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P. A. Underhill

Feb. 1863.

To the Bodleian Library  
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"Daniel n'était qu'un Derviche  
fanatique et à demi idiot";  
were the words used by  
Ernest Renan in a lecture  
which I heard him give in  
a lecture at the Collège de France,  
E. S. D.

REMARKS  
ON THE PROPHEPIC VISIONS  
IN THE  
BOOK OF DANIEL.

BY  
S. P. TREGELLES.

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PLYMOUTH:  
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LONDON.

MDCCCXLVII.



## THE BUDDING OF THE FIG-TREE.

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“ Now learn a parable of the fig-tree :—When his branch is yet tender and putteth forth leaves, ye know that summer is nigh : so likewise ye, when ye shall see all these things, know that it is near, even at the doors.”  
Matt. xxiv. 32, 33.

In this instruction of our Lord to His disciples, He shews them the manner in which their expectation was to be directed to coming events. He had told them of the condition of things, in connection with Jerusalem, which should precede His coming in the clouds of heaven ; and He then employs this illustration, in order to shew the real practical use, which there was in the things which He had thus unfolded.

Centuries have passed since the discourse on the Mount of Olives, but still the intimations which our Lord gave have not taken place; in other words, the fig-tree has not yet budded. If we then desire to use the truths which Christ then spoke, we have still to turn our eyes to the spot which He has marked out for us, and wait to see the appointed intimations.

It may be said, What use can it have been to the Church to have had to wait for so many years? what profit is there to us in 'being directed to that which for eighteen hundred years has not taken place? If Christ has commanded it, that is enough;—He will always vouchsafe blessing to those who are doers of His will;—but farther, there is profit which a spiritual mind can apprehend; for if this word had been heeded by saints, it would have kept them from many of those associations and objects which are contrary to the leadings of the Spirit: for thus they would have had before their minds the character and close of this dispensation, and the place of Christ's faithful servants in the midst of the nations, holding the gospel of the kingdom as a witness,

but seeing the world's corruption as a thing which flows on (while souls are gathered one by one out of it) without being changed in its nature, even up to the coming of the Lord Himself. Had this exhortation been rightly heeded, the hope of the coming of Christ would not have passed away from the minds of saints, so as to be looked at as a thing which, at all events, is not a practical doctrine.

Suppose I were cast upon some uninhabited isle, in a clime in which I could not (from my ignorance of its situation) count the seasons by months; and if the object of my hopes was the summer, and I found a fig-tree, and knew that its budding forth would intimate the approach of summer;—I should watch the tree; I should often examine whether it was beginning to bud forth:—I might look week after week and see nothing; I might *think* I saw some indications of sprouting, and then find it all come to nothing, but still I should watch on. Now if I also knew that a ship came to the island at a particular time in the summer, this would be a point of hope to me, for it would hold out the prospect of deliverance; and this would make me doubly diligent in watching and waiting

for the budding. Hope would connect itself with those things which indicate its accomplishment. And these things occupying my mind, I should be preserved from the thought of regarding the solitary isle as my abode. I might find long patience to be needful; but at length the buds would come forth; and then, according to the indication of the season, the wished for vessel.

Thus is it with regard to the Church. God has given us a point of hope; and He has also instructed us with regard to indications of its accomplishment: the point of hope is that to which the soul tends, while the detail of intervening circumstances affords the needed instruction from which is learned the practical walk of those who possess such a hope. If held in the Spirit, these things cannot take away from the power of the hope;—they were revealed for the directly contrary purpose:—the early Church knew them, and found them to have a practical and separating power; and in the body of detail with which the epistles (especially the later ones) are furnished, the dark statements of coming evil are given, in order that the evil may be avoided, and the bright

hope of the glory of the day of Christ might shine through it all, and in contrast to it all. Had not the Church been so taught, the taunt, "Where is the promise of His coming?" might indeed be felt as troubling the soul; but when we know that we have been warned of deeper darkness before the morning, we may indeed feel, that the more conscious we are of deepening gloom, the more rejoicingly may we look onward to the dawn.

Nothing gives us any indication of the immediate introduction of the latter day, except this to which Christ directs us:—we might see many things to make us expect that the fig-tree would soon bud, but when we see the buds (and not till then) can we speak with certainty as to what is forthwith to come to pass. We might see attempts of the nations to set the Jews in the Holy Land;—this ought to make us look carefully to Jerusalem;—God might hinder those efforts, or He might allow the fearful closing scenes of this dispensation to issue out of them, as at length He will do.

The importance of the *detail of prophecy* is very great

to the believer; it certainly is a sad thing to see this extensive portion of God's truth overlooked and neglected. It is by the detail of prophecy that we learn how to walk in the midst of present things according to God; it is thus we learn His judgment about them, and what their issue will be. Many Christians directed their minds much to this a few years ago; but it cannot, I believe, be denied, that this portion of revealed truth has more recently been neglected and overlooked: those who have done this have surely omitted to see how important its present bearing is on the conscience and conduct: what other portion of revelation shews so clearly the separate-ness from the systems of men, to which believers are called?

There is such a thing as having held truths, and then let them slip; this is a grievous declension. There is such a thing as having set truths before others, and when the time of their application arrives, failing in using them ourselves. Most spiritual minds feel conscious of the power of Satan being great at this time, and his workings peculiarly dangerous;—but if I see from the Word of God,

that these things are to be, I shall be one of those who know these things before hand, and this knowledge is to be used as my safeguard, that I be not carried away with the error of the wicked. The voyager who knows from his charts those parts of his course in which danger most exists, will be found the most prepared to act in the emergency;—it will not take him by surprize.

But it may be said that if results are rightly known, nothing more is needed;—but surely then we should be using our own thoughts as to all the things connected with those results. The mere knowledge of a coming deluge would never have led to the construction and arrangement of the ark. The knowledge of a result may lead to presumption of the most fearful kind. The whole testimony of the word is our safeguard.

These Remarks on the Prophetic Visions in the book of Daniel, are intended especially to direct the mind towards some of the important portions of the detail of prophecy with which the Scripture furnishes us. They have been written at various times, and amid various hindrances.

**I trust that the Remarks may be found helpful to Christians who desire to learn from the prophetic word, and that the Lord may vouchsafe to bless them to that end.**

Dec. 9, 1846.



# REMARKS

ON THE

## SECOND CHAPTER OF DANIEL.

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THE book of Daniel appears to be that part of Scripture which especially treats of the power of the world during the time that it has been committed into the hands of the Gentiles, whilst the ancient people of God, the children of Israel, are under chastisement on account of their sin.

The first chapter opens with the statement that Nebuchadnezzar king of Babylon came up against Jerusalem, that he besieged the city, that "the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his God; and he brought the vessels into the treasure house of his God." This may I believe be regarded as such an introduction to the book, as shall guide our thoughts as to its subject;—the nation of Israel had departed from God, and he now delivers Judah, that portion of them with whom he had dealt in the most protracted long-suffering, into the hands of Gentiles, to whom he now commits power over

C. & S.

his chosen city, Jerusalem. The distinctive object in the book of Daniel is to reveal at the very period at which this committal had been made, what would be the course, character, and consummation of the power so bestowed.

We may divide this book into two parts; namely, that part which is written in the Chaldee language, and that which is written in Hebrew. While we see that the book has one general scope, namely Jerusalem given by God for a time into the power of the Gentiles who bear rule,—we may regard this in two ways; we may either look at Gentile power in the outline of its history, or we may look at those things relating to this power in their local connection with Jerusalem. Now the course, character, and crisis of Gentile power are taken up in this book in the Chaldee language, while those things which are limited in their application to the Jews and Jerusalem are written in Hebrew.

There are very few portions of the Scripture which are written in Chaldee;—there are some parts of Ezra so written, which bring before us the children of Israel as being under the power of the Gentiles,—there are some parts of this book, and one verse in Jeremiah (x. 11) which contains a message sent to the Gentiles. This passage occurs just as the gods of the nations had been mentioned in contrast with the living God.

It is important that we should so bear in mind the inspiration of Scripture as to recognise that nothing respecting it can be looked on as accidental; whatever God has written, and however he has written it, there must be in every circumstance a reason; whether we

possess sufficient spiritual intelligence or not to apprehend it. Now it is important in such a case as the present to see that God has not made this difference of language without a very definite scope and object:—The Chaldee portion of Daniel commences at the 4th verse of the second chapter, and continues to the end of the seventh chapter: all the rest of the book is written in Hebrew. In the Chaldee portion we see power in the hands of the Gentile presented before us as to its character, course, and consummation; and in the latter portion of the book we see the same power localized in connection with the Jews and Jerusalem. The Gentile power is in each part that which is prominently before us, although looked at in different aspects.

In the first chapter of this book we see Judah because of sin delivered into the hands of their enemies and carried into exile to Babylon.

In the second chapter we read of the vision shewn by God to the king of Babylon. God appears to be meeting him in the thoughts and inquiries of his own heart. Nebuchadnezzar had seen his own power rising to a great extent, and his own soul was in some measure bent on knowing what the issue of all this would be. We see this from verse 29, "Thy thoughts came into thy mind upon thy bed what should come to pass hereafter;" the extent of his power, so different from that of any who had gone before him, seems to have led his heart to meditate upon the circumstances in which he was set, and the vision declared unto him the course and crisis of the power so committed; but although the vision was

shewn to him, yet he had to receive not only the interpretation but even the vision itself again through the instrumentality of the prophet.

In the vision of this chapter the moral character and acting of this power towards God is not stated (except indeed as one who knew the mind of God might gather it from the crisis), but for this we must look for farther light in the subsequent visions of this book.

Here all is presented as set before the king according to his ability of apprehension; the external and visible things being shewn as man might regard them. The vision of Nebuchadnezzar was of a great image with the head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron;—in the interpretation all these several parts are taken up, and the symbolic meaning of each is stated. The four metals of which the image consisted, represented four kingdoms which should successively bear rule in the earth.

Now it is exceedingly important for us to see that we have no need whatever to go out of the Scripture itself in order to gain information as to those things of which we read in Scripture;—we may find many things which are interesting as bearing upon Scripture, but still whatever God looks on as needful for the establishment of the souls of his people, and for their spiritual intelligence in his truth, is to be found within the limits of his Scripture. History is not revelation, and we are no where commanded to search history to learn the truths found in God's word; although it may be owned most freely that God's word sheds a light upon the things which man has

written as history, and that many lessons may be learned from seeing how different are the thoughts of God and of man about the same events.

We have no occasion whatever to go beyond the limits of Scripture to learn what these four kingdoms are.

First.—It was said expressly to Nebuchadnezzar that the head of gold symbolized his kingdom (verse 37): “Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power and strength, and glory; and wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.” These last words fix the first kingdom incontestably to be that of Babylon, which had grown to its greatness under Nebuchadnezzar.

Now as to the terms in which the extent of Nebuchadnezzar's power is stated, of course we are not to understand that he actually held and exercised this rule over every part of the inhabited earth; but rather that so far as God was concerned, all was given to his hand; so that he was not limited as to the power which he might obtain in whatever direction he may turn himself as conqueror; the only earthly bound to his empire was his own ambition. This is just what we find also in Jerem. xxvii. “Thus saith the Lord of hosts, . . . I have made the earth, the man, and the beast that are upon the ground, by my great power, and by my out-stretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand

of Nebuchadnezzar the king of Babylon my servant; and the beasts of the field have I given him also to serve him." Of course Nebuchadnezzar knew nothing of all this when carrying on his conquests; he had gratified himself without being aware that he was thus the instrument in the hand of God.

Second.—He was told, "after thee shall arise another kingdom inferior to thee." To find out what kingdom was intended, we have only to inquire what kingdom it was that succeeded to that of Babylon;—in 2 Chron. xxxvi. 20. we read of Nebuchadnezzar, "them that had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons until the reign of the kingdom of Persia." And indeed in this book of Daniel itself we find a plain intimation of what the second kingdom should be which should succeed that of Babylon; in chap. v. 28 it is said, "Peres; thy kingdom is divided and given to the Medes and Persians." Although these were two nations, yet the Medo-Persian kingdom is regarded as being one, as we also find in chap. viii. 20.

Third.—In the vision the king had seen "his belly and his thighs of brass" (verse 32), and this is defined in the interpretation to be "another third kingdom of brass, which shall bear rule over all the earth." In chapter viii. we learn (verse 21) what this kingdom was, to which dominion was given after that of the Medes and Persians;—"the rough goat is the king of Grecia"—this symbolic goat had been previously spoken of as destroying the ram which was used in that vision as the symbol

of the Medo-Persian kingdom. The commencement of chap. xi. tells us the same thing.

Fourth.—In the vision the image had been seen with “his legs of iron” (verse 33),—in the interpretation we read, “the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise” (verse 40). We shall not find the name of this fourth kingdom in the Old Testament, although we see here and in other places its character and description. But we learn from the New Testament what this kingdom is; for we there find another bearing rule over the earth after that of Greece had passed away. Thus in Luke ii. we find that there was a certain empire or kingdom which professed to bear rule over the whole inhabited earth at the time when our Lord was born: and in Luke<sup>iii.</sup> we find things so fully spoken of after the Roman arrangement and order, that the ministry of our Lord’s forerunner is dated “in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa:” thus we see that the empire of the Cæsars had then begun, and that the governor sent by that empire exercised authority for it in the land of the Jews. The same thing is also shewn by the reply of our Lord to the question which was put to him about the tribute money, and also by the many mentions made of Rome and Roman power in the book of the Acts.

Thus we may see that it is wholly needless to go to any other source than that of the revelation of God, in order to discover what these four successive king-

doms are,—the Babylonian, Medo-Persian, Grecian, Roman.

It must be obvious to the believer in Christ how much more satisfactory it is thus to learn the detail of facts from the word of God than from the records of history; the latter may be true, but the former commands our faith, and leaves us with a confidence of certainty which we never can have with regard to facts derived from other sources. It would have been indeed strange if it had been necessary for us to draw from the doubtful statements of profane historians in order to understand prophecy; and we must also remember that many would find it impossible for them to do this.

It is important to observe that the metals which symbolize these kingdoms become less and less pure. A certain process of deterioration appears to be marked out as to power while passing from one kingdom to another.

When Nebuchadnezzar received the committal from God, it was simply power from Himself, not derived from man, not dependent on the will of others, but put by God into his hand and exercised in responsibility to him alone. Nebuchadnezzar might rightly bear, as far as man was concerned, the name of autocrat, his will was law. Now we can see in part from Scripture how power deteriorated in its character in the other kingdoms. The kingdom of Persia was said to be "inferior" to that of Nebuchadnezzar, and we see that this was the case as to the power of its kings. In chapter vi. of this book we find Darius unable to deliver Daniel from the hands of the princes who sought to cast him into the

lions' den;—not so had Nebuchadnezzar ruled;—“all people, nations and languages trembled and feared before him; whom he would he slew, and whom he would he kept alive” (v. 19). In the case too of Ahasuerus in the book of Esther, the king and the princes act together, and the king could not undo what they had jointly decreed about Queen Vashti. In Ezra vii. we find authority given to that servant of God from the king and his seven counsellors. All this shews us not a king acting in the right of his royal prerogative, but a king in a certain sense controlled by counsellors without whose advice and consent he could not act.

We do not read much in Scripture as to the Grecian power, and therefore details as to the manner of the deterioration are not to be pressed; only the fact of such deterioration of power being intimated should be noticed. The fourth kingdom is said to be “as strong as iron.” As a metal this is in many respects inferior to brass, although possessed of much more strength for certain purposes. Strength and force are spoken of, but still apparently deterioration.

It may also be noticed that the deterioration of the fourth kingdom is especially shewn in its last state.

Each of the four kingdoms appears as succeeding that which had gone before, not as annihilating it, but as incorporating it with itself; each making as it were the dominion of the metal which had gone before a part of itself. Just so do we read in chap. v. 28 of the manner in which the kingdom of the Medes and Persians succeeded to that of Babylon, “Thy kingdom is divided

and given to the Medes and Persians ;” the kingdom not being as it were destroyed, but transferred ; that is, the cities and nations were to continue in existence, while the glory which had belonged to them passed into the hand of other powers. Babylon stands as the head of the image, and this headship existing throughout the whole gives the image its identity. The four powers succeeded one another as the actual holders of the dominion ; and as they thus came into view, so is their place seen successively in the image.

· Babylon may be defined as having been power in the form of absolute autocracy ; Persia, power in the hands of the king, while nobility of person and descent were every thing, the nobles were the king’s equals in rank though not in office. In Greece there was the aristocracy not of birth, but of supposed excellence as evinced by the power of the mind of man, and individual influence. In Rome power had a still lower character, for the emperor was entirely dependent upon popular choice, the soldiers commonly bestowing the imperial dignity upon a successful general : in fact the very name of emperor arose from any commander having been so saluted by his soldiers after a victory if they were satisfied with his conduct ; if they did not so salute him then he could not receive the public honours of a triumph. Thus we see that in the Roman empire power actually was derived from the dregs of the people, and it may also be worthy of observation that the emperors succeeded one another rather in the way of popular military election than in that of hereditary rule.

The committal of power in all the fulness spoken of in verses 37, 38, appears to belong to Nebuchadnezzar personally, or at all events to have been confined to the kingdom of Babylon.

In verse 40 we have rather the character of the Roman power than its territorial extent; this latter subject does not appear to belong to the scope of the present vision, which we have to regard especially as speaking of these kingdoms in their succession from Babylon, and the crisis to which they tend.

The "potter's clay" (verse 41) means, I believe, simply "earthenware," that which is hard but yet brittle; softness does not seem to be at all the thing pointed out. Now an image which stood partly upon feet of earthenware would be very stable so long as there was nothing but direct pressure brought to bear upon those feet; while a blow falling upon them would break them to pieces; and that only the more thoroughly from the fact of iron being intermixed with the earthenware: this I believe to be the thought here presented to us.

We see from verse 42 that the part of the feet thus formed of iron and clay intermixed, was the toes; and the interpretation which is given is, "the kingdom shall be partly strong and partly broken," or rather, "brittle." In verse 43 the explanation is continued, "they shall mingle themselves with the seed of men;" thus there will be power (in its deteriorated form, iron) mixed up with that which is wholly of man, and which when put to the proof is found to be only weakness itself.

Thus we see this fourth empire especially brought

before us at a time when in a divided condition, and when thus debased. The number of the toes of the feet appears to imply a tenfold division; this may be taken as a hint given to us here, although the more specific statement of the fact is not told us till further on in this book. This kingdom is then divided into parts which we shall see from other portions of the Scripture (especially chap. vii.) to be exactly ten. Power in the hands of the people is seen, having no internal stability, although something is still left of the strength of the iron.

