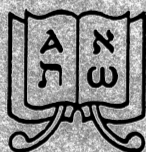


# The Coming Conflict



Vladimir Gelesnoff

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OR

THE TIME OF THE END

BY

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## INTRODUCTION

MORE than two years ago we delivered a series of lectures on the Book of Daniel. At that time many urged their issuance in book form; but we could not bring ourselves to commit them to writing, feeling that somehow the proper time had not arrived. The opportune moment came suddenly and unexpectedly. The war cloud which for over thirty years cast its ominous shadow over Europe has burst out with surprising suddenness. The world is filled with wars and rumors of wars. Europe has been transformed into a huge armed camp and gigantic navy yard. On the long stretches of highway men are marching, Frenchmen into Germany, Germans into France, Russians into Germany, all with but one thought, to inflict death at any cost. At sea the huge dreadnaughts wait for each other like gray monsters of prey, and even in the air the death hunt goes on. At this writing the forces of the nations are concentrating for a decisive struggle; and the battle which will decide the fate of Europe will be fought on the very soil where a century ago the allied forces of Europe decided the fate of the Corsican *parvenu*. In the excitement of such international agitation it seemed appropriate to consider God's counsel respecting the nations.

Every crisis, especially one of surpassing magnitude like the present, tends to awaken interest in the future, and the thoughts of men instinctively gravitate toward Bible prophecy. Many who hitherto have ignored prophecy altogether turn eagerly to it; some in an effort to find out the mind of God, others to gratify a morbid

feeling of curiosity. The same impulse which stimulates earnest study gives impetus to speculation. Those whose names have been identified with exploded schemes of prophetic interpretation will welcome the present crisis as an opportunity to evolve and exploit new vagaries. Nor will alarmists and date-setters miss a moment of such psychological importance. Discredited and decayed doctrines will be rejuvenated, and, attired in new garb, imposed upon a credulous public whose curiosity has been aroused.

Events which happen in our own day and time are apt to appear of more importance to us than any problematic future occurrences. Herein lurks a danger which must be guarded against. The tendency with prophetic students is to accommodate predictions to fit with the events which in their judgment seem of paramount contemporary importance.

Nothing save strict adherence to the text can deliver us from this subtle snare. With a prayer that His grace may keep our feet from slipping into exegetical pitfalls, we take up the study of the great prophecies of Daniel.

The sonship, the glory, the covenants, the giving of the law, the divine service, the promises, the fathers, Christ according to physical ties—these are the privileges which sovereign grace conferred upon the Hebrew people. The counsels of God respecting the earth are founded on the supremacy of Israel. The great law-giver who delivered the sons of Israel from Egyptian bondage said: "The Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28:13). In the divine government of the earth Israel holds the same place with respect to the other nations which the head holds in respect to the other members of the human body—the place of executive control. They were God's peculiar treasure among all peoples (Ex. 19:5); the land of their possession was



"His" land. God Himself was Israel's King; the kingdom was "the kingdom of the Lord" (2 Chron. 13:8); the throne was "the throne of the Lord" (2 Chron. 29:10-23). The occupants of the Davidic throne were only His representatives or vice-gerents.

The headship which Israel enjoyed under law was, as all else founded on the Sinaitic covenant, conditional upon their obedience to the commandments and diligence in law observance. Moses, in the very same discourse, anticipates the time when, owing to defection, the alien will become the "head", and Israel the "tail" (Deut. 28:44). Kings and Chronicles tell the tale of the failure which eventuated in forfeiture of the headship. After centuries of discipline and forbearance, the divine verdict went forth against the unworthy occupant of David's throne—"Remove the mitre, take off the crown" (Eze. 21:26). The headship passed out of Israel. To what alien power did it go?

