 5:17-21. Atonement and reconciliation include not only the payment of the redemption price on the cross of Calvary, but the ministry of Christ as our Priest through which our sins are forgiven and covered. It requires both the sacrifice and the service to make the reconciliation complete. They are wrong who claim that the atonement was completed on the cross without the priestly ministration of Christ in the heavenly sanctuary. The blood must be ministered and applied before it is efficacious.

4. Everlasting Righteousness. The result of finishing the transgression, and making an end of sins, and making reconciliation for iniquity, would be the bringing in of "everlasting righteousness" to those who accept the provisions made on the cross. The restoration of righteousness is the very essence of redemption and the most important feature of the kingdom of God. See Rom. 1:16,17; 3:21-26; 14:17; Matt. 6:33. The righteousness is "everlasting" because it endures forever. The righteousness given to Adam and Eve in Eden was not permanent because it was not based on a personal acquaintance with sin and its terrible results. It is this experience with sin that will make it possible for God to "make an utter end" of sin so that "affliction shall not rise up the second time." Nahum 1:9. The righteousness of man has always been very transitory. It is the righteousness of Christ alone that is everlasting and this is what He brought into the world and made available to us through His death. See Isa. 46:13; 51:5-8; 53:11; Jer. 23:5,6.

Imparted Righteousness. Christ's righteousness must be both imputed and imparted by faith in order for it to be permanent in its results. Many are content with a mere pardon, a covering of the sins of the past, and forget that the very purpose of the gospel is to establish righteousness in the heart and life. Righteousness is everlasting only when the law that defines righteousness is written in the heart so that its principles are established in the life as the rule of conduct. See Isa. 51:6-8. This will be fully experienced by God's remnant people under the latter rain when they are clothed in the "armour of righteousness" which protects them from "all the fiery darts of the wicked." The robe of Christ's righteousness constitutes the wedding garment that prepares the church to meet the Bridegroom.

5. Vision and Prophecy Sealed. "To seal up the vision and prophet."--Theodotion. "The vision of the prophet."--Michaelis. "To set to them the seal of fulfillment"--Tertullian. "To ratify the prophetic vision."--Moffatt. "To accomplish the Vision and Prophecy."--Fenton. The word seal means "to make secure." It is evident that this statement means primarily that the events of the 70th week and chiefly the cutting off of the Messiah and the consequences of His sacrifice would fulfill the vision and prophecy of the 70 weeks and therefore confirm them. The coming of the Messiah at the time and in the manner foretold in prophecy confirmed the visions of the prophets. Matt. 5:17; 2 Peter 1:19. The prophecy was sealed as genuine and authentic by its fulfillment. See Acts 3:18; Luke 24:25-27, 44.

6. Anoint the Most Holy. The statement "to anoint the Most Holy" must refer to the same anointing mentioned in the next verse, "to the Anointed, the Prince." In all ages persons rather than places have been anointed and that for a specific mission or work, such as kings to reign, and priests to minister. The high priest was called "the Lord's anointed" and he was a type of Christ, the High Priest of the heavenly ministration. That this anointing applies to the Messiah is evident from the various translations: "And the Saint of saints may be anointed."--Douay. "And the Messiah--the Holiest of the Holy."--Fenton. Our text must refer to a spiritual anointing as all of the other statements have to do with spiritual things. See Isa. 61:1,2. Jesus was anointed as high priest after the order of Melchisedec. He is called "the Holy One," "the Holy Child Jesus," and "the Holy One of God." See Acts 3:14; 4:27; Mark 1:24. Of course, the disciples of Christ who constituted His spiritual temple were anointed by the outpouring of the Holy Spirit on the day of Pentecost. See D.A. 233; G.C. 347.

Also For Us. While these six glorious consequences of the death of Christ were first given to the Jews, they have also been made available to us and we are responsible for their fulfillment in our individual lives. "The great rebellion is broken; limitation has been put upon sin: atonement has been made; everlasting righteousness has been brought in; attention has been concentrated on the Light and Life of men: the Saviour-King has been anointed. Have we broken with sin and rebellion? Is limitation being put upon our sins? Have we accepted the atonement? Are we putting on the garment of righteousness? Is our gaze on the Life and Light? Is the Anointed our Saviour and King?"--H. T. Robjohns in Pulpit Commentary.

7. Covenant Confirmed. Verse 27. Confirm means "to ratify" or "make strong." "And one week shall establish the covenant with many."--Sept. "One seven shall make the covenant effective to many. The middle of the seven shall make sacrifice and offerings to cease."--Dr. Cowles' Version. The "He" here is "the Messiah the Prince" of life, and not Titus the prince of destruction. Titus never made any covenant with the Jews. The covenant here mentioned is the "new" or "everlasting covenant" mentioned in Jer. 31:31-34 and Heb. 8:6-13. It is the only covenant that brings salvation from sin. This covenant was confirmed and ratified by the death of Christ. Heb. 9:15-17. The new covenant is applied to the individual heart through the Holy Spirit. 2 Cor. 3:2,3. It is therefore also the covenant of the Holy Spirit and is claimed by Him as recorded in Heb. 10:15-17. He speaks here as the personal Representative and Vicegerent of the Son of God.

For One Week. The "many" with whom the new covenant was to be "confirmed" during the last week of the seventy, represents the Jews who accepted

Christ and the gospel during that final appeal under the ministration of Christ and His apostles during the early rain of the Holy Spirit. Jesus came first "to the lost sheep of the house of Israel" and He commissioned His disciples to confine their first labors to the same people before turning to the Gentiles. "For one week" has no reference to the time of the duration and operation of the new covenant, but rather to the time when it was "confirmed" by the death of Christ and made available to the Jews before they closed their probation as God's chosen people. The "one week" was the last of the "seventy" which were "determined" or "allotted" to the Jews.

Confirmed With Many. Even though the Jews as a nation rejected Christ and the gospel, "many" accepted and were saved. At the communion table Jesus said: "This is My blood of the new covenant, which is shed for many for the remission of sins." Matt. 26:28. The prophet Simeon said to Mary regarding her child: "Behold, this child is set for the fall and rising again of many in Israel." Luke 2:24. Jesus said: "For the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28. That many Jews did accept the gospel during the seventieth week of years allotted to them is evident from the book of Acts. See Acts 2:41; 4:4; 32; 5:14-16; 6:7. Surely the prophecies were fulfilled which centuries before had declared that the covenant would be confirmed with "many" during the one week when "My righteous servant shall justify many." Isa. 53:11. Of the forerunner of the Messiah, the angel Gabriel said: "And many of the children of Israel shall he turn to the Lord their God." Luke 1:16.

Many Gentiles. A prominent feature of the new covenant is the forgiveness of sins, or "the remission of sins." This was the very purpose of the first advent of Christ. Matt. 1:21. But the provisions of the new covenant also are available to the Gentiles who confess their sins and become members of the spiritual house of Israel. The family of the redeemed will include those of "every nation, and kindred, and tongue, and people" and will be as numerous as "the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." Heb. 11:12. The Revelator in vision describes the final message to the world just before Christ returns as being proclaimed "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. In another vision he saw the gospel fruitage of this last sealing message and thus describes the harvest: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands. Rev. 7:9. Christ will also "confirm the covenant with many" among the Gentiles even in our own day.

THE 2300 YEARS AND THE JUDGMENT

28

Daniel's Prayer. We must not forget that Daniel's prayer was for further light on his previous vision and especially that portion which remained unexplained when he fainted. All had been interpreted except the time period, and to explain that part of the vision Gabriel returned in answer to the prophet's earnest petition. Dan. 9:21-23. The angel began where he had left off and continued the interrupted interpretation. Verses 24-27 record the prophecy of the seventy weeks and therefore deal with time. It would be necessary to understand this shorter time period with its important events in order to comprehend the significance of the longer period referred to in the vision itself. One is an integral part of the other.

The Vision. Dan. 8:13-19. This long time period of 2300 prophetic days or literal years would reach down into "the time of the end," and would end "at the time appointed." The 70 prophetic weeks of years would be "determined" or "cut off" of the longer period for the Jewish nation and people to fill up the cup of their iniquity by the rejection of the Messiah and His final message under pentecostal power. The 70 weeks were allotted to the Jews as their final period of probation. During this time Jerusalem would be rebuilt and its typical temple or sanctuary and its services restored. But during the 70th week the typical sacrifices and offerings would meet their antitype and cease with the cutting off of the Messiah as the true sacrifice for sin. The end of the typical sanctuary and its services would soon be followed by the destruction of the city and sanctuary and this destruction would be a perpetual desolation.

Times of Gentiles. The 2300 years would not only embrace the times of the Jews but also the times of the Gentiles, reaching down to Christ's final ministry in their behalf before their probation closes. Just as Christ's final appeal to the Jews was made under the early rain of pentecostal power, so His final appeal to the Gentiles will be made under the latter rain of the power of the Holy Spirit. The two time periods reach two ends, one of the probationary time of the Jews, to be soon followed by the destruction of their city, sanctuary and nation; and the other of "the times of the Gentiles" to be soon followed by the destruction of their cities and nations and the desolation of the world. One would culminate in the first advent of Christ and the other in His second advent.

Two Sanctuaries. The Scriptures bring to view two sanctuaries, one earthly and the other heavenly, one typical and the other antitypical. At the time of the vision the earthly sanctuary was in ruins and its services temporarily discontinued. The restoration of the sanctuary and its services was the burden of Daniel's prayer. The previous vision had to do with the sanctuary. Dan. 8:10-12. That the sanctuary would be destroyed and made desolate by the abomination of desolation puzzled Daniel for at that very time the typical sanctuary was already in ruins. According to verses 13, 14, the 2300 years would reach to the cleansing of the sanctuary. The apparently conflicting statements confused the prophet and he prayed for enlightenment. In the vision and interpretation the two sanctuaries and the two ends that would follow the periods of their ministrations are so commingled that it is rather difficult to separate them. This is also true of Christ's great sermon recorded in Matt. 24, Mark 13, and Luke 21.

The disciples asked a double question regarding two different events, and Christ does not separate the two in His answer. This is doubtless because one is typical of the other. The time allotted to the Jews and the destruction that followed was typical of the time allotted to the Gentiles and the destruction that will follow their period of probation.

The Abomination. The prophecy reveals the fact that both sanctuaries would be made desolate by the abomination of desolation; the earthly by a Gentile power, and the heavenly by a professed Christian power. The Pagan Roman abomination would destroy and make desolate the earthly sanctuary, and the Papal Roman abomination would trample underfoot the heavenly sanctuary and its Priest and services by the introduction of a counterfeit system in the church on earth, which is the court of the heavenly sanctuary. During the Middle or Dark Ages this false medietorial system dominated the church and the world. Seven prophecies in Daniel and the Revelation give the length of the dominion of the Papal apostasy as 1260 years. See Dan. 7:25.

The Typical Sanctuary. Ex. 25:8,40; 26:30. The Mosaic tabernacle or sanctuary was made according to divine specifications, after a "pattern" or "fashion" revealed to Moses during the forty days he was with the Lord on Mount Sinai. Solomon's temple was also planned in every detail by the Divine Architect. See 2 Chron. 28:11-19. All of the services of the earthly and typical sanctuary were also divinely prescribed and were to be carefully carried out by a divinely appointed priesthood. This was because the sanctuary and its services and priesthood were all typical of the heavenly sanctuary and its services and priesthood. See Heb. 8:1-6; 9. Since the first was typical and therefore a "shadow" of the other, the earthly must come to an end before the heavenly could begin. In the midst of the last of the 70 prophetic weeks the typical would cease and the heavenly would take its place. The cross was the meeting place of the two priestly ministrations. When Christ died the veil of the earthly sanctuary was "rent from the top to the bottom" indicating that its typical services had accomplished their purpose and had come to an end to be supplanted by the heavenly.

Three Parts. The typical sanctuary service was divided into three parts and these took place in the three apartments of the sanctuary: the court, the holy place, and the most holy place. This priestly service had to do with the taking away of sin and the making of an atonement for sin so as to bring about a reconciliation between the alienated sinner and God. The typical service always started in the court and ended in the holy of holies, and it could never be carried forward in any other order. The sinner came out of the camp of Israel into the court and there met the priest at the altar of burnt offerings. There the typical sacrifice was slain by the sinner after he had confessed his sins over the head of the innocent victim. The priest caught a portion of the blood in a vessel and carried it into the holy apartment to minister it in behalf of the sinner. The sinner could not enter the holy place in person but only in the person of the priest as his representative. The service in the court and holy place was inseparable and was called the "daily" or "continual" service or ministration because it continued "day by day" throughout the typical year.

Yearly Service. The service in the holy of holies was a yearly event and was therefore not a part of the daily ministration. On the 10th day of the seventh month came "the day of atonement" which was also known as "the day of judgment" and "the cleansing of the sanctuary." It was the event

that completed the atonement begun at the altar of sacrifice in the court. The atonement or reconciliation was not completed with the death of the lamb. It also required the ministry of the priests in the holy place and of the high priest in the most holy place. Alienated man will not be fully reconciled to God till the ministry of Christ in the heavenly sanctuary is completed and man can again see God face to face as he did before sin entered the world and brought about the alienation.

The Judgment. The day of atonement with its service in the holy of holies was the event that climaxed the yearly typical ministration in which the whole plan of salvation was revealed in types and symbols. It was followed by the feast of tabernacles which was a thanksgiving celebration in which Israel greatly rejoiced because their sins had been forgiven and they had not been "cut off" during the day of atonement or judgment, but that their names had been retained in the registry of Israel. The day of atonement was the most solemn day of the year and was therefore announced by the blowing of trumpets throughout the land for ten days. This was known as "God's loud call to repentance" and called for a special preparation for the judgment that would try their cases and settle their destiny. A Hebrew poet said of the day of atonement: "It is the judgment day of all the year." Dean Farrar, on the authority of ancient Hebrew authors, says: "So awful was the day of atonement that we are told in a Jewish book of ritual that the very angels run to and fro in fear and trembling, saying, 'Lo! the day of judgment has come.'"--The Early Days of Christianity, p. 38.

The Antitype. The Mosaic tabernacle and the temple of Solomon were typical of the great temple in heaven where Jesus ministers before the Father. The three apartments of the typical sanctuary with their services represented the three phases of the ministration of Christ in bringing alienated man back to at-one-ment with God. In Rev. 11 we are shown that the court of the heavenly sanctuary is in this earth. In fact it is "the holy city" or church of Christ on earth which is the only holy place in this world of sin. Sinners must come out of the world and into Christ's church or temple to find salvation and reconciliation with God. The service of Christ in behalf of the sinner began in this earth where sin abounds to which He came from the temple above to meet the sinner at the altar of Calvary, where He was both the Victim and the Priest. Taking His own blood Christ ascended to begin the second phase of His ministry in behalf of sinful man. The repentant sinner can enter only the court of the heavenly sanctuary and there he meets his Priest who represents him before the Father and ministers His own blood to effect an atonement or reconciliation.

The Exact Order. Each step in the typical service brought the priest nearer to the throne of God and the sinner whom he represented nearer to complete reconciliation. Likewise each of the three phases of the ministry of Christ brings man through Him closer to God and nearer to complete atonement or reconciliation. The order of the typical services in the three apartments was a divine arrangement, and the same order must obtain in the antitypical. Jesus must begin His service in the court with His death, for He cannot minister without His blood, because "without shedding of blood is there no remission" of sin. It is a false theory that makes Christ a priest in the holy place before He came to earth to die as the Lamb of God. It was impossible for Him to begin His priestly ministration till after His death in the court. His ministry in the holy place, or the second phase of His priestly service which began on the day of Pentecost,

is called "the daily" or "continual" ministration in Daniel's vision, and this was "taken away" or interfered with during the reign of the Papacy because the abomination of desolation was set up in the court or church-temple of the heavenly sanctuary on earth. When the "man of sin" got possession of "the temple of God" and "received worship as God," or in the place of God, it is evident that the entire sanctuary service above was interfered with or trampled underfoot.

Definite Dates. The beginning of the three services in the three apartments of the earthly sanctuary came on definite dates known to all Israel. Three great feasts marked the beginning of the three phases of the typical ministry; namely, the Passover, Pentecost, and the day of Atonement. The purpose of the time prophecy of Daniel is to reveal to God's people the time of the death of Christ, the true Paschal Lamb; the time of His daily or continual intercession in the sanctuary above, and the beginning of the antitypical atonement or judgment. The same great time prophecy foretold the beginning of each phase of Christ's ministry of atonement for man. The 2300 years end in A.D. 1844, and at that time would come the cleansing of the heavenly sanctuary or the day of judgment. At that time Christ, the High Priest of the heavenly sanctuary, entered upon the last phase of His priestly ministration. On the typical day of atonement the accumulated sins that had been confessed and forgiven during the typical year were removed by the blood of the goat symbolizing Christ, and the sanctuary was cleansed. So the ministry of Christ since 1844 has been that of cleansing the heavenly sanctuary by the blotting out of the sins of saints from the books of record, and the names of backsliders from the book of life.

Cleansing of Court. An important part of the cleansing of the heavenly sanctuary is the cleansing of the court, which, according to Rev. 11 is "the holy city" or church which was trodden underfoot by the Papacy for 42 prophetic months or 1260 years. The court of the heavenly temple, which is the temple of God on earth, is cleansed first of all by a world message exposing the false meditorial system of the Papacy by restoring the knowledge of the true sanctuary and its services and priesthood to God's people. This message goes to the world at the same time the Investigative Judgment is in session in heaven. The court is to be cleansed also by a great revival and reformation in the church that cleanses the earthly habitation of God from all sin so that it is "a glorious church not having spot or wrinkle, or any such thing; but that it is holy and without blemish." The church wholly sanctified will be "preserved blameless unto the coming of our Lord Jesus Christ." See Eph. 5:26,27; 1 Thess. 5:23.

World Message. Rev. 14:6,7,14. While the Investigative Judgment is in session in heaven, a judgment-hour message is to be heralded to the nations of earth. Before the close of the 2300 years a world message declared that the judgment would come in 1844. Since that date the message has been going to "every nation, and kindred, and tongue, and people" calling upon all judgment-bound mankind to "fear God and give glory to Him, for the hour of His judgment is come." This world message is based on the vision of Daniel and the 2300 year time prophecy. It is the antitype of the blowing of trumpets or "God's last call to repentance." It is God's last appeal to the world before probation closes, and is the antitype of the last call to the Jews before the close of their probation. The first message was concluded during the showers of the early rain, and the other will be finished during the showers of the latter rain. One was followed by the judgments of God upon the nation of the Jews; the other will be

followed by His wrath and judgments upon the nations of the Gentile world.

Most Solemn Hour. We are now living in the most solemn hour of human history.

It is known as "the last days" and "the time of the end." This judgment scene is pictured in Dan. 7:9-14. In the vision of Dan. 8 the same event is called the cleansing of the sanctuary. It is immediately followed by the second coming of Christ to set up His everlasting kingdom. It is the investigative phase of the judgment that takes place between 1844 and the close of probation and which makes up the roll of the citizenship of Christ's kingdom, and this work must be completed before He returns. The last call of divine mercy is now being sounded to the world and the eternal destiny of all men and nations depends upon their attitude toward the world-embracing message described in Rev. 14:6-14. The last call to repentance is being given in trumpet tones and those who do not confess and forsake their sins while Christ is in the holy of holies will forever be cut off from God and His people. They will join in the bitter wail of the lost: "The harvest is past, the summer is ended, and we are not saved."

DANIEL'S VISION OF MICHAEL

29

Daniel's Last Vision. Dan. 10:1-3. The last vision of Daniel covers the three closing chapters of his book. While it is spoken of as a vision, it was not really a vision in the same sense as those recorded in chapters seven and eight, but rather a further interpretation of the latter. Daniel had but two prophetic visions and both were interpreted by Gabriel. The two visions were closely related, the second being a further explanation of the first in which "not all was made clear to the prophet." (P.K. 554) "Through another vision further light was thrown upon the events of the future." (Id. 554). It required three visits of the angel of prophecy to complete the interpretation of the second vision. This vision and its threefold interpretation is the subject of the last five chapters of the book. Chapter ten is the prologue and chapter twelve the epilogue of the angel's last interpretation which is embraced in chapter eleven.

Prayer For Light. The revelations of the first vision "troubled" and "alarmed" Daniel. As the result of the second vision and Gabriel's first interpretation the prophet "fainted, and was sick certain days." His sickness was followed by a period of fasting and earnest prayer for further light which came with the second visit of the angel and his further interpretation of the unexplained part of the vision relating to time. But this second explanation again filled Daniel with grief and he enters into a period of prayer and fasting and mourning which continued for three full weeks. Gabriel's second interpretation foretold the coming of the Messiah, but He would be "cut off" and the restored city and temple would be destroyed and made a perpetual desolation. That this second period of prayer and fasting was for still further light on the same vision is evident. In verse 12 we are told that in Daniel's prayer he "set his face to understand" something that puzzled him. He applied himself "to brooding on the future."--Moffatt. As the result of this third interpretation, Daniel declared that he "understood the thing, and had understanding of the vision." The thing about the vision that still troubled him was made plain. (Verse 1.)

Commentators. That the last three chapters of the book contain a further explanation of Daniel's second vision is the opinion of the best Bible commentators. Bishop Newton is quoted by Dr. Adam Clarke as saying: "It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the former; and thus revelation 'is a shining light, that shineth more and more unto the perfect day.' The four great empires shown to Nebuchadnezzar, under the symbol of a great image, were again more particularly represented to Daniel under the forms of four great wild beasts. In like manner, the memorable events that were revealed to Daniel in the vision of the ram and he-goat, are here more clearly revealed in this last vision by an angel; so that this latter prophecy may not improperly be said to be a comment on the former."--Notes on Chap. XI. This is both reasonable and logical and should guide us in our interpretations of these last three chapters of the book.