Verse 44. Here we see that when the image is fully developed, even to the toes of the feet, then destruction falls on it. In the vision it had been stated (verse 35) that all the materials of the image became when smitten "like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them." This expression may give us some intimation of the moral character of these kingdoms before God, such as we do not find any where else in the chapter; just as we read in the 1st Psalm, "The ungodly are not so, but are like the chaff which the wind driveth away."

The expression in verse 44, "in the days of these kings," is worthy of attention, for it brings before our minds more than had been expressly stated, either in the vision or in the interpretation; namely, that the kingdom which had last borne rule has been divided, and that the toes of the feet do actually symbolize such divided parts. "These kings," cannot mean the four successional monarchies, because in that case the plural number could not be used, seeing that they do not co-

exist as the holders of power. The fourth kingdom is divided into parts (which other Scriptures shew to be exactly ten), and "in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

This kingdom is in its character utterly unlike the four which has preceded it; it is nothing springing from Babylonian headship, which may be transferred, and become deteriorated in the hands of man, but it stands in direct contrast to all that has been.

It is important to observe very distinctly what is the crisis of the image:—"a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (ver. 34, 35).

Now what does the stone so falling upon the feet of the image symbolize? It has been sometimes thought that it alludes to grace, or to the spread of the gospel; but surely if the very words of the Scripture be followed we shall see that destroying judgment on Gentile power is here spoken of, and not any gradual diffusion of the knowledge of grace. The image is standing on its feet, part of iron and part of earthenware; the stone then falls from above upon these feet, and the whole image is destroyed as it were with one crash.

Now our Lord speaks of himself as the "stone," and makes reference or direct citation of several passages in the Old Testament in which he had been so designated. Thus in Matt. xxi. he says, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the Head of the corner: this is the Lord's doing, and it is marvellous in our eyes?, . . . And whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder" (ver. 42, 44). Our Lord here cites from Psalm cxviii., and alludes to the mention made in Isaiah viii. to the stone on which Israel has stumbled and been broken, and he likewise clearly refers to the destroying judgment which takes place when the stone now exalted at the head of the corner falls thus upon the fabric of Gentile power;—"it shall grind him to powder."

"The stone" must be taken as a definite appellation of our Lord. We see this from Psalm cxviii., Isaiah viii. and xxviii., Acts iv., and 1 Pet. ii., in all of which Christ is spoken of under this name. Now this cannot refer to him as born into the world, because the fourth kingdom was not then in its divided condition, no toes were then in existence. This falling on the feet of the image could not therefore have any thing to do with our Lord when he was upon earth. Equally impossible is it for this to symbolize the spread of the gospel; for so far from Christians being put in the place of destroying the powers that bear rule, they are taught submission to the powers that be as being ordained of God, and their place is to suffer if needs be, but not to rebel.

Thus it is clear that the Lord Jesus is here referred to as coming again ; in the day when he shall take to himself his great power and shall reign,—when he shall be revealed in flaming fire taking vengeance on them that obey not God, and believe not the gospel of our Lord Jesus Christ.

It might occur as a difficulty that the Roman empire does not exist as one united body ; and hence it might be thought that the stone falling on the image must have been some past event ; but observe, the Roman empire is presented in its divided condition : it is true that these divisions commenced about 1400 years ago, but under the divided parts of the Roman empire we still live, and its last condition is that in which the stone of destruction falls upon it,—a condition in which as yet it has never been.

Now we may regard “the stone” in three different ways, for we find it in Scripture so spoken of, in connection with Israel, with the Church, and with the Gentile powers. In Isaiah viii. we read that the Lord of Hosts would become “a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken and snared and taken.” We see from the words of our Lord already cited from Matt. xxi., and from what Peter says Acts iv. 11, how Judah stumbled upon Christ according to the words of the Prophecy. We see also from 1 Pet. ii. 7, 8, how Israel in their dispersions did also stumble upon Christ as preached unto them,—“a

stone of stumbling and a rock of offence, even to them which stumble at the word being disobedient: whereunto also they were appointed." Thus both the houses of Israel have fallen upon this stone, and they are broken, not destroyed; cast off for a time though still "beloved for the fathers' sakes."

How different is the connection of the Church with this stone. "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as living stones, are built up a spiritual house, an holy priesthood," &c. Thus could the Apostle Peter address those who by nation belonged to Israel, who through grace had trusted in the blood of the Lamb without blemish and without spot. And as the Church consists of "us whom he hath called, not of the Jews only but also of the Gentiles," this blessing is true of the whole family of faith,—we are built upon this "stone," this tried foundation; we are in fact identified with it, and not with those who have fallen upon it, nor yet with those upon whom it shall fall.

I have already spoken of the relation of this stone to Gentile power, but I would remark farther, that the utter distinctness of this power from that which stands in grace is most vividly presented to us in the crisis of this power. The Church is built upon the Stone, the image is destroyed by the stone falling upon it. We ought carefully to note the distinctions which God makes in his word, and no line of demarcation which He has laid down is more plain than that which exists between the world and its power on the one hand, and the Church on

the other. How wondrously does it shew the power of Satan in confusing the mind as to things that differ, that it should have been supposed to be possible for the Church rightly to rest upon the power of this world,—upon that which the Lord Jesus is going thus to judge.

Let the saints rightly value their place as identified with Christ, as resting upon him; and then they will see aright how to act as to any connection with the world and its power. A saint who identified himself with the image, would be as it were, so far seeking to put himself in the place of that which will receive destroying judgment. It is quite true that God will keep from final condemnation; every soul that he has quickened by the Spirit to believe in Christ, but it would evince a hardihood of mind which seems scarcely compatible with grace, for any one deliberately to say “God will keep me, and so I may put myself in the place of judgment.” It is for us to have nothing to do with that upon which the judgment of God will fall, but to realize our union with Him who will execute the judgment, and in whose coming kingdom they will share.

The second chapter of Daniel may be looked on as the Alphabet of the prophetic statements contained in the book; and it is well for the mind to be grounded in the truths contained in this portion of the book, before other parts of it are searched into. We have here the four successive empires. The last of these in a divided and deteriorated condition, and then in contrast to the whole that had preceded, a kingdom which shall last for ever set up by the God of heaven,—the coming of the

Lord Jesus in destroying judgment being the turning point which changes the whole scene ; all that had failed in the hand of man, then passing away, and that which is kept in the Lord's own hand being then introduced.

If we refer to the 8th Psalm we shall see the extent of Christ's dominion spoken of in terms very similar to those which in this chapter had been used to describe the power committed to Nebuchadnezzar : we thus see how the power of the earth entrusted to him, and which failed in his hand, is taken up by Christ, as One who really is able to hold and to exercise aright this dominion in all its wideness of extent.

S. P. T.

# REMARKS

ON THE

## SEVENTH CHAPTER OF DANIEL.

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THIS chapter contains a prophetic vision, and its interpretation given to the prophet, in which the objects are presented not merely according to their external aspect (as had been the case in the second chapter, in the vision seen by the king), but according to the thoughts and mind of God concerning them.

In this vision we not only have again four successive kingdoms upon earth, and an everlasting kingdom set up by God on the destruction of the last of these, but we find also distinct details as to moral features, as regards God and those who belong to Him.

In speaking of the origin of these four kingdoms, we read (verse 2) of "the great sea" as the scene from which the four symbolic beasts arise;—this is not, I judge, an expression which we should overlook, for the "great sea" is always used in every other passage of Scripture in which the phrase occurs, as meaning distinctively the Mediterranean Sea. This I believe presents before us

C. & S.

Persia had been a monarchy previously, but so soon as the empire of Cyrus reached the Mediterranean, the empire of Babylon passed into his hands, and Jerusalem became part of his dominions;—this empire encircled more of the Mediterranean,—from the Hellespont to Cyrene.

Greece, although locally situated on the Mediterranean Sea, had not been a monarchy previous to the time of Alexander; but so soon as this took place, the power of Persia passed away before it, and Jerusalem became a part of the new empire. The Grecian monarchy surrounded yet more of the Mediterranean; for it added all the coasts of Greece to that part which had been held by Persia.

Rome too, was locally a Mediterranean power, but not a monarchy:—three things took place, however, at the same time,—the last of the four parts of Alexander's empire (symbolized, even in this vision, by the four heads of the third beast), passed into the hand of the Romans, Jerusalem became a mere dependency, and Rome became a monarchy under Augustus:—this fourth empire surrounding all the coasts of the Mediterranean Sea.

This I judge is what we have presented before us in the territorial allotment of the sphere of this vision.

The brief interpretation of the vision is given in ver. 17, 18. "These great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the most high [places] shall take the kingdom,

and possess the kingdom for ever, even for ever and ever." This gives us the general outline of the truths here taught us;—the succession of the monarchies, and a kingdom which should arise in contrast to the earthly empires.

It is impossible to read this vision without seeing that the fourth kingdom is the principal topic brought before us, and that the other three simply appear as introductory. We see from verse 19, that this was the impression made upon Daniel's mind by that which was exhibited to him in symbol. But not only was the fourth beast the most conspicuous object, but it was while in a certain condition that the details concerning it are given:—we look in fact rather at the crisis than the course of its history. The description of the beast is given in verse 7. "After this I saw in the night visions, and behold a fourth beast dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it;"—this is the general description, and then there is added, "and it had ten horns," and then another horn is spoken of as springing up amongst the former ten. Now it is clear that it is the actings of the beast when possessed of this horn, or rather perhaps of this horn as concentrating the power of the beast, with which in this vision we have to do.

In the statement which was made to Daniel, we find



While the scene presented on earth, is the beast energized by this last horn, wearing out the saints and blaspheming the name of God, we have also the veil so withdrawn as to unfold to us what at the same time takes place in heaven. In verses 9 and 10 we have this displayed to us;—a court of judicature is set in heaven; where God judges, and in consequence, the sentence which is pronounced above, unseen by any eye save that of faith, is executed upon the earth. “I beheld till the thrones were cast down [or rather “were set”], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire.....the judgment was set, and the books were opened;” and then the effect on earth of the judgment in heaven is thus spoken of:—“I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain, and his body destroyed and given to the burning flame.” I judge that verse 12 must be regarded as a kind of parenthetical statement of the manner in which the dominion of the three former beasts had passed away;—not by any destroying judgments from God, but by each being superseded by its successor. But here there is the direct judgment of God upon the fourth beast, because of the matured evil of its last horn.

There is a particular and interesting portion of the heavenly scene in ver. 13, 14. There we find “one like

the Son of Man" coming to the Ancient of days in the place of judicature, and there receiving investiture of a certain kingdom. This is in fact very similar to what we read in Psa. cx. where it is said, "Jehovah shall send the rod of thy strength [Messiah's strength] out of Zion, Rule thou in the midst of thy enemies." We must avoid regarding the events of these two verses, namely, 13 and 14, as being actually subsequent to the destruction of the fourth beast, because of the voice of the great words which the horn spake; it is rather a part of the heavenly scene coinciding in point of time with the secret judgment which had been just before mentioned:—the delivery of the kingdom into the hand of the Son of Man in heaven being in fact the immediate introduction to His coming forth to execute that vengeance in which the last horn is destroyed.

It is impossible for us not to call to mind the various passages in the New Testament which speak of the Lord Jesus coming "with clouds," even as when He ascended, "a cloud received Him out of their sight;" to instance one of these places:—when our Lord stood before the high priest, He said, "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64.) Now in the expression "sitting on the right hand of power" he clearly referred to Psalm cx. 1, (see also Psalm lxxx. 17.)—but in speaking of the clouds of heaven he as manifestly alluded to this place in Daniel:—

the one passage of the Old Testament brings before us the place into which He who has thus been rejected by men is received by God, the other brings before us the glory which shall be manifested in His coming and taking the rule into His own hands.

But there is this difference between the mention made of "the clouds of heaven" in Daniel, from that in the New Testament; that here we have not the coming forth of Christ spoken of, but that which immediately precedes it;—I say advisedly, immediately precedes,—because, He sits at the right hand of Jehovah until His enemies are made His footstool, and when God has accomplished that, then this kingdom is given in actual investiture to the Son, and He comes forth to crush His so prepared footstool beneath His feet.

But though this scene in which the clouds of heaven are mentioned, is not identical with the actual coming forth of Christ, yet even this passage might be taken as intimating the very close connection between the two things—for the court of judicature set in heaven is, so to speak, the intermediate point between His seat in glory, where He now is, and the manifestation of His person, when "every eye shall see Him;"—He has with Him the same adjuncts that He will have when He returns to this earth.

We have then as the parties before us in the crisis of this chapter:—

Upon earth: 1.—The last horn of the fourth beast, persecuting the saints, and blaspheming God.

2.—The beast itself with ten horns (three plucked up before the last horn), so connected with the horn of blasphemy that it is involved in the judgment on that horn, and is in several important senses responsible for its acts.

3.—The saints worn out and warred against by the horn of blasphemy.

In heaven : 1.—The Ancient of days taking the place of judicature, and condemning the fourth beast because of the words spoken by the horn.

2.—The Son of Man brought before Him with adjuncts of heavenly glory, and receiving above a kingdom which He will exercise in government upon earth.

Now there can be no question I judge as to who or what the fourth beast symbolizes :—that has been considered already :—but with regard to the horn of blasphemy it is very important for us distinctly to see from the word of God whether this be a power past, present, or future. One thing is clear that his dominion and actings in blasphemy and persecution continue up to the coming of the Lord, because it is then the saints take the kingdom, and not before, and till they take the kingdom he wears them out.

Thus if he be a power whose rise is past, he must also be present, and some of his actings must be future. And further, if his wearing out of the saints has begun, it must also be now going on, and must still continue until the judgment of verse 10. It might almost be left to the

**Kings:—**for three years and a half he acts in open defiance of God, and in persecution of His saints:—the whole Roman earth is so connected with his deeds as to share in the judgment which comes from the hand of God upon him, and this occurs at the very time when the kingdom is given into the hand of the Son of Man, and when the saints take it with Him.

But many may object, is not the horn here spoken of the Papacy? Does not history warrant us in charging these blasphemies and persecutions upon that power?

To this I reply, no appeal to history can be of any avail in opposition to direct testimony in the word of God. Thus unless this power be wearing out the saints continuously up to the coming of the Lord, the chief point in supposed resemblance is lost. And even further, if any one chooses openly and fairly to appeal to history, he will find discrepancies at every point:—for instance, the tenfold division of the Roman earth of which mention is here made, has never yet taken place, and therefore, of course, the horn which was to arise after the others has not yet come into existence. It is quite true that many have given lists of kingdoms which arose in the fifth and sixth centuries out of the broken parts of the Roman empire;—but these have all been sought merely in the west, as though the eastern half were not to be considered: when in fact the existence of the eastern empire was protracted for a thousand years after that period. And further, whatever lists have been made out of ten

kingdoms, they have all varied widely both as to the kingdoms themselves, and also as to which were the three which the Papacy overcame. It has also been entirely forgotten that the Papacy existed *before* the breaking up of even the western empire instead of being a horn springing up *after* the other ten.

But it has been said that this horn must be a power existing through a long period of time, and not a single king; because it is alleged that in prophetic language a day is used as the symbol of a year, and therefore a year as that of three hundred and sixty days, (twelve months of thirty days each), and thus the whole time of the persecution of this horn is twelve hundred and sixty years. This question is one which in its full statement I cannot go into in this place, but I trust to examine it elsewhere more fully (on chap. 9):—I will only here remark that if this canon of interpretation were sound, the period of Nebuchadnezzar's madness ("seven times") would be still continuing; and not only should we be left in utter uncertainty in every prophecy in which time was mentioned, but in some we should even find inextricable incongruities and contradictions. What, for instance, could we make of the three days during which our Lord was to lie in the grave? But the comparison of the seven times which should pass over Nebuchadnezzar is sufficient in this place:—the dominion of this horn is half of that time;—both are prophetic statements; and thus the allegation is utterly groundless, that we have here a

period predicted of 1260 years. Let us take it simply as being what it states, three years and a half:—a short period, immediately followed by the coming of the Lord Himself.

The same considerations which show the non-applicability of this horn to the Papacy, will equally evince that it cannot be any other power whatever which has as yet come into existence:—we have yet to see the tenfold division of the Roman earth before it can arise.

If we look on corrupted Christianity as the worst form of evil, we should fail greatly in estimating aright those things of which the Spirit teaches us in the word. Corrupt Christianity,—the introduction of other things as the ground of peace with God besides faith in the one sacrifice of Christ once offered,—the admixture of idolatry with the worship of God, even as the mixed multitude did in the cities of Samaria (2 Kings, xvii.)—these are indeed abominations; but our eyes are directed to see “greater abominations than these.” The consequence of the non-reception of the truth will be the solemn act of God in sending upon men “strong delusion” so that they will receive, own, and honour in the place of God, that Person, “whose coming is after the working of Satan, with all power, and signs, and lying wonders.” God will act in this manner to prepare the foes of Christ to be crushed by His feet (see Psalm xcii. 7). Corrupt Christianity may obscure every fundamental truth of God’s revelation, but it would cease to be Christianity

at all, (whether in form, name, or substance) if the God whom we own should be denied and counselledly rejected both in heart and also in word:—and yet this will be done. He will “deny the Father and the Son.”

Let then our thoughts of the evil of corrupt Christianity be what they may, let us form as just an estimate of its awfulness from its contrast to that which God reveals as His truth,—*here* is something which goes beyond it; it is true that it issues out of it, but still it is not to be measured by its precursors. If then we apply these solemn truths to things past or present, we lose the true purpose for which God has revealed them, and blunt (so to speak) the edge of His truth.

There is one point in the vision and interpretation which must not be overlooked—in the vision (verse 13, 14) the Son of Man takes the kingdom; in the interpretation (verse 18) it is said “the saints of the most high [places] take the kingdom.” How simply does the light of New Testament truth explain to us that which at first sight might seem a contrast instead of a connection. This is one of the passages of the Old Testament Scripture which may be taken as an intimation of that union which was afterwards to be declared as existing between Christ and His people;—the union which was brought out in His death and resurrection. That which had been said of Him in the vision, is said of them in the interpretation.

In verse 27, it is said that the kingdom, &c. “*under*

the whole heaven shall be given to the *people* of the saints of the most high [places,']—this appears to me to be a different statement, informing us that a certain kingdom, not co-extensive with that of the Son of Man will be given to a certain nation. Who then can this nation be? Now it is clear from many Scriptures that Israel will, after they are set in grace, and their blindness and consequent rejection are ended, be the head of the nations, and bear rule over the earth. In chap. viii. verse 24, we find the expression “the mighty and the holy people,” or more literally “people of the holy ones” or “people of the saints;”—this Hebrew phrase answering pretty accurately to the Chaldee used in the passage before us. Now as in chap. viii. the Jews are clearly the nation denoted, so do I judge that they are intended here. But it may be asked why are they so called in this place? and why are the saints of the most high [places] thus connected with them? To give a complete answer to these enquiries in all their branches would involve the consideration of very many portions of Scripture;—reference to a few passages may suffice to guide the mind aright.