The little Judean kingdom was situated between two mighty powers contending for supremacy—Egypt and Assyria—and was continually involved in the wars waged by her powerful rivals. As Judah's power waned, a new empire was rapidly rising into prominence in the East—the Empire of Babylon—and into its hands passed the headship. The Book of Daniel commences with a statement of this weighty matter: "The Lord gave Jehoiachim, king of Judea, and a portion of the vessels of the house of God into his [Nebuchadnezzar's] hand" (Dan. 1:2). This fact, later on, is reiterated in the formal declaration to king Nebuchadnezzar: "Thou art the *head* of gold" (Dan. 2:38). The headship of an alien foreseen by Moses was now an accomplished fact. The Book of Daniel traces its fortunes in the hands of the nations and its return to Israel in virtue of an electing grace which knows no change of mind. Such is the grand theme of this stupendous series of prophetic oracles.

The territorial centers in Daniel — Jerusalem and Babylon — are the places in which God has especially acted on behalf of man, and against evil. In the one Israel was placed as a witness for God, and to the other they were removed because of their iniquities. It is these lands that will witness the crowning manifestation of apostasy, and the last conflict of the forces of the world with those of God. Human government and centralization had their origin in Babylon, and there they will have their consummation.

Speaking generally, the Book of Daniel is in two parts. The first, comprising chh. 1-6, gives a general forecast of gentile supremacy and portrays, in a series of historic incidents, its salient characteristics. Little is said in these chapters of the fortunes of Israel, or her restoration. They are wholly concerned with the nations. It is heathen kings that are the chief actors in the incidents recorded; it is they that, in strange and mysterious ways, are brought to acknowledge the supremacy of Israel's God; it is they who are the recipients of God's revelation of which the Hebrew prophet is the interpreter. What is made clear at the very outset, and is conspicuous throughout the section, is the retention of *religious* supremacy by Israel. Though the gentile is in possession of a divine communication, he is unable to understand it, and the illumination comes to him through exponents of His will at Babylon's and Persia's courts.

In the second part (chh. 7-12) the emphasis shifts from the gentile to the Jew. The prophet is the recipient of the revelations, which are interpreted by angels. The supreme topic of these visions and communications is the clash between Israel and the gentiles, terminating in the triumph of the Chosen Nation and its sovereignty over the peoples of the earth.

Great interest attaches to the Book of Daniel, from the fact that the commencement and latter part of the book are in Hebrew, while the middle is in Chaldee. The

narrative begins in Hebrew, but where the wise men of Babylon are described as speaking to the king the narrative proceeds in Chaldee (2:4—7:28). The usual explanation of this feature is that where the prophet deals with the history and progress of gentile powers, he employs gentile speech; but when the interest of the prophecy bears upon the Jew, then the Jewish tongue is used. On the face of things, the assertion is made only because a theory demands it, and not because there is any warrant for it. Nothing is clearer than that Israel, as a nation, first appears in the seventh chapter. The Beast-vision inaugurates a new departure by introducing the conflict of the people of the Most High with the Horn, a departure which subsequent visions merely amplify by presenting it under various aspects.

Daniel is not the only book written in two languages. The book of Ezra exhibits a like phenomenon, and an examination of it may help toward a solution. It will be observed that in Ezra the documents containing the history of the Second Temple are reproduced in Aramaic (Ezra 4:8-22; 5:1-6, 12; 6:12-26), whereas the connecting narrative itself is written in Hebrew (Ezra 4:23, 24; 5:5; 6:13-18).

The narrative of the first six chapters of Daniel is told in the third person, and is brought to a conclusion in the words: *So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian* (6:28). In 7-12 Daniel speaks throughout in the first person. So far as chh. 2:4-6:28 are concerned, it is a case analogous with what we have found in Ezra. The Chaldee portion appears to be a reproduction of official records of the court. After the sentence: "Then spake the Chaldeans to the king," the address itself is recorded as delivered by the Chaldeans. Further confirmation of the foregoing position is afforded by chapter four. Plainly, it is the textual reproduction of a royal manifesto. It begins with the official formula of address: "Nebuchadnezzar

the king, unto all the peoples, nations, and languages that dwell in all the earth; peace be multiplied unto you."