Pioneer Adventists. "Gabriel, after giving the history of the seventy weeks, dwells not in detail on the remainder of the vision, but reserves a more detailed account for the next visit, which is given us in the tenth to the twelfth chapters of Daniel inclusive."--William Miller's Lectures,

pp. 70,71, Edition of 1842. "In like manner, the memorable events, which were revealed to Daniel in the vision of the ram and he-goat are here again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not improperly be said to be a comment and explanation of the former."--Prophetic Expositions, Josiah Litch, Vol. 3, p. 4.

Spirit of Prophecy. Commenting on Daniel 9, Mrs. E. G. White wrote: "Upon the occasion just described, the angel Gabriel imparted to Daniel all the instruction he was then able to receive. A few years afterward, however, the prophet desired to learn more of subjects not yet fully explained, and again set himself to seek light and wisdom from God...No less a personage than the Son of God appeared to Daniel. Our Lord comes with another heavenly messenger to teach Daniel what would take place in the latter days."--Bible Sanctification, p. 42. Elder James White took the same position and on one occasion declared that if the prophecies of Daniel 2,7,8, and 9 end with Rome, then the prophecy of Daniel 11 also ends with Rome. This is self-evident and leads to but one conclusion, that the Papacy and not Turkey occupies the stage in the closing scene of the prophecy of Daniel. It would be unreasonable to introduce into the interpretation a power that is entirely foreign to anything brought to view in the vision itself or in the other prophecies of the book. This sound principle must guide us in our study of the closing chapters of the book of Daniel.

Reaches the End. This last vision like all the other prophecies of the book of Daniel reaches the end of human history and to the setting up of the kingdom of God. See Dan. 2:44; 7:13,14,18,22,27; 8:17,19; 9:27; 10:14; 12:1-3. Daniel was told that the 2300 years would reach to "the time of the end," and therefore the interpretations of the vision must also reach the same great climax. The chief purpose of all of these visions was to point out "the time of the end" or "the latter days" which would end in the second coming of Christ. Daniel evidently did not understand prophetic time, and he thought that what he had seen would be fulfilled in the near future. Gabriel again attempts to impress his mind with the fact that the vision reached far into the future. See Dan. 10:14. Daniel said that he learned from the vision that "the time appointed was long," or "great."--Margin. Verse 1.

Deals With Time. The statement, "but the time appointed was long," doubtless refers to the 2300 prophetic days of which Gabriel said: "For at the time of the end shall be the vision" and "for at the time appointed the end shall be." Dan. 8:15-19. This statement was made in answer to the question and answer of verses 13 and 14. Here is a fourfold question regarding the career of the Papacy in its relation to the ministration of Christ in the heavenly sanctuary, and to the "saints of the Most High" who worship in its court, the church on earth. The detailed prophecy of chapter 11 covers the whole period of the 2300 years and reaches on to the end itself when probation would close and the world would be made desolate at the coming of Christ, just as the prophecy of the 70 weeks reached to the close of Jewish probation and on to the desolation of the city and temple and the destruction of the nation.

Jews and Gentiles. That the vision we are now considering covers the whole period of the 2300 years and therefore embraces both the times of the Jews and the times of the Gentiles is evident. "Thy people" in verse 14 is

interpreted by some to mean the Jews, and "the latter days" to mean the latter days of the 70 week period. But it is unreasonable to confine the prophecy of the 11th chapter to the 70 weeks and thus make it end with the destruction of Jerusalem and the temple of Herod. It does cover the period of the 2300 years which includes the 70 weeks of years. What happened to the Jews and their city, temple and nation at the end of the shorter period will also happen to the Gentiles and their cities and nations at the end of the longer period. One is typical of the other and the two events are closely identified in this prophecy and also in that of Christ recorded in Matt. 24. The Jews were Daniel's people till they failed at the end of the 70 weeks, but in "the time of the end" or the "latter days" of the world's history, his people are "the Israel of God" or Christians of all nations. Daniel's people would be the people of God regardless of their nationality. In Daniel's last vision and its threefold interpretation the desolations wrought by Pagan Rome and Papal Rome are mingled because the latter is a continuation of the former and is still known as a Roman power. "The Holy Roman Empire" was supplanted by "The Holy Roman Church." One made desolate the earthly sanctuary and the other trampled underfoot the heavenly, and especially the court.

Time of Vision. Dan. 10:1. Cyrus began to reign in 536 B.C., the year the 70 years of captivity were to end. In that very year Cyrus issued his decree in fulfillment of the prophecy of Isaiah. This decree ended the time period of the 70 years, and, when confirmed and enforced by the two subsequent decrees of Darius and Artaxerxes, marked the beginning of the time periods of the 70 weeks and the 2300 years. This vision was given in the third year of Cyrus which would be in the year 534. At the time, Daniel was between 90 and 91 years of age and his death occurred soon after. But before he died he was given the assurance of an honored place among the redeemed. See Dan. 12:13.

Daniel's Fast. Verses 2,3. "Three whole weeks."--R.V. The margin says "weeks of days" which distinguishes these literal weeks from the prophetic weeks, or "weeks of years," in the previous vision. During this time Daniel refrained from eating any "pleasant bread" or "bread of desires."--Margin. "I ate no desirable bread."--Douay. "No delicacies."--Moffatt. The prophet eliminated from his diet all desserts, flesh food and wine so that his mind would be clear as he grappled with the problem of getting further light on the vision. The anointing of the body with oil was considered a special pleasure by the ancients, and was indulged in especially by the ruling class. All of the usual pleasures enjoyed by Daniel were discontinued that he might set his heart to the securing of that which he desired above all else,--further light on the vision. In his great burden to understand the vision his appetite failed him and he ate only enough of the most simple food to keep him alive until his prayers were answered. Such earnestness would bring results in answered prayer today.

A True Fast. It is evident that Daniel's fast was mostly involuntary, being caused by deep sorrow and burden of heart which always affects the physical being and especially the appetite. Fasting is the natural result of heavy burdens and deep sorrow of heart. Such fasting as that of Daniel gives clearness of thought to meet the issues involved without producing too much physical weakness. Jesus severely condemned the hypocritical, formal and voluntary fasting of the Pharisees because it was not the result of soul-anguish and burden of heart, and was engaged in for the purpose of

gaining merit with God. See Matt. 6:16-18. The fast of the Pharisees was a form of penance or self-inflicted punishment which has always characterized both Paganism and Catholicism. In Isa. 58:3-11 is contrasted the true and the false forms of fasting.

Time of Fast. Verse 4. The fast of Daniel ended on the 24th day of the first month which was Nisan. The aged prophet spent the first three weeks of the new year in fasting and prayer. The time therefore covered the time of the Passover. Two years before, the first migration of the Jews back to Jerusalem had taken place when about 50,000 had returned. But because of their enemies the progress of rebuilding had been slow. Daniel was too old to return with them and he doubtless felt that he could do more for his people by remaining in the court of the king where he held a high office. The fact that the temple was still in ruins so that the Passover could not be celebrated rolled onto Daniel's heart such a burden as he had never known before, and at the time of the Passover he fasted and prayed. The enemies of the Jews were making every effort to hinder the work, and a little later persuaded the king of Persia to order it to cease. See Ezra 4.

Place of Vision. Daniel did his praying and fasting and had his vision "by the side of the great river, which is Hiddekel." This was one of the original rivers of Eden and was later called the Tigris. Gen. 2:14. "That is the Tigris."--Moffatt. "The great river which is the Tigris."--Douay.

This river is referred to again at the close of the vision. See Dan. 12:5-7. It is evident that Daniel was there in person and not merely in vision. He had with him a number of attendants which would indicate that he was there on business for the government of which he was doubtless a high official. He had been prime minister under Darius only a short time before and probably still held the same position. This may be one of the reasons he had not returned to Jerusalem with his brethren. He could serve the cause better at the headquarters of the kingdom.

Vision of Michael. Verses 5,6. Both Michael and Gabriel came in answer to Daniel's fervent prayers. They both were present at the time of the original vision at which time Michael commanded Gabriel to make Daniel understand the vision. See Dan. 8:13-16. At the close of the prophet's prayer for further light Gabriel came back alone to answer it, but at the command of Michael. See Dan. 9:21-23. Now both return again to complete the interpretation, and this time Daniel not only hears the voice of Michael but is given a vision of Him in His glorified state. Michael was the Messiah who would come at the close of the 69 weeks and then be cut off or crucified. Michael is later called "the first prince" and "the great prince which standeth for the children of thy people." Dan. 10:13; 12:1. He is the King who stands up to reign at the close of the reigns of earthly kings. Michael means "like unto God" and Christ alone was in the image of His father. See Heb. 1:3; Col. 1:15. That Michael was the Son of God is also evident from 1 Thess. 4:16,17, and Jude 9. He was not a mere created angel like Gabriel as some contend.

Two Descriptions. The Bible contains two descriptions of Michael or Emmanuel in his glorious state, one before and the other after His incarnation. This picture is almost identical with the one revealed to the Revelator as recorded in Rev. 1:13-16. Daniel sees the Son of God before His

humiliation into human flesh, and John after He was again glorified in answer to His prayer. See John 17:5. In both visions Michael was clothed "in fine linen" and girded "with a golden girdle," or "with fine gold from Ophir."--Moffatt. His eyes were "like lamps of fire" or "as flaming torches."--R.V. "As a flame of fire."--John. His body was "like the beryl" or "gleamed like topaz."--Moffatt. His feet were "like in color to polished brass," or "glittering brass."--Douay. "Like unto fine brass, as if they burned in a furnace."--John. His face had "the appearance of lightning" or "His countenance was as the sun shining in his strength."--John. His speech was "like the voice of a multitude," or "as the sound of many waters."--John. The voice of a great multitude in perfect unison, like the roar of a great cataract, has the sense of vastness that is impressive and awe-inspiring. Michael is the Word of God and the Spokesman of the God-head. When He speaks He speaks for the whole universe of unfallen beings.

Effect on Daniel. Verses 7-9. The effect of the vision of Michael was the same on Daniel that it was on the Revelator. Rev. 1:17. They could not stand before the glory of the Son of God. The vision had the same effect on Daniel and his attendants as the vision of Jesus had on Saul of Tarsus and his attendants. See Acts 9:7; 22:9. Moses and Isaiah had similar experiences when they were given visions of the Son of God. Habakkuk had a similar reaction when he was given a vision of Christ at His second coming. See Hab. 3:2-5, 16. While prophets of God have been temporarily overcome by a vision of Christ, the wicked will be completely consumed when they see Christ returning in the clouds of heaven. See Isa. 2:19-21; 2 Thess. 2:8; Rev. 6:14-17. Only those who get a vision of Christ now through His word will be able to look upon Him in person and live.

Indescribable Glory. The scene presented to Daniel was one of indescribable majesty and supernal glory. He sees Michael or the Messiah clothed with the garments of royalty which also symbolize His purity and righteousness. He is girded with the finest of gold which represents unalloyed truth. The Christian soldier is told to have his "loins girt about with truth." Eph. 6:14. The glance of Michael is omniscient in wisdom and penetrating power and nothing escapes His vision. Nothing can be hidden from His searching, penetrating, piercing gaze. His eyes penetrate to the deepest and darkest depths of the soul and light up sin's most secret hiding places. They warm the hearts of the righteous but burn with holy indignation against all evil. His feet glow with the liquid splendor of melted brass, and are symbolic of the unyielding strength and stability of His character.

Comments. "His eyes emit shafts of spiritual intelligence, love and omniscience; His countenance radiates beams of spiritual power like the midday sun; His voice is resonant with the majesty of many distant Niagaras; and out of His mouth proceedeth utterance penetrating and dividing like a two-edged sword."--Revelation, the Crown-Jewel of Biblical Prophecy, Stevens, p. 53. "When I bring all this before me, and try to realize it in my imagination, I am almost overwhelmed with the sublimity of the picture, and with the goodness, and grace, and power, and might with which the eternal Father has invested the person of Jesus Christ...I do not wonder at the effect the vision produced upon the exiled apostle as it burst upon him in his lowly solitude. 'And when I saw Him I fell at His feet as dead.'" --The Apocalypse, Seiss, Vol. 1, pp. 86, 87.

Daniel Overcome. Of Daniel's companions we are told that they were so frightened that they shook with fear and ran to hide themselves. "Shuddering

had seized them and they ran to hide themselves."--Moffatt. Daniel evidently fainted, not this time because of the terrible revelations of the vision, but because of the majestic glory of the Son of God. "And I fainted away and retained no strength."--Douay. "Paleness ruined my flesh color."--Moffatt. "My energy was destroyed, and I retained no power."--Fenton. When Daniel heard the voice of Michael which was like the voice of a great multitude he fell to the ground. Verse 9. "When I heard His voice I fell down."--Moffatt. "And I heard the sound of His speech, and I was fallen upon my face upon the earth."--Sept. "I lay in consternation upon my face, and my face was close to the ground."--Douay. The ambassador of the king of Persia bows low and kisses the ground at the feet of the King of kings. It was the token of the utmost respect and reverence.

Every Knee Bow. A vision of the same glorious Person at the second coming of Christ will cause "every knee" to bow and "every tongue" to confess "that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:10,11. If we want to know what Jesus looked like before He came to earth and what He will look like at His second coming, we should carefully study these two descriptions of Him in all His majesty as "the King of glory."

GABRIEL ANSWERS DANIEL'S PRAYER

30

Gabriel Returns. Dan. 10:10,11. Here is introduced another being from the one Daniel had just seen and heard. This messenger had been "sent" and could not therefore be Michael. This was Gabriel, the chief messenger of Michael, and the angel of prophecy, whom Michael had before commanded to make Daniel understand the vision, and who had already made two partial interpretations. See Dan. 8:16; 9:21-23. He now returns to complete his task. It was the hand of Gabriel that raised the prostrate prophet from a lying posture and set him on his hands and knees "all shaking."--Moffatt. "Set me tottering on my knees."--R.V., Margin. Gabriel again brings the assurance that Daniel is "a man greatly beloved" in heaven. The angel tells the trembling prophet to "stand upright" and hear his message, "for I have been sent to you at last."--Moffatt. As a token of respect and reverence men and women fell before Oriental rulers and remained in a bowed position till commanded to arise. Standing is an attitude of attention and respect. Daniel stands to hear the message of Gabriel.

Prayer Heard. Verse 12. From the first day that Daniel "set" his "heart" to further understand the vision, heavenly agencies were set in operation to answer his prayer. "I am now come for thy word's sake."--R.V. "For the sake of your prayers I am here."--Moffatt. Only when we set our hearts does God hear our words. Our hearts and our words must be in harmony, for formal prayers never reach the ears of God. The Pharisees prayed "to be heard of men" and only men heard their prayers. God reads the desires of the heart and the only value of words is to convey the language of the heart. If our words do not do this, they are like "sounding brass and tinkling cymbals." Regarding the formal prayers of His professed people the Lord said: "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear." Isa. 1:15. Mere eloquence makes no appeal to God. With Him only heart appeals are eloquent. See Rom. 8:26,27.

Cause of Delay. Verse 13. Doubtless the burden of Daniel's prayer as on the former occasion centered on the restoration of Jerusalem which was still in ruins. An answer to this part of his prayer depended on the king of Persia. The cause of the three weeks delay was the opposition and resistance of "the prince of the kingdom of Persia," who was doubtless one of Satan's mighty angels who had been commissioned to manage the affairs of the kingdom of Persia, or, perhaps it was Satan himself who is "the prince of this world." See Eph. 6:11-13. Persia was then a universal kingdom. "There can be but little doubt that the language here employed by Gabriel, 'the prince of the kingdom of Persia,' refers to one of the leading spirits of darkness, one of the fallen angels."--Davies in Pulpit Commentary. Satan was trying to use Cyrus to thwart God's purpose for Israel. He seemed to be succeeding, for the work at Jerusalem was virtually at a standstill and was later stopped entirely for a time by a royal decree because of the false reports of the enemies of the Jews in Palestine. See P.K. 571, 572.

Assistance of Michael. Here is explained the reason for the presence of Michael whom Daniel had just seen. He had come to help Gabriel answer Daniel's prayer. Michael means "like unto God" and He is therefore Christ, the Son of God who alone is in "the image of the invisible God" and is "the express

image of His person." Gabriel calls Him "one of the chief princes," or "the first prince." (Margin) "Michael your prince" (verse 21), and "Michael the great prince," (12:1). There are many mighty princes in the kingdom of heaven but Michael is the first and greatest. He is called "the archangel" in Jude 9, which indicates that He is the Commander and Captain of the angelic host, which position is occupied by Christ, the Son of God.

Last Day Prophecy. Verses 14,15. Gabriel again attempts to show Daniel that His vision involves far more than the restoration of Jerusalem and the typical sanctuary services. It reaches "the latter days" which must include the very last days of human history. "At the end of the ages; for the vision relates to the far future."--Moffatt. "Since there is yet a vision for the days."--Prof. Bevan. The purpose of this vision is to more fully explain the previous vision and the 2300 prophetic days which would reach to "the time of the end." At this announcement Daniel bowed his head and was speechless. "I cast down my countenance to the ground and held my peace."--Douay. "I bent my face to the earth and remained dumb."--Moffatt. He did not this time fall prostrate, but bowed his head in humble submission awaiting the further message of the angel.

The Touch of Michael. Verses 16,17. Michael is again introduced into the vision. His touch had the same effect on the speechless prophet that it had on the dumb 500 years later when Michael became Emmanuel and walked among men in human flesh. See Mark 7:32-35. The presence of the Son of God makes Daniel again feel his utter weakness. "The vision makes a pang seize me and I am powerless."--Moffatt. "My anguish has returned upon me and my strength has failed."--Fenton. This has always been the effect of the presence of God or a vision of His glory. This was the effect on Moses, Job, Isaiah, Paul, and John. Daniel asked how he could talk with his Lord face to face. When he later recorded the experience he again tried to describe his feelings: "I was shaking; no strength remained in me, I could not breathe."--Moffatt. This was doubtless the reason he was unable to talk with Michael.

Gabriel Gives Strength. Verses 18,19. The same mighty angel who came to give Christ strength in the Garden of Gethsemane now comes forward and imparts strength and courage to Daniel. When Daniel was revived and strengthened he was doubtless ready to speak, but the angel does not give him the opportunity for he had been commissioned to give him a message and he must deliver it without further delay. Daniel is now in the proper attitude to receive the instruction that gave him an "understanding of the vision."

Gabriel's Message. Verses 20,21. Gabriel virtually said: "You know, don't you, why I have come? After I have revealed the future to you I must return to fight with the prince of Persia." This was doubtless Satan or one of his mighty angels in charge of the kingdom of Persia. "Soon I must return to confront the guardian angel of Persia, and, when I am done with that contest, the guardian angel of Grecia shall attack me."--Moffatt. When the Lord could no longer use Persia in the fulfillment of His eternal purpose, the Greeks would be permitted to take the rulership of the world. They were already being stirred up to prepare for the attack. "The history of nations speaks to us today. To every nation and to every individual God has assigned a place in His great plan. Today men and nations are being tested by the plummet in the hand of Him who makes no mistake. All

are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purpose."--P.K. 536.

Purpose of Vision. Gabriel makes it clear that Michael is his superior, but that he holds an official position in the government of heaven next to that of Michael, "the first prince," who is also "your prince." In Acts 3:15; 5:31, Christ is declared to be our great Prince. The chief purpose of the introductory part of this vision is to give us a knowledge of the interest of heaven in the affairs of men and nations. It shows that the relation between the rulers of heaven and the children of God on earth is close and decided; that angel messengers keep open the lines of communication. All during the 21 days of Daniel's prayer it was being answered by a mighty conflict in the unseen world between Gabriel and Satanic agencies. God has such respect for the sincere prayer of an honest heart that if necessary the mightiest angel of His kingdom will be sent to answer it, and if he fails, Michael the first Prince, the Son of God, comes to assist.

Begins Explanation. We must not forget that Daniel's prayer and fast was for the purpose of understanding more fully his previous vision of the little horn and the 2300 days. Gabriel was sent to answer his prayer and give him "understanding of the vision," and to show him the truth as to what would befall his people "in the latter days." All of the prophecies of Daniel cover the same ground and describe the same earthly powers, the repetition being for the purpose of giving additional detail for the special benefit of God's people who live in "the latter days" or "the time of the end" when the prophecies would be unsealed and understood. Chapter 11 is the most marvelous literal and detailed prophecy of the Scriptures. "This chapter gives a more particular explanation of those events which were predicted in the eighth chapter."--Dr. Adam Clarke. This fact must not be lost sight of or we will become lost as many others have in their comments on the interpretation of the angel of prophecy.

The Divine Purpose. Dan. 11:1. Medo-Persia was raised up to punish wicked Babylon and to fulfill God's purpose in the return of His people from captivity and in the restoration of Jerusalem, the temple, and its services. Gabriel, as the ambassador of the heavenly kingdom, entered the Persian court to strengthen and confirm the kings of Persia that they might fulfill the divine purpose. Prophecy had predicted and God had purposed that the decree should be issued and the restoration accomplished through the kings of Persia. But Satan or one of his mighty princes was also in the Persian court to thwart the efforts of Gabriel. "I likewise, from the first year of Darius the Mede, was standing that he might be confirmed and strengthened."--Vulgate. This, therefore, includes Cyrus and the other kings of Persia who had a part in fulfilling God's purpose, and is in agreement with Dan. 10:13. Gabriel "remained there with the Kings of Persia."