In Rom. ix. 24, we read concerning the saints of God, “us whom He hath called, *not of the Jews only*, but also of the Gentiles.” In Rom. xi. 24, we read of “their own olive tree” (Israel’s) as being that into which Gentile believers are grafted. Now I believe that if we would give a scriptural definition of the Church of God we

should say that they are *Abraham's seed*; if we would define the Church as it now exists upon this earth, from the time of Christ's first coming, resurrection, and ascension, to His second coming, we should say that they are a body of believing Jews, during the time that the nation at large is under blindness, with whom God in sovereign and marvellous grace has associated believing Gentiles, making all one body, joint heirs, &c. Thus although on every side we see many Gentiles professing or holding the faith of Jesus, and very few Jews, we must not forget that at Pentecost the gathered company was entirely Jewish as to nation:—hopes, thoughts, and glory were opened to them beyond those of their nation:—they were instructed to look upwards to a risen Messiah, waiting at God's right hand till His foes should have been made His footstool (Acts ii. 33—35), they were told of blessing while their nation was in blindness (ver. 40.) and they heard of judgment as necessarily preceding Israel's earthly blessing:—but still they were Jews;—and most gradual was the opening to them of the possibility of Gentiles sharing in the new fellowship, hopes, and glory, which they learned to be their true portion. Gentiles were one by one brought into this believing body, and thus we see the meaning of the words, “us whom He hath called, not of the Jews only, but also of the Gentiles.” Whatever the Church on earth may seem to us now to be, it is still, as to its constituent parts, a company of Jews, partakers of grace, amongst whom God has brought in certain Gen iles.

In Isaiah viii. 18, Christ speaks of His 'brethren,—God's children given into His hand to be redeemed,—“Behold I and the children whom the Lord hath given me, are for signs and wonders *in Israel* ;”—this can only be from their having that connection with Israel of which I have been speaking. God's faithfulness to the Church is the pledge and security of His faithfulness in His promises to Israel ; but it is also more :—His continuing faithful to His Church is actually the continuance of His faithfulness to Israel ;—it is thus that the Apostle Paul argues in Rom. xi. 1—6. God had not cast off His people, for Paul was not cast off :—the believing branches yet remained in “their own olive tree,” and as the branches grafted in with them were made one body, so His faithfulness to this one body was actually His faithfulness to Israel (exemplified yet more than had been the case in the days of Elias), and also the pledge of their future national blessing, as had been promised of old (ver. 26—29).

Thus then may we understand how in this chapter of Daniel we find the expression, “people of the saints of the most high [places]” :—that nation to which the saints stand in some peculiar relation, although they themselves may, for the most part, be of other origin, according to the flesh. But it may be thought that Daniel could have no apprehension of saints who were not Jews :—let this be granted ; but what then ? The meaning of the statements in God's revelation must not be limited by the thoughts of those to whom they were

addressed, for if we were to interpret Scripture in this manner, we should be continually bounding the truth of God by the finite apprehension of man. The oneness of the body, jointness of the inheritance of those who are made partakers of grace, whether Jews or Gentiles, was a truth which God purposed in after times to reveal; but while this is fully admitted, we must avoid the dangerous error of excluding from Old Testament statements those whom we learn from the New Testament to have been included in the mind of God in the promised blessings. If we had to look at any of those things according to Daniel's apprehension of them, What, we might ask, could he have known of the Son of Man taking the kingdom in the vision, the saints taking it in the interpretation? What could he have thought of their being designated "saints of the most high [places?]"—a name which so clearly refers to the position above, which belongs to those who have a portion in Christ. Christ was not yet risen and ascended, and therefore the saints (see Eph. i.) were not risen and ascended in Him, and yet the Holy Ghost could before-hand make use of such terms of these.

We have then "the people of the saints of the most high [places]" as one of the parties to partake in the blessing to which this chapter leads us on.

I believe that it was intended that our minds should rest very particularly upon the brief interpretation given in ver. 17, 18.

There we have in contrast "four kings which shall arise out of the earth" on the one hand, and "the saints

of the most high [places"] who "shall take the kingdom," &c. on the other. The issue of earthly power is told us here:—to what does it all lead? to greater and greater opposition to God, so that the last state of the fourth beast (the period when earthly power has had before it the light of Christ's gospel, and has rejected it)—is found to be of the most malignant character of evil against God and His saints;—but all this ends in "the burning flame!"

On the other hand we have saints, whose portion is found to be one of deepest suffering during this very period;—and God allows them to suffer; but they belong to the most high places, not to the earth from which the four beasts have arisen;—and the end of the whole matter to them is, reigning with Christ:—with Him whose precious blood is their title to glory, for whom they have been allowed to testify in suffering and by whose continuous grace they have been sustained.

This chapter of Daniel teaches us some of the *characteristics* of our own dispensation:—Jerusalem under Gentile power,—the fourth beast bearing rule,—the saints called to a place of testimony. The *characteristics* of such a period as the present must not be confounded with its *blessings* and *privileges*. We have to look at that which stands in *contrast* to other periods.

Now, is it possible to be identified with this fourth beast, and yet to be one of these saints? The question might seem needless, but practically men have said that the two things are compatible and consistent.

Again, is it possible that it could be according to the

pleasure of God that those who now bear earthly rule, should also take the superintendence of His Church? In other words, can authority in the Church rightly spring from the fourth beast—the throne of the Cæsars? If this can be so, then let the wolves be the shepherds, instead of their being the adversaries into whose midst the sheep are sent forth. Also let us remember, that the horn of persecution and blasphemy will be the last holder of the power of the fourth beast:—can he be the source of power in the Church? and if not, can his predecessors? Could Tiberias and Nero be this? The present state of the fourth beast lies between these two points.

How rarely do men make such confusion as this in natural things;—then, Oh! how grievous is it that any real Christians can make them in the things of God. In matters of civil government it is our place to obey the powers that be, to own them as set of God, but never to forget the Supreme Lordship of Christ over us:—and for the right discerning of these things it is our place to take heed to the word, doctrinal, preceptive, and prophetic,—knowing that it is thus the Spirit of God instructs us.

As believing in Christ we ought to esteem it a high and wondrous blessing that we are not only cleansed in His precious blood, and made heirs of glory with Him, but that we are instructed now as to things around us and before us, that we may judge of them according to His mind.

May we be taught, as one part of our Christian walk

and discipleship—to understand how opposite is earthly authority in its course and issue to all that to which we are called;—and especially to see the Church so contrasted with the power of the world, that the one cannot possibly be the source of office or authority in the other.

We see grievous confusion around us:—the word of God teaches us that it will increase:—how blessed and cheering it is to our souls to look on to the coming of Christ as beyond it all,—our point of hope and joyful expectation. What though the wearing out of the saints will intervene? it is only until the judgment of the Ancient of Days, when the Son of Man takes the kingdom, and we take it with Him. “Sorrow may endure for a night, but joy cometh in the morning.”

S. P. T.

# REMARKS

ON THE

## EIGHTH CHAPTER OF DANIEL.

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THE prophetic scene becomes narrowed before us in this chapter; one definite portion of future history is here anticipatively written for us by God. The same is the way which God has taken in teaching us those things which were profitable for us to know, as to the past. If we look at the history of man as given in Genesis, we have at first after the flood, the general statement in outline of all nations in their ancestry and first formation; and then afterwards a narrower scene is brought before us,—one family which becomes one nation,—and with this we principally have to do in the remainder of the Old Testament. Just so in the prophetic visions of Daniel; we have Gentile power in its committal, course and crisis; also in its wideness of extent, its moral relations to God, and its actings with regard to those who belong to God; and besides, an

C. & S.

account of *who* it is that succeeds to the dominion which has been forfeited by the last of the Gentile powers ; and then comes the narrower scene, in which we see these things set before us in their connection with that same one nation, which had been so early taken up in history.

With this chapter, the Hebrew portion of the book recommences, and this continues to be the language of all the remainder ; the whole of these visions relating distinctly to the Jews and Jerusalem.

This vision was seen in the third year of king Belshazzar, the last king of the first monarchy ; just when the Medo-Persian kingdom had so risen into power, as to be ready to subvert the Babylonian. The vision is given us from verses 3 to 14, the interpretation from verses 19 to 26. Daniel first sees " a ram which had two horns, and the two horns were high ; but one was higher than the other, and the higher came up last." The ram is then described as to the exercise of its power, &c. " I saw the ram pushing eastward, and northward, and southward, so that no beasts might stand before him, neither was there any that could deliver out of his hand, but he did according to his will, and became great."

The interpretation of this, as given in verse 20, is— " The ram which thou sawest having two horns, are the kings of Media and Persia."

The next object in the vision is thus stated : " As I was considering, behold, an he-goat came from the west,

on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes." The following verses 6, 7, describe the manner in which the prophet saw the ram destroyed by the he-goat. The interpretation of the goat and its great horn is given in verse 21:—"The rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

We have thus a point of connection between this vision, and those of the second and seventh chapters; we first of all have the power which was about to succeed to that of Babylon, brought before us in a defined form; the "reign of the kingdom of Persia," (2 Chron. xxxvi. 20,) is that which we have seen as springing into power; that is, the breast and arms of silver, of chap. 2, or the second beast like to a bear of chap. 7. The power and the overthrow of this second monarchy by that of Grecia next come before us, and then the rest of the vision has some relation to a form of things which results from the divided power of the third monarchy.

Is the general subject of the remainder of this vision past or future? If past, our only concern with it would be to learn those lessons which the Spirit of God may have seen fit to record therein; but if future, it assumes of course, a yet deeper interest; for in that case, it would be one of those portions of revealed truth, in which our God vouchsafes to call us to fellowship of mind and thoughts with Himself, opening to us those

things which will come to pass in the developement of His holy counsels.

Some may say, If the vision belongs (as seems clearly to be the case) to the third monarchy, and if that monarchy was superseded (as we know was the fact) long ages ago by the Roman, then of course, this vision is a thing entirely accomplished and exhausted, as much so as the vision of the third chapter, which related personally to Nebuchadnezzar.

Now, in reply to the question, as to the past or future aspect of this vision, we must mark as carefully the period on to which it reaches, as we do that at which it commences. In the beginning of the explanation given by Gabriel to the prophet, he says (ver. 17,) "At the time of the end shall be the vision," and again, (ver. 19,) "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." This is certainly an intimation, that the distinguishing features of the vision belong to the time when God's indignation against Daniel's people shall reach its completion, when all the circumstances of their rejection and chastisement shall arrive at their end. We know from many Scriptures (such as Jer. xxx. 7,) that the time which immediately precedes Israel's forgiveness and deliverance, will be that of their extremest trouble, and suffering: in other words it will be thus in "the last end of the indignation."

Thus we have a point to which the vision reaches, as well as a starting point, and we have therefore to see

what portions belong respectively, to the past and to the future.

After the rise of the empire of Alexander, and his personal rule have been spoken of in the vision (verse 5-8,) we find, "The great horn was broken: and for it came up four notable ones toward the four winds of heaven."

In the interpretation, this is stated (ver. 22,) "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." This we know to be a past thing, not merely historically, but as a simple matter of revelation; for these things were to spring out of the breaking off of the first king. This fourfold division had been intimated in chap. 7, by the four heads of the third beast, and it is also mentioned in chap. 11.

We know simply as a matter of historical fact, that after the death of Alexander, his dominions were parcelled out amongst his generals, and that after a few years four kingdoms were formed.

Ptolemy possessed Egypt, Cyrene, Cæle-Syria, and some of the southern parts of Asia Minor.

Cassander, Macedon and Greece.

Lysimachus, Thrace and Bithynia,—and

Seleucus all the rest.

These historical facts enable us to give names, &c. to the four kingdoms here mentioned, and this is a con-

venience ; but it cannot be too fully borne in mind, that for the real understanding and use of the truths revealed in Scripture, history, possesses no authority whatever ; the Scripture itself supplies us with all that is *needful*.

The vision after speaking of the formation of the four horns proceeds thus :—“ And out of one of them came forth a little horn, which waxed exceedingly great toward the south, and toward the east, and toward the pleasant land.” This is stated thus in the interpretation—“ And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up,” &c. The history of this horn or king is then given, and it reaches to the end of the vision ; every thing concerning this person and his actings, must therefore belong to the period, called “ the last end of the indignation.”

The point then at which the vision divides itself, between that which is past to us, and that which is future, is at the statement of the fourfold division of the kingdom of the he-goat, (verses 8 and 22 ; ) all that follows, “ the latter time of their kingdom,” and the springing up of the persecuting power must be future.

The dealings of God in the latter day with the Jews and Jerusalem, possess an exceeding interest to all those who see the importance which God attaches to that place and people. A degree of prominence is given in the prophetic word, to those scenes which might at first seem

strange, but it is our place to sit as learners, having our ears open to receive the instruction of God, even when we are most at a loss to perceive the bearing of that instruction. Whatever is important in God's eyes ought to be so in ours as being made the children of God : —He has said of Jerusalem "my eyes and my heart shall be there perpetually." He has said of Israel, that if His covenant with the day and night cannot be broken, then He will not cast off His ancient people ; Jesus died for that *nation* ; they are still "beloved for the fathers' sakes : " no marvel then that our eyes are directed again and again to the closing scenes of the period of God's indignation, and the dawn of that day in which God has said, "In those days and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah and they shall not be found : for I will pardon them whom I reserve." What soul is there that has tasted the mercy of God, and that rejoices in the grace which has been shewn in the precious blood of Christ, which does not feel joy in the contemplation of this great and surpassing display of the same grace ? It is indeed a privilege to be allowed to know what God is going to perform ; and knowing what the result is, we cannot judge any of the details to be unimportant.

To this period then the issue of this vision belongs : a king rises from one of the four parts of that dominion which once was in the power of Alexander ; his power extends in various directions ; amongst others "towards

the pleasant land," this of course, means the land of Israel, and this is the first direct intimation in the chapter of its connection with Daniel's people. Violent oppression and blasphemy appear to characterise this king, both from the vision and the explanation given by Gabriel. "He shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty, and the holy people [people or nation of the holy ones or saints.] And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall he destroy many." General as these terms are, they very clearly shew the persecuting and oppressive power of this king; it is also clear from the mention of the nation of the holy ones or saints, that these oppressions are especially inflicted on the Jews."

What the condition of the Jews may be at this time, how divided into classes as regards their recognized standing before God, &c. we can learn from other Scriptures;—but, however these things will be, one thing is clear, that this horn is present in persecuting power at the last end of the indignation.

Another of his prominent characteristics is blasphemy;—"he shall stand up against the Prince of princes," (ver. 25.) "He magnified himself even to the Prince of the host" (verse 11.)—so that he is found not merely as the opposer of God's ancient people, but also of the Lord Himself.

It is scarcely possible for us to have examined this chapter thus far without being struck with many points of resemblance between this horn and that which has been spoken of in the seventh chapter:—that in the seventh chapter continues to act till Christ takes the Kingdom, the one before us acts up to “the last end of the indignation.” These two periods are synchronous;—for the deliverance of Israel belongs to that point of time which is the epiphany of our blessed Lord: when He appears, then they will look upon Him whom they pierced, they will mourn for him, and the fountain for sin and for uncleanness will be known by them as opened to their souls. Thus the horn in this chapter and that in chapter 7, coincide as to period of time.

Farther, the four divided Kingdoms which formed themselves out of the Empire of Alexander were one by one incorporated with the Roman Empire;—but it is out of one of these kingdoms that the horn in this chapter springs, hence it is clear that he belongs to the Roman earth. Thus the persons spoken of in the two chapters are found within the same territorial limits.

The moral features which are alike in the two have been already noticed. But it may be added, that both the one and the other coincide remarkably in this respect with a King mentioned in the eleventh chapter of this book: the origin of this king is altogether similar to the horn of chap viii. i. e. from one of the four parts of Alexander's empire.

Compare the following passages :—

Chap. vii. 25. "He shall speak great words against the most High."

vii. 25. He shall "think to change times and laws."

vii. 21, 22. "The same horn prevailed until the time came, that the saints possessed the kingdom."

viii. 9. He waxed great "towards the pleasant land."

viii. 17. "At the time of the end shall be the vision."

viii. 19. "In the last end of the indignation."

xi. 36. "He shall speak marvellous things, against the God of Gods."

xi. 37. "Neither shall he regard the God of his Fathers," &c.

xi. 36. "He shall prosper till the indignation be accomplished."

xi. 41. "He shall enter also into the glorious land."

xi. 40. "And at the time of the end," &c.

xi. 36. "He shall prosper till the indignation be accomplished."

The conclusion from all this appears to be inevitable, that the horn of chapter 7, and that of chapter 8, are one and the same person. If this be not the case, we have at the same time, within the same territorial limits and similarly described, two kings, alike in blasphemy and persecution, alike in claiming divine honours, alike in their almost unhindered course of evil. The non identity of the two would involve difficulties of the greatest magnitude, so great that the supposition may be regarded as a moral impossibility. I believe that those who have considered that they are not one and the same,

have supposed that they were not marked as belonging to the same period : this, however, is utterly contradicted by the express statement of "the last end of the indignation" in this chapter, and by the events which are detailed, as following immediately on the destruction of the king, in chapter 11.

But it has been sometimes asked, (rather, I believe in the way of difficulty than of objection,)—How can these powers be identical ; for that in chap. 7, springs out of one of the ten parts of the Roman earth, that before us from one of the four parts of the third empire ? The answer to this is simple, and I believe satisfactory : in chap. 7, we see that the whole of the Roman earth is to be divided into *ten* kingdoms ; these ten being found in its whole extent, the east as well as the west. The four parts of Alexander's empire formed a considerable portion of the eastern half of the Roman territory ; and as we see here these four existent as kingdoms at the time of the end, it only follows that four kingdoms out of the ten will be identical with the parts into which the third empire was long ago divided. A horn springs out of one of these parts : it may be described in a general manner, as in chap. 7, as rising from one of the ten kingdoms, or else in a much more definite way, as in this chapter, in which we see even what part or direction of the Roman earth will give him his origin.

There appears to be a peculiar fitness in the way in which these things are presented in this chapter : the Medo-Persian power, is first seen, and then the ground

is cleared (so to speak) by the Grecian he-goat; then that distributive form of the countries bordering upon the holy land, which came into existence after the death of Alexander, is mentioned. "The pleasant land" being the central object, there was no occasion for going beyond the countries with which that was locally connected; for here we have no statement about wideness of extent of dominion; it does not come at all into consideration; but it is the power as exercised in one place and over one people. The consideration that this is in the Hebrew portion of the book, and that chapter 7, is in the Chaldee tends to make the whole matter simple.

No one need find any difficulty in the idea of his being spoken of as springing from one of the ten parts of the Roman earth, and here from one of the parts of Alexander's empire: every one would see how Simeon (for instance) might be described as one of the twelve sons of Jacob, or as one of the six sons of Leah; the latter designation would be the more definite, but the sons of Leah would be all comprehended under the more general expression "sons of Jacob."