As regards chapter seven, the introductory note in the third person: *In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters: Daniel spake and said:* seems to show that Daniel himself wrote it in Chaldee, and the reason for this lies in the circumstances of the time. The opening statement of chapter eight, "A vision appeared unto me, even unto me, Daniel, *after that which appeared unto me at the first*" has the appearance of being designed to guard the authenticity of the earlier vision against prejudices which might arise from its being written in a different tongue.

Before coming to the visions themselves, it may be well to lay down two canons of interpretation, neglect of which on the part of expositors has involved prophecy in general, and the book of Daniel in particular, in confusion and contempt.

(1) Since each vision is accompanied by an interpretation, we must dissociate ourselves from that vicious exegesis which interprets the interpretation.

(2) The interpretations vouchsafed explain the visions as far as proper; hence those points in the visions about which the interpretation is silent should be left alone.

We must keep clear of the deluding art, which by a process of permutative idealization makes of the word of God whatever suits individual fancy. What the "*symbolical interpretation of the symbol*" is, what the "*figure of the figure*" is, it might be interesting to inquire, if such evaporation did not soon elude our grasp. It is an insidious procedure which makes the concrete and the real disappear from God's word and replaces it by something volatile and elusive. It retains and remits, binds

and looses, at will, until most, if not all, truth has flitted away. This method of interpretation goes back to the days of the platonizing Origen and Augustine, both good and earnest men, who, confounding the church with the kingdom, substituted the church for Israel. It became the mediæval creed, and, naturally enough, influenced Protestantism. Many earnest believers understand the "Church" whenever "Israel", "Judah", "Jacob", "Zion", or "Jerusalem" are named. The habit of allegorizing becomes part of devotion, and hymnology lends its support to the delusion, as when it speaks of having "reached the borderland", or standing on "Jordan's stormy banks". In addition to this, Higher Criticism helps the same cogitation. The main thing in prophecy is said to be the "inner thought", the "idea underneath"; not the words. There is no verbal inspiration. The words of God are human, the chaff to the wheat, the wrist-bands and ruffles, the outer clothing on the body, the "non-essential details", "generous expression", "oriental figure", in short, the rough rind of the "sacred bulb", to be peeled and thrown away. The only remark necessary here, is this, viz., that the whole trouble with this mode of interpretation is, that every interpreter fixes the amount of "details", or sublimates them into absurdities so grotesque as to destroy respect for both the interpreter and the interpretation, if not for the thing interpreted. It juggles revelation to suit the individual preferences of expositors.

In opposition to all this, the Bible speaks with a clear-ringing sound. As in nature there is no "transmutation of species", so in Scripture there is no transmutation of subjects. Israel *abides* Israel, and the kingdom, of which restored Israel is the sustaining center, and of which the Book of Daniel is a glowing picture, follows Israel's national resurrection at the second coming of Christ. To that glorious end the eyes of the exiles were directed. What Daniel did was to impress upon scattered Israel,

## 10      Jehovah will Redeem His People Israel

crushed beneath the iron heel of gentile tyrants, the absolute certainty of the fulfillment of God's promises to the fathers, in the last days, so that nothing could ever cause Him to forget the covenant, or alter the thing that had gone out of His mouth. Oppressed Israel shall yet be freed. Dead Israel shall yet awake. Broken Israel shall yet be healed. Downtrodden Jerusalem shall yet arise. The temple, laid in ruins, shall be built. The exiles shall return to their own land. The headship shall be restored to them. A new, a holy, a royal, a priestly nation they shall be. Does this appear too wonderful? It is the saying of Jehovah, doer of these things!