The Scripture of Truth. Dan. 10:21; 11:2. Bible prophecy is the only dependable history. It is written from an unbiased viewpoint and is free from prejudice and legends. There can be no absolutely unbiased and accurate human history. Civil war, world war, God alone knows the truth and He only can tell it for He is "the Truth." In His hand is the sealed scroll of human history. Speaking of the Divine Being as the Author, Source, and Revealer of all truth, and the Scriptures as His medium of revelation to man, Robert Hall said: "Inexplicable itself, it explains all besides; it casts a clearness upon every question, accounts for every phenomenon, solves

every problem, illumines every depth, and renders the whole mystery of evidence as perfectly simple as it is otherwise perfectly intelligible, whilst itself remains an impenetrable obscurity."--Quoted in Pulpit Commentary.

The Persian Kings. Verse 2. Gabriel began his interpretation at the same place the vision itself began, with the kingdom of Persia. See Dan. 8:3, 20. It was the place of the beginning of the 2300 years and the 70 weeks. This is indeed a further and detailed explanation of the previous vision and not another separate prophecy. Therefore the vision of Dan. 8 is the key to the understanding of all that follows to the close of the book. The similarity between the vision of chapter 8 and the explanation of chapter 11 is very striking. Both chapters begin with Medo-Persia and end with Rome in its Papal phase, the greatest of all earthly powers at the second coming of Christ. Cyrus reigned from 536 to 529 B.C. As he was in the third year of his reign when this vision was given he could not have been included in the "three kings" who were yet to stand up to reign in Persia.

The Four Kings. The first of the three kings that followed Cyrus was his son Cambyses, who reigned 7 years and 5 months, from 529 to 522 B.C. Cambyses had caused his brother Smerdis to be secretly put to death. A Magian named Gomates impersonated Smerdis and seized the throne and it is supposed that Cambyses took his own life. The pseudo or false Smerdis reigned but 7 months and was succeeded by Darius Hystaspes who was of the royal line, having married the daughter of Cyrus. Darius dethroned the false Smerdis and put him to death and left a record of his deeds to future generations on the great Behistun Rock which was translated by Sir Henry Rawlinson between 1835 and 1845 A.D. Darius reigned 36 years from 521 to 486 B.C. He made an attack on Grecia and having failed in his first attempt was planning another when he died. He was one of Persia's greatest rulers.

The Rich King. The fourth king was Xerxes, the son of Darius, who undertook to carry out his father's military plans against Grecia. Xerxes was "far richer" than all other Persian kings. Justin said that "he had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted."--Quoted by Dr. Adam Clarke. Xerxes was also noted for his great military expedition against the rising power of Grecia. "And when he is waxed strong through his riches, he shall stir up all against the realm of Grecia."--R.V. According to Herodotus, who lived at that time, Xerxes assembled an army of 5,283,220 men. Besides these the Carthaginians furnished him an army of 300,000 men and a fleet of 200 ships. The most conservative estimate gave him 800,000 men and 1207 ships with three banks of rowers each.

His Defeat. Xerxes was more noted for his riches than his generalship. In the year 480 B.C. he crossed the Hellespont and had erected a marble throne from whence he could view his great army and fleet. It is said that he burst into tears when he thought that within a hundred years his soldiers would all be in their graves. He met no resistance till he reached the pass of Thermopylae in Northern Greece. Here 300 Spartans with their allies, numbering in all 5,000 men, under the leadership of Leonidas, the Spartan king, defended the pass against the hosts of Xerxes until a Greek betrayed to the Persians the secret of another pass. Through this pass in the mountains a Persian army marched and attacked the Greeks in the rear

and defeated them. Xerxes pressed on and captured and burned Athens. From the mainland he watched the naval battle of Salamis and saw his great fleet overwhelmingly defeated and scattered by a small Greek fleet. This caused his ignominious retreat out of Greece. He left Mardonius with an army of 300,000 men to carry on the war, but in the battle of Platea in 479 he was defeated and slain and all but 40,000 of his men were captured or killed. Thus ended the inglorious Grecian campaign that later brought such a terrible revenge administered by Alexander the Great. Xerxes was the Ahasuerus of the book of Esther. He reigned from 485 to 465 B.C., when he was assassinated. His was the last great effort of a Persian king in aggressive warfare and none of the later kings is mentioned in the prophecy. The Persian kingdom had reached the zenith of its power and had begun that fatal national decline that soon ended in ruin.

A Mighty King. Verse 3. All Bible students, including the critics, agree that this is a description of Alexander the Great. There had been a score of Persian kings between Xerxes and Darius Codomannus, the last of the Persian line. The period of more than 100 years is passed over by the angel of prophecy because with Xerxes Persia began to decline, and a new power was arising in the West that was destined to fulfill the next part of the prophetic vision. The Macedonian power had defeated Xerxes and driven him back to his own country. While Alexander did not follow Xerxes immediately, his expedition was the consequence of the campaign of Xerxes and was made to avenge it. Alexander justified his invasion of Persia to Darius Codomannus on the grounds of Xerxes' invasion of Greece. This is doubtless the reason why the two are so closely connected in the prophecy.

Alexander's Career. Alexander was the son of Philip who was assassinated in 336 B.C. Alexander was but 20 years of age when he ascended the throne of Macedonia. He at once began to lay plans to carry out his father's contemplated invasion of Persia in revenge of Xerxes' invasion of Greece. With but 40,000 men and 7,000 horses he entered upon the conquest of Persia and of the world. The first battle was fought near the River Granicus in Asia Minor resulting in a complete victory for the Greeks. The next battle was fought near Issus when Alexander defeated Darius with an army of 600,000 men. He then conquered Egypt and founded the city of Alexandria. On his return he met and defeated Darius about 50 miles from Arbela in the year 331. He captured Babylon, Susa and Persepolis, and then invaded India. He ruled "with great dominion."

His Sudden Death. Verse 4. "And when he shall have come to his height."--Douay. Alexander died at the age of 33 in the year 323 B.C. His death took place in the city of Babylon after a drunken revelry. To celebrate his victory over the Persians he had prepared a banquet for 10,000 guests. With his sudden death his power was broken almost as unexpectedly as that of Belshazzar who in the same city and perhaps in the same banquet hall 215 years before had given a feast to his lords and ladies. Now another earthly empire is numbered by the chronologer of heaven, weighed in the balances of eternal justice, and found wanting by the supreme court of the Universe. Alexander spent two days and nights in unrestrained indulgence of intoxicating liquors which together with an attack of malarial fever caused his death.

The Kingdom Divided. "Even for strangers besides these."--Douay. "For others than his own."--Fenton. Alexander's family also had a tragic end. Within

15 years after his death not one was left alive. His mother, wives, brother and sons were all dead. The kingdom passed, "not to his posterity" but "to others besides those." There were more than 30 generals and governors to please in the selection of a successor. Some of them immediately claimed as their own the conquered territory over which they ruled. Alexander's leading generals were all ambitious to succeed him to the throne. The struggle for supremacy continued for 22 years and Gabriel bridges over this period and mentions only the four divisions of the kingdom which followed the battle of Ipsus in 301 B.C., when Seleucus, Ptolemy, Lysimachus, and Cassander defeated Antigonus and divided the world between them toward "the four winds of heaven," or the four points of the compass. These four divisions are reckoned from the viewpoint of Palestine the homeland of Daniel.

Earthly Kingdoms Transitory. One of the chief lessons of the prophecies of the book of Daniel is that there is no permanency in earthly governments. When Alexander was at the very pinnacle of his power and fame, his kingdom was broken and divided. Commenting on the first four verses of Dan. 11, Rev. Davies says: "At the moment of their greatest glory, they are on the brink of ruin. When richest ripeness is on the fruit, rottenness is not far distant. Alexander's victorious march was unprecedented; he speedily reached the highest pinnacle of empire; yet the king of terrors struck him down at a blow, and sudden collapse of his vast empire followed. As he had not honored God neither did God honor him...His vast kingdom, not being founded on righteousness, was soon plucked up by the roots....There is but one condition of permanence in any kingdom, viz., righteousness. Success founded on military power collapsed as quickly as it rose. As night succeeds to day, so misfortune succeeds to fortune. If God be not recognized, the one element of durability is wanting."--Pulpit Commentary. After being banished to the island of St. Helena, Napoleon Bonaparte said: "Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him."--Bertrand's Memoirs, Paris, 1844. He should have added that Christ's kingdom is permanent because it is founded upon righteousness. See Heb. 1:8. The coming of this permanent and everlasting kingdom is the chief purpose of all of the visions of the book of Daniel.

DIVIDED GRECIA AND THE ROMAN REPUBLIC

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Two Kingdoms. Dan. 11:5. Again the angel of prophecy passes over a period of years till the four kingdoms of divided Grecia are merged into two which are henceforth known as "the king of the north" and "the king of the south." Years of warfare between the successors of Alexander resulted in the overthrow of Cassander by Lysimachus, who was in turn conquered by Seleucus. Ptolemy Lagus, one of Alexander's generals, ruled Egypt which was on the south of Judea. He annexed Cyprus, Phoenicia, Caria, and other islands and countries and placed his kingdom on a strong military footing and thus became "strong." But Seleucus Nicator became "strong above him." "But one of his (Alexander's) princes shall be strong above him."--R.V. "And he shall strengthen the kingdom of Egypt; and one of the rulers shall overcome him and rule; and his power shall be a great power."--Sept. Seleucus became the most powerful of the successors of Alexander. Having absorbed the kingdoms of Cassander and Lysimachus, he ruled over Syria, Babylon, Media and all of the other countries that composed Alexander's realm except Egypt. His was "a great dominion," and it lay mostly north of Judea. Emphasis is placed on these two divisions of Grecia because they are the only two with whom God's people came in contact and it is chiefly from this viewpoint that prophecy deals with nations.

A League by Marriage. Verse 6. "And the daughter of the king of the south shall be married to the king of the north to settle their dispute."--Moffatt. "And after some years shall they associate themselves together, and the daughter of the king of the South shall be given in marriage to the king of the North to establish peace between them; but she shall not be able to accomplish anything."--Swedish. To end a long and bloody warfare between the two kingdoms, Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theos, the third king of Syria, entered into a league or alliance through marriage as was often done to promote peace and unite kingdoms. The condition was that Antiochus was to put away his wife, Laodice, and her two sons, and marry Berenice, the daughter of Ptolemy. "But she shall not be able to accomplish anything." It was a marriage of expediency and furnishes a striking illustration of the uselessness of marriages for such purposes. Kings, however, have been slow to learn. During the 18th and 19th centuries the kings of Europe tried it on a large scale, but the first World War demonstrated its impotency and also the truthfulness of the divine prediction in Dan. 2:43. Again in the case of Antiochus and Ptolemy the forecast was that "they shall not cleave one to another." The marriage was solemnized in the year 249 B.C. in the city of Seleucia, the capital of the Seleucian kingdom.

Historian's Account. "Ptolemy thus embarked at Pelusium, and conducted his daughter to Seleucia, a maritime city near the mouth of the Orontes. Antiochus came thither to receive his bride and the nuptials were solemnized with great magnificence. Ptolemy had a tender affection for his daughter, and gave orders to have regular supplies of water from the Nile transmitted to her, believing it better for her health than any other water whatever."--Ancient History, Rollin, Book XVII, chap. 8, p. 25. The scheme failed and the prophecy was literally fulfilled. Laodice had Berenice and her infant son "whom she brought forth" (margin) and her Egyptian attendants slain. "But power shall not be in her, from the fear

which she feared; and she shall be betrayed, and her youths, and those accompanying her, and those supporting her in this time."--Peshitta. This includes Antiochus, Berenice, her infant son, and her attendants and sympathizers.

Another Description. "These troubles and commotions in the East made Antiochus Theos weary of his war with Ptolemy; a treaty of peace was therefore concluded on the following terms: that Antiochus should divorce his former wife Laodice, who was his own sister by the father, marry Berenice, the daughter of Ptolemy, and settle the crown upon the male issues of that marriage. Two years after this marriage Ptolemy Philadelphus died--an event which Antiochus Theos, his son-in-law, no sooner understood than he removed Berenice from his bed, and recalled Laodice with her children Seleucus Callinicus and Antiochus Hierax. But Laodice being well acquainted with his fickle temper, and fearing lest he might again abandon her and receive Berenice, resolved to improve the present opportunity and secure the succession to her son, for by the late treaty with Ptolemy her children were disinherited and the crown settled on the son of Berenice. To effect this design, she caused Antiochus to be poisoned; when she saw him expiring she ordered him to be privately conveyed away, and one Artemon, who greatly resembled him as well in features as in tone of voice, to be placed in his bed. Artemon acted his part with great dexterity, and personating Antiochus, tenderly recommended his dear Laodice and her children to the lords that visited him. In the name of Antiochus, whom the people believed still alive, orders were issued, enjoining all his subjects to obey his beloved son Seleucus Callinicus, and acknowledge him as their lawful sovereign. The crown being by this infamous contrivance secured to Callinicus, the death of the king was publicly declared, and Callinicus without opposition ascended the throne."--Historians' History of the World, Vol. 4, p. 557.

The Revenge. Verse 7. "A scion of her own family, in succession to his father."--Moffatt. Ptolemy Euergetes (Benefactor), the eldest son Philadelphus and brother of Berenice, raised a large army and invaded the kingdom of Callinicus and his mother Laodice, to avenge the death of his sister and her son. He entered Syria and captured Seleucia and Antioch, and advanced even beyond the Tigris and compelled Seleucus to retire behind the Taurus Mountains. Syria, Cilicia, and almost all of Asia Minor were overrun in his victorious campaign. He "entered into the fortress or 'province' (Douay) of the north and prevailed."

Historian's Account. "Ptolemy, the eldest son of Philadelphus, succeeded his father on the throne of Egypt, and after a short time took the name of Euergetes. He began his reign with a Syrian war; for no sooner was Philadelphus dead than Antiochus, who had married Berenice only because it was one of the articles of the treaty with Egypt, sent her away together with her young son. Antiochus then recalled his first wife, Laodice, and she, distrusting her changeable husband, had him at once murdered to secure the throne to her own children. Seleucus, the eldest, seized the throne of Syria; and, urged on by his mother, sent a body of men after Berenice with orders to put her to death, together with her son who by the articles of marriage had been made heir to the throne.

"The cities of Asia Minor hastily sent help to the queen and her son, while Ptolemy Euergetes, her brother, who had just come to the throne of

Egypt, marched without loss of time into Syria. But it was too late to save them; they were both put to death by the soldiers of Seleucus. Many of the cities, moved by hatred of their king's cruelty, opened their gates to the army of Euergetes; and, had he not been recalled to Egypt by troubles at home, he would soon have been master of the whole of the kingdom of Seleucus. As it was, he had marched beyond the Euphrates, had left an Egyptian army in Seleucia the capital of Syria, and had gained a large part of Asia Minor. On his march homeward he laid his gifts upon the altar in the temple of Jerusalem, and there returned thanks to heaven for his victories. He had been taught to bow the knee to the crowds of Greek and Egyptian gods; and, as Palestine was part of his kingdom, it seemed quite natural to add the god of the Jews to the list."--Historians' History of the World, Vol. 4, pp. 570,571.

Booty of Campaign. Verses 8,9. "And their gods, with those that molded them, all their desirable vessels of gold and silver, he shall carry away with the captivity into Egypt, and he shall prevail over the king of the north."--Sept. Ptolemy brought back to Egypt 40,000 talents of silver with precious vessels of gold and silver valued at \$30,000,000, together with 2,500 graven images, among them the very gods that Cambyses had taken from the Egyptian temples and carried into Persia three centuries before. Callicus died 226 B.C. and Euergetes in 221, thus the king of the south "continued more years than the king of the north." "He shall refrain some years from the king of the North."--R.V. "For some years he shall cease attacking the king of the North."--Moffatt. Both renderings are in harmony with history.

A Counter Revenge. Verse 10. "His sons shall then make war, gathering a vast army for the attack, and one of them shall surge forward to the south, pushing the attack as far as the fortress of Gaza."--Moffatt. The first part of the text mentions "sons" and the last part indicates that there was but one that carried out the plan. Seleucus Callinicus had two sons, Seleucus Cerannus, and Antiochus Magnus, or Antiochus III. Both entered into the plans to recover their lost possessions. Cerannus invaded Asia Minor where he was assassinated in 223 B.C. Antiochus was very warlike and he began a campaign to recover Syria from Ptolemy Philopater. He gained possession of Syria, Palestine, and Phoenicia with the exception of the city of Sidon. His recapture of Seleucia his former capital doubtless fulfilled the prophecy: "He shall be stirred up even to his own fortress." He carried his conquests as far south as Pelusium, a frontier fortress of Egypt.

Further Campaigns. The "return" to be "stirred up even to his own fortress" may refer to future campaigns which his egotism urged him to plan after his return in triumph to his own capital. His nation bestowed upon him the title, "Antiochus the Great" because of his success. This honor inspired him to attempt to extend the size and glory of his kingdom. "For this purpose he undertook an adventurous campaign of several years' duration in eastern Iran and India, constrained the revolting princes and states to do homage to him, and extorted a recognition of Syrian supremacy."--Id. p. 558. Later the same writer said: "Antiochus the Great, who at this time ruled in Syria, perceiving the disorder and licentiousness which prevailed in the court of Egypt, thought it a favorable time to declare war against that country."--Id. p. 572.

Ptolemy's Comeback. Verse 11. "And the king of Egypt shall be much embittered and enraged, and shall come forth and fight with the king of the North; and he shall set forth a great multitude, and the multitude shall be betrayed into his hand."--Sept. "In a fit of mad rage the king of the South shall march out to fight the king of the North, who shall raise a large army, but it shall fall into the hands of his foe and be taken prisoner."--Moffatt. Ptolemy Philopater, usually slothful, was at last aroused to the sense of danger by the prospect of the invasion of his kingdom. He placed an army in the field of 75,000 men with 73 elephants of war. Antiochus Magnus had an army of 62,000 foot, 6,000 horses, and 102 elephants. The battle was fought at Raphia near Gaza. Antiochus was severely defeated with the loss of 10,000 men and 3,000 horses killed, and 4,000 soldiers taken prisoner. Ptolemy reconquered Palestine.

The Historian. "Ptolemy, who seems not to have lacked courage, roused himself for the emergency, collected a great army, and proceeded to meet the emergency. In the beginning of the war, Antiochus obtained some advantages over the Egyptian troops; but shortly after, in a great battle fought at Raphia near Gaza, he was completely defeated, with great loss; and Ptolemy obtained a large extension of influence in Palestine and Syria. Humbled by his defeat...Antiochus was anxious to make peace with Ptolemy; and the Egyptian king, although he had every inducement to prosecute the war, being equally anxious to return to his licentious pleasures, was ready to receive his overtures."--Id. p. 572.

Ruined by Pride. Verse 12. "And he shall destroy them mightily, and his heart shall be lifted up, and he shall cast down many, and shall not be strengthened."--Peshitta. "However he shall not hold his own."--Moffatt. Ptolemy did not follow up and take advantage of his victory. He could doubtless have conquered the whole of the northern kingdom. But he became elated over his success and his pride ruined him. He visited Jerusalem and attempted to enter the holy of holies but was with difficulty restrained. He became angry with the Jews and threatened to exterminate the whole nation. After returning to Egypt he began a relentless persecution against the Jews, slaying between forty and sixty thousand. Thus he "cast down tens of thousands."--R.V. He was not strengthened by this course as it led to insurrection among his subjects and he was compelled to revoke his decrees and restore the Jews to their former privileges. After this he gave himself up to a life of revelry and dissipation, "drinking, gaming, and lasciviousness, were the whole employment of his life."--Prideaux.

Counter Attack. Verse 13. "The king of the North shall again raise an army larger than before, and finally, after some years, renew the attack with a large host and vast resources."--Moffatt. This verse pictures a second invasion of Egypt by Antiochus Magnus. After his great victory at Raphia, Ptolemy Philopater resumed his life of self-indulgence, uncontrolled passion and debauchery, which caused his death. "At the end of times, even years."--Margin. There were 14 years of peace and then Antiochus raised an immense army and invaded the territory of the Egyptian ruler and soon gained possession of all Palestine. The signal for the attack was the death of Philopater and the placing on the throne of Egypt his young son, Ptolemy Epiphanes, who was only five years of age.

Has Many Enemies. Verse 14. The child-king of Egypt had many enemies.

Philip of Macedon was desirous of some of the Egyptian possessions in Asia Minor and he formed a league with Antiochus Magnus for the partitioning of the kingdom of Egypt between them. Besides these powerful foes there was a rebellion in Egypt itself, and intrigues and conspiracies were discovered within the palace of the young king. "Many" stood up against the king of the south. In their extremity the guardians of the young king appealed to the Roman Republic, a new power rising in the West. This new power is here introduced into the prophecy "to establish the vision." "To fulfill the prophecy."--Sept. What vision or prophecy is being established or filled by this recitation of the angel Gabriel? It must be the original vision recorded in the eighth chapter of which the eleventh is a fuller interpretation. No earthly power is more prominent in prophetic vision than Rome. This is especially true of the visions of Daniel and the Revelation which are confirmed and established by their fulfillment.