We may now consider particular statements which this chapter presents, both in the vision and the interpretation. In verse 23, the description of the condition of the kingdoms when this power arises, is worthy of particular attention: "in the latter time of their kingdom *when the transgressors are come to the full*:" these are solemn words,—the line of demarcation between what is long past, and what is yet future, is found in the

vision between verses 8 and 9, and in the interpretation between verses 22 and 23. The fulness of transgression belongs to a yet future period. These words do not state to what people, whether Jews or Gentiles, this description applies; but it surely must be regarded as a solemn general statement of the condition of things which will immediately precede the advent of the Lord Jesus.

If we were to look backward at the history of past ages, we should see scarcely a parallel to the wickedness found among Alexander's successors; and this, whether they were looked at in themselves, or in their treatment of God's people, the Jews. But evil as these things have been, here is something yet more dreadful. God has given farther light, and after this light has been received for a while, it has been rejected. The countries once subject to Alexander have been used as the scene on which God has especially acted; those were the lands in the midst of which Israel was set as a witness for God; there it was that Christ, God's blessed Son, in due time appeared, was rejected and suffered: there by His command the gospel was first preached, and fruit was gathered from amongst Jews and Gentiles. Indeed, the record of the book of Acts (with the exception of the very end) simply narrates the preaching of the Gospel within those limits.

We can compare the statements in 2 Tim. iii. and similar passages, with this expression; and thus we shall see how the fulness of transgression will come in amongst

those, wherever they may be, who have in former times heard the gospel, but who have departed from the holy commandment delivered to them. As to Israel, we know that the closing scenes of their blindness will be the darkest scenes, "If another shall come in his own name, him ye will receive." They will not only be found as the rejectors of the Messiah, but also as the receivers of him who thus stands as the enemy of God, and blasphemer of his holy name. Thus on every side there will be the full accomplishment of transgression.

Ver. 24. "His power shall be mighty, but not by his own power." Light is thrown, I judge, on this statement by Rev. xiii. 2. "The dragon gave him his power and his seat, and great authority." He acts by the power of Satan, and all the greatness that he displays is from this source. God at length shall send on men who have wilfully rejected His truth, "strong delusion that they should believe a lie." Satan's energies will be freed from many of those restraints which God now imposes; and then Gentile power will be found with this additional characteristic in the person of this king.

Ver. 10. "It waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." This, we must remember, was a symbolic scene in vision: "the host of heaven" and "the stars" appear to me to be descriptive symbols of those whose portion from God is heavenly glory. Here they seem destroyed by the horn, but they bear a symbolic name, taken from what they are in

God's purpose : we may compare chap. xii. 3, " They that be wise shall shine as the brightness of the firmament ; and they that turn many to righteousness as the stars for ever and ever." If this refer simply to those who are Jews by nation, (and this seems to be the case from the mention of " the pleasant land " immediately before,) then it must apply to that portion of them who are not under that blindness which has " in part happened to Israel : " it must belong to those whose calling is heavenly, as being believers in Him who is above at God's right hand.

Ver. 11. " Yea, he magnified himself also to the prince of the host. Ver. 25. " He shall also stand up against the Prince of princes." These statements may be well compared with what we read in Isa. 14, of the king of Babylon and his blasphemy ; he takes the place which belongs to Christ and to Christ alone, and says in his heart, " I will ascend into heaven, I will exalt my throne above the stars of God : I will sit upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the most High." Isa. xiv. 13, 14.

The things stated about the connection of this horn, with the daily sacrifice, in the 11th and following verses, are obscure ; but there are some points on which remark may be made, rather in the way of suggestion, than in that of teaching.

From the mention of " the daily sacrifice " and the " sanctuary," it is plain that at part of the actings of the

horn, these things will be found in existence ;—a portion of the Jews will have returned in unbelief to their own land, and the worship of God will be attempted to be carried on according to the Mosaic ritual. This horn takes away the daily sacrifice, and casts down the place of the sanctuary ;—this apparently implies that he desecrates it to other purposes. From verse 12, it appears as if God gave up these things into his hand as not owning or acknowledging the worship so rendered, “by reason of transgression,”—and then the opposition of the horn to the truth, and its practising and prospering are especially mentioned.

It appears that in the history of this horn, there are various points or stages of narration to be observed ; the particular point to be noticed is the difference between what *precedes* and what follows the taking away of the daily sacrifice ;—when that is done his blasphemous position becomes the more marked, as well as his acting in persecution.

In verses 13 and 14, we find the prophet listening to certain inquiries :—one holy one speaks and asks—“ How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? ” And he said *unto me*, [this is remarkable, the answer is made *to Daniel* and not the inquirer.]—“ Unto two thousand and three hundred days, [evenings, mornings,] and then shall the sanctuary be cleansed,” [justified or vindicated.] This term of 2300 recurrences of the morning and evening

sacrifice, appears to me to relate to the whole period of this horn's connection with it;—during, first of all, the time in which as found in other Scriptures, (as it is intended to be shown in remarks on chap. 9,)—it is carried on as upheld and sanctioned by him, and also during the “time, times and a half,” (three years and a half,) in which he will directly and avowedly oppose God, and all worship rendered to Him.

The expression “transgression of desolation” is not to be passed over without notice; for it is the first of the varied mentions made in the book of Daniel of the “abomination of desolation” to which our Lord refers us in the 24th of Matthew.

In the explanation in verse 26, all the farther light given to Daniel about this latter part of vision, is a confirmation of its truth and certainty:—“and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision: for it shall be for many days.”

The conclusion of the history of the “king of fierce countenance” is briefly this—“he shall stand up also against the Prince of princes, *but he shall be broken without hand,*” (ver. 25.) These latter words appear to be intended to call back our minds to the description which we had given us in chap. ii. of the destruction of the fabric of Gentile power by a stone cut out of the mountain without hands. That stone is “the Prince of the kings of the earth, the first born from the dead,” the Lord of all Glory;—although the power of the

of Satan will reach to a head, and then the Lord, taking the power into His own hand, will be manifested as the king of Israel, as well as being our Head ; then will the indignation be accomplished, and the remnant of Jacob will return to "the mighty God," and Jerusalem, the holy city of the great King will indeed be made "a praise in the earth."

S. P. T.

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\* \* \* The Reader who wishes for farther examination into Scripture Testimonies, concerning the person denoted by the horn in this chapter, may consult a Tract, entitled "The Man of Sin," by the Author of these "Remarks."

# REMARKS

ON THE

## NINTH CHAPTER OF DANIEL.

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THE soul of a saint always finds establishment when it can truly repose upon the revealed will of God, when amid the conflict of human thoughts and human actions it can be brought simply to "God and the word of His grace." Those who are not so reposing may only look at the storm, but those who, like Paul in the tossed vessel, have had the word of God brought home to their ear can take courage themselves, and rely upon the promise of safety even for the guidance of others.

This gives prophecy a peculiar value to the soul of the instructed saint,—he thus is warned of the coming events, but though he sees them, he is not cast down, for he knows the issue beforehand. Our present calling is to walk in the midst of human things in the full practical recognition of the glories which have been made known to us as belonging to us in Christ our Head,

C. & S.

above at God's right hand. Prophecy has been bestowed upon us, in order that we may know how, in the midst of confusion and the varied forms of Satan's working, to stand and act as those who belong to Christ. We know as a simple fact how the Church greatly overlooked this important portion of God's revealed truth. We know also how the enemy has sought to cast a kind of discredit upon every effort which is made either for any to understand and use prophecy themselves, or to give instruction to others therein. But this instead of leading us to overlook this precious deposit of God's truth, ought to make us the more earnest in not neglecting that which is so important. If discredit be cast upon such investigation, it ought to cause us to look the more to the God of all grace, that He may vouchsafe to us the teaching of His Spirit that so we may use it aright.

In considering the ninth chapter of Daniel, we see at once the value which previous prophecy possessed in his soul. He had been favoured with many direct communications from God, but here we find him using the prophecy which had been given through Jeremiah as the ground of his confession and prayer. "In the first year of Darius, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." The "books" to which Daniel refers, were apparently the letters which Jeremiah had written to the captives in Babylon, (Jer. xxix. 10,) as well as his other mention of "seventy

years," (xxv. 11.) The date does not commence from the destruction in the reign of Zedekiah, but from the former part of the captivity when those persons to whom Jeremiah's letter was addressed were carried away to Babylon.

It is interesting to see how Daniel connected hope resting upon promise with prophecy: the hope was that the captives should return from Babylon; but instead of this being vaguely held, he used the intelligence which God had given him through prophecy, so that he hoped confidently, while waiting for God's time before appointed, for the hope to be accomplished. The knowledge of the detail connected with these things brought his soul into a healthy condition before God as to the exercise of his conscience about these matters.

And so, surely the Spirit always teaches: we may either follow our speculations about the things which God has revealed, or else have our ears open to hear all His instruction; the latter is our only safeguard against speculation. Happy is that believer who holds what God has revealed in dependence upon His grace, and the power of His Spirit, to enable him to use it aright.

But the mind of Daniel did not merely lay hold of the fact of the restoration of his people; this was indeed an object of hope, but he saw God, and the working of God in the matter: he saw God as the one who had laid on them this punishment of captivity, as the one who had promised to bring them back, and as the one who had a mind concerning the whole.

And very solemn were the thoughts of the prophet when his heart was thus brought before God: he saw the faithfulness of God in those things which told of judgment; for here was the proof—that they were in Babylon; and thus he was led to what God had said about restoration from captivity in the very places which in the Law of Moses denounced that punishment, Lev. xxvi. 40, &c. “If they shall *confess* their iniquity, and the iniquity of their fathers, with their trespass which they have trespassed against me, and that also they have walked contrary unto me: and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember; and I will remember the land.” So too in Deut. xxx. repentance is spoken of as that which God calls for as the prerequisite to His bringing back His people to their land. These promises of course belong, in their full application, to the future and final deliverance and restoration of Israel; but we find the principle of them taken up and used by Daniel. God had promised to end the Babylonish captivity in seventy years; God had also said that repentance and the confession of their sin and the sin of their fathers were pre-requisites. Daniel instead of seeing these things in opposition to each other, looked at the seeming condition, not as taking away

from the certainty of the promise, but rather as stating what God himself would work and provide. He relies upon the promise of God, and doing this he takes himself the place of confession and humiliation; he makes confession of the sin of all Israel, their fathers, their kings, and all; he consents to the righteous judgment of God in all that he had wrought, and thus as it were on behalf of all Israel "accepts the punishment of their iniquity." He pleads with God to work on behalf of His people, and His land, and Jerusalem the holy city, for His own name's sake,—that he would *now* shew His faithfulness at the close of the seventy years in ending the captivity. "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

Full of blessed instruction as all the former portion of this chapter is, I am only now regarding it as introductory to the response on God's part to the prayer of the prophet. In verses 20, 21, we find that the angel Gabriel was forthwith sent forth to the prophet—"O Daniel, I am now come to give thee skill and understanding." (ver. 22.) We find at the end of chap. 8, that the vision had not been understood, but now the teaching from God assumes a different form. God gives the instruction by direct statement, and not by symbol which required interpretation. It is also well to observe that the symbolic visions in this book and their interpretations, do not run exactly parallel to each other; each presents

certain features which are omitted in the other, and each helps to give definiteness and consistency to the truth taught.

Ver. 23. "At the beginning of thy supplication the commandment came forth; and I am come to shew thee; for thou art greatly beloved:" the margin has here "a man *of desires*," whence some have questioned whether it refers to the desire on Daniel's part to know the things, or to the desires being on God's part towards him: it is clear from the form of the word that the latter is correct. "Therefore understand the matter and consider the vision."

The following verses of the chapter contain the prophetic part of the vision; much is comprised in them, but the things spoken of are stated so concisely, that they require very particular attention.

Daniel had made inquiry about seventy *years* of the captivity in Babylon; the answer speaks also of seventy periods, which in our English translation are called "weeks;" the word however, does not necessarily mean seven *days*,—but a period of seven parts: of course it is much more often used in speaking of a week than of any thing else, because nothing is so often mentioned as a week which is similarly divided. The Hebrews however, used a septenary scale as to five time, just as habitually as we should reckon by tens; the sabbatical years, the jubilees, all tended to give this thought a permanent place in their minds. The denomination here is to be taken from the subject of Daniel's prayer; he prayed

about years, he is answered about periods of seven years, i. e. the recurrence of sabbatical years.

His prayer had related to the deliverance of Israel from their then captivity,—the reply goes much farther ; for it sets out not from the release of the people, but from the edict to restore and to build Jerusalem, and it reaches through events of varied kinds, until the absolute and established blessing on the ground of righteousness and forgiveness is brought in.

I will now give the verses from the 24th to the end : departing in some places from our English translation ; together with remarks interspersed : and the whole prophecy may be considered in detail. I retain the word “ week ” for convenience sake, and not as implying seven days to the import of the Hebrew word.

(See the note on the “ year-day system ” at the end of the remarks on this chapter, page 86.)

24. “ Seventy weeks have been determined [more strictly, “ divided ”] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the Holy of holies. [This expression is used in no other place as signifying a person, nor ought it I believe to be so taken here.]

25. “ Know then and understand ; from the issuing of the decree to restore and to build Jerusalem unto Messiah the Prince [shall be] seven weeks, and three-score and two weeks ; the street shall be again built, and

the trench [or scarped rampart,) even in pressure of times," [i. e. in times of straitness or pressure.]

26. "And after the threescore and two weeks shall Messiah be cut off, and there shall be nothing for Him ; and the city and the sanctuary shall the people destroy of a Prince who shall come ; and his end shall be in the overflowing ; and until the end (there is) war, (even) that which is determined for desolations."

27. "And he [the prince who shall come] shall confirm a covenant with the many [or with the multitude] for one week ; and at half the week he shall cause sacrifice and offering to cease ; and upon the wing [or pinnacle] of abominations [shall be] that which causeth desolation ; even until the consummation and that determined shall be poured upon the causer of desolation."

Here then we have the objects of hope placed first, just as we find in the Psalms and so many other portions of prophetic Scripture ; the soul is first set in the place of strength by the apprehension of the blessings which are to be brought about ; and then the intermediate trials become subjects of prophetic instruction.

In ver. 24, the expression "are determined" is more strictly "are divided ;" this may relate to the seventy weeks being a period of time divided out, as it were, from the whole course of ages, for God to deal in a particular manner with the Jews and Jerusalem, or it may refer to the period being itself divided into parts, as we see in the verses which follow.

Daniel in his prayer had constantly addressed God, in speaking of Israel as "thy people," "thy holy city," &c., but the angel Gabriel in the reply takes them up simply as Daniel's people, "thy people, thy holy city," &c., as though God would intimate that until the everlasting righteousness should be brought in, He could not in the full sense own them as His.

The various things spoken of "to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness" are all I believe future. I do not regard any of them as referring strictly to the work of Christ upon the cross, (although we as believers in Him, know that many of these things have a blessed application to us,) but it rather appears to me that they all belong to the time of Israel's blessing,—when the preciousness of the blood of Christ shall be applied to those "who are spared of them:" when "thou shall call me, my Father; and shall not turn away from me," (Jer. iii. 19.)

I believe that "to seal vision and prophet" means this,—to give the seal of confirmation to the vision by the issue of events as predicted; and in the same manner to confirm the prophet by the fulfilment of those things which God has spoken through him.

The expression "to anoint the most Holy," (or rather "Holy of holies") has often been taken, as I am well aware, as referring to our blessed Lord; this I believe to be an erroneous application of the words: the expression does not in a single case in any other passage

apply to any person, but always to the most Holy place of the tabernacle or temple, or else to things such as sacrifices which were "most Holy." Here I believe that it simply refers to the most Holy place, the sanctuary of God, which in the days of Israel's blessing will be set apart and owned by God as peculiarly His. "My tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore," (Ezek. xxxvii. 27, 28.)

These then are the objects of hope,—circumstances which will be brought to pass when the seventy weeks have run to their termination; the point from which they commence is next stated: "from the issuing of the decree to restore and to build Jerusalem:" this is not the decree of Cyrus, (Ezra i. 1,) for that was simply to build the house of the Lord God of Israel in Jerusalem: neither was it the decree given to Ezra by Artaxerxes in the seventh year of his reign, (Ezra 7,) for that related to the worship of God, &c., but it evidently must be the decree given to Nehemiah in the twentieth year of the same Artaxerxes in the month Nisan; this last is the only decree which we find recorded in Scripture which relates to the restoring and building of the city. It must be borne in mind that the very existence of a place as a city depended upon such a decree; for before that, any who returned from the land of captivity were only in the condition of sojourners; it was the decree

that gave them a recognised and distinct political existence.

(See the note on the 20th of Artaxerxes, at the end of remarks on this chapter, page 91.)

The twentieth of Artaxerxes gives us a starting point from which the reckoning of the seventy weeks begins:— we have next to pay attention to the manner in which this period is divided into distinct parts. Two portions of the time are first spoken of:—"From the issuing of the decree to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and three-score and two weeks:" i. e. two periods, the one forty-nine years, the other four hundred and thirty-four years; the whole period of the four hundred and ninety years being included, except seven years.

There is next added, "the street shall be built again, and the scarp rampart even in pressure of times;" then follows, "and after the three-score and two weeks," &c. Hence it is clear that the whole period from the decree to Messiah the Prince is four hundred and eighty-three years, and that forty-nine of these years are appropriated to something peculiar;—the only thing so mentioned has been the building of the street, rampart, &c.:—these things are, I judge, to be allotted to the first division of the time, namely forty-nine years.

Some have thought that this same interpretation was supported by the expression "in pressure of times," which they would render "in the shorter space of time,"— a rendering wholly destitute of ground, only supported

indeed by its supposed fitness in this place. I quite agree with the explanation which allots the first forty-nine years to these events, but I could not support it by any such supposed rendering.

But it may be asked, What is the evidence that forty-nine years were spent in the restoration of the city? I answer, I believe it to have been so, simply on the authority of this passage; no other portion of Scripture says any thing about the length of time, and here forty-nine years are mentioned, and also the restoration of the city is so placed in juxtaposition, that they appear clearly to belong together.

Ver. 26. "And after the threescore and two weeks, shall Messiah be cut off;"—this period is marked by the definite article as identical with the threescore and two weeks of the preceding verse. The four hundred and eighty-three years from the issuing of the decree, run on "to Messiah the Prince:"—it becomes then important to inquire to what part of our Lord's earthly path the reference is made. He was "born King of the Jews:"—but this appears to be something more than the mere title: now the only time in which we find the Lord Jesus taking before Jerusalem this title, was when six days before He suffered, He came thither on the ass's colt:—He was then presented as King, and six days afterwards was put to death as the King of the Jews. I should regard the limit "unto Messiah the Prince," as reaching on to his having been thus presented to Jerusalem. It is worthy of remark, that the decree

of Artaxerxes was issued in the month Nisan, the very month in which the Passover was kept, and in which our Lord both rode into Jerusalem and was crucified.