## THE GREAT IMAGE

THE vision of the Great Image is the basis on which all subsequent visions and disclosures rest. It transcends all succeeding visions in comprehensiveness of scope and sweep of time. It is the general outline filled in by the details of later predictions. The occasion of its giving should not be overlooked. "O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter" (2:29). Nebuchadnezzar is burdened with the affairs of state. He had overthrown many kingdoms and founded a heterogeneous empire, embracing peoples of various races and religions. Most of these peoples were subjugated within recent years, and their loyalty was not above suspicion. The fate of antecedent empires leads the youthful monarch to reflect upon the future of his own. With this thought preying upon his mind, he falls asleep, and dreams. That night's dream embodied the exact answer to the thought which had preoccupied his mind. "The great God has made known to the king what shall come to pass hereafter."

The king saw in his dream a great image, with the form of a man. He saw that the great and terrible image was of different metals — head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, feet part of iron, and part of clay. Presently a stone falls, apparently of itself, and strikes the image in its feet. The impact is terrific. The metals of the image become pulverized like the chaff of the summer threshing-floor, and are blown away by the wind. The stone which displaced the image grew into a mountain, and filled the whole earth.



To a proper appreciation of the truth conveyed, it is essential that the image be considered from various standpoints. In the metals of the image, from head to foot, is perceptible a steady depreciation in value, accompanied by a corresponding diminution in the specific gravity of the metals toward the feet. The increasing lightness in the material toward its extremities impairs the stability of equilibrium, and so the image is easily overturned by the impact of the stone. Its lessening weight and decreasing value are unmistakable indications of a deteriorating process. But the very same metals, viewed from another angle, point to a concurrent movement in a contrary direction. There is a growth in utility toward the feet. The iron and the clay, though inferior to the three preceding metals in point of beauty, price and weight, excell them in point of usefulness and practical application. Thus the image offers a strange paradox: a process of deterioration keeps step with a process of improvement. On the Godward side, the kingdoms represented by the divisions of the image increase in worthlessness and mature for judgment; on the manward side, they become more progressive and humanitarian: they become less despotic, taking more into account the rights of the masses than the interests of a few. The drift of lawlessness which will find its culmination in the apotheosis of the man of sin is attended by increase of wealth, science, education, invention, art and commerce. Indeed, these accessories of civilization are the enchantments which tempt human pride and induce transgression.

The interpretation leaves no room for doubt that the metals of the image represent a *succession* of kingdoms. "Thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass . . . and the fourth kingdom shall be strong as iron" (2:38-40). There is a widespread impression that no one can understand these prophecies

unless well versed in history. Nothing could be farther from the truth. The Bible is both self-sufficient and self-explanatory. All the information necessary for its understanding is found within its pages. If the child of God must possess a minute knowledge of the interminable intrigues of diplomacy and of the incessant wars which have rattled adown the centuries before he can understand this book, then but few can possibly hope to acquire sufficient data even to commence the study. This would shut us up to the few who have had exceptional opportunities for research, and finally calls us to rest upon the conflicting findings of fallible teachers, subject to the same limitations as ourselves. No, this is not the case at all. The simplest believer, who may never have heard of the Maccabees or the Selucidæ, may nevertheless understand all the mind of God as revealed in this book without one single additional outside or historic allusion.

The kingdom represented by the head of gold is the empire of Nebuchadnezzar. "Thou, O king, art a king of kings; unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the fowls of the heavens hath he given into thy hand, and hath made thee to rule over them all; thou art the head of gold" (2:38). This statement is conclusive proof that the headship of Nebuchadnezzar did not consist in the mere possession of the people, land and city of Israel, as generally assumed. Possession of Israel's land and city is not even mooted here. The question is one of world-wide supremacy—"wheresoever the children of men dwell"—a fact which receives further emphasis from the title "king of kings". If possession of Israel's land constituted the title to headship, why are none of the seven alien kings who possessed the land under the judges ever called "heads"? They possessed the land of Israel as truly as Nebuchadnezzar,

the Philistines even holding the ark of the covenant.