Rome Identified. Rome is here designated as "the robbers" or "breakers" of "thy people." Rome in both its Pagan and Papal forms has robbed the people of God more than all other nations combined. Pagan Rome robbed God's chosen people of their throne and kingdom. They took away their liberties and destroyed their city and temple, robbing the latter of its gold and silver and precious treasure. They also stood up against the "Prince of princes" and by order of a Roman governor nailed Him to the cross. When the Roman Armies invaded Britain, the Scottish chieftain Galacus said: "These ravagers of the world, after all the earth has been too narrow for their ambition, have ransacked the sea also. If their enemy be rich, they are covetous; if poor, they are ambitious. The East cannot satiate them--no more can the West. To plunder, to murder, to rob, is their delight. Violence they call dominion; and wherever they can make a dreary solitude they call it peace."

Papal Rome. For more than a millennium Papal Rome robbed the Christian church of their Mediator and Priest by the substitution of a false system in the church-temple which is the court of the heavenly sanctuary. The Papacy took away the heavenly sanctuary with its daily or continual services, and robbed the church of the Scriptures, the law, the Sabbath, and the way of salvation. This great antichristian power robbed the church of its gospel light and plunged the world into the Dark Ages. It put to death and thus took away the lives of from fifty to one hundred millions of the saints of the Most High. What more appropriate language could be used to describe Rome in both its phases than "the robbers of thy people." Fenton renders it: "And the fierce fellows of your people will rise up to accomplish this vision." In Deut. 28:49-57 Rome is described as "a nation of fierce countenance," and in Dan. 8:23 "a king of fierce countenance." The divine prediction is, "But they shall fall," and this is in harmony with all the other predictions of Rome in the book of Daniel. See 2:44,45; 7:11,12,26,27; 8:25; 11:45.

Historians' Account. "The senate of Rome accepts the charge, and sent Marcus Lepidus to act as guardian--a trust which, after a short stay in Egypt, he conferred upon Aristomenes, an Acarnanian, who discharged the duties of this important office with integrity and ability for several years, until the king had attained the age of fourteen, when, according to the usage of the country, he was entitled to take the administration of the

kingdom into his own hands. The folly of investing a person so young with absolute power, was in this instance made fully apparent. The youth who had been universally popular whilst under the direction of Aristomenes, was no sooner enthroned than he placed himself under the influence of worthless men by whose advice he was led to the adoption of measures through which great disorders were introduced into every branch of the government; and at length his former able and honest minister was put to death."--Historian's History of the World, Vol. 4, p. 573.

Success of Antiochus. Verse 15. Here is pictured the last campaign of Antiochus Magnus into Egypt. The Romans had appointed Scopas with an army of choice troops from Etolia to defend Egypt against the invader. These were "his" or Ptolemy's "chosen people" or "people of his choice."--Margin. Scopas and his army were defeated by Antiochus at Paneas and pursued to Sidon where they were besieged. At length famine compelled Scopas to surrender the city spoken of as "the city of munitions."--Margin. Antiochus carried his conquests into the very heart of Egypt, which again appealed to Rome for help. Before assistance arrived Antiochus had conquered all of Egypt except the city of Alexandria. Ptolemy was helpless and in answer to a frantic appeal Rome sent Popilius Laenas to the rescue of their Egyptian ward. Antiochus was about to begin the siege of Alexandria when Popilius Laenas delivered to him the decree of the Roman senate asking him to refrain from attacking the allies of the Roman Republic. Antiochus answered that he would give his reply after consulting with his officers. Laenas took his staff and drew a circle in the sand around Antiochus and demanded an answer before he left the circle. Antiochus after a few moments yielded to the ultimatum of the new power from the west that was henceforth to occupy the stage of history and hence of prophecy. This happened in 168 B.C., the date of the true beginning of Roman rule.

Roman Succession. Thus ended the prophetic history of Alexander's kingdom in its divided state. How marvelous the details of this further interpretation of the vision of Daniel which would reach past the rise and fall of earthly kingdoms to "the latter days" or "the time of the end." With the end of Grecian supremacy the Roman Republic seized the scepter of world dominion and fulfilled its destined part in the great drama of human history. It arose at the specified time and place designated in the vision and accomplished the very work foretold and thus established and ratified the forecasts of divine revelation. As the great scroll of prophecy is being unrolled into history we cannot but marvel at the accuracy of the divine predictions. In fact this part of the prophecy is so detailed and exact in its accord with the accounts of historians that skeptics have contended that it was written after the events had transpired, a proposition they have not been able to substantiate. Divine revelation is indeed a miracle and can be explained on no other basis. It proves beyond a doubt the divine origin of the "Scriptures of truth," which Gabriel declared that he was commissioned to reveal. Dan. 10:21.

THE PAGAN ROMAN SUCCESSION

32

Rome in Prophecy. We must not forget that all of the great lines of prophecy in the book of Daniel deal with the same great powers: the four universal empires beginning with Babylon and ending with Rome. They also deal with the visions of Grecia and Rome and place an increasing emphasis on Papal Rome, the great universal religio-political kingdom that dominated the world for more than a millennium and is destined to be the leading actor in the drama of human history in the "latter days" or "the time of the end." In each succeeding prophecy Rome in one or both of its forms is given a more prominent place. In the interpretation of the image, four verses are devoted to Rome; in chapter seven there are eight verses explaining the meaning of the Roman beast and the little horn; in chapter eight, four verses describe Rome in both its phases and eleven are devoted to the angel's explanation. But in the further and closing interpretation of Daniel's second vision now under consideration, sixteen verses are used to describe Pagan Rome and more than twenty-five deal with Papal Rome and her final doom when she will be made a perpetual desolation.

A Conquering Power. Dan. 11:16. This language is similar to that of verse three describing Alexander the Great and his Grecian world-dominion. It clearly introduces another great ruler and universal sovereignty. It is a good description of Rome in its imperial form under the Caesars. "In his hand shall be destruction."--R.V. "He will establish himself with destruction in his hand."--Fenton. These versions identify this power as Rome, the great destroyer of nations. See Dan. 2:40; 7:7; 8:24. The verse under consideration describes the invasion and conquest of the territory of the king of the north by the Roman armies under Pompey. After conquering Syria and making it a Roman province, Pompey invaded Palestine designated as "the glorious land," or "the goodly land."--Margin. "The land of Israel."--Peshitta. "He shall occupy the fair land of Palestine."--Moffatt. In Ps. 106: 24 Palestine is called "the pleasant land" or "a land of desire."--Margin. In Dan. 8:9 we are told that Rome would wax exceeding great "toward the pleasant land."

Judea Consumed. The Jews made a stubborn resistance to the Roman army and Pompey was compelled to lay siege to Jerusalem. For three months the Jews defended their city against the invaders but were finally forced by famine to surrender. Pompey issued a command forbidding pillaging by his soldiers. He entered the temple and even ventured into the holy of holies where he found that the sacred vessels and furniture had been removed. In the struggle to subdue the Jews by capturing their chief city, 10,000 Jews were slain, the walls of the city demolished, and the inhabitants of the land placed under heavy tribute. Judea was conquered or "consumed" by Pompey in 63 B.C., and in 6 A.D. was made a Roman province under the rulership of procurators. The country under "the iron monarchy of Rome" continued to be "consumed" by taxation and exploitation, and the national life and independence of the Jews were gone forever.

Historian's Account. "The remainder of the year 63 B.C. was spent by the general in regulating the new provinces of Bithynia, Pontus and Syria, and in settling the kingdoms which he allowed to remain under Roman protection on the frontiers of these provinces."--Historian's History of the World, Vol. 5, p. 474.

"Now the occasion of this misery which came upon Jerusalem were Hyrcanus and Aristobulus, by raising a sedition one against the other; for now we lost our liberty and became subject to the Romans, and were deprived of that country which we had gained by our arms from the Syrians, and were compelled to restore it to the Syrians. Moreover, the Romans exacted of us, in a little time, above ten thousand talents; and the royal authority, which was a dignity formerly bestowed on those that were high priests, by the right of their family, became the property of private men."--Josephus, Book XIV, chap. 4. Thus was fulfilled Dan. 8:9. The language shows that this chapter is a further interpretation of the previous vision.

Julius Caesar. Verse 17. The angel quickly passes from the Roman Republic to the Roman Empire which was established by Julius Caesar, who sets his face to enter "by force the whole kingdom" (Bishop Newton) of Alexander. Egypt was the only part yet unoccupied and with the help of Antipater, an Idumean, with 3,000 Jews or "upright ones," Caesar subjected Egypt to Roman rule. Ptolemy Auletes and his sister Cleopatra were the rulers of Egypt under the guardianship of Pompey. A quarrel arose between Caesar and Pompey which ended in the battle of Pharsalia and the defeat of Pompey. The defeated general fled to Egypt where he was murdered by Ptolemy. Julius Caesar followed him to Egypt and assumed the guardianship of Ptolemy and Cleopatra who were quarreling over the throne. Caesar summoned them before him to settle the dispute.

Cleopatra's Strategem. The designated meeting place was in the royal palace in Alexandria. Ptolemy soon found himself a virtual hostage to Caesar. When Cleopatra was detained from an audience with Caesar by her brother and his ministers, she practiced strategem to get into his presence relying on her charms to gain his favor. She was noted for her beauty even among the Romans. Her plan was entirely successful and Caesar immediately began to champion her cause. "In devoting himself to her cause he did not deny himself the reward of his gallantry; but while he indulged in the luxuries and dissipations of the most sensual of capitals, he kept his eye steadily fixed on his main object, and at the same time carefully guarded his own person from the machinations of his unscrupulous enemies."--Historian's History of the World, Vol. 5, p. 547.

Immoral Relations. The language indicates immoral relations between Caesar and Cleopatra which is in perfect accord with the records of history. "After some months of revelry and luxury, Caesar left Egypt in 47 to chastise an Eastern rebel, and was in 46 followed to Rome by Cleopatra, who remained there in splendid state until the assassination of Caesar drive her back to Egypt....It was believed, a hundred years after his death, that she was actually living in his house when he was assassinated, and was the mother of his son Caesarion."--Beacon Lights of History, John Lord, Vol. 2, p. 316. Later, in the war between Octavius and Mark Anthony, Cleopatra sided with Anthony against Rome and thus fulfilled the prediction: "But she shall not stand on his side, neither be for him." "She shall not continue on his side, neither be for him."--Theodotion. She captured and enslaved Mark Anthony and prevented him from becoming emperor of the Romans.

Further Exploits. Verse 18. After "corrupting the daughter of women" Julius Caesar did "turn his face to the isles" or "coastlands."--R.V. "Set his face to the coasts, and capture many."--Fenton. The last campaign of

Julius Caesar was against the Pompeian or Senatorial party on the coastlands of Africa and the Mediterranean. He conquered Pharnaces, king of Pontus, in a war of five days. In the great battle of Thapsus he met and defeated Scipio, Varus, Juba, and Cato, the last of the Republican leaders with their armies, and became "the lord of the Roman world." All of the north coast of Africa submitted and Caesar returned in triumph to Rome having fought and won 500 battles and captured 1000 cities, and slain 1,192,000 men.

His Assassination. Verses 18,19. "But a prince (Brutus) shall cause the reproach offered by him (Caesar) to cease; yea, moreover, he (Brutus) shall cause his (Caesar's) reproach to turn upon him (Caesar)."--R.V. "Thereafter he shall turn to the coastlands of the West and capture many of them, but a certain Roman general shall put a stop to his defiant insults and pay him back for them,"--Moffatt. "But a prince will stop his incursions, --indeed he will turn his insolence on himself, when he shall return to the capital of his own country, and stumble and fall, and not be found,"--Fenton. "He shall then retire to the fortress of his own land, only to meet trouble and to disappear,"--Moffatt. Brutus posed as a friend of the Republic and also of Caesar and he conspired with others to free Rome from Caesar's dictatorship. On March 14, 44 B.C., Caesar dined with M. Lepidus who had just been appointed governor of Gaul. The guests discussed the question as to what kind of death is the most desirable. Caesar declared that the best death was a sudden one. The next morning his wife begged him not to go to the senate chamber because of a dream she had the night before. Her entreaties prevailed until Brutus came at the request of his fellow-conspirators to persuade him to come because of some very urgent matters. As soon as he had taken his seat on the golden throne beside the statue of Pompey the conspirators crowded around him as if to ask a favor and then at a signal ran their concealed daggers into his body. He died of twenty-three wounds. He got his wish for a sudden death.

Augustus Caesar. Verse 20. Julius Caesar had named his nephew, Octavian, as his successor. In spite of this appointment Mark Anthony would doubtless have succeeded to the throne had it not been for his inordinate infatuation with Cleopatra. She came to visit him in a magnificent barge and invited him to such a banquet as he had never attended even in Rome. He completely lost his head and his reason and surrendered to her charms and returned with her to Egypt to his own undoing and to the scandal of Rome. She turned him against his own country and joined him in a great military expedition against Octavian who defeated him in the great naval battle of Actium, Sept. 2, 31 B.C. Octavian also defeated all other opponents and became the supreme ruler of the Roman world, with the title of Augustus Caesar. He named one of the months of the year after himself.

Raiser of Taxes. Augustus is designated as "a raiser of taxes" or "an imposer of taxes."--Fenton. See Luke 2:1. After placing the world under tribute, Augustus spent enormous sums of money in vast building enterprises. The world was at peace for the first time in two centuries. The temple of Janus, which was closed only in time of peace, was closed during the reign of Augustus for the first time since 235 B.C., and one of the three times in Roman history. It was during this time that Jesus the Prince of Peace was born in Bethlehem and the angels sang: "Glory to God in the highest, and on earth peace, good will toward men." Augustus reigned "in the glory of the kingdom," or during the golden age of Roman history which is designated by historians as "The Augustan Age." Augustus died a natural death

and not as had his predecessor. "He shall be broken, though by no open blow nor in battle."--Moffatt. On his death-bed Augustus asked his friends: "Do you think that I have acted my part in life well?" His last words were addressed to his wife: "Livia, live mindful of our marriage, and farewell." The historian says: "He died a very easy death such as he himself had always wished for."--Historian's History of the World, Vol. 6, p.127. Though his reign lasted forty-three years, from the viewpoint of the angel in the light of eternity and even of the history of Rome it was but "few days." See Job 14:1.

Tiberius Caesar. Verse 21. Tiberius was associated with Augustus on the throne during the last two years of his reign and succeeded to supreme power on the death of Augustus in 14 A.D. Tiberius was the son of Livia by a former husband. As Augustus had no son of his own, Livia urged him to appoint her son as his successor. He is reported to have replied that Tiberius was too vile to follow him as the emperor of Rome. He therefore named a respected Roman citizen by the name of Agrippa, a virtuous and reputable man, to succeed him. But prophecy declared that he would be followed by "a vile person" and God's word cannot be broken. Agrippa died before Augustus and Livia again urged the appointment of her son, and because of her insistence and flattery and the staged virtue and diligence of young Tiberius, he finally yielded. "But he shall come in a time of security, and shall obtain the kingdom by flatteries."--R.V. "A mean fellow will succeed to his Office, to whom they will not confer the honor of the Empire, but he will come in by bribes, and obtain the empire by intrigue."--Fenton. The belief that the Papacy is introduced with verse 21 deserves careful consideration. See Outline Studies in Daniel by Edwin R. Thiele.

A Vile Person. Tiberius was indeed a "vile" and "mean" ruler. He was so wicked and cruel that the whole nation, and especially the residents of the city of Rome, greatly rejoiced at his death. He was never given "the honor of the kingdom" nor the respect his position should command either during his life or in the judgment of the world in future ages. "The people rejoiced so much at his death, that, upon the first news of it, they ran up and down the city, some crying out, 'Away with Tiberius to the Tiber'; others exclaiming, 'May the earth, the common mother of mankind, and the infernal gods, allow no place for the dead, but amongst the wicked,'As soon as his corpse began to move from Misenum (the villa of Lusulla where he died), many cried out for its being carried to Atella and broiled there in the amphitheatre. It was, however, brought to Rome, and burned with the usual ceremony."--Historian's History of the World, Vol. 6, p. 157.

His Tragic End. Verse 22. "And the arms of the overflower shall be overflowed from before him, and shall be broken."--Bishop Newton. "And with force of a flood they will be overwhelmed and broken before him."--Fenton. Thus he whose cruelty had deluged the empire with crime and bloodshed was himself to be broken and was destined to receive what he had given others. This has ever been heaven's eternal law of retribution. It is the golden rule in the reverse. See Matt. 7:2; 26:52; Rev. 13:10. Because Tiberius suddenly revived when it was thought and hoped he was dead his attendants murdered him by suffocation. "At this critical instant, Macro, the pretorian prefect, caused him to be suffocated with pillows. Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated."--Encyclopedia Americana, art. Tiberius. His death took place in 37 A.D.

Crucifixion of Christ. The prophecy declares that Christ, "the prince of the covenant" would be broken or crucified during the reign of Tiberius. See Dan. 8:25; 9:25,26. According to Luke 3:1-3, Jesus was baptized in the fifteenth year of the reign of Tiberius. This reckoning is from the time Augustus placed Tiberius on his throne as a joint-ruler in A.D. 12. Jesus was crucified by the decree of Pontius Pilate, procurator of Judea and personal representative of Tiberius. See John 19:7-18. Jesus was crucified in A.D. 31, and six years later Tiberius was murdered and Caligula took the throne. Verse 22 brings us down to the first advent of Christ as the Messiah and to His crucifixion, and also to the end of the 70 prophetic weeks of Daniel's vision. After giving a detailed account of the 70 weeks of years, the angel Gabriel goes back to the league formed between Rome and the Jews and carries us down in an unbroken line to the end of the 2300 prophetic days and the second advent.

Jewish-Roman League. Verse 23. When the Jews saw that Rome was fast overcoming all their enemies including Carthage, Greece, Galatia, Lybia, and the entire kingdom of Antiochus the Great, they determined to make peace with this new and victorious power from the West. An embassy was therefore sent to Rome and before the senate pled for a league of friendship and mutual assistance which was granted. It read as follows: "The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those who do so, either by sending them corn, or ships, or money. And if any attack be made upon the Jews, the Romans shall assist them. And if the Jews have a mind to add to, or take away anything from, this league of assistance, that shall be done with the common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force."--Josephus. After quoting this decree the Jewish historian says: "And this was the first league that the Romans made with the Jews."--Antiquities, book XII, chap. X.

Roman Success. The Romans were only a small people and yet through craft, policy, organization, wise rulership, and their ability to form leagues with various nations pledging their assistance, they became "strong" and ruled the whole world. "Shall overcome with a small people."--Douay. "Shall ascend and master them with few people."--Theodotion. "And after friendship with him, he shall work fraud, and shall go up and conquer with a small number."--Vulgate. "As soon as anyone becomes his ally he starts to outwit him."--Moffatt. This is in harmony with the prediction in Dan. 8:24,25, and also with Roman policy and practice as revealed in history. The ability of a few Romans to rule over so many nations and peoples is comparable only to that of a few Brittons in our day ruling over such a vast empire of various peoples and nationalities.

Roman Policy. Verse 24. See margin. "In time of security shall he come even upon the fattest places of the province."--R.V. "And he shall enter plenteous and rich cities."--Vulgate. In Dan. 7:23 Rome was declared to be "diverse from all kingdoms" and this prophecy says that Rome would do what others had never done, and would accomplish by craft and strategy what others attempted to do by force of arms. This was a new governmental policy. "He shall scatter prey, plunder and property among his followers."--Moffatt. The loyalty of Roman soldiers, officers, governors, senators, and others was purchased by the permission to plunder the provinces

ruled. The allegiance of kingdoms was also purchased by the gift of added territory taken by force from dangerous foes. After describing this policy of the Romans in their dealings with conquered and subject peoples and nations, Rollin says: "But be this as it will, we see by the event in what this so much boasted lenity and moderation of the Romans terminated. Enemies to the liberty of all nations, having the utmost contempt for kings and monarchy, looking upon the whole universe as their prey, they grasped, with insatiable ambition, the conquests of the whole world. They seized indiscriminately all provinces and kingdoms, and extended their empire over all nations; in a word, they prescribed no other limits to their vast projects than those which deserts and seas made it impossible to pass."--Ancient History, book XIX, chap. 1.

Period of Supremacy. "He shall devise his devices against the strongholds, even for a time."--R.V. A time is a year of 360 prophetic days or literal years. This would cover the crest of Roman supremacy as an empire. Bishop Newton gives the idea of forecasting his devices from strongholds for a time instead of against them. That is, the decrees of Caesars that would rule the world would go out from the city of Rome for 360 years. It is a fact that from the battle of Actium in 31 B.C. when the Roman Republic came to an end and Augustus became the first Roman emperor with supreme power, to the removal of the capital from Rome to Constantinople by Constantine in A.D. 330, was exactly 360 years or a prophetic "time". Constantine died in A.D. 337 and the empire was divided into three divisions after which it was never again united. Therefore, from the time Rome was united under its first emperor and began its career as a universal empire, to the division of the empire into three parts, was a prophetic year. Also at the close of this period a new order of things was introduced because of the professed conversion of Constantine to Christianity and the union of the church and state which developed into the Papacy.

The Recapitulation. Verse 25. The angel now goes back to the beginning of Roman supremacy to establish the beginning of this time period of Rome's imperial and universal rule. In B.C. 32, Augustus by the authority of the senate, declared war on Cleopatra and Egypt and this meant war also with Mark Anthony who was under the bewitching influence of her charms. Anthony and Cleopatra collected a large army and numerous ships of war for the impending struggle. The officers became so disgusted with the conduct of Anthony with Cleopatra that they began to desert him in such numbers that he felt he could not trust any of them. Urged by Cleopatra he abandoned his army and decided to risk all on a naval engagement. They set sail with a large fleet on August 28, A.D. 31, and on the second of September met the war ships of Octavian in the great naval battle of Actium in which they were ingloriously defeated.