I should not thus consider the expression "*After* the three score and two weeks," as implying an interval; but rather as being just the same as, "at the end of the sixty two weeks," "when they are accomplished."

The words which stand in our English version, "but not for Himself," have often been taken as if they spake of the vicarious character of our Saviour's suffering; this would however, be, I believe, placing a most true and important doctrine upon an insufficient basis. I believe that the words simply imply, "and there shall be nothing for Him;"—He will be rejected, and His earthly kingdom will be a thing on which He will not then enter."

The series of years has run on unhinderedly from the issuing of the edict to the cutting off of Messiah;—but at this part of the vision, there are various events spoken of before the one remaining week comes into notice at all. "And the city and the sanctuary shall the people destroy of a Prince who shall come." This refers, I have no doubt, to the destruction of Jerusalem by the Romans; as was also foretold by our Lord in Luke xxi. "When ye see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." This destruction is here said to be wrought by a certain people; not by the Prince who shall come, but by his people:—this refers us, I believe, to the Romans as the last holders of

undivided Gentile power: they wrought the destruction long ages ago:—the Prince who shall come is the last head of the Roman power, the person concerning whom Daniel had received so much previous instruction. It is most important to attend to the exact words of the passage; it is thus that we avoid the mistake of confounding the people and the prince who afterwards springs up.

“And his end shall be in the overflowing:” I suppose that this speaks of the end of the Prince who shall come; in the expression “the overflowing,” allusion seems to be made to some known event in prophecy; I suppose that it is the same overflowing as that which is alluded to in Isa. x. 22, and xxviii. 18. This would identify the time of this Prince with the crisis of Israel’s history:—this identification is (as we shall see) yet more decidedly brought out in the subsequent part of the vision.

The interval up to “the end,” is only characterized by war and desolations;—just so our Lord teaches us in Matt. xxiv. “Nation shall rise against nation, and kingdom against kingdom.” The expression “that which is determined,” appears to be taken up from Isa. x. 23.

The vision gives us no intimation about the times of events which belong to the interval:—we only find at the cutting off of Messiah, one seven years is unaccomplished; this “reserved week” as some have aptly called it, belongs to the time of the prince who shall come.

Ver. 27. “And he (the Prince who shall come)

shall confirm a covenant with the many for one week." In "Remarks on chap. eight," I sought to shew that the horn spoken of in the two chapters is identical, and here he again appears to come before us; in fact the allusion seems to be made to known circumstances about him. He makes a covenant with the multitude; that of course means the multitude of Daniel's people;—they are leagued with him, and he with them. This takes place three years and a half before he causes sacrifice and oblation to cease;—hence it is clear that they go on as under his patronage for some time. This will, I believe, throw some light upon the two thousand three hundred days mentioned in chap. viii. 14. We find him here making a covenant for one seven years, then breaking it at the end of three years and a half, and the removal of sacrifice, &c. is so spoken of, as to connect it with the breaking of the covenant. This tends, I think, to shew that one thing done in pursuance of this covenant, had been the establishment of the temple worship. The period of two thousand three hundred days is a few months short of the whole term of the seven years: enough being not included, it may be, to be allotted for those preparations which will be needful for the worship to be set up, then follows the time during which it is carried on under his auspices, and then follow three years and a half of distinct persecuting and blasphemous power.

The character of this period of three years and a half is to be especially gathered from chap. vii. in which

mention is made of “ a time times and a half,” and also from the forty and two months, 1260 days, &c. which are spoken of in the book of Revelation.

The identity of the time times, and a half of chap. vii. with the last half week of this chapter, might almost be taken for granted :—the proof however is simple ;—the horn in chap. vii. acts in blasphemy and persecution until the Lord Jesus and His people take the kingdom ; the three years and a half run on to that point : here in this chapter, the whole period of seventy weeks issues the absolute and established blessing of Israel, Daniel’s people :—the week of this covenant is the last portion of the seventy weeks, and the half week after the sacrifice is taken away, is the latter portion of that week. Thus the period in chap. vii. and the concluding period before us run on to the same point ;—they are also equal in duration ; hence they begin at the same time, and are altogether identical. If we would form a just estimate of the events of the last half week, we must form it from chap. vii. :—here we have the same power in its local connection with Jerusalem.

The seventy weeks when distributed into portions, will then stand thus :—

- |   |   |           |
|---|---|-----------|
| I. From the edict to the building of<br>the wall, &c.....                 | } | 49 years. |
| II. From the building to Messiah the<br>Prince, and his cutting off ..... | } | 434 „     |

[Then an interval of unmarked length.]

III. The period of the covenant of }  
 "the Prince that shall come," } 7 years.

One of the blessings spoken of in ver. 24, had been "to finish the transgression;"—this may be suitably compared with the expression in chap. viii. "when the transgressors are come to the full."

"And upon the wing of abominations [shall be] that which causeth desolation." The phraseology of this passage is rather obscure, but I believe that this is the meaning of the words. "The transgression of desolation" had been mentioned in the previous vision:—this appears to be a reference to what had been there said:—there is further elucidation to be obtained from what we find in the subsequent vision:—but all these passages have a solemn interest and importance for us, when we remember what our Saviour said in Matt. xxiv. "When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; whose readeth, let him understand,"—then do so and so.

"The holy place" is that in which this abomination will set:—this of course means the temple of God at Jerusalem. This place was once honoured by His manifested presence; and, little as God can own or recognize the worship which the Jews may offer there in unbelief, whether in times past or future,—yet the place is that which He looks upon, as one with which His own honour is greatly connected:—it is the Holy place still. An abomination, in scripture language, signifies an

idol :—that on account of which, God brings in desolation. This idol appears to be set in some most conspicuous place,—the wing or pinnacle, which is thence called “the wing of abominations.” Our Lord speaks of “the Holy place,” as that in which the abomination of desolation is set ;—the place is here termed “the wing of abominations :”—in the one case the place is regarded according to the thoughts of God ; in the other according to the actings of man, in matured evil against God.

These things—the cessation of sacrifice, and that which causeth desolation standing on the pinnacle—continue “even until the consummation and that determined shall be poured upon the causer of desolation.” The expression “the consummation and that determined,” is quoted from Isa. x. 22, 23. This connection is one of great interest, for on the one hand the return of the remnant of Jacob to the mighty God is spoken of ; and on the other, faith is encouraged not to be afraid of the terrible power of Asshur.

In rendering the concluding word by “the causer of desolation,” I believe that I follow the true sense of the original :—I am quite aware that the verb, the participle of which is here employed, is used sometimes in a neuter and at other times in an active sense : sometimes implying that which is made desolate, at others that which occasions the desolation : I believe that the former of these is the most common, but the latter is proved, I think, to be its sense in this connection, by chap. xii. 11, where it is clear that the abomination that maketh deso-

late is spoken of, and not any thing which has been made desolate.

It is indeed remarkable to see how Daniel was confided with the counsels of God in these things :—the response to his prayer gave him instruction as to far deeper things. He only thought of the past iniquity of his people, God thought of a deeper iniquity when they will receive one who comes in his own name, after Messiah has been rejected ; when he makes a covenant with them, and it issues in awful idolatry. Grace and faithfulness would have been displayed in bringing the people back from Babylon,—but how much more would God manifest these things, when they stand in contrast to the ripened iniquity of man as found in Jerusalem. It was Daniel's place to look at all these things, and to learn God in them ; to see Him as above the whole, and to apprehend something of what the full manifestation of this grace will be, and what the blessings in store for Jerusalem and for Israel are, when the seventy weeks have run their course. This might in some measure enable Daniel to enter into God's mind ; and we must remember that Gabriel was expressly sent to give him skill and understanding.

These seventy weeks appear to me to relate to the period of God's defined dealings with the city of Jerusalem and the people there, from the time when it should be re-constituted as a city and onward. At the cutting off of Messiah, the recognition ends ; then comes the interval, and the time is again taken up for one week at

the close. There is one thing relative to this subject which it appears to me to be desirable to notice, though not exactly connected with the chapter. Some have thought from such an interval being found here, and from the Church having become a constituted body upon earth just at the end of the sixty ninth week, that it was no longer found on earth when the interval is past and the seventieth begins. Nothing about the matter can be found from the vision, the Church not being mentioned in it.

But other parts of Daniel throw abundant light upon the matter ; the horn of chap. vii. wears out the saints of the most high places, until the coming of the Son of Man and the taking of the kingdom ; in fact the time of their being persecuted is the same three years and a half as the last portion of time before us here.

But the whole question is rendered perfectly simple by such statements of the New Testament as "Let both grow together until the harvest." (Matt. xiii.) Thus there will be both tares and wheat upon this earth till then ; true believers in Christ, and others who put on the semblance or profession until the end of the age.

Also "blindness in part hath happened unto Israel until the fulness of the Gentiles be come in ; and so all Israel shall be saved," (Rom. xi.)—The issue stated in this passage is the same as that of the vision before us, namely, the established blessing of Daniel's people. That blindness in part which was upon them when the Apostle Paul wrote and which is upon them still, will remain

until the fulness of the Gentiles, those whom God by His grace converts from among the Gentiles, shall have been brought in. And then what follows? The salvation of all Israel. If we supposed the Church to be taken away before the time of "the Prince who shall come" of this chapter; then we must say that Israel's deepest and most awful blindness instead of being until the coming in of the fulness of the Gentiles, is after it is completed altogether.

I do not go into more elaborate evidence as to this point; I only suggest a few simple facts. I only add that our Lord's use of the prophecy of Daniel and His whole teaching in Matt. xxiv. assumes that some of His beloved church will continue to be cared for as His sheep upon earth, until He comes in manifested glory, until He destroys that wicked with the breath of His mouth.

Some may think these observations on this point to be mere digression;—I think so myself; and I only add them because of statements having been not only connected with the 9th of Daniel, but even based upon it; statements which have no relation whatever to the contents of the chapter.

It is remarkable to observe the difference between the manner in which God reveals truth, and that in which man would seek to gain knowledge. Those things which God reveals are not only profitable themselves, but the manner also in which they are presented is for profit. This we shall do well to bear in mind in reading God's word: it is easy for us to get our minds informed about

truth and to hold it apart from God ; but what we have to seek is, that our hearts and consciences may be so exercised by all we read of God's revealed counsels, that we may have deeper apprehensions of grace, and learn more of the glories of Jesus our Lord.

S. P. T.

### On the "year-day system."

Many have adopted a system of interpretation of those prophecies in which spaces of time are mentioned to which they have given the name of "the year-day system."

This system may be stated thus:—that in such prophecies as treat of space of time in future events, the principle on which they are written is, that *a day* stands as the representative of *a year*, and other spaces of time in the same proportion.

•On this principle they would interpret three years and a half as meaning 1260 years ; and they after speak of this period, and also of the 2300 *years* of chap. 8.

Now it is certain that these prophecies do not state any thing upon the face of them which can support such a mode of interpretation :—it is also clear, (or at least, it ought to be so) that no canon of interpretation ought to be laid down and pressed, unless it can be distinctly proved from the Scripture.

Certain passages are commonly referred to in support of this hypothesis.

Num. xiv. 34, "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities even forty years." This passage speaks of a denounced fact, but there is nothing that implies a principle of interpretation. They had searched the land forty *days*; God sentences them to wander the same number of *years*. In the prophetic part of the sentence *years* are used of literal years, and not as the symbol of any thing else. If the year-day system were applied to this passage, we should have to interpret the "forty years" in that way, and thus we should have a vast period of fourteen thousand four years. This passage so far from upholding the year-day system in the slightest degree, supplies pointed evidence against it.

Ezek. iv. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

Now this is not a symbolic *prophecy* at all, but simply a symbolic *action*, which was commanded by God; and

unless there had been the express statement, we never could have known that what Ezekiel did, for so many days really represented the actions of the same number of years. It is true that this is an instance in which a day symbolically represents a year, but the way in which this is done is wholly different from any such ground being taken as though in prophetic language the one were used for the other.

A third passage which some have used as a basis for this system is this latter part of the ninth of Daniel ;—some however of the strenuous advocates of the year day principle (such as Elliott in his *Horæ Apocalypticæ*) fairly own that it has no bearing upon the question. Its supposed connection arises from the word rendered “week” having been taken as though it must be simply in its literal meaning seven *days*. This might be called wholly a question of lexicography :—the word itself is strictly, *some thing divided into* or consisting of *seven parts*. It bears the same grammatical relation to the numeral *seven*, as one of the Hebrew words used for ten does to the other of similar meaning. Gesenius simply defines its meaning to be “a septenary number,” he then speaks of its use as applied sometimes to days, sometimes to years ;—the word itself however defines nothing as to the denomination to which it belongs, whether the one or the other. In Ezek. xlv. 21 it is used almost entirely like a numeral, standing with a feminine plural termination in connection with a masculine noun, (according to the peculiar usage of numerals in Hebrew and the cognate

languages;) and this passage is important as shewing its use. It is not to be denied nor yet to be wondered at that it should be more often used of *week* than any thing else, for this obvious reason, that of all things admitting a septenary division there is nothing so often spoken of as a week. In this sense however it more commonly takes the feminine plural termination.

In the present passage it takes its denomination from *years* which had been previously mentioned in Daniel's prayer: it has here the masculine plural termination, which *may* arise from *year* being *feminine*; but this could not be absolutely stated as the reason, for it is, once used with the masculine plural joined to *days*.

I am well aware that strong assertions have been made to this effect:—that if we follow the conventional reading (i. e. with points) it is simply “seventy weeks,” (i. e. of seven *days*,) but that if we reject the points, it must mean “seventy seventies;”—this statement is very incorrect. I do read with the points, but the argument does not rest upon them. I do not admit that periods of seven days are necessarily indicated by the words itself. But if we paid no attention to the points we are not left to any such meaningless rendering as “seventy seventies;”—the fact must have been overlooked, that in verse 27, where the word occurs in the singular, it is twice written full, (i. e. with the letter *Vau* inserted,) and this, without any points to help us, decides the matter.

In translating, I have used the word “week,” not at all conceding the point of the meaning of the Hebrew

word, but simply for convenience sake, and as requiring less explanation and circumlocution than any other which I could think of. I believe that I need say no more to prove that this 9th of Daniel in no way upholds the year-day scheme.

But it also supplies decisive evidence against it:—what on this scheme could be made, if the seventy *years* foretold by Jeremiah? How could Daniel have known the time to be drawing then to a close? Seventy years on this scheme would represent more than 250 *centuries*. It is certain that Daniel knew nothing of this principle of interpretation,

Let the same be applied to Nebuchadnezzar's madness, and it will be a period yet incomplete: apply it to the three days of our Lord's burial, and we see its impossibility.

I think that I need say no more to show not only that the "year-day system" is wholly unsupported by Scripture, but also that Scripture, supplies positive evidence against it.

If we were to admit a *non scriptural* canon of interpretation, we should do much injury to truth; how much more must this be the case if we admit what is absolutely *anti-scriptural*: the one might be adding to the word of God, but the other would be even contradicting it.

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On the 20th of Artaxerxes.

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Some have found a difficulty in making out the chronology of the seventy weeks, because they have thought that the time from the 20th of Artaxerxes to the crucifixion of our Lord would not fully accord with that marked out in the prophecy. If it had been so, it need have surprised no one; whatever be the result of chronological calculations, the word of God is the same; we know that it is certain, and every thing else must bend to it.

But here I believe the difficulty to be wholly imaginary. It is true that we may find some from the date pointed in the margin of our Bibles; but the history of this date as it there stands is rather curious. Archbishop Usher drew up a scheme of Chronology which is commonly followed, rather from convenience, than from its absolute correctness being supposed. About a hundred and fifty years ago Bishop Lloyd undertook affixing Archbishop Usher's dates to our English Bibles; but *in this instance* he made a considerable alteration, and substituted another date of his own so as to adapt the reign of Artaxerxes to his own theory.

The date which stands in our Bibles for the 20th of Artaxerxes is B. c. 446;—this makes the commencement of his reign B. c. 465:—but the authority of the best and most nearly contemporary historian will put the matter in a very different light. Thucidides mentions

that the accession of Artaxerxes had taken place before the flight of Themistocles : this authorizes us to adopt Usher's date, and place the commencement of the reign 473 or 474 B. C. This would give the date of 454 or 455 B. C. If we add to this the date of the crucifixion, it will just give us the exact period of the sixty nine weeks. In doing this we must remember that the birth of our Lord was about 4 years before the common era, so that the thirty third year of his life, when he suffered, would correspond with 28 or 29 of our reckoning. I believe the former to have been the true date ; first because of the day of the week on which the passover commenced in that year, and also because of the consuls of that year having been mentioned by several writers as those of the year when our Lord was put to death.

*af* These Remarks do not affect the instruction given us by God in this chapter ; they are points which I only notice for the removal of difficulties.



# REMARKS

ON THE

## TENTH, ELEVENTH, AND TWELFTH CHAPTERS OF DANIEL.

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THESE three chapters contain one vision, the last of those communications from God through His angel to the prophet, of which the record is given us in this book. The time when it took place is stated to have been "in the third year of Cyrus king of Persia." Daniel had then already witnessed the faithfulness of God in causing the desolation of Jerusalem to cease; the decree of Cyrus for the rebuilding of the temple and the permission for the people to go back to their land had gone forth in the first year of his reign. The aged prophet had thus seen an answer to his prayer in chapter ix. ; and although the instruction then vouchsafed him, had taught him that the interval would be great, before his people were established in unchanging blessing in their own land, yet every proof of the faithfulness of God to any promise He had made, was an earnest of the greater things yet in store.

C. & S.

Daniel was now occupying a remarkable position:— he had been one of the original captives “in the third year of Jehoiakim king of Judah;”—he had now continued for the whole of the seventy years captivity as a faithful witness for God, and as the one employed to testify concerning Gentile power in its varied aspects and its issue, up to the time when “one like the Son of Man” should take the kingdom, and his people should be securely set in their own land. A portion of the Jews had gone back to their land as they had been permitted by the decree of Cyrus, but the aged prophet was still in the land of Gentiles;—he sees this vision “by the side of the great river, which is Hiddekel” (the Tigris),—verse 4. And here, in the midst of the Medo-Persian kingdom, and on the eastern limit of what was afterwards to be the Roman earth,—he receives a vision in which minute and definite instruction was given, as to many of those things, the outline of which had been previously communicated.

The mode of teaching which God now used was not symbol and explanation, as had been the case in the general outlines of chaps. ii. and vii., and in the more limited picture of chap. viii.,—nor yet general statement such as the prophetic part of chap. ix.,—but here we have minute and definite detail;—it is in fact anticipative history of the most explicit kind. The object of this is evidently to fill in the statements which had before been made, and to give them a yet farther definiteness in application to the events to which they belong.