The second kingdom, symbolized by the breast and arms of silver, is said to be "inferior" to its predecessor. The Scriptures bear witness that Medo-Persia is the kingdom which, overthrowing Bablyon, received the supremacy, and assumed control over the fortunes of Israel (2 Chron. 36:20; Dan. 5:23, 30, 31).

Daniel had lived to see the overthrow of Bablyon and continued to hold high office at the Persian court. But the third kingdom represented by the belly and thighs of brass, which is described as "bearing rule over the whole earth", lies beyond Daniel's day; hence the history of his time cannot contain information regarding it. In a vision, however, where the power of Medo-Persia is symbolized by a ram trampled underfoot by a wild he-goat coming from the west and having a notable horn between his eyes, the he-goat is said to be Greece, and the notable horn between his eyes, its first king, that is, Alexander (ch. 8:21).

As regards the fourth kingdom, current notion identifies it with Rome. This confident assertion, however, is not borne out by the facts of the case. If Rome is the fourth kingdom, and if possession of the land constitutes headship (as those expositors hold), then, since Egypt and Syria held sway over Palestine before Rome appeared, Rome is the *sixth* kingdom in succession. This difficulty is overcome by saying that Syria and Egypt must be regarded as Macedonia in a modified form. To which we rejoin that, if this argument is sound, then, by the same reasoning, the image represents the Babylonian empire continuing in one form and another down to the second advent. Again, this view necessitates a revival of the Roman empire, concerning which there is not the slightest hint in Scripture. If there is a passage teaching the rehabilitation of the Roman empire, let it be produced.

The image represents a growth of consolidation: each

part supports the preceding. The historical fact answering to this is that each kingdom, as it comes into place, adds the territory of its predecessor to its own. Indeed, such was the case with the second and third kingdoms: Medo-Persia absorbed the domains of Babylonia; and Macedonia absorbed the area of both. From Nebuchadnezzar to Alexander there is growth in consolidation and territorial expansion. This was not the case with Rome, which, in its widest extent, never realized the boundaries of Alexander's empire.

Another fact has an important bearing in determining the identity of the fourth kingdom: God gave supremacy to Nebuchadnezzar. Persia, by overthrowing Babylon became heir to the supremacy. Upon the conquest of Babylon Cyrus issued a proclamation in which he claimed having received supremacy from God: "Thus says Cyrus, king of Persia, All the kingdoms of the earth has Jehovah, the God of heaven, given me" (2 Chron. 36: 23; Ezra 1: 2). Macedonia, too, conquered Babylon. Both the second and third kingdoms acquire a place in the image by conquering Babylon. But Rome never possessed it. The Euphrates always remained its eastern boundary.

Another weighty consideration bearing adversely on the view which represents Rome as the fourth kingdom is the fact that Rome did not begin as a monarchy, but as a *republic*; she was a *republic* when Pompeius took Palestine and annexed it as a Roman province; and she was still a *republic* at the battle of Actium, when, in accord with this school of exposition (but *not* in accord with the angel) Rome is supposed to have replaced Greece as a world power. The advocates of this view assume that Greece experienced many changes until Rome gradually conquered the various kingdoms that arose out of it, and so brought it to an end. But this assumption is refuted by the fact that the more than twenty divisions which sprang up after the death of

Alexander did not carry forward the empire. According to the visions of the eighth and eleventh chapters, that ceased at his death. Since then, down to our own day, there has never been even a semblance of a Grecian empire. It is likewise assumed that Rome underwent many changes, and, in one form or another, continues down to the last days. But it is utterly impossible to speak of an empire as existent when it has been deprived not merely of power, jurisdiction, and dominion, but even of a visible head. If, under these conditions, Rome can be said to be still in existence, then no kingdom can ever become extinct so long as the countries over which it once ruled continue to be inhabited, and to be governed after some fashion. This view requires us to assume gradual progress in the parts of the image, and there is not the slightest warrant for such an assumption in the prophecy: each part is seen as entire, without growth or development.