Description of the Battle. "Anthony's ships were like impregnable fortresses to the assault of the slight vessels of Octavian; and, though they lay nearly motionless in the calm sea, little impression was made upon them. But about noon a breeze sprang up from the west; and Cleopatra, followed by sixty Egyptian ships, made sail in a southerly direction. Anthony immediately sprang from his ship of war into a light galley and followed. Deserted by their commander, the captains of Anthony's ships continued to resist desperately; nor was it until the greater part of them were set on fire that the contest was decided. Before evening closed the whole fleet was destroyed; most of the men and all the treasure on board perished. A

few days after, when the shameful flight of Anthony was made known to his army, all his legions went over to the conqueror."--Historian's History of the World, Vol. 5, p. 631.

Result of War. Verse 26. "They that eat his meat shall destroy him, and his army shall be dispersed, and many shall fall wounded."--Peshitta. Egypt was completely subjected to Rome and made a province of Rome. The battle of Actium marked the end of the Republic and the beginning of the line of absolute rulers which continued for 360 years till the capital was moved and the empire divided. "And those in his own pay will destroy him."--Fenton. Octavian's victory was due largely to the fact that the soldiers and allies of Anthony forsook him and thus destroyed him.

Pretended Friendship Fails. Verse 27. "And two kings shall dine alone at the same time, and eat at one table, and they shall speak lies, and they shall not prosper."--Sept. After the death of Julius Caesar, Rome was ruled for a time by a triumvirate composed of Octavian, Anthony, and Lepidus. The latter was soon forced out by Octavian. The friendship of Octavian and Anthony was sealed by the marriage of the latter to Octavia, the sister of Octavius. The historian describes a meeting of the two great chiefs at Tarentum where they dined together and with much flattery pretended lasting friendship. But their friendship was short-lived. "Hitherto Octavia had retained her influence over Anthony. But presently, after his last interview with her brother, the fickle triumvir abruptly acquitted a wife who was too good for him, and returned to the fascinating presence of the Egyptian queen, whom he had not seen for over three years. From this time forth he made no attempt to break the silken chain of her enchantments."--Id. p. 628. When Octavian conquered Egypt after the battle of Actium, both Anthony and Cleopatra sought his favor and friendship but he refused to negotiate with them. Cleopatra shut herself up in a mausoleum built to receive her body. The word spread that she was dead and when Anthony heard it he stabbed himself and while dying ordered that he be laid beside Cleopatra. He reached her still alive and died as she bathed his temples with her tears.

Great Riches. Verse 28. "At this time such vast riches were brought to Rome from Egypt on the reducing of that country, and the return of Octavianus (Caesar) and his army from hence, that the value of money fell one half, and the price of provisions and all vendible wares was doubled thereon."--Connections of the History of the Old and New Testament, Prideaux, Vol. 2, p. 556. "And he shall succeed and return to his own land."--Douay. "And he shall do his pleasure and return to his own land."--R.V. So successful was Augustus in his Egyptian campaign that on his return to Rome he was given a three days' triumph.

The Holy Covenant. "The holy covenant" here mentioned must be the same as in verse 30. In Ex. 34:28 the ten commandments are called "the words of the covenant," and in 2 Cor. 3:3,6, they are called "the letter" of the "new covenant." The holy covenant therefore must represent the law and word of God, or the gospel message. Warfare against the covenant would doubtless include warfare against the people of the covenant. As the Jews were no longer God's covenant people, this must represent the efforts of the Pagan Roman emperors to destroy Christianity and its adherents during the ten bloody persecutions of the second and third centuries beginning with Nero and ending with Diocletian. It was during this time that the

catacombs were filled with the martyred dead. Christianity was outlawed as a form of treason against Rome, the word of God was proscribed, and millions of saints sealed their faith with their blood. Surely these bloody persecutions would not be overlooked in this great detailed prophecy. Verse 28 describes the persecutions of Pagan Rome against "the holy covenant" and verse 30 those of Papal Rome. Both waged warfare against the church and word of God.

End of Period. The Pagan Roman supremacy in its imperial form would continue for a prophetic "time" or 360 years and end with the removal of the seat of empire from Rome to Constantinople. "At the time appointed" the event took place that closed the career of Rome in its Pagan and imperial form. The emperor at that time would "come toward the south" but this coming would be different from the former as mentioned in verse 25 when Octavius Caesar made his victorious campaign into Egypt and returned to commence his reign as the supreme ruler of the Roman world. With Constantine and the removal of the capital from Rome to Constantinople a new epoch began and a new phase of Roman history began which was destined to "establish the vision" and "fulfill the prophecy" and reach to "the latter days" and "the time of the end."

THE PAPAL ROMAN ABOMINATION

33

Ships of Chittim. Dan. 11:30. "And those who come from Chittim shall assail, and he shall be humiliated."--Theodotion. Chittim originated with a Phoenician colony that migrated to Cyprus under the leadership of one Chittum and there founded a town named after himself which is the modern Chitti. The term was later used to apply to the islands and coasts of the Mediterranean in general. Josephus wrote: "Chethimus possessed the island of Chethima, which is now called Cyprus, and from this, all islands and maritime places are called by the Hebrews."--Antiq. 1:6, sec. 1. "After a careful examination, Chittim seems to be a name of large signification (such as our Lavant), applied to the islands and coasts of the Mediterranean."--Popular and Critical Bible Encyclopedia.

The Vandals. This text doubtless describes the attack on the city and empire of Rome by the Vandals who were known as "the pirates of the sea." With Carthage as their capital the Vandals under the leadership of "the terrible Genseric" became a great naval power which not only defeated and destroyed the fleets of Rome but captured and sacked "the Eternal City." "A Vandal fleet anchored at the mouth of the Tiber. Rome was captured and for fourteen days and nights was given up to indiscriminate pillage. The treasures of the Eternal City were carried on board the Vandal ships; and wanton destruction, fire, and murder added to the horrors of the sack. She that had despoiled the nations was in her turn outraged and left lying in her own blood by the banks of the Tiber. From this time for a period of eight years, the Vandals became the terror of the Mediterranean. The coasts of all the countries from Gibraltar to Egypt were assailed by the piratical craft of Genseric."--History of the World, Ridpath, Vol. 3, pp. 429, 430. Included in the treasure carried from Rome to Carthage were the golden table and the seven-branched candlestick that Titus had brought from Jerusalem to grace his triumph. Thus was imperial Rome attacked and humiliated by ships of Chittim.

The New Romanism. Coincident with the overthrow of Western Rome by the barbarian tribes, one of which was the Vandals, was the ascendancy of Papal Rome. After Constantine moved the capital from Rome to Constantinople, the bishop of Rome laid claim to the throne of the Caesars and to the city of Rome as the capital of an ecclesiastical empire which would supplant the old. Barnes in his General History, p. 321, declares that the Papacy kept gaining in power and strength until finally "a new Rome arose from the ashes of the old, far mightier than the vanquished empire, for it claimed dominion over the spirits of men." Dr. John Lord speaks of Papal Rome as a power "controlling kings, dictating laws to ancient monarchies, and binding the souls of millions with a more perfect despotism than Oriental emperors ever sought or dreamed."--Beacon Lights of History, Vol. 3, sec. 1, p. 96.

Catholic Testimony. "Long ages ago, when Rome through the neglect of the Western Emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Caesar, the vicar of Christ took up the scepter to which the

emperors and kings of Europe were to bow in reverence through so many ages."
 --James P. Conroy in the American Quarterly Review of April, 1911.

Church and State United. Apostatising Christianity became so popular during the closing part of the third, and during the fourth and fifth centuries that Roman emperors and officials of the state began to recognize and favor it, and finally to accept nominally and promulgate it until the Christian religion supplanted paganism as the religion of the state. "During the period between the reign of Diocletian and the fall of the Western Roman Empire, were laid the foundations of the history of the Middle Ages; and of these the most important was the recognition of the Christian church by the state and the privileged position thus accorded to it. This union of state and church involved an amalgamation of their intellectual forces, their rights and powers, and also to a certain extent of their system of government." "During the last decades of the third century Christian life underwent a virtual amalgamation with that of the world. The Christian who desired to live a life apart from the world became a member of a distinct class, the ascetics, or withdrew into the desert; the rest--i.e., the vast majority, had come to terms with the world. There was no class, from senators to artisans, in which Christians were not to be found, and in each class they fulfilled the obligations of their stations."--Historian's History of the World, Vol. 6, pp. 629, 638.

Paganism Changes Garb. "With regard to public worship we note the following changes during the sixty years before the time of Constantine. In the first place the ritual became more solemn and mysterious; the prayers were more studied and rhetorical, symbols and symbolic acts were multiplied; and secondly, there was an increased tendency to meet halfway the polytheistic leanings which swayed the Christian masses. This is indicated on the one hand by the constantly increasing importance attached to 'intercessors' (angels, saints and martyrs) both in public worship and in private life; and, on the other, by the 'naturalization' and differentiation of religious rites after the manner of pagan ceremonials...Except the bloody sacrifice, they had adopted every part and form of pagan ritual ceremonial; and, in fact, the bloody sacrifice was not lacking, for the death of Christ and the celebration of the Lord's Supper were dealt with in materialistic fashion as bloody sacrifices. They were fond of appealing to the Old Testament to warrant the innovations, and in virtue of this appeal nearly the whole pagan system of worship could be dragged into the church."--Id. p.639.

Baptized Paganism. It was during this period that Paul's prophecy of the "falling away" was fulfilled and "the man of sin" entered the temple or church of God and dethroned the Holy Spirit and set himself up "as God" to receive the worship and adoration that belongs alone to God. The Papacy has been correctly called "baptized paganism." The same author continues: "Chapels were dedicated to angels, saints, and martyrs and decorated on their festivals; a habit grew up of sleeping in their churches or chapels in expectation of holy dreams or miraculous cures; holidays were multiplied and differentiated more and more; superstitious ceremonies, usually associated with the holy cross or consecrated bread, were woven into the tenor of ordinary life; nor were charms in the name of Jesus or of holy men, nor even amulets wanting; wakes and banquets for the dead were celebrated; the relics of saints were collected and adored, etc. What more was lacking to complete the analogy with heathen cults?"--Id. p. 640.

Union With State Complete. "That the strength of the church lay in the hierarchy the despots had long recognized. Accordingly as soon as he had decided in favor of Christianity, Constantine joined hands with the bishops. He not only joined hands with them, but he honored them and bestowed privileges upon them, for he was anxious to secure their power for the state. His success was immediate; the hierarchy put itself--unreservedly, we may say--at his disposal when once he had set the cross upon his standard. Thus the state within the state was abolished; the strongest political force then existent, to wit, the church, was made the cornerstone of the state. Both parties, the emperor and the bishops, were equally well pleased; history seldom has a conclusion of peace like this to record, in which both contracting parties broke forth into rejoicings."--Id. p. 642. See G. C. pp. 49-60.

The New Pope-Kings. In the fifth century Pope Leo the Great declared in a sermon that the "former Rome was but the promise of the latter Rome; that the glories of the former were to be reproduced in Catholic Rome; that Romulus and Remus were but the forerunners of Paul and Peter; and that as the former Rome had ruled the world, so the latter Rome, by the see of the holy blessed Peter as head of the church would dominate the earth." Pope Boniface VIII presented himself in the sight of the multitude, clothed in a cuirass, with a helmet on his head, and a sword in his hand, held aloft, and proclaimed: "There is no other Caesar, nor king, nor emperor than I, the Sovereign Pontiff and Successor of the Apostles."--See The Consecrated Way, Jones, pp. 90,92. When the Lateran Treaty was signed between the Papacy and the Italian government on Feb. 11, 1929, thousands of Catholics led by priests cried out: "Long live the Pope-King."

Last Great Power. Papal Rome is the seventh and last of the seven heads of the symbolic beasts of the Revelation which represents Satan's earthly rulership in all its history and phases. The Papacy occupies the last place in all of the great lines of symbolic prophecy in Daniel and the Revelation. This must be true of the prophecy now under consideration which is a further interpretation of Daniel's visions, both of which end with Papal Rome. Since it was the work of this anti-Christian power that grieved Daniel in the first, and made him faint in the second vision; and, since his questions were concerning the little horn and its work; and, since his three weeks of prayer and fasting were for the purpose of obtaining further information concerning that which he did not understand in the vision, we must conclude that the same power will occupy the last and most important place in the final and more complete explanation of the angel Gabriel. Verses 30 to 45 of this chapter therefore deal with Papal Rome, and do not introduce a new power entirely foreign to those portrayed in the visions themselves.

The Sword of Caesar. Verse 31. Not only would the state "have indignation against the holy covenant" or genuine Christianity, but the ruler of Rome would unite with or "have intelligence with them that forsake the holy covenant," that is, with the apostate church. The union of church and state here described made the sword of Caesar the weapon of the church. The "arms" of the state were wielded in behalf of the Papal hierarchy. "Arms here stand as the symbol of physical power generally. It means that he will set physical forces in motion" (Pulpit Commentary) in behalf of the Papacy. The Papal church has always defended the right to use the sword of the state to further her ends. The church of this period is

symbolized in Rev. 6:4 as a red horse whose rider "was given...a great sword" with which he would "take peace from the earth." The rider represents the responsible leadership of the church, and his weapon the sword of the state.

Pollute the Sanctuary. "Defile the sanctuary of strength."--Douay. "Profane the sanctuary."--R.V. "Shall pollute the sanctuary of power."--Theodotion. What sanctuary is here referred to? It cannot mean the Mosaic sanctuary for it did not exist at that time. The only other sanctuary mentioned in the Bible is the one in heaven of which the earthly was a type. "After the settlement of the Hebrews in Canaan, the tabernacle was replaced by the temple of Solomon, which though a permanent structure and upon a larger scale, observed the same proportions, and was similarly furnished. In this form the sanctuary existed--except while it lay in ruins in Daniel's time--until its destruction by the Romans in A.D. 70. This is the only sanctuary that ever existed on the earth, of which the Bible gives any information."--The Great Controversy, p. 412. Then the sanctuary mentioned in Dan. 8:11-14 and the further explanation of this text now under consideration must of necessity be the heavenly sanctuary.

A Sacred Place. The word sanctuary comes from the Latin "sanctus" which means "sacred". Sanctuarium means "a sacred place". This word cannot properly be used and is never used in the Scriptures of a common or profane place. The term "sanctuary of strength" cannot possibly refer to Pagan Rome for how could that which was the most corrupt and vile of all earthly organizations be polluted? Rome was the very symbol of moral and spiritual weakness and decay, and at the time of this prophecy was not even strong from a physical viewpoint but was being overrun and broken to pieces by the barbarians from the north. Only sacred things and places can be polluted and profaned. See Mal. 1:7,12; 2:11. The heavenly sanctuary is the place and source of strength. The Psalmist declared: "Thy way, O God, is in the sanctuary," and that the Lord sends "thee help from the sanctuary, and strengthens thee out of Zion," because "strength and beauty are in His sanctuary." See Ps. 77:13; 20:2; 96:6. The heavenly sanctuary where God dwells and Christ ministers can alone be "the sanctuary of strength."

How Polluted? "And shall take away the continual (burnt offering) and they shall set up the abomination of desolation."--R.V. "Change the continual."--Theodotion. What is the "daily" or "continual"? It cannot be Paganism for the Papacy did not take away Paganism; it adopted it, and became "baptized paganism," or Paganism in a new garb. "This compromise between paganism and Christianity resulted in the development of the 'man of sin.'"--Great Controversy, p. 50. The services in the holy apartment of the earthly sanctuary were called the "daily" or "continual" ministration or service because they were carried on daily throughout the typical year in contrast with the service in the most holy place which came but once a year. Christ is the high priest of the heavenly sanctuary who "continueth ever" and "who is consecrated forevermore" and has "an unchangeable priesthood." It was this continual service of Christ in the heavenly sanctuary that was "taken away" from the people by the substitution of a false system called "the abomination that maketh desolate." This is further evidence that Christ did not enter upon the last phase of His ministry on the day of Pentecost. During the middle ages Christ's ministration was the anti-type of that of the holy rather than the most holy apartment of the earthly sanctuary. Otherwise, it could not be called the "daily."

The False Succession. Christ and His ministration in the sanctuary above was the true succession and antitype of the Levitical. But the apostate church made their bishops, priests, deacons and eucharist to be the succession of the typical or Levitical and thus took away and covered up the heavenly ministration of Christ and polluted His sanctuary. "The bishops now wished to be thought to correspond with the high priest of the Jews; the presbyters were said to come in place of the priests; and the deacons were made parallel with the Levites. In like manner the comparison of the Christian oblations with the Jewish victims and sacrifices produced many unnecessary rites, and by degrees corrupted the very doctrine of the Holy Supper; which was converted, sooner, in fact, than one would think, into a sacrifice."--Mosheim's Ecclesiastical History, Cent. II, per. II, chap. 2 and 4. See also History of Western Europe, Robinson, pp. 209-213.

Desolating Power. The language here shows clearly that this is a further comment and explanation of Dan. 8:10-14. "Astonisheth" is the marginal reading for "maketh desolate." The Revelator pictures the Papacy as a power that would amaze the world and cause prophets to marvel. See Rev. 13:3; 17:6,7. In Dan. 8:13, Papal Rome is called "the transgression of desolation." Sin or transgression always leaves desolate the person or place polluted by it. Christ told the Jews that their sins and especially the great sin of rejecting Him would leave their house desolate. See Matt. 23:32-38. By their unholy traffic the Jews polluted and profaned the earthly sanctuary and made "the house of prayer" a "den of thieves." That which profanes holy things and places is called an abomination. See Eze. 8. The Papacy is the greatest of all desolators of holy things and places and is properly called "the abomination that maketh desolate." See also Paul's prophecy of "the man of sin" or "that lawless one" in 2 Thess. 2:3-7, and Christ's prophecy in Matt. 24:15-22; Mark 13:14,18-20.

Corrupt by Flatteries. Verse 32. "Pervert by flatteries."--R.V. "Cause to dissemble."--Margin. Dissemble means "to hide under a false appearance; to disguise; to conceal the real facts, motives, intention, or sentiments, under some pretense." See Dan. 8:25. "Then the revolvers from the Covenant will apostatize to defilements."--Fenton. The corruption of the papal system during the Middle Ages as testified by historians including Catholic writers themselves was indescribable. "But during the papacy of Sergius rose into power the famous Theodora, with her daughters Marozia and Theodora, the prostitutes who, in the strong language of historians, disposed for many years the papal tiara, and not content with disgracing with their own licentious lives the chief city of Christendom, actually placed their paramours or base-born sons in the chair of St. Peter. The influence obtained by Theodora and her daughters, if it shows not the criminal connivance of Pope Sergius, or a still more disgraceful connection with which he was charged by the scandal of the times, proves at least the utter degradation of the papal power in Rome."--Historian's History of the World. Vol. 8, p. 579.

A Catholic Writer. "One can scarcely believe, nay, absolutely cannot credit, without ocular demonstration, what unworthy conduct, what base and enormous deeds, what execrable and abominable transactions, disgraced the Holy Catholic See, which is the pivot on which the whole Catholic Church revolves...Alas the shame! Alas the mischief! What monsters, horrible to behold, were raised to the Holy See, which angels revere! What evils did they perpetrate; what horrible tragedies ensued! With what pollutions was

this see, though itself without spot and wrinkle, then stained; what corruptions infected it; what filthiness defiled it; and hence what marks of perpetual infamy are visible upon it."--Annales Ecclesiastici, Cesare Baronio, Ann. 900, secs. 1,3. The same Catholic writer further describes the Papacy of the tenth century: "In this century the abomination of desolation was seen in the temple of the Lord; and in the See of St. Peter, revered by angels, were placed the most wicked of men; not pontiffs, but monsters." The Council of Rheims in 991 declared the Papacy to be "the man of sin, the mystery of iniquity." See "The Consecrated Way," Jones, p. 103.

Heroic Exploits. All during the Dark Ages when the corrupt apostate church ruled the world and persecuted the saints, there were those who remained loyal to God and performed notable exploits in defending the faith once delivered to the saints. The exploits of the Waldenses, Albigenses, Huguenots, and others in keeping the torch of truth burning during the Middle Ages, are among the most thrilling accounts of adventure and providential deliverances in the history of man. Under great difficulty they preserved the Scriptures and proclaimed the gospel. They kindled the spiritual fires that were later fanned into the blazing light of the Reformation. As the reward of their loyalty to God's Word these noble peoples were almost annihilated. See G.C. 64,70-72.

The Papal Weapons. Verse 33. "The dispersed of the people shall instruct many, and they shall fall by the sword, and by fire, by captivity, and by spoil, a thousand days."--Peshitta. Seven prophecies in Daniel and the Revelation give the length of papal supremacy as 1260 prophetic days or literal years. But Jesus promised that for the elect's sake the days of persecution would be shortened. See Matt. 24:21,22. One thousand years covers the crest of the persecutions when from 50,000,000 to 150,000,000 martyrs died of the sword, at the stake, in dungeons, and of starvation because of the confiscation of their earthly possessions. It was through these weapons that the apostate church in union with the state "made war with the saints, and prevailed against them." See Dan. 7:21; 8:24; Rev. 13:7. "Even in the Albigensian war the success was complete... Heresy was quenched in blood; but the earth sooner or later gives out the terrible cry of blood for vengeance against murderers and oppressors."--Historian's History of the World," Vol. 8, p. 614. See G.C. 61,76,77.