The vision is thus introduced:—"In the third year of Cyrus king of Persia, a thing was revealed unto Daniel whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he *understood* the thing and had understanding of the vision." In this there is a marked contrast to what had occurred in the symbolic visions which the prophet had seen: chap. vii. concludes thus:—"As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart." And at the end of chap. viii. we find,—“And I Daniel fainted, and was sick certain days: afterward I rose up and did the king's business, and I was astonished at the vision, but none understood it.” Here however it is different; Daniel did understand; the messenger was sent for that purpose (ver. 11 and 14), just as he had been in chap. ix. ver. 22. It is remarkable that this vision is mostly parallel to that of chap. viii., which Daniel had not understood.

The prophet had been mourning and humbling himself for three weeks (ver. 2, 3): the object of this had been (as we learn from what the angel says to him in ver. 12), that he had set his heart to understand;—his words had been heard, and the angel had come on account of his words: what his prayer had been, we only find from the communications made to him. From ver. 5 to 11 we have the account of the appearance to him of the messenger that had been sent, and of the effect which his appearance had upon the men who were with Daniel, and

upon Daniel himself. In ver. 11 he thus addresses the prophet:—"O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me I stood trembling. Then said he unto me, Fear not Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words."

After speaking of how he had been withstood by the Prince of Persia for the one and twenty days of Daniel's mourning, he states the distinct object for which he had come. "Now I am come to make thee understand *what shall befall thy people IN THE LATTER DAYS*: for yet the vision is for many days." This then tells us the subject of this concluding prophetic vision,—*what should befall Daniel's people in the latter days*. This, I believe, is an intimation to us that we are not to expect in the vision the detail of events occupying a long series of years, and running on from the time of the vision; but that it simply belongs to the concluding scenes of the history of Daniel's people prior to the Lord's coming and their restored blessing.

In a similar manner in chap. viii. the vision had been given to let Daniel know "what shall be in the last end of the indignation" (ver. 19): Daniel had not understood what the vision had taught, but now I believe that we shall find the same ground gone over with much minuteness of detail, in order that Daniel might understand.

We may take as a preliminary point that the purport of the two visions is identical.

In chapter 8 the prophecy is given concerning Persia and Greece, before the Persian power had arisen into pre-eminence: in this vision the prophetic detail is given after this had taken place; so that here there is no occasion for the Medo-Persian power to arise into view (as it had in chap. 8,) for the prophetic detail to commence. Both of these visions have to do territorially with those countries, which are geographically connected with Jerusalem, and not with the whole of the Roman earth in its wide extent. It is important to bear this in mind in reading them, lest we should expect to see such references to extent of power and territory as those which are given in chapter 7. The Hebrew parts of this book take up in application to the Jews the last forms of power in the hand of mere man, which had been spoken of in the Chaldee parts in connection with Gentiles.

It is important in reading a prophecy of this kind to take hold of any parts which we know from other Scriptures to be definite points. There are certain portions of God's history of the Jews and Gentiles which we may call definite, and as it were chronological points; and thus although we cannot count statements of prophecy by centuries and years, so as to say *when* such and such events will occur, yet on many subjects the relation of events has been revealed to us, so that we know them to be synchronous, or else standing in a particular order and consecution.

Now the beginning of chap. 12 furnishes us with one of these points:—it is said, “There shall be [rather, it shall be] a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered:”—here then we have the final suffering and deliverance of God’s ancient people; just as in Jer. xxx. 7;—“Alas! for that day is great, so that none is like it; it is even the time of Jacob’s trouble, but he shall be saved out of it.” This we may take as a date, and from this we may, in a certain sense, count backwards, and look on the preceding part of the vision as reaching up to it, and introducing it.

In the last verse of chap. 11 we have a similar date, which we may in the same manner connect with other Scriptures: we have the destruction of an oppressor in a peculiar manner;—a statement which is most manifestly parallel to that of chap. 8: for the oppressor in this vision was to “prosper till the indignation be accomplished” (ver. 36).

As to the starting point in these two visions there can be no difficulty;—it is the time when they were respectively seen by the prophet. The outline of chap. 8 in symbol and interpretation is here filled in with direct statement communicated in simple language.

The prophetic part of the vision before us commences with chap. xi. ver. 2, “Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all, and by his strength through his riches, he shall stir up all against the realm of Grecia.”—We know

as simple matters of history that the three successors of Cyrus on the Persian throne were his son Cambyses,—the impostor Smerdis the Magian,—and Darius the son of Hystaspes. But we find them all three mentioned in Scripture also, though partly under different names. In Ezra iv. 6, 7, the successor of Cyrus is called Ahasuerus, and his successor is called Artaxerxes; and then in ver. 24 the next king is mentioned by the same name that he bears in profane history, namely, Darius.

No one need be surprized that Scripture should give to kings and princes names which are different from those which they bear in profane history written in after ages;—we find the same thing with regard to several of the Roman Emperors; Caligula for instance, and Caracalla, whom we know by names or rather appellations which have been since appended to them:—the latter of these is called in his inscriptions Marcus Aurelius Antoninus, a name by which he is now scarcely known. This will serve to illustrate the variation in names between Scripture and profane history. It is interesting however to find that three kings thus incidentally mentioned in a prophecy are also recorded historically in Scripture.

The conduct of the fourth king (Xerxes) in stirring up all his power against Greece, sets these two states (the second and third monarchies) in a position of contention ending only in the triumph of the latter over the former so soon as it also became a monarchy.

The next verse describes the first king: “And a

mighty king shall stand up, that shall rule with great dominion, and do according to his will." The divisions of this third monarchy next appear:—"And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others besides those." It is impossible for us to avoid seeing how parallel this portion of the vision is to chap. 8:—there in verse 7 & 8 in the vision, and in verse 21 & 22 in the interpretation exactly the same ground has been gone over.

In chap. 8, immediately that the fourfold division of Alexander's empire has been spoken of, there is a transfer of the time of the vision from continuous history to "the latter time of their kingdom, when the transgressors are come to the full" (verse 23), and the object of this is to instruct Daniel as to "what shall be in the last end of the indignation: for at the time appointed the end shall be." Just so do I believe that we have in this concluding vision an interval, which commences at the four-fold division of the monarchy, and which ends by the events being mentioned which introduce the concluding period of Israel's blindness; at which time the four divided parts of Alexander's empire are found existing as kingdoms. (See Remarks on chap. 8, p. 50).

It is certain that this last vision extends to the time when Daniel's "people shall be delivered, every one that shall be found written in the book" (xii. 1); it is

also plainly said that the messenger had come "to make thee understand what shall befall thy people *in the latter days*" (x. 14). This expression seems at least to intimate that a long detail of the successors of Alexander is not to be expected here;—the object of the vision is quite different. Also, as the point to which it leads us on is certain, and as it is clear that a break or interval must exist somewhere, this must be its place unless any other can be found in another part of the chapter. Also if any possible place be found where such an interval can be *supposed*, and if any event mentioned *previous* to such a place belongs to Israel's crisis, then any such supposed place for a break must be incorrect.

Now this is the actual place of the interval in the parallel vision; it will, I believe, be found that in no other place is such an interval admissible in this; and, if so, it will follow that between verses 4 & 5 is the line of demarcation between what is long past, and what is future, as introducing the events which befall Daniel's people in the latter days.

Before considering the former part of the chapter sentence by sentence, it will be well to state that I believe that from verse 21 to the end we have the continuous history of one king. Some have supposed that in this part of the chapter there is a break about verse 33; this I regard is impossible for several reasons:—in verse 31 "The abomination that maketh desolate" is mentioned; and as this vision is the only one in

Daniel in which it is expressly mentioned in these terms, it must be to this vision that our Lord refers in Matt. xxiv., when speaking of events yet future:—also in verse 29 three invasions of Egypt are spoken of;—the one mentioned in the verse itself,—“the former,” of which the account is given in verse 25,—and “the latter,” which is not mentioned at all till verses 42 & 43. Some of these things will call for farther observation, but thus much stated preliminarily will clear the way.

I now take the former part of the chapter in order to follow closely the persons and events brought before us; this requires attention, but I believe it will be found that this anticipative history is just as definite (with the single exception of the *names* not been mentioned) as is God's record of the past. I take the words of the chapter introducing what I consider suitable explanation, and affixing for distinction sake *numbers* to the kings of the north and south who are spoken of;—by these numbers I simply mean the first, second, &c. who are here mentioned.

Ver. 5. “And the [first] king of the south [i. e. Egypt, see ver. 7, 8] shall be strong, and one of his princes [shall also be strong]; and he [the prince] shall be strong above him [the first king of the south], and have dominion; his dominion shall be a great dominion.” Thus a great dominion is possessed by a prince who had previously belonged to the first king of Egypt here mentioned:—the prince is spoken of immediately after as “king of the north.” This seems to occasion a rupture

between them, and an attempt to accommodate this appears to be the purport of the beginning of the next verse.

Ver. 6. "And in the end of years they [i. e. the first king of the south, and the prince] shall join themselves together; for the [first] king's daughter of the south shall come to the [prince now become the first] king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he [i. e. the first king of the south] stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

Thus this attempt to form an alliance by marriage becomes wholly fruitless, and only ends in the destruction of the first king of the south.

Ver. 7. "But out of a branch of her roots [i. e. out of the same family from which she sprang], shall one stand up in his estate, [this means I believe rather, on his own basis, and not, *in his stead*, which would here be inapplicable, as a woman had been spoken of], which shall come with an army, and shall enter into the fortress of the [first] king of the north, and shall deal against them and shall prevail: (ver. 8) and shall also carry captives into Egypt their gods, with their princes and with their precious vessels of silver and gold; and he [i. e. the branch out of her roots, now become the *second* king of the south] shall continue more years than the [first] king of the north. So the [second] king

of the south shall come into his kingdom [i. e. Egypt, as shewn in the preceding verse] and shall return into his own land."

In order to understand to whom the pronouns in the next sentence refer, the whole passage must be read, and then it becomes clear that they relate to the king of the north. Ver. 10. "But his sons [those of the first king of the north] shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through; then shall he [i. e. this one of the sons of the first king of the north, who is himself presently spoken of as becoming a king] return and be stirred up even to his fortress."

Ver. 11. "And the [second] king of the south shall be moved with choler, and shall come forth and fight with him, even with the [second] king of the north: and he [the second king of the north] shall set forth a great multitude: but the multitude shall be given into his [the second king of the south's] hand."

Ver. 12. "And when he [the second king of the south] hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it."

Ver. 13. "For the [second] king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches."

Ver. 14. "And in those times there shall many stand up against the [second] king of the south; also

the children of the robbers [see margin] of thy people shall exalt themselves to establish the vision, but they shall fall."

The Egyptian and Syrian kingdoms are thus, then, found in continued dissention, under their second kings here mentioned. At this point of time, it is that the *children* of the robbers of Daniel's people exalt themselves to establish the vision, but in this attempt they are wholly unsuccessful. The Gentiles have been, age after age, the oppressors of Israel; they have fulfilled, it is true, the denounced doom of God; but they have done this, not as desiring to perform the will of God, but as gratifying their own self-will; but here the *children* of these robbers adopt a different course of policy: does not this appear like an intimation of efforts on the part of Gentiles, for setting the Jews in their own land as a people? The issue of the vision is that settlement,—what is here called the establishment of the vision is what they will seek, but the endeavour will be fruitless. This certainly appears to me like some attempt of the nations to check the continued wars between Syria and Egypt, by interposing Israel as an independent nation. There are many who have thought that this would be acting in conformity with the will of God: because they have seen in His word that He will gather and replant His people, therefore they have thought that human effort could be rightly directed to that end;—they have overlooked a most important part of prophetic statement,—namely, that which refers to the closing

scenes of Israel's history, previous to the coming of the Lord ;—the period of their peculiar darkness, blasphemy and suffering. It is indeed strange how it has been supposed by many, with the Scripture in their hands, that human and Christian effort was to be the instrument of the accomplishment of God's purposes with regard to His ancient people. He Himself will set them in security after the coming of the Lord Jesus, and the purging out of the rebels ;—their repentance and conversion will be wrought by their looking upon Him whom they pierced, and mourning for Him when He appears in the clouds of heaven.

It is true that we are not to look on Christian effort on behalf of Israelites now as a *hopeless* thing,—“ blindness *in part* hath happened to Israel”—but the conversion of any of them now makes such individuals a part of the Church, and has no relation to God's general dealings with the nation. Paul, and tens of thousands of other Jews, believed in Christ before the destruction of Jerusalem, but this did not alter the aspect in which the nation stood before God, as having stumbled upon the stone of stumbling.

Ver. 15. “So the [second] king of the north shall come, and cast up a mount, and take the most fenced cities ; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. (Ver. 16), But he [the second king of the north] that cometh against him [the second king of the south] shall do according to his own will,

and none shall stand before him : and he shall stand in the glorious land [i.e. the land of Israel] which by his hand shall be consumed. [Thus frustrating the efforts spoken of in ver. 14, and making the Holy Land the particular scene of his military operations.]

Ver. 17. He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him [some apparently who are ignorantly aiding his designs]; thus shall he do, and shall give him [the second king of the south] the daughter of women, corrupting her, but she shall not stand on his side, neither be for him. (Ver. 18). After this he shall turn his face unto the isles, and shall take many; but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach shall he cause it to turn upon him." This verse appears to describe certain actings of this second king of the north in a western direction towards Europe, until he meets with an unexpected check from a prince whom he thought to have easily overcome. (Ver. 19). "Then shall he turn his face toward the fort of his own land, and shall stumble and fall and not be found."

It is evident from the entire omission of all mention of the kings of the south in this part of the chapter, that the affairs of that kingdom are only treated of here incidentally: the two kingdoms of Syria and Egypt have an importance which the other two parts of Alexander's Empire have not, because of their bounding the Holy Land on two sides, and the only communication by land

between them passing through that country. The names of north and south appear to be taken not from their position amongst the four parts of the third empire, but from their relative situation with regard to Jerusalem.

In this history we have had from verse 5 the account of the manner in which Syria becomes the kingdom of an Egyptian prince, and the actings of himself and his successor; Syria has I believe this prominence in this chapter because of its being the part of the divided empire out of which "the vile person" springs, who is mentioned in ver. 21. In ver. 20, the short interval is described between the destruction of the powerful second king of the north and the rising of this vile person. "Then shall stand up in his estate [on his own basis, see ver. 7] a raiser of taxes in the glory of the kingdom: but within few days shall he be destroyed neither in anger nor in battle." The expression "in the glory of the kingdom" marks this person to be the *third* king of the north: his destruction appears to leave the kingdom in utter anarchy; and then within the Syrian kingdom there arises "a vile person" whose history appears to me to be given continuously to the end of the chapter.

I need hardly make the remark how entirely this is parallel to both the vision and the interpretation of chap. 8. There we had a little horn growing out of one of the four others; this is interpreted as being "a king of fierce countenance" who shall stand up. I do not regard this person who is introduced in ver. 21 as being a fourth successional king of the north: 1st, because it is said



expressly of him, "to whom they shall not give the honour of the kingdom" (in direct contrast to the raiser of taxes in ver. 20), "but he shall come in peaceably, and obtain the kingdom [or rather *a* kingdom] by flatteries :—" 2nd, because in ver. 40, a king of the north comes against him; if, as I believe, it will be manifest, this person's history runs on through the chapter;—3rd, because of the parallelism of the history in this vision with that of chap. 8, in which the little horn is distinguished from that out of which it springs, and in chap. 7 the little horn rises as one in addition to the ten.

The object of the detail of the chapter from verse 5 to this place has been, I believe, to give a definite statement of the condition and relations to each other, of those countries which are locally connected with the Land, at the time which introduces the rise of Antichrist out of one of them, whose reign is in fact "the last end of the indignation" against Jerusalem. It is clear from chap. 7 that the ten-fold division of the Roman Empire exists at that time, it is also clear from chap. 8 that the four divisions of Alexander's Empire, are four out of the ten so existing; and this detail shews us, I believe, how the Syrian kingdom is formed, as introducing the events here spoken of. I do not say that it shews us that Syria will not become a kingdom in any other way;—as to that this vision is wholly silent; but that which introduces the putting of the kingdoms in the relative positions here spoken of, is Syria being a kingdom in the hands of one who had been a prince of the king of Egypt.

In the history of the "vile person" we have apparently to observe three portions;—his rise, by which he obtains his kingdom, verses 21, 22. 2nd,—The time which elapses from his making a covenant with the people to the taking away of the daily sacrifice and the setting of the abomination of desolation, ver. 23—31. and 3rd,—The time of his peculiar career of blasphemy reaching on to his destruction, ver. 32—45. These two latter periods appear to be the week for which he makes a covenant with many, 9, 27:—and the last of them is identical with the last half-week of chap. 9, and also with the time times and a half of chap. 7. He obtains his "kingdom by flatteries," then he is seen exerting military power to establish himself; "with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant." That is apparently a prince who had made a covenant with him, by which his power had been originally established. "And after the league made with him shall he work deceitfully;"—this appears to refer to the covenant made with many for one week, of which Daniel had been told by the angel in chap. 9: 27. From this time he stands connected with Israel, and we do not find in this chapter his wideness of dominion contemplated as in chap. 7, but simply what he does with regard to the people and the land. He works deceitfully;—he uses the league for his own aggrandisement and for subjecting the land to himself;—"for he shall come up, and shall become strong with a small people. He

shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time."

Thus he shall obtain popularity by a show of most profuse liberality; but his real object shall be to get the fortified places of the land into his own power. His next acting which is mentioned, is an invasion of Egypt; the first of the three attacks which he makes upon that country, verse 25. "And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him." Whether this king of the south be the same as the one who was last mentioned, we have no evidence in the chapter: he is not only met by external force, but by internal treachery likewise, ver. 26, "Yea they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain." His power is thus broken, but some treaty appears to be made with him, although there is secret treachery on both sides. "And both these kings' hearts shall be to do mischief; and they shall speak lies at one table, but it shall not prosper." The manner in which they are acting in mutual treachery is shewn in the account in ver. 29 and 30 of the second expedition against Egypt.

The expression at the close of the verse, "for yet the end shall be at the time appointed," appears to intimate that these transactions belong to the closing scenes; see ver. 35 and 40.

After this first successful invasion of Egypt, the king returns to his own land "with great riches; and his heart shall be against the holy covenant; and he shall do exploits [rather "shall work"], and return to his own land." The second invasion of Egypt is the next point in his history:—"At the time appointed he shall return and come toward the south." The mention of a time appointed for the second invasion, shews his secret treachery:—"but it shall not be as the former [the successful invasion spoken of in ver. 25 and 26,] nor as the latter" [that mentioned in ver. 42 and 43]. Just as his treachery had been shewn by the mention of an appointed time, so does the next verse indicate a treacherous league formed against him by the Egyptian king with some other power:—"For the ships of Chittim shall come against him, therefore he shall be grieved and return." It may be uncertain what country is intended by Chittim; probably some maritime European power: the Jews appear to have understood it to mean Macedon or Greece; for in the beginning of the first book of the Maccabees, Alexander the Great is said to have come out of the land of Chittim against Persia.