The question to be determined resolves itself into this: The fourth kingdom will be in existence when the God of heaven sets up a kingdom which shall never be destroyed. But the Roman empire long ago became extinct, and the holy land has been for many centuries under the domination of the Crescent; hence, Rome is not the kingdom represented by the fourth division of the image of Nebuchadnezzar's dream. The conclusion flowing from these facts is that the fourth kingdom has never yet been in existence, but it will appear at the proper time and verify the language of the prediction.

The vision of the great image, while covering the "hereafter" or future in general, dwells more especially on the "last days" (v. 28), viz., *the last days of gentile headship*. In harmony with this special purpose, the chief interest of the vision centers in the crisis presented, and the place of prominence is accorded to the fourth kingdom under whose rule the crisis occurs. Our attention is directed to the fourth kingdom as radically

different from the others by its being "a divided kingdom"—*divided* in the sense of *composite*—a mixture of inadhesive substances incapable of forming a stable compound.

Expositors are nearly unanimous in affirming that the mixture of the clay with the iron represents the weakening of the autocratic power by the prevalence of democracy. The exponents of this view draw their testimony from profane history, and offer in proof a one-sided presentation of certain matters which have to be "applied" to enable the testimony to have any value. But, quite apart from the consideration that constitutional governments have been shown by experience to be more humane and efficient, the fact that both Daniel and John represent the great imperial power of the last days as under the absolute control of an autocrat effectually precludes any reference to democracy.

The constitution of the fourth kingdom in its tenfold division is described as follows:

And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of Enosh; but they shall not cleave one to another, even as iron does not mingle with clay (Dan. 2:42-43).

The questions emerge, Who are the "they" that mingle with the seed of men? Who are "the seed of men"? The first step toward answering these questions is to note that the subject of the two afore-mentioned verses (42 and 43) is the ten *toes*. The first of these verses describes their component elements and the respective quality of each; the second verse explains what the component elements represent: iron is "they", clay is "the seed of men". The pronoun "they" can only refer back to the one unchanging subject in these verses, namely, the ten *toes*. As regards the phrase "seed of men", it must be observed that the original

word for man is "Enosh", a word which, like Adam, is both the name of an individual (Gen. 4:26; 5:9; Lu. 3:38) and a generic term for the human race (Gen. 6:4; Ezra 4:11; Dan. 2:38); so that the exact rendering would be "seed, or progeny, of Enosh". The Cloud-Comer Who receives a kingdom from the Ancient of Days is called "Son of Enosh" (7:13). The "seed of Enosh" in chapter 2:43 can only be the kinsmen related by physical ties to the "Son of Enosh" in chapter 7:13. They are the "people of the saints of the Most High" who receive and share the kingdom "underneath all the heavens" with the Conqueror of the horn. I may add as a confirmation that, in Jeremiah, clay represents the house of Israel (Jer. 18:1-6). Thus we become aware of the main cause which brings about the crisis at the close of the gentile times. It is an attempt to assimilate Israel with the gentiles — an attempt which will lead to an armed outbreak and gives the immediate cause for the intervention of Michael on behalf of that people. This crisis, which is only hinted at here, is the dominant topic of subsequent visions, which present it in its various aspects. The dream-vision of the seventh chapter vouchsafes further information relative to the fourth kingdom and its connection with the Chosen Nation, and will be dealt with in due time.

In seeking to determine which is the fourth kingdom let us note, first, that it is a federation of ten kings, represented by the ten toes; second, it is in existence when "the God of heaven sets up a kingdom" that shall not be destroyed for the eon. Babylon, not Rome is that fourth kingdom, according to God's word. All parts of it are in perfect accord with one another on this point. That kingdom will possess all the power and extent of rule possessed from the commencement, for when the huge stone strikes, the whole image is standing. "Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together."