The Reformation. Verse 34. "And when they are crushed."--Sept. During the sixteenth century the fires of the Reformation were kindled in different countries of the Old World where the fires of persecution had been raging. In 1526 the Waldenses communicated with the Reformers and the news of the help from various sources revived their faith and courage. Another source of help was the discovery of the New World which drew the attention of some of the most bitter persecutors and also opened up a new place of refuge for the oppressed. "For the elect's sake" the days of persecution were shortened. Princes and nations espoused the cause of the Reformation and millions rejoiced to see the papal power broken and freedom of worship restored. See G. C. 116,117,168,169.

Protestantism Becomes Popular. "Many joined them under false pretenses."--Moffatt. The most dangerous period of any movement is when its success is assured and the great and rich of earth and the officials of the state together with the masses rush into it because of its popularity. This was

what ruined the early church during the third and fourth centuries when Christianity supplanted Paganism as the religion of the Roman Empire, and emperors, senators, and the officials of the state entered the church-fold. The prophecy indicates that Protestantism would succumb to popularity and cease to protest. It would compromise with the world and with the Papacy, and finally "speak as a dragon." See Rev. 13:11,12. The power that was used by the Lord to wound the papal hierarchy would eventually become the physician who would heal the wound and restore papal supremacy. Protestantism which was the spokesman for God during the Reformation would apostatize and become "the false prophet" and the spokesman of the dragon. See G. C. 186,187,191,193.

Persecution Purifies. Verse 35. Here is a forecast of the martyrdom of some of the leaders of the Reformation. But the persecution would be a blessing in disguise. It always has been. The church has always been in its purest and most spiritual state during periods of persecution and martyrdom. Persecution and affliction are some of God's best purifying and refining agencies. See Isa. 1:25-27; Zech. 13:9; Mal. 3:3. "To refine them, and to purify, and to make them white."--R.V. "The trials of life are God's workmen, to remove the impurities and roughness from our character. Their hewing, squaring, chiseling, their burnishing and polishing, are a painful process; it is hard to be pressed down to the grinding wheel. But the stone is brought forth prepared to fill its place in the heavenly temple. Upon no useless material does the Master bestow such careful, thorough work."--Thoughts from the Mount of Blessing, pp. 23,24.

The Final Persecution. We are told that "even in the time of the end," would be a proper translation of the Hebrew. If this is correct we have here a prophecy of the final persecution of God's remnant people which will take place in the last generation or during "the time of the end." When the Papacy is restored and the "deadly wound" is healed there will be another period of persecution in which apostate Protestantism will join hands with her former enemy in making "war with the remnant" of the church "which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. This is indicated by the Douay Version which reads: "Because yet there shall be another time." "Till the crisis at the time of the end."--Moffatt. The crisis that comes "at" or "in" the time of the end can be none other than the one referred to so often in the Revelation; See Rev. 3:10,11; 6:10,11; 7:9,13,14; 12:17; 13:11-17.

Persecution Repeated. "It is impossible to give any idea of the experience of the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended."--Testimonies, Vol. 9, p. 16. "Throughout the land the papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are to be repeated."--Id. Vol. 5, p. 449. "Those who will be true to God and duty, will be menaced, denounced, and proscribed. They will be betrayed by both parents and brethren and kin folks and friends."--Id. p. 473. "Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. The people of God will then be plunged into these scenes of affliction and distress described by the prophet as the time of Jacob's trouble."--The Great Controversy, p. 616.

PAPAL ROME AND THE KING OF THE NORTH

34

World Dominion. Dan. 11:36. The expression, "the king shall do according to his will," is used in this chapter to indicate unopposed and universal dominion. In verse three it is used to describe Grecia under Alexander the Great, and in verse 16 it is descriptive of Rome under the Caesars. It is only logical that Papal Rome should be designated by the same term. With verse 36 the angel Gabriel breaks the continuity of his narrative and recapitulates as was done in the prophecies concerning Pagan Rome in this same interpretation. The purpose is to further interpret another phase of the vision of the little horn of Daniel 8. This method is often pursued in Bible prophecy.

The Same Power. That "the king" in verse 36 is the same ruler referred to in the previous verses under the designation of "he" and "him" is evident. This is indicated first of all by the use of the definite article "the" which shows that the same power mentioned previously is referred to and not a new one. In the second place other translations prove that no new power is being introduced. "Therefore the king will effect his object and exalt himself."--Fenton. "Therefore" means "for this reason" and refers to what has been said before regarding the same power. "And he shall do according to his will; and the king shall be exalted, and be magnified, and he shall speak marvelous things."--Theodotion. In the third place the language used in verses 36 and 37 is strikingly similar to that used in describing the Papacy in the visions of chapters 7 and 8. And last but not least we must not forget that the chapter now under consideration does not constitute a new vision but a further interpretation of those previously given.

Spirit of Lucifer. The spirit of exaltation is the spirit of Lucifer, the fallen angel. See Isa. 14:12-14. "Uttering amazing vaunts against the God of gods."--Moffatt. "Exalt himself, and enlarge himself like a god, and against the God of gods, uttering astonishing things."--Fenton. The Bible is its own interpreter and these same expressions used in other prophecies of the Papacy identify this as the same proud and blasphemous anti-Christian power. See Dan. 7:8,20,25; 8:10-12,25; Rev. 13:5,6; 2 Thess. 2:3,4. No other earthly power can fit the prophetic mold. The claim of infallibility and the blasphemous names and titles assumed by the pope are surely marvelous things spoken against the God of gods. The exaltation and blasphemy of the papal power identifies his counterfeit system of religion as "the mystery of iniquity." The language here used surely proves that this chapter is a further interpretation of the previous visions of Daniel.

Further Identity. "He shall prosper until the wrath is ended; for it is to be a determined end."--Theodotion. "He shall prosper till the wrath divine has run its course for what has been decreed must be fulfilled."--Moffatt. "Till the great wrath is completed."--Swedish. "Yet he shall prosper until his insolence is complete,--for what is decreed will be done."--Fenton. When will God's wrath or indignation be accomplished on the wicked world including the Papacy? It immediately precedes the resurrection of the righteous. See Job 14:13; Isa. 26:19-21. The wrath of God begins with the close of probation and will be poured out especially upon the "beast" and "Babylon." See Rev. 11:15,18; 14:9,10; 15:1; 16:1,17-19. Many prophecies show that the papal power that was wounded by the Reformation would be restored again and continue to the very end. See Dan. 7:11,21,22; Rev. 12-20. The statement that he "shall prosper" shows its relation to Dan. 8:24,25.

A Determined End. The Papacy is to come to a "determined" or "decreed end." High heaven has decreed and determined the final destruction of the proud and blasphemous papal power and that end is foretold in a number of predictions in Daniel and the Revelation. In Dan. 9:27 we are told that the papal abomination would continue to make desolate "even until the consummation, and that determined shall be poured out upon the desolate." "And the desolation shall continue even to the consummation, and the end."--Douay. "Until the end and a limit be set to the desolation."--Sept. "And even to the consummation and the end shall the desolation continue."--Vulgate. "And even unto the full end, and that determined, shall wrath be poured out upon the desolator."--R.V. "Till finally the appointed doom falls upon the sacrilegious abomination."--Moffatt. A person cannot read these various translations of Dan. 9:27 without knowing that Dan. 11:36 refers to the same power, and not to a new power arbitrarily injected into the vision. One of the chief purposes of Daniel's vision was to reveal the final end or doom of the papal power. Dan. 8:19. It is especially during the last end of the wrath or indignation of God as manifested by the seven last plagues that Babylon receives her punishment. See Rev. 16:19.

Above Every God. Verse 37. "And to the gods of his fathers he will not have respect, and to the desire of women he shall not have respect, but in everything he shall be exalted, and by him strong nations shall be subdued."--Sept. In Dan. 7:8,24 we are told that the papal horn would pluck up and "subdue three kings." In both of these verses under consideration we are told that the Papacy would "magnify himself above all" and "above every god." In the vision of Daniel 8 of which this is a further explanation we are told that "he magnified himself even to the prince of the host" and "shall magnify himself in his heart." See verses 11 and 25. Just as the little horn was "diverse" from all other earthly powers, the papal religion was different from all previous religions. It is a compromise between Paganism and Christianity. While Catholics regard the Pope as "another god on earth" and give him divine honors "as if he were God," the Pope exalts himself "above every god" including "the God of gods" against whom he speaks "marvelous things" blasphemously.

Paul's Picture. 2 Thess. 2:3,4. Surely one who sits in the temple of God and assumes the place of God and claims worship and honors that belong alone to God, does not recognize or "regard any god" as supreme except himself. He therefore does not "regard" or "reverence" the "gods" or "God of his fathers." "Nor the desire of women" is believed to refer to the celibacy of the Roman Catholic priesthood. "Nor respect the love of women."--Swedish. The Lord said to Eve: "Thy desire shall be to thy husband." Gen. 3:16. The Papacy denies the priests and nuns and sisters of charity the God-given right and privilege to marry and have homes of their own. Thus a heaven-born desire is disregarded and denied. "Forbidding to marry" as well as "commanding to abstain from meats" during the Lenten season are characteristics of the Papacy as described in 1 Tim. 4:1-3. In 1 Tim. 5:14,15 abstaining from marriage and the establishment of a home are given as dangers that turn men and women "aside after Satan" and cause "the adversary to speak reproachfully." The scandals of the Catholic priesthood and sisterhood are notorious facts of history which condemn the celibacy of the priests and nuns. See G.C. 568-570.

The God of Forces. Verse 38. See Margin. "Munitions." "Mauzzim, or, God's protectors."--Heb. "The God of Force."--Fenton. "The god of fortresses."--

R.V. "And the God of Maozeim shall he honor in his place."--Theodotion. "And he shall worship the god of Maozim in his place."--Douay. All civil governments depend upon the god of force, so this cannot be speaking of a political power. It is clearly describing a religious system that does something the fathers of Christianity did not do. It depends on "force," "munitions," "fortresses," and "arms" to forward its ends and maintain its strength. This is a further interpretation of Dan. 8:24: "His power shall be mighty, but not by his own power." In Dan. 11:31 we are told that "arms shall stand on his part." The Papacy would unite with the state and depend upon the sword and fortresses of Caesar instead of the mighty sword of the Spirit, the Word of God.

God's Protectors. "And the god 'Mahuzzim' (guardians, i.e., saints adored as 'protectors' in the Greek and Roman churches) shall he honor."--Newton. Dr. Adam Clarke declares that "Gods protectors" means the "worshipping of saints and angels as guardians, and protectors, and mediators; leaving out, in general, the true God, and the only Mediator, Jesus Christ." Mosheim translates the statement: "To angels and to saints," and another translation is, "The image of a female god." This must refer to the Virgin Mary as the chief god of the Papacy. "For these gods guardians, the Virgin Mary, saints, and angels, were utterly unknown as mediators and invocable guardians in the primitive apostolic Church."--Clarke. To these new gods costly shrines and temples were erected and dedicated, and gifts to these new and strange gods became one of the greatest sources of income to the church. These gods were and are still honored with "gold, and silver, and with precious stones, and pleasant things." See G. C. 566,567.

A Strange God. Verse 39. "Whoever acknowledges him he will increase with glory."--R.V. "Thus shall he do to the defenders of Muazzim, together with the strange god whom he shall acknowledge; and he shall multiply honor, and he shall cause him to rule over many, and divide the land for a reward."--Bishop Newton. Newton then declares that these defenders of Mauzzim or "gods protectors" are the monks, priests and bishops who are increased with honor and rule over many and divide the earth into districts for gain or reward. "They have been honored and revered almost to adoration; their jurisdiction was extended over the purses and consciences of men; they have been enriched with the noblest buildings and largest endowments, and the choicest lands have been appropriated for Church lands. These are points of such notoriety that they require no proof."--Newton. Quoted by Dr. Adam Clarke.

Priests Called Gods. "As bishops and priests are as certain interpreters and heralds of God, who in his name teach men the divine law and the precepts of life, and are the representatives on earth of God himself, it is clear that their function is such that none greater can be conceived; wherefore, they are justly called not only 'angels' (Mal. 2:7), but also 'gods', (Ps. 81:6), holding as they do amongst us the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the New Testament far excel all others in honor; for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, which has been conferred on them, transcends human reason and intelligence, still less can there be found on earth anything equal and like to it."--Catechism of the Council of Trent, translated by J. Donovan, D.D. (R.C.), p. 275. Dublin: James Duffy, Sons & Co.

The Host. The elevation of the little wafer called "the host" to be a manifestation of God is indeed "a strange god." "The Eucharistic Sacrifice, that is the Mass, is the principal act of Christian worship."--Dr. John A. Ryan, Professor of Moral Theology in the Catholic University at Washington, D.C. Catholics consider the unbloody sacrifice of the Mass as a continuation of Calvary and in importance it is just as great. "So far as the practical effects upon the soul are concerned, the holy Mass has in some senses the advantage over Calvary."--Cardinal Vaughan, in his book On the Holy Sacrifice of the Mass, p. 42. The ecclesiastical princes of Rome not only "rule over many" members with "a more perfect despotism than Oriental emperors ever sought or dreamed," but the popes claim to be the "King of kings" with authority over earthly sovereigns. The historian Wylie in his history of the Papacy, page 102, declares that "History presents us with a list of not less than sixty-four Emperors and Kings deposed by the popes." Surely the Papacy alone fits the prophetic mold in fulfilling the specifications of the angel's interpretation.

A Commercial System. Verses 38 and 39 indicate that the Papacy would commercialize religion and this has been done until the Catholic church is one of the greatest commercial organizations on earth. "Divide the land in gifts."--Theodotion. "He shall give authority to many and shall divide the world to them as a reward."--Swedish. Pagan Rome divided the world into provinces which were given to favorite generals to rule and exploit for gain, and the Papacy has followed the same policy. The whole world has been divided into diocese territories or provinces under the jurisdiction of bishops who rule as princes. These districts are subdivided between the priests and monks. The combination of several diocese jurisdictions form the kingdom of the arch-bishop, and over several of them rules in glory and honor the cardinal. From each of these divisions, according to their size and wealth, flows a never ceasing stream of riches into the coffers of the man ruling in splendor on the banks of the Tiber,--the successor of the Caesars. In Rev. 18 "Babylon the Great" is pictured as a great commercial system seeking gain even from trafficking in "the souls of men." See Outline Studies in Daniel, Edwin R. Thiele, pp. 136,137.

Time of End. Verse 40. There is the best of authority for rendering this first sentence: "And in the time of the end." See The King of the North, M. C. Wilcox, p. 31. This is also indicated by other translations. "When the end shall arrive."--Moffatt. "And at the end of time."--Peshitta. It makes but little difference, for any time between the close of the 2300 years and the end itself could be designated in or at the time of the end. The identification of the "him" and "he" of verses 40 to 45 depends upon the interpretation of verses 36-39. Since chapter 11 is a further interpretation of the previous visions of Daniel, the only logical conclusion is that from the time Rome is introduced in verse 14 to the end of the chapter, "he" and "him" and "the king" always refer to Rome in either its Pagan or Papal form. Other powers are always otherwise designated. From verse 36 to the end of the chapter Papal Rome is the subject of the interpretation as it was of the vision itself. "From this place (ver. 36), as Jerome asserts, the Jews as well as the Christians of his time understood all to be spoken of Antichrist."--Dissertations on the Prophecies, Bishop Newton, pp. 299,300.

Miller's Position. Commenting on verses 36 and onward William Miller wrote: "'The king' here spoken of is the same as Daniel's little horn, which came up among the ten horns. It is the same that blasphemed the God of heaven."

It is the mystical Babylon...One thing is evident, that this beast will continue until the day that God pours out His indignation upon a guilty world...It is true that the Pope for ages past has had large armies at his command, and always a bodyguard to attend him to his capital; also, that they adorn their pictures with gold, and silver, and precious stones, and pleasant things, and that the gods they worship, such as the images of Christ, apostles, and Virgin Mary, and canonized saints, were not known to pagan worshippers....These patron saints, which the Pope divided among the several nations of the earth, and in almost every family each one having their patron saint to rule over them, by the appointment of the Pope, were strange gods indeed; and rational beings might truly wonder when they beheld the power of this last abomination over the minds and judgment of mankind. And then again we see the number of kingdoms, provinces, states, and territories, which the Pope has sold to enrich his coffers, without any more right to title to them than we have to the land in the moon, must convince every one that the description given must apply to the church of Rome or the Pope, who claims to exercise this great authority by his crazy title to St. Peter's chair."--William Miller's Lectures, pp. 97-99. Elder James White also shared the view that the closing verses of chapter 11 refer to Papal Rome.

Another Writer. "Now if we place the picture here described in verses 36-39 alongside of a similar power in the time of Daniel's Fourth Beast; namely, that of the little horn of Daniel 7, and compare it with St. Paul's description of the Man of Sin, and with the Beast in the Revelation, we shall find the doings and characteristics to correspond in such a remarkable manner that we can have no reasonable doubt that they all refer to the same power. Indeed, it is generally admitted that the Power here described in obscure and mysterious terms is the same as that portrayed in those other passages of Scripture, and is the Power commonly called the Antichrist... But in verses 38,39, we enter upon a new revelation of a further remarkable characteristic, which should distinguish this last headship of the Roman world-empire. In mysterious phrases the prophecy shows that a new feature of religious worship was to be made prominent by this Power, and that was the honoring of the god of fortresses as the R.V. literally renders the expression. As to what is meant by the mysterious allusions in these verses to worship in connection with fortresses, there is a perfect Babel of translations and interpretations by various scholars, so that dogmatism is precluded. But Sir I. Newton, Birks, Elliott, and other most able interpreters have shown that the allusion is to saint-worship; that the term Mahuzzim or fortresses means guardian deities, or tutelary saints, who receive worship as protectors--as defenses and fortresses--from their votaries."--Daniel and the Revelation, Joseph Tanner, pp. 521-523.

A Three-Power War. "And at the time of the end shall the king of the south push at him (the Papacy); and the king of the north shall come against him (the Papacy) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (the Papacy) shall enter into the countries, and shall overflow and pass over." Two separate powers are to attack the Papacy at or in the time of the end in fulfillment of this prediction. When Alexander's kingdom was divided into four divisions, they were "toward the four winds of heaven," meaning, the four directions or points of the compass. It was the direction from Palestine and not the geographical boundaries of the kingdoms that identified them. The kingdom of the north must include all territory ruled over by the king then or at any future time

and the same is true of the king of the south. According to verse 44 it is tidings out of the east and north that trouble the Papacy; the distance eastward and northward is not designated or important. The fulfillment of verses 40-45 is still future and therefore a detailed explanation is difficult if not impossible.

Identity of Powers. It is evident from Bible prophecy that in the final line-up of the nations for the war of Armageddon they will be grouped according to religious beliefs and prejudices. The Papacy will probably control and lead the so-called Christian nations of Europe, or, the Occident. The black or colored races of the south will have to be reckoned with. The king of the south probably represents the Mohammedan peoples, who, under the control of their fanatical religion may engage in the long threatened "holy war" against the Papacy or Christendom in general. What is today the greatest power in the north? In Eze. 38 we are told that "Meshech" or "Rosh" (R.V.) will come down upon the land of Israel "in the latter days" with "all his bands" or allies. He comes to Palestine from "the north quarters" or "out of the north parts." Then follows a description of Armageddon almost identical with that in Rev. 16:16-21. There are no powers the Papacy fears as much as Atheism and Communism, and Russia is the greatest atheistic and communistic power on earth. His allies may include the "kings of the east" or Orient. The Orient is the most fertile of all fields for the seeds of Communism and there are indications that this atheistic teaching may sweep these eastern nations within its fold. This would account for the tidings from the east and north that will trouble the Papacy and threaten his supremacy. To the battle field of Armageddon the nations come from the south, north, east, and west. It is doubtless for this reason that the four angels are commissioned to hold the four winds of war in check from the four points of the compass. See Rev. 7:1-3.

Papal Success. "He shall enter into the countries, and shall overflow and pass through."--R.V. This indicates success in the earlier stages of this conflict. Verses 41 to 43 picture his success previous to the Armageddon struggle and is doubtless equivalent to the healing of his deadly wound that restores his partially lost supremacy. He also takes possession of the holy land or Palestine. "The land of Israel."--Peshitta. The Papacy is today rapidly getting possession of all the holy places in Palestine and making them a lucrative source of income. Other countries are to be overcome but certain Arabian and Mohammedan nations will escape. The Papacy has never been able to make any headway among these peoples named. The land of Egypt, together with the Libyans and Ethiopians of North Africa are to come under Catholic control or at least render assistance to the Papacy. "Are his allies."--Peshitta. "And the Libyans and Ethiopians shall be in his multitude."--Sept. "He shall have power over the secret hoards of gold and silver."--Theodotion.

Recent Developments. Since the 16th century Libya was under the control of the Turkish or Ottoman Empire during which time the Papacy could gain no foothold. On Nov. 5, 1911, Libya was annexed by Italy and the way opened for Catholic missionaries to enter and propagate their religion. Ethiopia centuries ago expelled the Jesuits from their country and in that land the Papacy has been unable to gain a foothold. From a human viewpoint the fulfillment of this prophecy seemed impossible until the late Italian-Ethiopian war which completely changed the situation. The Coptic church of that country was restricted in its activities and influence and Protestant

missions closed while Catholic missionaries entered in force to win the Ethiopians to the religion of Rome. Italy is also anxious to get possession of Egypt and this prophecy may indicate their ultimate success for "the land of Egypt shall not escape."