The position of affairs at which we have arrived in the vision is this:—the "vile person" who has become a king has been at first successful in his invasion of

Egypt;—a treaty has been made between the two kings;—the “vile person” presently breaks the treaty (as he had with secret treachery intended to do), but he finds the king of Egypt acting with equal treachery against him, and thus he is compelled to relinquish for the present his scheme of conquest.

A new feature in the character and history of this king at once shews itself:—“he shall be grieved and return, *and have indignation against the holy covenant;*” his heart had been against it before (ver. 28); this appears to intimate that the Jews are found in their own land (which is locally interposed between Egypt and Syria) and in his return his hatred is stirred up against the worship of God, which has been restored in Jerusalem, and of which at first he may have been, as it were, the protector (see Remarks on chap. viii., pp. 60, 61, and on chap. ix., p. 79). His overt actings are against the holy covenant and in violation of his own league of seven years, which had been mentioned in chap. ix., and also in the way of allusion in this chap. (ver. 23). His course of wickedness proceeds step by step from the time that “his heart shall be against the holy covenant.”—“So shall he do; he shall even return and have intelligence with them that forsake the holy covenant.” Here there is the commencement of a party of apostates,—of those who turn aside from God, not merely from Christ whom the Jews have never owned nationally, but from God as God,—the one who as such is entitled to praise and worship. The consequences of this apostate league

formed round this "vile person" next appear: "And arms [arms of the body;—i.e. human power, apparently; not *weapons*] shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate." At this point the closing period of three years and a half commences,—the latter half of the concluding week of the vision of chap. ix.; so that although we cannot arrange the remaining events of the chapter as to the length of time that each of them will occupy (and several of them are evidently general), yet from this point to the destruction of this oppressor becomes a period of specified duration.

Our attention is directed to the prophecy of the Lord Jesus on the Mount of Olives, by the use which He there makes of the 31st verse of this chapter; it will therefore be necessary to turn to Matt. xxiv. and Luke xxi., in order to lay hold of the instructions in their full value which are here brought before us. In Matt. xxiv. 3, there are three questions proposed to our Lord by some of His disciples, relative to what He had told them as to the destruction of the temple: "Tell us when shall these things be? and what shall be the sign of thy coming? and of the end of the world [age]?" In His reply He brings before them moral truth which bears on the conscience: from ver. 4—14 He gives an outline of what would be the characteristics of the dispensation; He shows how the hopes which the ancient prophets of Israel had set before the people, must be deferred as to

their accomplishment, until this dispensational period should have closed: wars, rumours of wars, evil increasing, the people of Christ hated and persecuted for His name's sake by all nations, and the gospel preached for a witness to the same nations:—such is the general picture, putting the child of faith into a position of waiting for a deferred, although secure, blessing; and therefore in that respect resembling much that we find in the testimony of Daniel. All that is found in Luke xxi. from ver. 20 to 24 would belong to the time which commences, or nearly so, the dispensational period; the past destruction of Jerusalem being introduced, and the consequent dispersion and captivity of the people, which only ends with the closing dispensation. Then follows the important warning, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand); then let them which be in Judea flee unto the mountains,” &c. The Lord thus contemplates Jerusalem with the people dwelling there again after the Roman destruction; and amongst them those whom He can instruct with regard to His own coming, and also the condition of things at that time. Whatever testimony of the gospel may have been given in Jerusalem up to this time, the servants of Christ have now another direction given them; they have to flee forthwith, when a certain sign is manifest before them; namely, the setting of “the abomination of desolation” in the sanctuary of God. It is most evident that those who give heed to

this warning cannot be Jews in their unbelief, for no one could use this prophecy unless he owned Jesus to be the Christ (see ver. 5); but they must be believers in His name, who are accepted through His blood: these are instructed how to act, and how to use the prophecy of Daniel. But how (it may be asked) can this personally concern us? we are Christians living in countries far distant from Jerusalem, how then can the warning affect us at all? To this I answer that the persons addressed are assuredly of a particular place and period, but if they are a part of the Church of God (which cannot be denied unless we put the four gospels away from us), then as members of the same body, we have as deep an interest in the Church's future history, as we have in that which is past, as that for instance which is recorded in the book of Acts. And farther, just as the Spirit of God instructs by principles drawn from what we know as past, so ought we to have our hearts opened to receive the lessons which He would set before us out of the revealed future; but how can that be the case, unless we regard these future events as things which concern us? The more a soul sees to what this present dispensational period is tending, the more will it (if rightly submitting to the guidance of God's Spirit) find its own proper place in the midst of present things, seeing what it can have fellowship with, and what it cannot.

The point of evil at which we can look definitely is then, the setting of the abomination that maketh desolate: so soon as this is done we must regard this king

not as one of those who has been led on by the mere motives of ambition, which are so common amongst the great ones of the earth, but as been directly energised by Satan. At this point of time belongs I believe the description contained in the 32nd and three following verses of Dan. xi. On the one hand, there is this king corrupting by flatteries such as do wickedly against the covenant, while on the other hand there is the activity of the people that do know their God. I should not regard these verses as being in order of time subsequent to the setting of the abomination of desolation, but as describing the condition of things at that time. Before the onward course of this king's iniquity is dwelt on, the prophetic statement rests for a moment upon "the people that do know their God."

This expression is remarkable; it surely cannot mean merely, those who have the external knowledge that Jehovah is the God of Israel, and who do not turn aside to the blasphemy and idolatry and evil which are coming in: it must surely imply more than this;—even those who through the working of God's grace possess the real saving knowledge of Him as revealed in Jesus Christ. In the midst of all this evil they; "are strong and do exploits" [or rather "work"]; they have their work assigned them of God and they perform it, as we are told in the next verse;—"and they that understand among the people shall instruct many; yet they [namely, the people] shall fall by the sword and by flame, by captivity, and by spoil many days." On this verse I make

three remarks:—1st, “they that understand” are a class of persons definitely set before us in this vision; they are again spoken of in ver. 35, “them of understanding;” “they that be wise,” in chap. xii. 3, and “the wise” of xii. 10:—to avoid all ambiguity which might be caused by the variation in the rendering, it will be convenient to use the Hebrew word, *Maschilim*:” the *Maschilim* of the people;”—these then are Israelites by nation; but though in Jerusalem when wickedness is coming to a head, they are found separate from it, and intelligent witnesses against it. They must be a part of “the remnant according to the election of grace” of Rom. xi., for that designation comprehends all of Israel who believe in the Lord Jesus during the blindness of the nation at large. 2nd, That it is the people who fall as is here described, and not the *Maschilim*, is shewn by comparison with ver. 35. 3rd, The expression “many days” does not necessarily imply a long period of time; it may or may not according to the nature of the case: see Dan. viii. 27, where the same expression is rendered “certain days;” compare also 1 Kings, ii. 38; 1 Chron. vii. 22; Neh. i. 4; Est. i. 4. There is nothing which would make it necessary to suppose a period of time for which the last half week of Dan. ix. would not be amply sufficient.

Ver. 34. “Now when they [the people] shall fall they shall be helpen with a little help; but many shall cleave to them with flatteries.” The power of this king is now felt by the Jews as being against them, and treat-

ment of this kind is what we find here (as well as in many other Scriptures) as being their portion, up to the time when the Lord works His own deliverance for them. Some seek to aid them, but all is fallacious, and this they are made to feel.

“And some of them of understanding [the *Maschilim*] shall fall;” these words shew that the falling by the sword &c. in ver. 33 applies to the people and not to the Maschilim. It might be asked if they know their God and are doing His will, will they not be upheld by Him as standing in power in their place of testimony? This verse simply tells us, No! testimony in the midst of felt and manifest weakness (like those in Heb. 11 : 35—38) has been the common position to which Christian faithfulness has led while encountering opposition; and this is here the case with at least some of these Maschilim, “they shall fall [by the power of persecution, &c.] to try them and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed.” Here these Maschilim disappear from our sight for a while; the persecuting power of this king cuts off those of them who fall into his hands, and this is continuously done, “even to the time of the end.” Their testimony also ceases for another reason:—the Lord Jesus has taught His people;—“When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand) then let those that are in Judea flee unto the mountains,” &c.,—this shows us how every obedient-hearted servant of

Christ would know that the time for testimony in Jerusalem, and even in the land of Judah was past: they are called on to flee, for He has commanded it.

Thus when the abomination of desolation is actually set up, the course of this king is simply evil: men are given over to strong delusion, that they should believe a lie; and those who had previously given testimony are withdrawn, either in obedience to the command of Christ or else by the power of persecution.

From this place (ver. 36) to the end of the chapter, we have the king in all his unhindered course; he takes a place of blasphemy, even assuming divine honours. "The king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of gods:" the connection of this is most obvious with 2 Thess. ii. 3, 4,—“that man of sin . . . the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, shewing himself that he is God.” The connection of this description with the horn of blasphemy in chap. vii. and viii. is very marked:—“He shall speak great words against the Most High,” chap. vii. 23; “because of the voice of the great words which the horn spake, &c. (ver. 11); “He magnified himself even to the Prince of the host” (viii. 11). “He shall also stand up against the Prince of princes” (ver. 25).

God has a purpose and definite design in allowing evil thus to reach its height; “When the wicked spring as the

grass, and when all the workers of iniquity do flourish ; it is that they shall be destroyed for ever" (Psa. xcii. 7). He "shall prosper till the indignation be accomplished (see viii. 19) for that that is determined shall be done."

Ver. 37. "Neither shall he regard the God of his fathers, nor the desire of women [some idol, apparently], nor regard any God ; for he shall magnify himself above all."

And yet in secret he is found to be the slave of abject superstition (ver. 38) : "But in his estate shall he honour the god of forces, and a god whom his fathers knew not, shall he honour with gold and silver and precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory : and he shall cause them to rule over many, and shall divide the land for gain." What this object of his worship may be, is not, I think, apparent : it shews, however, the two-fold acting of this king, who takes before men the place of the supreme God, and yet is himself a secret idolator : he is a successful conqueror, and he honours the god of forces in strong-holds.

The last six verses of the chapter bring before us the crisis of history :—"And at the time of the end shall the king of the south push at him, and the king of the north [now again mentioned as a kingdom] shall come against him like a whirlwind with chariots and with horsemen and many ships ; and he [namely the king who is *the subject* of this part of the chapter] shall enter into the countries, and shall overflow, and pass over."

He next turns his arms towards Egypt, passing through the Holy Land:—"He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab and the chief of the children of Ammon." It is interesting to observe how these three districts, of which at this time he does not take possession, are specified in Is. xi. as falling into the hands of restored Israel;—"they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

Ver. 42. "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape: [the latter invasion referred to in ver. 29]. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps." He thus appears to be going on in an unhindered career of conquest, but the "time of the end" is approaching. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas [the Dead Sea and the Mediterranean] in the glorious holy mountain; yet he shall come to his end and none shall help him." Thus when he has come in his pride and rage again to Jerusalem the hand of God stops his career, just as we are told in 2 Thess. ii. 8, "that wicked whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming" (Com-

pare Isa. xi. 4). Just so do we learn in Zech. xii. and xiv. that the future and final deliverance of the Jews and Jerusalem from their foes, is when the Lord comes forth and fights against them, when His feet stand upon the Mount of Olives; and it is when He thus delivers them, that they shall look upon Him whom they pierced, they shall mourn and be in bitterness for Him.

The place in which he is said in ver. 45 to plant the tabernacles of his palaces (as well as the blasphemy of his assumptions) brings before us the description of a certain king of Babylon, who is spoken of in Is. xiv. : the Jew there, using the song of reproach after the future and final deliverance of his people, speaks thus :—“How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit,” &c. An objection has been made to the application of Is. xiv. to the Antichrist, on the following grounds :—The beast in the Revelation is said expressly to be cast “alive into the lake of fire” (Rev. xix. 20). This beast has been identified (most truly I have no doubt) with that power of blasphemy and evil who is spoken of so much in the book of Daniel: then the difficulty is raised from Is. xiv. 18, 19, as though

they spoke of something absolutely incompatible with his being cast alive into the lake of fire; the expressions "those that are slain, thrust through with a sword," and "a carcase trodden under feet" have been taken up, as though this person there called "the king of Babylon" were actually slain and his dead body were thus treated:—but observe that this is simply a comparison; "But thou art cast out of thy grave LIKE an abominable branch,—the raiment of those that are slain, thrust through [plural] with a sword; that go down to the stones of the pit; AS a carcase trodden under feet." The grave does not receive this king; other monarchs have been buried, but he shall not be; the lake of fire receives him alive; he is too polluted even for the grave; he is loathed by it; even as men would loathe the disgusting blood-stained raiment of a confused mass of the dead, or a carcase trampled under feet.

But it is remarkable to observe how carefully the Scripture guards us, in many points, from applying to past things and persons, those statements which it is of importance for us to know as future. To what king of Babylon could these things have applied? Did any of them set himself as God in the mount of the congregation? Scripture mentions but three who could have done it; but Nebuchadnezzar, though the destroyer of the temple and city, was brought at length through the discipline of God's hand to own Him and give Him glory;—we do not find the other two, Evil-merodach and Belshazzar, as personally connected with Jerusalem at

all; the scene of the impiety of the latter was simply Babylon: and farther, the deliverance of Israel which is here celebrated is utterly different from the return of the Jews from the Babylonish captivity; see verses 1 and 2. So carefully is the prophecy guarded against application to things past.

With the 11th of Daniel that part of the vision concludes which refers to this king:—all the latter part of it, which relates to his actings after the setting of the abomination of desolation, is of solemn interest. Whatever be thought of the early part of the chapter, I feel that it is of special importance not to overlook the bearing of the latter portion. It is clear from the first verse of the next chapter, that the deliverance of Daniel's people, and the destruction of this king belong to the same time; this alone shews us the future bearing of the latter part at least of this prophecy. He persecutes the people of God up to the time of his destruction, for we find in chap. vii. that the saints of the most high places are given into his hand, and he wears them out until the Ancient of Days takes His judicial place; hence we see that although we find the saints not kept in view in the latter part of this chapter, there will be those who during his reign of blasphemy will witness in the midst of suffering, not loving their lives even unto the death, and overcoming by the blood of the Lamb, and the word of their testimony.

His reign is a time of grievous and grinding oppression to Israel; his abominable idol (the image of the beast, that the false prophet causes both to speak and breathe.

Rev. xiii.) being set in the holy place, all who refuse to worship are the objects of his wrath; death is the doom which their disobedience receives. But God preserves some in His own sovereign power, those whose names were written from before the foundation of the world in the book of life of the slain Lamb. This is proved by a remnant being spared, when the Lord Jesus comes with power of destroying judgment; for none can be spared who have joined in the Antichristian blasphemy; "If any man worship the beast and his image, and receive his mark in his forehead or in his hand—the same shall drink of the wine of the wrath of God," &c. (Rev. xiv. 9, 10). This remnant must not be confounded with those who have confessed Christ previous to His coming; they as being an integral part of the Church of the first-born will share His millennial reign in glorified bodies;—this remnant, on the contrary, (however previously acted on by testimony) will not know the Lord Jesus until they see Him, and the Spirit of grace and supplications is poured out upon them.

We never can apprehend clearly the teaching of Scripture as to these things, unless we see distinctly what these two remnants are: the one may be called a Christian remnant, the other a Jewish remnant:—the former are of "the remnant according to the election of grace" in Rom. xi. (for that includes all the believing Israelites of this dispensation); of the latter it is written,—"*the remnant shall return, even the remnant of Jacob, unto the Mighty God,*" Is. x. (the child born whose name should

be so called):—this return is when the Lord Jesus shall have come, and not before.

Dan. xii. 1, speaks of three of the circumstances of the time when these things are accomplished: “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be [rather, it shall be] a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.” The standing up of Michael is of course an event which is secret from the eye of man; he is called in the New Testament, the archangel, and some have supposed that he is the same person as the Lord Jesus: there appears to me to be no evidence to support this thought, and a good deal to contradict it: for instance, could Jude have used such language of our Lord as he does of Michael?—“Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, *durst* not bring against him a railing accusation, but said, The Lord rebuke thee.” This seems to shew that Michael cannot be himself the Lord. I should therefore not identify the standing up of Michael either with the Son of Man coming to the Ancient of Days to receive a kingdom, or yet (according to the language of Psa. cx.) the Lord leaving the right hand of Jehovah because His enemies are made His footstool. It is something which in the economy of God’s dealings closely concerns Israel.

This time is one of trouble such as has never been

equalled:—our Lord in Matt. xxiv. predicts a time of tribulation also unequalled, and that without the like ever having been before, or to be after. This then in Daniel cannot be subsequent to that in Matt. xxiv., for our Lord's words would then be contradicted;—Daniel's people are delivered at the time here spoken of, so that there is no place for the tribulation in Matthew as a subsequent thing;—hence it follows inevitably that the same period is spoken of in both places,—the time of which it is said in Jer. xxx., “It is the time of Jacob's trouble, but he shall be delivered out of it.” This tribulation is during the reign and blasphemy of the Antichrist, whose fearful power will be thus permitted of God. Past history will afford no parallel, and the energy of Satan will then have an unhindered character, which God at present does not permit.

Daniel's people shall then be delivered, every one that shall be found written in the book. This was a point of hope to his soul;—to this the vision had tended, to what should befall his people in the latter days. We know from other Scriptures that the spared will be but a portion of the Jews: “And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein, and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say it is my people; and they shall say, The Lord is my God.” (Zech. xiii. 8, 9.) This

speaks of those who are spared in the land, and in Ezek. xx. we learn concerning the spared of those who have been scattered among the nations; these shall unitedly form "the remnant that shall return;" who will be blessed upon earth, according to all that had been promised of earthly blessing under the reign of Messiah. They will know His redemption; the fountain prepared for sin and uncleanness will be opened to them, and of them it will then be said, "Their sins and iniquities will I remember no more." It is a happy thought to us to look on and see these blessings yet in store: Jesus saw of the travail of His soul and was satisfied; He was the captain of salvation bringing *many* sons (God's children, given into His hand for redemption) unto glory;—and surely as belonging to the redeemed, we may rejoice in seeing any truth which tells us of the wide numbers of those "many brethren" (younger, it is true, than the "Church of the first-born") of the same household of God to which we belong.

But was Daniel told merely of earthly blessing? Was there no intimation of higher and better things to be bestowed at this very time upon some? (Ver. 2). "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life, but those [the rest of the sleepers] shall be unto shame and everlasting contempt." I have given, I believe, the most literal rendering of this verse (see Note at the end of the Remarks on this vision); it speaks of a resurrection, not the general, when all shall be called forth, but one of an

eclectic character, "many from amongst the sleepers." Just so in Rev. xx., after "the first resurrection" has been mentioned, we are told, "The rest of the dead lived not again until the thousand years were finished." It is at the coming of the Lord Jesus that Israel is delivered; it is then that the first resurrection also takes place. Just in the same manner do we read of a resurrection in Isa. xxvi. 19 in connection with the Lord coming out of His place to punish the inhabitants of the earth for their iniquity: "Thy dead men shall live; they shall arise my dead body. [Identified with Christ as being His members]. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." To that day belongs the statement of the same continuous prophecy:—"He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (xxvii. 6).

Is any thing stated as the result of this resurrection to eternal life? (ver. 3). "And they that be wise [the Maschilim] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Here then they are described by symbols of heavenly glory. And here are again the understanding ones, the Maschilim of chap. xi. 33, 35:—we last saw them worn out by the power of Antichrist, but now they have their portion in the day of blessing. This same vision tells us thus how they at length are vindicated of God.

After a word addressed to Daniel as to the use to be

made of this vision at "the time of the end," the direct statement made to him ceases:—he then sees two others besides the angel, and hears the communication which passes between them:—"How long shall it be to the end of these wonders?" "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever, that it shall be for a time times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here there is the same period spoken of as in chap. vii.;—the three years and a half of the blasphemous rule of Antichrist as Satan's vice-gerent; when all God's purposes of chastening Israel shall have been accomplished, this period ends. "It shall come to pass that when the Lord hath performed His whole work upon Mount Zion and on Jerusalem, I will punish the stout heart of the king of Assyria, and the glory of his high looks" (Is. x. 12).

There was doubt upon the mind of Daniel as to what he now heard: his mind was intent upon what should come after,—upon what had been spoken of in the end of verse 1 and verses 2 and 3. "And I heard, but I understood not; then said I, O my Lord, What shall be in the *end* of these things? And he said, God thy way, Daniel, for the words are closed up and sealed till the time of the end:"—This is to be taken in connection with ver. 4. "But thou, Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to

and fro [perhaps, scrutinize (the book) from end to end], and THE knowledge (thereof) shall be increased." In order rightly to apprehend these two statements, we must go on with another portion of the last declaration to the prophet:—ver. 10, "Many shall be purified and made white and tried [as had been said in chap. xi. 35], but the wicked shall do wickedly; and none of the wicked shall understand; *but the wise* [the Maschilim] *shall understand.*" Thus we see that the shutting and sealing do not imply that none shall understand or use this prophecy; for on the contrary *the Maschilim shall understand*:—we have seen them in their place of testimony (xi. 33), of suffering (ver. 35), received into their celestial glory (xii. 3), and now we find them mentioned, as those who are to understand and to use this book. Let this be taken in connection with what our Lord says in Matt. xxiv., "When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, *whoso readeth let him understand.*"—let him be one of these Maschilim, who know the truth of God, and are allowed to stand in the closing scenes in such an honoured place. If sealing means in these places a withholding of the knowledge of what these things are, then it is well to observe that with such a seal the Church is not concerned, for the word of Christ has authoritatively taken it away:—"Whoso readeth let him understand." The truth of God is in the hands of men, written in His holy word, and yet without the heart possessed of that spiritual understanding which is according to God, what

does it avail them? “none of the wicked shall understand.” There is such a thing as the detail of truth being held apart from God,—it is therefore powerless:—this is not understanding. But the wise-hearted have to know the truth of God, to hold it as the truth of God, and He will make it their safe-guard in the hour of need. These prophecies of Daniel and the predictions of Christ in Matt. xxiv. will be used in the day of the setting of the abomination of desolation in the holy place. The Church ought therefore to know what these things are, in order to stand prepared, and not find these things taking her by surprize.

Ver. 11. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up (see chap. xi. 31), there shall be a thousand two hundred and ninety days. (Ver. 12). Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Here are two periods which have not been previously mentioned. One thousand two hundred and ninety days runs on a month beyond the time times and a half; the other period with the conclusion of which a blessing is connected, is yet forty-five days more: with regard to these periods a few considerations only can be suggested:—we must bear in mind that the deliverance of the Jews from their oppressors is effected by the Lord at His coming; but after that, their being set in blessing as His people, is not an instantaneous result; He deals first with their consciences: they see Him whom they pierced; they mourn for Him, and this

appears to be not a very brief time of humiliation and sorrow; it issues, however, in their knowing the value of the vicarious sufferings of Messiah. But there are other things also to be done; the outcasts of Israel must be gathered, and not till then can the united blessing take place. It is not improbable that these two periods may relate to the stages of the Lord's actings; the one thousand three hundred and thirty five days bringing in the united blessing.

Ver. 13. "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." These words close the book; the communication of God to the prophet is completed, and whatever farther inquiries he might have made, they are thus prevented. But his soul is pointed onward as regards himself, even as he had been before with regard to his people. 'To know of the full blessing of his people, had been the desire of his heart in those things which introduce the vision in chap. ix., as well as this; and these desires had been responded to by God in that way which He saw to be the most profitable: "the end" was a point of time to be waited for, both as to THEIR blessing and the fulness of *his* personally. Daniel was to rest, to lie in his grave amidst the other sleepers of the dust of the earth; but in the end of the days he should stand in his lot, even that lot of which he had been before instructed, in the heavenly glory of those who rise to eternal life.

Thus was he instructed as to "patience of hope" with regard to his people and himself:—this is a lesson which

we too have to learn ; we have to wait for the coming day, and we are warned of intervening darkness, but this is not to cause hope to wax dim in our souls :—we have far more instruction as to these things vouchsafed to us than Daniel had, and the hopes are presented to us more vividly. Well then may we wait till the end be, knowing that whether among the dead in Christ or those who are alive and remain till His coming, we shall stand in our lot at the end of the days :—till then Jesus is with His people, though unseen, according to His word, “ Lo I am with you all the days, even to the end of the age.” Then, we shall see Him as He is, we shall bear His image, our vile body being fashioned like unto His glorious body, and instead of His guidance through the wilderness, we shall ever be with Him and all His departed saints in the heavenly city.

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## NOTE ON THE RENDERING OF DANIEL XII. 2.

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I DO not doubt that the right translation of this verse is what has been given above: "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those [the rest of the sleepers, those who do not awake at this time] shall be unto shame and everlasting contempt." The word which in our authorized version is twice rendered "some" is never used in any another passage in Hebrew, as taking up distributively any general class which had been previously mentioned; this is enough, I believe, to warrant our applying its first occurrence to the whole of the many who awake, and the second to the mass of the sleepers who do not awake at this time. It is clearly not a general resurrection, "many *from among*;" and it is only by taking the words in this sense that we gain any information as to what becomes of those who continue to sleep in the dust of the earth. This translation is given as undoubtedly correct in Gerard Kerkherder's "Prodromus Danielicus."

I do not regard it as needful to make any remark upon the opinion, that such statements as these only relate to temporal deliverance or something of the kind. I will only ask, if such language is not declaratory of a resurrection actual and literal, is there such a thing as a resurrection spoken of in any passage of Scripture (or at least of the Old Testament) at all? How could our Lord have reproved the Sadducees for their ignorance?

This passage has been understood by the Jewish commentators in the sense that I have stated. Of course these men with the vail on their hearts are no guides as to the use of the Old Testament; but they are helps as to the grammatical and lexicographical value of sentences and words. Two Rabbis, Saadiah Haggæon (in the tenth century of our æra) and Aben Ezra (in the twelfth) have commented on this prophet: the latter of these was a writer of peculiar abilities and accuracy of mind. He explains the verse in the following manner: \*—those who rise are the dead of Israel who will be blessed under the reign of king Messiah; he notices none as awaking at this time but the dead of Israel, and he regards it as a literal resurrection. This had been the view of Saadiah whom he often quotes. But Aben Ezra thought only of earthly blessing, for he speaks of their living in the land and feasting on Behemoth, Leviathan, &c. He is explicit as to there being a first and a second resurrection; though his doctrine as to this is directly contradictory to that of our Lord and His Apostles;—so much so, as to make it probable that the same notions had been current among the Pharisees even in our Lord's days. Aben Ezra says that the dead of Israel who shall rise, shall enjoy themselves in the land even to old age, that they shall die again, and rise again at the general resurrection. Our Lord says, "They which shall be accounted worthy to obtain that world and the resurrection from the dead,

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\* I am obliged to trust to my memory, as I cannot now refer to the book, but I am confident as to the substance.

neither marry nor are given in marriage; *neither can they die any more*: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 35, 36). "It is raised in incorruption." "It is raised a spiritual body." "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. xv.) "Blessed and holy is he that hath part in the first resurrection, on such the second death shall have no power" (Rev. xx.) These are the truths which God has vouchsafed that we should know; but still in all their ignorance, the Jewish teachers did hold two resurrections, one of the just, and the other the only one in which the unjust should rise at all. It is marvellous with the words of Scripture before them mentioning "eternal life," they could have thought that the participants in the first resurrection could die again: had they known Christ's resurrection, they *could* not have thus erred.

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NOTE ON THE INTERPRETATION OF THE FORMER PART OF DAN. XI., BY PAST HISTORY.

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MANY have supposed that there has been so exact a fulfilment of the former part of Dan. xi. in the history of the royal houses of Seleucus and Ptolemy, that all the terms of the vision have been fully met ; so that, to say the least, there is no need to look for any farther accomplishment. It has been thought that a continuous history runs on from the time of Alexander the Great, to Antiochus Epiphanes ; and then, those who look for the glories of the Lord's Millennial reign, and who see that a personal Antichrist precedes, have supposed that there is a transition to the times yet future. I have already remarked on the especial importance of seeing the application of the latter part of the vision, but still, it is well to observe what Scripture makes the true application of all the parts. If the chapter be so joined together, as I have sought to shew, then no alleged past accomplishment need detain our minds from looking onwards, and no testimony of past history ought to divert our minds from so doing.

But what is this testimony drawn from past history ? It is a series of events selected from the circumstances of the kingdoms of Syria and Egypt, and put together in order to meet, as well as may be, the terms of the prophecy. But even this is not continuous ; for there is almost at the very beginning a break, and that too at the place, where I believe the long interval to be ;—be-

tween verses 4 and 5. The kings of the north and south who are here first mentioned, are not the immediate successors of Alexander (upon the historical scheme), but one of each line, a generation or two down. Other breaks also exist upon this scheme, and events are passed by at least as marked and as important, as some of those that are mentioned. But farther, there are several points in which history and this chapter are directly at variance. I freely own that *if* I saw this portion of prophecy did really belong to this past period, then all supposed discrepancies of every sort must be charged upon history and upon that only. For instance, "he that begat her" in verse 6, is directly contrary to the supposed history, and to make it suit, the incorrect rendering "whom she brought forth" is put in the margin. The description in verse 8, is much at variance with the history, as Jerome pointed out in his answer to Porphyry long ago. I might go on pointing out these little variations; but there is one more only, which I would specify:—In verse 20 "the raiser of taxes" reigns "few days;" to force this to suit, resort has been had to the "year-day" system, and some of the explanations state this as a plain and simple fact; for instance, the authors of the "Universal History" had their minds so imbued with the idea, that they quote this verse, "within few *years*."

The idea that the past history of Alexander's successors is the subject of this chapter first appears, I believe, in the first book of Maccabees (in itself a useful and interesting piece of history; )—the writer knew of what had just

befallen his nation in the reign of Antiochus Epiphanes ; he knew too, what Daniel had predicted, and he thought, naturally enough, that the one was the fulfilment of the other. He applied the Psalms which speak of the Jews in their latter-day trouble, to that time, and seemed to think that after the destruction of Antiochus, the promises of blessing would be accomplished. If it were taken as a fixed point that the pollution of the temple by Antiochus, is truly the "abomination of desolation spoken of by Daniel the prophet," then, of course, the former part of the chapter would belong to what immediately preceded his reign.

The first person who (as far as I know) tried to draw this out into a regular scheme was the great enemy of revelation, Porphyry. We know from Jerome a great deal of what Porphyry said ; and the object of Jerome was not exactly to confute his application of the former part of the chapter, but to vindicate the latter, and to shew, whatever the former part meant, the latter spoke of the Antichrist. But still Jerome often remarks that such and such alleged events rest wholly upon Porphyry's assertion and that others do not accord with facts. Indeed it is a simple fact that many of the things which Rollin and similar writers, bring forward as minute accomplishments of prophecy are points only gathered from the prophecy itself, without being known from any independant evidence, and therefore all depends upon the accuracy with which they have understood the application and meaning of the prophecies. Porphyry's

position was, that the book of Daniel was a spurious book, composed about the time of the Maccabees, and thus not a prophecy at all.

But though I object to the supposition that Antiochus Epiphanes and his pollution of the temple, are here taught us, I most freely admit, that the deeds of Antiochus form a striking and solemn foreshadowing of what shall be in the days of the Antichrist. Antiochus set up on the altar of burnt-offering an idol, and built an altar before it, upon which he sacrificed abominations. Fierce and bitter persecution was the treatment of those who abstained from participating in these pollutions. And yet the claims and conduct of the Antichrist will go beyond this. In reading (simply as a piece of uninspired history), the first book of Maccabees, we may form some idea of the more fearful display of evil, which is yet to be.

## NOTE ON THE FOURTH CHAPTER OF DANIEL.

ALTHOUGH the object of these "Remarks" has been to speak of those portions of Daniel, which are still, in a great measure, future, this chapter should not be wholly passed by; for here we have in the past accomplishment of a vision, an earnest of the exact and precise fulfilment which all of these visions must necessarily receive.

The king Nebuchadnezzar, saw the vision of the tree, (verses 10—12); it grew in the midst of the earth, it was great and fair; its fruit, much; and it afforded food for fowl and beast. But this, which was so splendid in the eyes of men, received sentence by the mouth of a watcher, and an holy one who came down from heaven;—"Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from off his branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him, and let seven times pass over him." After the sentence, and its duration, the object is next stated;—"This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to

whomsoever he will, and setteth up over it the basest of men."

This was interpreted to the king by Daniel;—Nebuchadnezzar was himself the tree, that had become great and had overshadowed the earth; the meaning of the hewing down of the tree, &c., is then explained:—"This is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king; that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Daniel then advises the king as to the breaking off of his sins, bestowing his counsel in vain.

All that had been spoken was exactly carried out. The heart of Nebuchadnezzar was lifted up with pride, instead of owning the Most High as ruling in the kingdoms of men. The utterance of his heart was—"Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" The sentence was then executed upon him to the very letter, and when the appointed period was accomplished, the promised restoration took place. "And at the end of the days, I, Nebuchadnezzar,

lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and His kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" Then followed the restoration of the kingdom to him, and the record of of these things, is the account, which he himself sent, in a public edict throughout his empire.

Here we have not only an instructive illustration of the exactitude with which prophecy is accomplished,—but also a lesson to Gentile power—a lesson indeed, which has not been learned, but which ought to have been learned, that the Most High ruleth in the kingdoms of men. The very next chapter shews us how this was forgotten by Belshazzar, and how *his* kingdom was utterly taken away; but still, the results in this book shew that power will never be held as from God and for God, until Christ takes it into his own hand.—God dealt with the first head of Gentile power for the instruction of those who should come after; but the result has only been the farther and farther estrangement from God, until this shall be fully exhibited in the Antichrist.

NOTE ON PROPHETIC INTERPRETATION IN CONNECTION WITH POPERY.

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IT has been alleged that it is a kind of palliation of Popish doctrine, if we do not apply the passages in Scripture, which speak of Antichrist, to the Popedom. The primary question always must be, what is it that the Spirit of God speaks of in such or such a passage. I have endeavoured to shew that the prophecies in Daniel chap. vii. & viii., are not applicable to the Pope; that they have in fact another meaning. But this does not affect the question as to what Popery and its doctrines are in the sight of God; and every one of those passages which sets forth the gospel of the grace of God, sets itself in full opposition to Romanism;—not, it is true, in opposition to Romanism merely, but also to every thing else in which the doctrines of grace are not fully held and taught. There is such a thing as pride in being “Protestants,” and I doubt not that many have been using Scripture prophecy (rightly as they have thought) against the Church of Rome, while, as to the vital point, “How can a sinner be justified in the sight of God?” they have been as far from the truth as the Romanists themselves.

But it is important to see that an abomination, worse than Popery, is to arise; and the adherents of it will be certainly lost:—“If any man worship the beast and his image, the same shall drink of the wine of the wrath of God.” And this shall draw into its vortex, all (except the elect of God) who are within the sphere of its in-

fluence ; “ All shall worship him, whose names have not been written in the Lamb’s book of life.” If this abomination were Popery, all would be saved who are not Roman-Catholics,—as though there were none wicked outside that pale. And all who are, or ever have been, within that pale would be lost:—and yet, the Reformers were originally Papists:—Luther himself was not only a Roman Catholic, but a priest, and also an Augustine monk. This searching for Popery in Scriptures which speak of a worse consumation, would thus lead to strange results ; and the very declarations of the word of God, would have to be softened, because the mind feels that such statements cannot be fully applied to the consequences of Popery. If we admit that a person in the Church of Rome may possibly be saved, through faith in the blood of Christ (not through, but in spite of his system), and if one who renounces his errors, and leaves that system, accepting the gospel, may be saved, and used as an honoured servant of Christ,—then, in fact, the whole matter is conceded;—that a worse abomination than Popery is treated of in the word, and that it is no palliation of Popery to admit that such is the fact.

But if I were to apply such Scriptures as 2 Thess. ii. to the Popedom, I should feel that I were indeed palliating Romanism. What is meant by “ the temple of God ? ” In Scripture this is 1st, the elect Church, or 2nd, the bodies of individual saints—the Holy Ghost dwelling in both, or 3rd, our Lord’s human body, or 4th, the actual temple of God, at Jerusalem. Has the Pope sat, or

could he sit, shewing himself that he is God, in any of these four? If it be said that the Pope does this, as taking such a place as he does in the Church, then Popery is indeed palliated, and the line of demarcation between truth and falsehood broken down, by applying to that system a name which belongs to God's elect people. Is the temple of God, St. Peter's? Many have seemed to affirm this, and have talked about the Pope as enthroned on the high altar in that building (which is itself quite a mistake), as the fulfilment of the prophecy. But St. Peter's is not the temple of God, but the temple of an idol, and the Pope may be there seen taking the place of an idolator as much as the meanest in the crowd. Papal claims and doctrines are alike fearful falsehoods; the word of God supplies the counteracting truths; but an indiscreet zeal may only have the effect of producing the result the very reverse of what had been intended. I utterly reject the charge of palliating the evils of Popery; and I might with truth cast it back upon those who acknowledge any thing in which the Pope sits, as being "the Temple of God."