Await Fulfillment. No explanation of verses 40-45 is satisfactorily clear in every detail and as in most unfulfilled prophecies we must patiently wait till the predicted events take place before we can expect to understand them fully. It is doubtless a description of Papal aggressions, victories and final defeat during the time of the end while God's final warning message is being heralded to the world. It is during the time of the end that the papal head of the beast is healed so that "all the world wondered after the beast." The Papacy is to enjoy a temporary restoration of his lost dominion just before the end. A careful study of the other prophecies of the Papacy in Daniel and the Revelation will doubtless throw light on these verses. The last two verses of this chapter picture the final crisis and the "determined end" when "the indignation" of God "is accomplished" on this desolating antichristian power.

The Final Crisis. Verse 44. "Rumors and disturbances out of the east and from the north shall trouble him."--Theodotion. The "tidings out of the east" that trouble the Papacy are doubtless caused by the coming of "the kings of the east" as recorded in Rev. 16:12. The Oriental nations will either become communistic and join Russia, or for some other reasons will march westward to the battlefield of Armageddon in Palestine. The Papacy fears Communism above all other modern movements. Remembering what happened when France became atheistic and turned against the church that had enslaved the nation, the Papacy through the nations under his control goes forth with great fury to destroy. An example of this is seen in the Spanish Revolution which was backed by the Papacy. The nations of the earth come to Armageddon from the four points of the compass. The Russian Communists from the north, the Mohammedans from the south, the Oriental kings from the east, and the Occidental nations from the west. "From north and south and east and west they come" to the battlefield of Armageddon in "the center of the earth" to decide the supremacy of the world. The language here used shows the relation of this text to Dan. 8:24 of which it is a further interpretation.

Satanic Wrath. The language of verse 44 indicates its relation to the Revelator's picture of the war of Armageddon when "the nations were angry, and thy wrath is come" because "the devil is come down having great wrath, because he knoweth that he hath but a short time." See Rev. 11:18; 12:12. Satan's last attack will be especially directed against God's remnant commandment-keeping people against whom he is "wroth" or "furiously angry" and goes "to make war." See Rev. 12:17. Through the agency of his angels Satan gathers the nations of the world to Armageddon and this gathering will include "the dragon" or the Pagan and antichristian nations; "the beast" representing the Papal nations, and "the false prophet" which embraces the apostate Protestant nations. See Rev. 16:13-16. The wrath of Satan, the Papacy and the nations, come at the same time and also at the same time will come the day of God's wrath when "His fury shall come into His face" and "His indignation is accomplished," and "wrath is poured out upon the desolator." See G.C. 614-616; Test. Vol. 9, p. 14; Test. Vol. 8 p. 14.

The Battlefield. Verse 45. "And he shall plant the tents of his palace between the seas and the glorious holy mountain."--R.V. "Pitching his royal pavilions between the Mediterranean and the sacred hill."--Moffatt. "He shall pitch his tent."--Theodotion. "And he shall place his tent on the plain space between the seas and the glorious holy mountain."--Peshitta. "And he shall place his tabernacle between the two seas upon the glorious holy mountain."--Vulgate. The meaning of "tabernacles" or "tents" in this text clearly refers to a temporary dwelling place and not a permanent palace. The language describes the palace-like military tents or pavilions used by Oriental kings and leaders of armies. The move to Palestine is in conjunction with or precipitates the gathering of the nations to Palestine for the last great battle. There can be no question regarding Jerusalem being "the glorious holy mountain." See Ps. 2:6; Zech. 8:3. Jerusalem is considered the most sacred spot on earth and is the birthplace of the three great religions of the world.

May Have to Move. At the present time it is difficult to adjust one's thinking to the necessity of the Papacy moving her capital from Rome, but the growth of Communism in Italy and the rest of Europe may make it necessary. "The Italians know that if the Communists should rule Italy, the hand of Moscow would be laid on the Holy Father. The Vicar of Christ would be driven from Rome since he could not remain in a position of subservience."--William C. Bullitt, "The World From Rome--The Eternal City Fears a Struggle Between Christianity and Communism," Life, Sept. 4, 1944.

"It was indeed a strange spectacle to see Pope Pius XII publicly pleading to the world last December 22 for protection against his own Italian Catholic people. The fear is very great, both in Italy and America, that the rapid increase of anti-clericalism in Italy may result in an effort to chase the Pope out of Rome."--"Will Italians Oust the Pope?" in The Converted Catholic Magazine, Feb., 1947.

Between the Seas. Jerusalem is between the Mediterranean Sea and the Dead Sea. If the R.V. is correct, "Between the seas and the glorious holy mountain," the location could be anywhere in Palestine or even Asia Minor, all of which is encircled by seas. It is only natural that Jerusalem should be the chosen place where the Papacy sets up temporary headquarters since they already have large holdings and interests there which are being increased year by year. Through the control of the real or imagined holy places of Palestine the Papacy is deriving large revenues from the ever increasing pilgrim and tourist travel to the holy land. From Zech. 12:3,4, 9,10, it seems that the control of Jerusalem will be the issue among the nations that precipitates the final crisis ending in the battle of Armageddon and the coming of Christ. See G. C. 657.

The Papal Doom. "And the hour of his end shall come, and he shall have no helper."--Sept. One cannot read Dan. 2:44; 7:11,26; 8:19,25; 9:26,27, without knowing that Dan. 11:45 is speaking of the doom of the same power. In the vision of which this is a further interpretation it declares that "he shall be broken without hand." No other earthly power has received the help and assistance that has been given the Papacy throughout his entire career. Nations have fought his battles and done his bidding. Whenever he has been in trouble they have come to his rescue. "His power shall be

mighty, but not by his own power." Dan. 8:24. In Rev. 13:2 we are told that Satan, the dragon, would give the Papacy "his power, and his throne, and great authority." In Rev. 17 the nations of earth under the symbol of a beast with seven heads and ten horns carries and upholds and supports the symbolic women called "Babylon the Great." But the nations that "helped" the Papacy will eventually forsake and hate him, (Rev. 17:16,17), and he is "broken without hands" and comes "to his end" in the lake of fire. See Rev. 19:20. Thus forever ends the dominion of the Papal abomination in "a perpetual desolation." See T.M. 62; Test. Vol. 5, pp. 523, 524.

THE KINGDOM OF MICHAEL

35

Conclusion of Vision. Dan. 12:1-3. These verses bring to an end the last vision of Daniel embracing chapters 10-12, and given for the purpose of throwing further light on the two visions recorded in chapters 7 and 8 and especially the latter. "The closing verses of the eleventh chapter refer to the 'end of the present world period,' not to Antiochus Epiphanes, but to the final enemy of the people of God, the antichrist; and further, that the first three verses of the twelfth chapter treat of the final deliverance of Israel from the last tribulation."--Pulpit Commentary. The effort to make the closing part of Dan. 11 apply to Antiochus is clumsy if not absurd. This interpretive vision must end where the original vision ends, with the manifestation and destruction of "the man of sin," the great antichrist, to be followed by the setting up of the kingdom of God under Michael, the great Prince.

The Reign of Michael. "Mikal the Great Prince."--Fenton. "Michael the Archangel."--Sept. Michael means "like unto God," and Christ alone is "the image of the invisible God" and "the brightness of His glory, and the express image of His person." See Col. 1:15; Heb. 1:3. In Jude 9 Michael is identified as the Archangel, and in 1 Thess. 4:16 we are told that it is the voice of the Archangel that calls the dead to life and Jesus declared that the resurrection would take place in answer to the call of the Son of God. John 5:28. Therefore, Michael the Archangel, is none other than the Lord Jesus Christ. Christ, the Messiah, is "the great prince who standeth for the children of thy people."--R.V. "Michael, the great angel who is overseer of the children of thy people."--Peshitta. In Acts 3:15 Jesus is called "the Prince of life," and in Acts 5:31, a "Prince and Saviour." Michael who became Emmanuel and forever identified Himself with the human family is our Prince who stands before the Father in our behalf and will eventually stand up to reign as our King.

Becomes King. That "stand up" as used in this text means to take the throne and reign as king is evident from the same expression as used previously in this same vision. See Dan. 11:2-4. Jesus is known in the Scriptures as Prophet, Priest and King, and these titles represent the three phases of His ministry in behalf of the human family. Before He came to the earth He spoke by His Spirit through the prophets, and He came to the earth as the "Prophet" that Moses declared should come. See 1 Peter 1:10,11; Deut. 18:15,18; Acts 3:22-24; 7:37. The earthly experience of Jesus qualified Him to be our Priest, and He entered upon His priestly and meditorial service on the day of Pentecost. See Heb. 2:17,18; 4:14,15; 8:1,2. When the plan of salvation has completed its work, Christ's priestly service will cease and He will become King. When His meditorial ministry is ended He will take the scepter of world dominion in fulfillment of divine forecasts. See Dan. 2:44; 7:14,27; Rev. 11:15. When Michael lays aside His priestly garments and is crowned King, the probation of mankind will close and the day of God's indignation will begin.

A Definite Time. "At that time" indicates that the time of the standing up of Michael is located by the events described in verses 44 and 45 of the previous chapter. This momentous event comes in connection with the "great fury" of Papal Rome and of the nations under his control as they go forth to destroy "and utterly to make away many." According to Rev. 11:15-19 the

close of probation will mark the beginning of the wrath of all nations and their gathering under the inspiration of demons to the battlefield of Armageddon. See Rev. 16:13-16. Just before or in conjunction with this great gathering of the nations to Palestine in an attempt to determine the future rulership of the world, the Papacy will establish temporary headquarters in Jerusalem, around which the battle of Armageddon will take place. Our text pictures the last act in the great drama of human history under the reign of sin, and lifts the curtain of time on a new order of things under the rulership of King Michael. When He stands up the divine agencies release their restraining hold on human affairs, the seventh and last war-trumpet sounds, and the spirits of devils lead the nations to their final military contest and their doom.

Time of Trouble. "A time of affliction such as has not been since the days of eternity."--Peshitta. Almost the same language is used in describing two different times of trouble. See Matt. 24:15,20-22. There is no contradiction in these texts because one describes the persecutions of Papal Rome against the saints of God during the middle ages, and the other the wrath of God against the wicked as manifested in the seven last plagues. The persecution of God's people was "such as was not since the beginning of the world to this time, no, nor ever shall be," and the distress that comes to the wicked world following the close of probation will be "such as never was since there was a nation even to that same time." Of course, the righteous will pass through "great tribulation" during the short period of the final time of trouble which will be to them "the time of Jacob's trouble." See Rev. 7:14; Jer. 30:6,7. During this period the righteous will be under the sheltering wing of the Almighty and their "bread and water shall be sure," while the wicked will suffer from hunger and thirst and will "gnaw their tongues for pain."

The Deliverance. This final time of distress ends with the deliverance of God's people. In Rom. 11:26, Christ is called the "Deliverer." Long have the saints of the Most High been pilgrims and strangers in a revolted world. They have been persecuted and martyred and from their graves their blood has been crying to God for deliverance from death and vengeance upon their enemies. See Rev. 6:9-11. At last the day of retribution and recompense has come. "It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion," Isa. 34:8. The righteous dead are delivered from their graves where they have been held captive, and the living saints are delivered from the sentence of death and the terrible judgments of God in the seven last plagues. Having separated from Babylon and her sins "they receive not of her plagues." Rev. 18:4.

Book of Life. Deliverance comes only to those "found written in the book." This of course is "the Lamb's book of life" mentioned in Rev. 13:8; 17:8; 20:12,15; 21:27. It is the registry of the redeemed, the roll of the universal church. In the book of life are the names of those who were redeemed through the blood of the Lamb and whose sins have been blotted from the books of record. These will be delivered from all their enemies including death soon after Michael stands up to reign. The investigative judgment has completed its work when probation closes and the names of backsliders have been blotted out of the book of life so that all "that shall be found written in the book" are delivered. The records have been examined and cleansed by the heavenly tribunal to determine who are citizens of the heavenly kingdom and should be delivered at the second coming of Christ.

Special Resurrection. Verse 2. In connection with the deliverance of the saints will take place a special resurrection. There will be two general resurrections, one of the righteous and the other of the wicked, and they will be 1000 years apart. See Rev. 20:5,6. The righteous only will have part in the first general resurrection, and the wicked only in the second. In connection with the first advent of Christ there was a partial and special resurrection. See Matt. 27:52,53; Eph. 4:8. There will be another special and partial resurrection just before His second advent in which "many" of both the righteous and the wicked will be raised to witness His return. Among those who will have part in this special resurrection will be some of those who tried and crucified Christ. See Matt. 26:64; Rev. 1:7. The "shame" is on the part of the resurrected wicked and is temporary, lasting only until they suffer the second death in the lake of fire. The "contempt" is the feelings of others toward them and their sins, and this alone is "everlasting." "Contempt of their friends forever."--Peshitta. This text contains no evidence whatever of eternal torment. On the contrary it disproves that horrible doctrine. This feeling of contempt for sin and sinners on the part of the redeemed and the unfallen beings of the universe will make it impossible for affliction and rebellion to "rise up the second time." See Nahum 1:9.

Sleep in the Dust. Throughout the Old and New Testaments "sleep" is used as the symbol of death, and "the dust" as the symbol of the grave. See Job 14:12-15; Isa. 26:19,20; John 5:28,29; 11:11-14; 1 Thess. 4:13-18. Sleep is a very appropriate symbol of the first death because it is only temporary. It indicates that there will be an awakening,--a resurrection. This term could never have been used if Christ had not offered to meet for man the penalty of eternal death and thus rescue him from the power of the grave. That term itself is a promise of a resurrection and should be very precious to God's people who because of sin are destined to share the common lot of the human family. Only the first death, however, is called "sleep." The second death is eternal and from it there will be no awakening. It will be as "everlasting" as the contempt of the redeemed.

The Reward of Wisdom. Verse 3. "Those that confirm my word."--Sept. "And they that understand shall shine as the brightness of the firmament, and certain from among the righteous as the stars forever and ever."--Theodotion. True wisdom will choose soul-winning as its noblest work. Of all earthly vocations that of the spiritual physician must take first place because of its eternal results and exceeding great rewards. In the kingdom the saints will be rewarded "according to their works." In the final recompense the inhabitants of earth will not be rewarded on the basis of worldly wisdom or renown. Heaven does not judge or reward merit according to worldly standards. The wisdom of the world is "foolishness with God." The great and worldly wise of earth will cry for the rocks and mountains to fall on them when Christ returns. See Rev. 6:14-17.

True Greatness. True wisdom and true greatness are determined on the basis of character. From heaven's viewpoint, the truly great are those who obey God and turn others to righteousness. See Matt. 5:19. All others are "little" or "the least" in the estimation of the inhabitants of heaven. Of all the wise and mighty men of Babylon, Daniel was the only one who received the message from heaven, "Thou art greatly beloved." Those who are beloved of heaven because of their righteousness and missionary zeal, are the only ones who truly shine in this dark world, and will be brilliant

lights in the redeemed state. Jesus said: "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. The stars or suns are the most brilliant and permanent of all of God's created works and each one shines with a glory of its own. See 1 Cor. 15:41. To these shining orbs God likens the truly wise who are teachers of righteousness. They will blaze with a glory and splendor unequaled by angels or unfallen beings. Their relationship to the throne and to the Royal Family will be closer than that of other created beings. Their glory will never dim or be eclipsed but will blaze forth forever and ever.

Time of End. Verse 4. This is the only book of the Bible that was ever sealed and that only for a specified time. It was to be sealed "to the time of the end" which indicates that it would at that time be unsealed, studied and understood. At that time "many" would study it, search or scrutinize its revelations, or "run to and fro" through its visions and their interpretations; and as a result, the knowledge of God's purposes as revealed in its prophecies would be increased. That this is the real meaning of this text is evident from the wording especially in other translations. More than fifty different translations make this meaning imperative. The following are samples of most translations of this text: "Many shall be taught and knowledge shall be fulfilled."--Theodotion. "And many shall inquire, and knowledge shall be increased."--Peshitta. "Many shall endeavor to search out the sense; and knowledge shall be increased by these means."--Dr. Adam Clarke. "Many will study, and knowledge shall be increased."--Bohemian. "Many shall search zealously in it (the book), and knowledge shall be manifold."--Danish. "Many shall search it, and the knowledge shall be multiplied."--Dutch. "Many shall search it through, and the knowledge shall be great."--German (Van Ess). Fifty-two translations of this text are quoted in The Ministry of February, 1930, practically all of which indicate clearly that this is the true meaning.

Beginning of Period. "The time of the end" is a sentence peculiar to the book of Daniel where it is used five times. Daniel uses other expressions that mean the same, such as "the latter days," "the time appointed," "the end of days," etc. It is self-evident that "the time of the end" refers to a period of time in the last days of human history just before the end itself. It is during this period that God's people make their preparation for the end of probationary time and in that preparation the prophecies of Daniel are to play an important part. Fortunately the beginning of "the time of the end" is definitely located by the angel Gabriel in his first interpretation of the vision of which chapters 10-12 are a detailed explanation. See Dan. 8:14,17. This language cannot be misunderstood. The 2300 prophetic days, constituting the greatest time prophecy in the Bible, reach to and thus point out the beginning of "the time of the end." None of the other references to this period in the book of Daniel or the other Scriptures contradict this position. On the other hand they confirm it.

Last Generation. "The time of the end" is synonymous with the last generation and the day of atonement or judgment. In the typical sanctuary service the day of atonement on the tenth day of the seventh month was considered "the time of the end" because it brought to an end the typical service of the year which represented in type the whole plan of salvation. Therefore, the ministration of Christ in the most holy place of the heavenly sanctuary covers "the time of the end" because it is the last phase of His meditorial work before probation closes and the end itself comes. Our text also proves

that "the time of the end" began at the close of the 2300 year time prophecy rather than at the close of the 1260 year time prophecy. In the first place it is not reasonable that the Lord should use the time prophecy that belongs to the antichrist to point out the period that would bring a revelation of the true Christ and of the truths that would prepare a people for His second advent. The purpose of the 2300 year time prophecy is to reveal the advents and work of the Messiah and it is only reasonable that this prophecy should point out the last period of His priestly ministration during "the time of the end."

Further Evidence. There was absolutely nothing that happened at the close of the 1260 years that unsealed the book of Daniel so that the parts not understood could be understood by God's people. For many years previous to 1798 the Book of Daniel was studied by godly men in different parts of the world but they had not yet found the key that unlocked its greatest mysteries. The number of men who studied the prophecies of Daniel increased during the years following the end of the 1260 years, but still its chief time prophecy which constitutes the key to the most important revelations of the book remained a sealed mystery. For generations godly men had studied and understood much of the book of Daniel, but one great prophecy was still sealed to interpretation, the 2300 years. The correct understanding of this prophecy would also illuminate the other prophecies of the book. Not until the 2300 years were fully ended did the event take place that unsealed to the understanding of God's people that which had not previously been understood. While nothing happened at the end of the 1260 years in 1798 to unseal the book of Daniel, something did happen at the end of the 2300 years in 1844 to unlock its hidden secrets. With the beginning of "the time of the end" the seal was to be broken. "The veil will then be removed, the seals broken, when men peruse the prophecy carefully, and knowledge is increased."--Pulpit Commentary.

Unsealed By Message. Rev. 10 describes a heaven-sent message regarding time that is proclaimed to the world from "a little book" that is "opened." From this book is given the message that "time shall be no longer" and the message is sweet to those who hear and accept it, but it results in a bitter disappointment which unlocks the secret of the little book and leads to the discovery of further light that must be heralded to the world. It was the message that culminated in the disappointment in 1844 and resulted in the true understanding of the 2300 years and the sanctuary question, that unsealed the meaning of the most important prophecies of the book of Daniel. "Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to the world."--Testimonies to Ministers, p. 115. The time of the end began with the preaching of the first angel's message announcing that "the hour" of God's judgment "is come." See Rev. 14:6,7. "The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.'"The Great Controversy, p. 356. See also page 360, and D.A. 234; P.K. 547,548. "The hour of His judgment" and "the time of the end" refer to the same period, the time Christ is carrying forward the last phase of His ministry in the heavenly sanctuary which will end with the close of probation and the coming of Christ.

Must Search for Truth. We must search for truth as for hidden treasure.

Only those who "run to and fro" or "search" through the book of Daniel, and the other books of the Bible, will understand its truths. The gospel's most precious gems of truth are hidden beneath the surface in the mines of Scripture. We must "search the Scriptures" to find the Pearl of great price, who alone gives us eternal life. The Scriptures "make us wise unto salvation." The necessity of diligent study of the Scriptures is in itself one of the proofs of their divine inspiration. "If, for a moment, there should seem any discrepancy, we may rest in tranquil assurance that further light will resolve all difficulty, and that apparent discord will only lead to richer harmony....If in some respects, the predictions of the angel seem obscure, they were as clear as it was proper to make them. The measure of obscurity is an additional proof of Divine wisdom."--
Pulpit Commentary.

THE EPILOGUE

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Vision Closed. With Dan. 12:4 the last vision of the prophet closes, and Gabriel, the angel of prophecy, gives to Daniel a final word of encouragement regarding the future usefulness of his book when "the time of the end" should arrive. Because most of his prophecies pertained to the far distant future they would naturally remain more or less obscure till the time of their fulfillment had come. The promise indicates that during "the time of the end" and before that period shall ultimately close the prophecies of Daniel will be thoroughly studied and fully understood. In the light of the present divergent views concerning the meaning of certain portions of the book of Daniel it is encouraging to know that eventually God's servants will see eye to eye and proclaim with one voice the message needed to guide the church through the final crisis. In the meantime may we continue our diligent search for truth "with malice toward none; with charity for all," being guided and controlled by the motto: "In essentials, unity; in non-essentials, liberty, and in all things, charity."

The Epilogue. Verses 5-13 constitute the epilogue of the book of Daniel. An epilogue is a conclusion at the end, and yet it is an addition to the regular subject matter of the book. It is a summary in which the principal subject of the book is recapitulated to emphasize its importance. This is also the epilogue of the last vision, the tenth chapter being the prologue. The subject matter of these closing verses must be in accord with what has gone before. In other words the closing vision of the book as well as the book itself must be interpreted in harmony with the epilogue, and the epilogue in harmony with the book.

Gabriel's Assistants. Verse 5. The "other two" angels who were seen standing on the two banks of the river Tigris were in addition to Michael and Gabriel, the two mentioned in the prologue of the last vision. Daniel was on the banks of the Hiddekel or Tigris when the vision was given. See Dan. 10:4. These two heavenly visitants were doubtless members of the cherubim host who assist Gabriel, the first of the anointed covering cherubs, and the chief messenger of Jehovah. There is "an innumerable company of angels" who minister for those who are heirs of salvation and in that service they find their chief delight. The two here mentioned stand by as Gabriel opens up the future to Daniel, ready to assist when needed. These may be the same two mentioned in Dan. 8:13,14 where they are called "saints." "Saint" is a character name and applies to any being who is saintly in character.

The Question. Verse 6. For Daniel's benefit one of the angels asked a question of a third heavenly being who was between the two angels "upon" or rather "over" the waters of the river between the banks. That this "man clothed in linen" was Michael is evident from Dan. 8:16; 10:5,6. The question the angel asked was the very question in the mind of Daniel. It was practically the same question asked by one angel of another for the prophet's benefit in the vision of which the last was a further explanation. See Dan. 8:13. This question is one of the many evidences that all of Daniel's visions are concerning the same earthly powers. "One" is in italics indicating that it is a supplied word and doubtless the Peshitta renders it more correctly: "And they said to the man clothed in beautiful apparel." Theodotion translates the question thus: "When shall be the end of those marvels of which thou speakest?"

Michael's Answer. Verse 7. "Above the waters of the river."--R.V. In the original vision Michael spoke to Gabriel from "between the banks of Ulai" which doubtless has the same meaning. Before answering the important question, Michael takes a solemn oath in the name of His Father, the Eternal God, that what He is about to say is the truth. This is similar to the picture in Rev. 10:5-7. The raising of both hands doubtless represents a fuller confirmation of the truthfulness of what is about to be affirmed. The divine speaker affirmed by a solemn oath that the end could not come till after the papal power had finished its lawless and blasphemous course in fulfillment of the predictions of Daniel's visions. This is in accord with Paul's declaration regarding the career of "the man of sin" as recorded in 2 Thess. 2:2-8. In the answer of Michael is a most conclusive proof that the chief purpose of the visions of Daniel and especially the last one was to picture for the benefit of God's people "in the latter days" or "the time of the end" the supremacy and desolating work of the papal abomination. Therefore, it is but logical to conclude that the explanatory vision of chapter eleven ends with a description of the final attack and doom of this antichristian power.

Two Persecution Periods. The answer of Michael brings to view two periods of papal supremacy and persecution, one a definite time period and the other indefinite. The first is the 1260 years of papal rule and persecution recorded in six other Bible prophecies. See Dan. 7:25; Rev. 11:2,3; 12:6,14; 13:5. This period began in 538 A.D. and ended in 1798. The second period mentioned is of a shorter duration and takes place "in" or "at" the time of the end. This short period of papal persecution is mentioned in Dan. 11:35; 12:9,10; Rev. 12:17; 13:10-18. This last persecution of God's people will come after the deadly wound of the papal power is healed and the papal supremacy is temporarily restored so that "the persecutions of the past are repeated." In these final persecutions of God's remnant people apostate Protestantism will play an important part.

Other Translations. Other translations help make it clear that Michael's answer embraces not only the end of the 1260 years but also the complete end of the papal career when "he shall come to his end and none shall help him," or when "he shall be broken without hand." It is a repetition of the assurance of Dan. 11:36 that he "shall prosper till the indignation be accomplished" or "till the wrath divine has run its course for what has been decreed must be fulfilled."--Moffatt. Other translations of the closing sentence of our text follow: "And when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished."--R.V. "That it would be three years and half a year, and that when the power of him who scattered the sacred people should be over, then the end of all should arrive."--Moffatt. "When the power of the shatterer of the holy people shall come to an end."--Prof. Bevan. "From the breaking of the power of the scatterer of the holy people till all these things are ended."--Thompson in Pulpit Commentary. "When the scattering is finished, they shall know these things."--Theodotion. The book of Daniel was not to be unsealed and understood till "the time of the end" when its time prophecies would be unlocked and made plain. Not until a prophecy is completely fulfilled can it be fully understood.

The Last Actor. All of the great prophecies of Daniel and the Revelation reveal the fact that the papacy will be the chief actor in the closing scene of the drama of life and death that brings to an end the reign of sin.

"All these things shall be finished." When? When the papal power has finished its persecuting career and comes to an end. What things are to be finished? Everything predicted in the prophecies of Daniel concerning the papacy. When "he shall come to his end," then the reign of sin comes to an end and Michael stands up to take the kingdom that had so long defied His right to rulership. When the career of this antichristian power is finished on earth, Michael will have finished His meditorial work in the heavenly sanctuary, and the kingdom of this world passes forever to His sovereignty. We should rejoice that all things earthly will come to an end. "Pleasure will end; therefore, live for higher interests. Sorrow will end; therefore be patient and hopeful. Temptations will end; therefore be brave. The opportunity for work will end; therefore be diligent now. This life will end; therefore be prepared for the life beyond."--Adeney in Pulpit Commentary. God's remnant people may find comfort and encouragement in these predictions of the end of all evil and evil doers.

Daniel Puzzled. Verses 8-10. Daniel did not comprehend the answer of Michael and asked Him the fourth time for a further explanation especially regarding the very last events. "My Lord, what shall come after this?"--Moffatt. "What shall be after these things?"--Vulgate. "What shall be the latter end of these things?"--R.V. Margin. The prophet's question revealed an anxiety to understand the climax of the events predicted which seemed vague to him. These also are the portions of the book of Daniel which are the least clearly comprehended by modern students. "And I heard and understood not, especially about this time: and I said, Lord, what is the solution of this word, and what are those parables?"--Sept. Daniel's desire for further light was not to be gratified. The prophecies concerning the closing crisis were not for his benefit but for those who would have to pass through it. "Ask no more, Daniel, for the revelation is to be kept secret and closed till the crisis at the close."--Moffatt. The purpose of the vision was to reveal what would befall God's people in the latter days, and they alone for whose benefit it was recorded would be able to grasp its significance. Only those who would pass through the persecutions to come during "the time of the end" would be able to fully understand the visions of the book of Daniel. This explains the present lack of agreement as to the meaning of the predictions of the closing scenes. The full understanding is reserved for those who pass through the experience that purifies their characters and makes "them white in the blood of the Lamb." See Rev. 7:13,14.

Secret of Knowledge. Verse 10. "Many shall purify themselves, and make themselves white, and be refined."--R.V. "Many shall be chosen and made white, and tested, and sanctified."--Theodotion. "Until many shall be tried and shall be sanctified."--Sept. Here is given the secret of true knowledge. The Scriptures can be comprehended only by pure and sanctified people. Perfect purity and righteousness are necessary to a perfect understanding of these prophecies. For this reason their full meaning cannot be known and explained until God's remnant people have passed through the refining and purifying process when "celestial glory and the persecutions of the past are blended." The closing crisis that will put to the test the inhabitants of the earth will be accompanied by the latter rain when saintly character will be developed to its full maturity in preparation for the sickle of the great gospel Reaper. The anointing of the heavenly eye salve will bring to the remnant of the church that spiritual illumination which will enable them to "know all things" needful to take them through to the

kingdom. See Prov. 4:18; John 16:13; 1 John 2:20,27. When the prophetic scroll is completely unrolled and the experience of imparted righteousness is fully realized, then will the scales of unbelief and ignorance fall from our eyes and those things which were but dimly comprehended will blaze forth in all their significance and glory. Until that time let us not be uncharitable or dogmatic in our interpretations of prophecy, especially those still unfulfilled. Let us never forget that the denseness of ignorance is measured by the degree of wickedness, and the depth of wisdom by the extent of purity and righteousness.

Other Time Prophecies. Verses 11,12. Here is brought to view two other prophetic periods that are 30 and 75 years longer respectively than the 1260 year measure of papal supremacy. Based on the two erroneous conclusions that the "daily" was paganism and that the world would end in 1844, the early Adventist interpreters employed two separate dates to mark the beginning of the three time periods of this chapter. It was declared that the pagan Roman system was taken away or destroyed in 508 A.D. and the papal Roman abomination set up in 538. In order to make all three of these time prophecies end before 1844, it was necessary to arbitrarily run the beginning of the two latter periods back to 508. Even then the 1335 years end one year short of the 1844 mark. But we have found that the "daily" is not pagan Rome or the pagan Roman religion but rather the daily or continual ministration of Christ in the heavenly sanctuary which was taken away or trampled underfoot when the counterfeit papal system was set up in the church-temple of God, or the court of the heavenly sanctuary.

The Same Event. The taking away of the true meditorial system and the setting up in its place of the papal abomination took place at the same time. This is clearly indicated by the language of verse 11. In fact no other conclusion is possible, and any attempt to separate them by 30 years is wholly unjustifiable in the light of our present knowledge of the book of Daniel and the records of historians. Reason and logic demand that all three of these time prophecies begin with the same date; namely, 538. Verses 8-10 are really parenthetical. When we connect verses 11, 12 with verse 7, the inseparable relation of the three time periods together with the coincidence of their starting points become evident. The 1290 years were to reach past the 1260 year period to the beginning of the message that would unseal the book of Daniel and its time prophecies; a message that would purify and make white a people for the coming of Christ. When Daniel desired further information regarding the meaning of the 1260 year period of papal supremacy, he was told that his revelations must remain sealed until during "the time of the end" when they would be studied and understood by a people purified from sin and clothed in the righteousness of Christ.

Close of Period. Beginning in 538 when the daily was taken away and "the abomination that maketh desolate set up," the 1290 years would end in 1828. ✓
What happened at that time to unseal the visions of Daniel so that "many" began to "run to and fro" through them in search of light regarding their true meaning? 1828 was the true beginning of the heaven-sent message pictured in Rev. 10, and which ended in the bitter disappointment of 1844, but which resulted in the discovery of the true light on the heavenly sanctuary and its services. The beginning of the message that would open the "little book" whose glorious secrets had so long been sealed is an important date. 1798 and 1844 are pointed out by the 1260 and 2300 year

time periods and need no others to emphasize their importance. 1828 marks the real beginning of the Advent movement which is to "consume and destroy" papal supremacy over the souls of men by revealing again the true light concerning the daily ministration of Christ in the true sanctuary, and at the same time unmasking to the world the counterfeit meditorial system that had so long supplanted the genuine in the eyes of the world.

An Important Fact. Before proceeding further we must recognize an important fact regarding the beginning and end of these three time periods which evidently began together in 538. The famous decree of the emperor Justinian in behalf of the supremacy of the bishop of Rome was issued in 533 and carried into effect by the sword of Belisarius in 538 when the Ostrogoths were overthrown. This five year period marked the climax of a series of events in the exaltation of the Roman Catholic priesthood resulting in the taking away of the continual ministration of Christ and the setting up of the abominable substitute. This same five year period is found also at the end of the 1260 years in a group of epoch-making events. Exactly 1260 years from the decree of Justinian in 533 resulting in the exaltation of the pope, came the decree of Napoleon in 1793 resulting in his humiliation. Likewise 1260 years from the sword stroke of Belisarius in behalf of the Bishop of Rome in 538, resulting in his complete sovereignty, came the sword stroke of Berthier, the French general, in 1798, resulting in his imprisonment and the breaking of the papal power. According to Rev. 13:3 this deadly wound would be healed and papal supremacy restored.

The Other Periods. Since these three time periods begin at the same time and with the same events, it is only logical to conclude that the 1290 and 1335 year periods close with groups of events covering five year periods. The 1290 years would therefore end between 1823 and 1828, the latter being the chief date. It was during these years that the Advent message had its beginning in different parts of the world. William Miller, the leader of the movement in America, was first convinced of the nearness of the end in the year 1818. In that year he came to the conclusion through the study of the 2300 year time prophecy that Christ would return in 1843. Five years of study left him fully convinced of the correctness of his position. In 1823 he was convicted that he should reveal his new found light to the world and he began to talk it to his friends and neighbors. In 1828 a revival was held in the Low Hampton church and during the services the message began ringing in his ears: "Go and tell the world their danger." This conviction kept deepening and never left him until he entered upon his public ministry a few years later.

In England. In 1825 Edward Irving translated into English a Spanish book entitled, "The Second Coming of the Messiah in Glory and Majesty." In the year 1826 more than forty men began to meet regularly to study the book of Daniel and they came to the conclusion that the 2300 years would end in 1843. During the same year a three-days conference was held and the chief topic was the near advent of Christ. Irving's first work was published in 1823 and was entitled, "For Judgment Is Come." In 1826 he published another book, "Babylon and Infidelity Foredoomed," and in 1828 three volumes of his sermons on prophetic subjects. In the year 1828 he entered Scotland and gave a series of sermons on the prophecies to audiences which crowded the largest churches in Edinburgh. In the same year he visited Ireland and preached the second Advent message to such large congregations that the yards of the churches were filled with people listening through the windows.

Other Pioneers. Joseph Wolff made his first mission tour in 1821 and for 13 years he "proclaimed the Lord's speedy advent" in more than twenty countries, including America, and among more than twelve nationalities. In 1828 he wrote a pamphlet of 50 pages which was published in London. It was entitled, "The Elements of Prophetic Interpretation, or Easy Lessons Introductory to the Study of Prophecy." In the introduction it is stated that in "the present day when a new interest in the prophetic parts of the sacred Scriptures is rapidly spreading, publications on this subject are successively appearing." In the year 1828 Alexander Keith of Scotland published his Evidence of the Truth of the Christian Religion Derived from the Literal Fulfillment of Prophecy, which passed through forty editions. He also published two other books, The Signs of the Times, and The Harmony of Prophecy. At the same time Archibald Mason of Scotland published a book entitled, Two Essays on Daniel's Number of 2300 Days, and A Christian's Duty to Inquire into the Church's Deliverance. His position was that the 2300 prophetic days would end in 1843.

Other Publications. In Great Britain those interested in the Advent message published a quarterly paper called the "Morning Watch," through which they gave the message between the years 1829 and 1833. Thus through papers, pamphlets, books, and many living messengers the message of Christ's soon coming was heralded throughout England, Scotland, and Ireland, the date 1828 being the most prominent starting point. In Bavaria the Advent message began with a Catholic priest, who with his followers turned Protestant. During his revivals the Lord visited several who accepted the message with visions and dreams. This movement in Bavaria began in 1826. The movement visited Germany at the same time and brought a great awakening with many proclaiming the message by voice and pen, and all expecting Christ to return in 1843. The message entered Russia through a Bavarian school master who wrote a pamphlet in 1824 entitled, "The End Near." It was an exposition of Matthew 24 and 25 and taught that the end would come in 1843. The same message began in Holland with one Hentzepeter, the keeper of the Royal Museum. He was led by a dream to study the second advent message. In 1830 he published a pamphlet on the subject. Thus it is evident that the advent message had its real beginning at the close of the 1290 years, or between 1823 and 1828. Then was started the message that would bring to light the daily ministration of Christ and expose the papal abomination that had so long taken it away or hidden it from the people of God.

The Third Period. Verse 12. According to the principle followed in reckoning the two former periods, the 1335 prophetic days would end between 1868 and 1873, the latter date being the most important. It was during these years that the Advent movement took on its world-wide aspect and became a world movement in fulfillment of Rev. 14:6-14. Before that time there was but little thought of the duty to send missionaries to other lands and therefore the work was confined to the Eastern part of the United States. During the General Conference of 1869 a society was formed to promote home and foreign missions. But not until 1873 did Seventh-day Adventists realize the world-embracing scope of their obligation. This change of policy was largely the result of the arrival of two delegates from the few believers in Europe pleading for help. In 1869 James Erzenberger arrived from Switzerland and Albert Vuillermier followed in 1870. As the result of their appeals, and of the messages through the Spirit of prophecy, Elder J. N. Andrews went to Europe in 1874 and a new era was inaugurated.

Rev 10:6?
What if E W 75?
signing not a text after 1844

Testimony of Writer. "At times during the early days of the message, Seventh-day Adventists caught glimpses of a broadening work that would eventually embrace many nationalities. Not until the early 70's, however, did the leaders in the advent movement begin to comprehend that theirs was a mission to the whole world. Even as late as in 1872, the Scripture, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come,' was regarded simply as a 'prominent sign of the last day,' meeting fulfillment in the extension of Protestant missions. Its complete fulfillment was in no way associated with the spread of the Advent movement throughout the world. (See Review and Herald, April 16, and July 16, 1872.) But in 1873 a marked change of sentiment began to appear in the utterances of leaders among Seventh-day Adventists regarding their duty to warn the world. (See editorial Review and Herald, August 26, 1873; and many other articles of similar import in the issues that followed.) By the close of the year 1874, this transformation of sentiment seems to have been effected almost completely."--Life Sketches, p. 203. Note by publishers.

Educational Work. In 1873 two sessions of the General Conference were held, one in March and the other in November. In the March meeting a resolution was passed asking the church to pray that the Lord would send laborers into the world field and calling for the establishment of a school in which to train laborers for that task: "Resolved, That the establishment of a school be placed in the hands of the General Conference Committee." See Review and Herald, March 11, 1873. By the time of the conference session in November \$54,000 had been pledged for the new school, and twelve acres had been purchased in West Battle Creek, Michigan. During this conference "The Educational Society of Seventh-day Adventists" was formed and the first Seventh-day Adventist college began its work of training missionaries for world-wide evangelism. Battle Creek College was opened December 15, 1873 with 110 students. In the same year instruction was given through the Spirit of prophecy for the organization of a system of Christian education embracing the establishment of many denominational schools for the training of Adventist youth for active service at home and abroad. This instruction is contained in the first chapter of the book, Fundamentals of Christian Education.

Other Events. In 1868 the first Seventh-day Adventist camp meeting was held at Wright, Michigan. It was a wonderful meeting and the editor of the Review reported it to be "the largest, the most important, and by far the best meeting ever held by Seventh-day Adventists." It was during this meeting that Elder James White threw a handful of tracts over the congregation and said that thus they must be sown over the world "like the leaves of autumn." This marked the beginning of a new era and the next year camp meetings were held in seven other states. In 1868 and 1869 the Sabbath schools were organized on their present basis, and lessons were prepared by Prof. G. H. Bell and printed in the Instructor. In 1868 the first missionary society was organized at South Lancaster, Massachusetts, and called the "Vigilant Missionary Society." In 1871 Elder S. N. Haskell organized the New England Tract Society, and in 1873 local and state tract societies were organized throughout the country, and a systematic plan inaugurated for the giving of the message through the distribution of literature. In 1872 the first periodical in a foreign tongue was published and it was followed by a series of tracts in the Danish and Norwegian languages. In 1868 the "Western Health Reform Institute" was incorporated at Battle Creek marking the beginning of our sanitarium and health work.

A Blessing Pronounced. A blessing is pronounced upon "he that waiteth and cometh to the thousand three hundred and five and thirty days." It was a wonderful privilege to be living at the time when the 1260 years of papal supremacy came to an end between 1793 and 1798. It was a privilege still greater to have a part in the beginning of the advent message at the close of the 1290 years when the movement would be launched that would expose the papal abomination and restore the daily ministration of Christ and prepare a people for the second advent of Christ. It was a wonderful privilege to witness the close of the 2300 year time period and the beginning of the final message in its threefold aspect as described in Rev. 14: 6-14. But the greatest privilege of all would come to those who have part in the advent message when an enlarged vision develops it into a world-embracing movement which meets the specifications of the prophetic forecasts. This position does not make time a "test" and therefore contradict Early Writings, p. 75: "Time has not been a test since 1844, and it will never again be a test."

Final Promise to Daniel. Verse 13. Daniel is dismissed in peace without having his question answered. In Jer. 13:25 "lot" is used for what is assigned by the judgment of the Lord. "The end" and "the end of the days" must have special reference to the close of this world's history and the coming of Christ rather than to the end of the prophetic periods. This is indicated by other translations. "And thou shalt rest and arise to thy glory at the end of the days."--Sept. "Go and wait for the end; you shall rest in the grave and then rise to enjoy your share at the end of the days."--Moffatt. It is at the resurrection of the just that the righteous dead are rewarded. Daniel had finished his course and Gabriel's last message to the aged prophet was a "well done" upon his long and eventful career. He had lived his life well and could now go to his rest in peace to await the call of his Lord "when the perfect state of things is come," and "all that is imperfect will be brought to an end." "He is most fit to die who is most fit to live. He who does his work best here is most ready for the rest hereafter. And he who feels most truly the power of the world to come will serve most faithfully in the present world."--Prof. Adeney in Pulpit Commentary.