It may be said that the foregoing view necessitates a break in the image. This objection applies equally to the interpretation which identifies the fourth kingdom with Rome. Between the death of Alexander and the year 63 B. C., when Rome conquered Palestine, is a long gap. Besides, such breaks are not unknown in prophecy. Isa. 61:2 is a case in point. The acceptable year of the Lord and the day of vengeance of our God are uttered in the same breath, as if the two followed uninterruptedly, whereas they are separated by an interval which is still continuing. Likewise in Isa. 52:13-15 the sufferings of Christ and the glories that were to follow are spoken in one sentence. There is nothing in the prophecy to indicate the existence of the long interval which time has demonstrated between the "marred visage" and the assemblage of the nations gazing on His glory.

Subsequent studies will disclose the fact that such gaps are a regularly recurring feature in Daniel's visions.

The advocates of the view which identifies the fourth kingdom with Rome urge in support of their contention that the two legs represent the eastern and western divisions of the Roman Empire. As the interpretation vouchsafed nothing on this point, the remark is gratuitous. It is a purely imaginary argument, and therefore worthless. We might as well found arguments on the nose and eyes of the head as build up points of doctrine on the significance of the two legs, concerning which the interpretation is silent. But, quite apart from this consideration, such a notion is not in harmony with the facts. The division of the Roman Empire into eastern and western empires took place several centuries after the Christian era, whereas the kingdom represented by the legs of iron appears *divided at its advent*.

Furthermore: The assertion "that all the world should be enrolled" (Luke 2:1) affords no proof that Rome possessed the headship given to Nebuchadnezzar.

Bombastic pride might make Cæsar issue such a decree, but it certainly was not carried into execution in the north of Europe and in the eastern countries which never acknowledged the Roman yoke. The very same evangel, in the narrative of the temptation, makes it clear that Satan, not Rome, held the supremacy at the time. In showing our Lord the kingdoms of the world the tempter said: "To you shall I give all this authority, and the glory of them: seeing that it has been given up to me; and to whomever I will I am giving it" (Luke 4: 6). Hence it is that the Wild Beast derives the supremacy, not from another human potentate, as did Cyrus and Alexander, but directly from the dragon. "And the dragon gives it its power and its throne and great authority" (Un. 13: 2). The cumulative evidence forces the conclusion that the fourth kingdom is the anti-christian power of the future.

Special interest centers in the crisis symbolized by the falling of the stone which breaks the image and grows into a mountain, filling the whole earth, the explanation of which is given in verse 44. "And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand" for the eon. Only two features of this crisis need to be pointed out. In the first place, this kingdom which the God of heaven shall set up is not a sweet, gentle influence which works within the hearts of men and softens the native coarseness of human kind; it is a kingdom as an outward polity — a kingdom in the sense in which Babylon, Medo-Persia and Græco-Macedonia were kingdoms. In the second place, it is abundantly clear, both from the symbols of the vision and the tenor of the interpretation, that this kingdom is set up, not by a peaceful agency which, working softly from within, transforms the image; but by a force which, operating

from without, administers a rude shock, resulting in the destruction of the image. The scene is cleared of the debris, and a new power replaces the image.

The world's history is a sickening tale of oppression and misrule. The world's sore and pressing need is good government. The political world, today, is divided into a thousand warring factions. Each has its political creed and a platform to offer, which if made effective by legislation, would provide the needed panacea and redeem society from the ills which afflict it. But no sooner are the proposed reforms applied than fresh forms of abuse break out, and the poor old world continues to groan under bad government. There is lacking in all reform efforts the essential quality to make them permanent and effective. Given an absolutely righteous Ruler, with power to carry out his enactments, and the problem of good government is solved. But before it can be introduced, that power must be brought to bear in the destruction of all that militates against the beneficent operations of righteous authority.

## THE FOUR BEASTS

THE vision of the great image is followed by a series of incidents, which, while purely historic, portray typical traits of gentile politics, and throw suggestive lights upon events to be enacted in the future. Leaving these to the thoughtful consideration of the reader, we pass on to the next vision.

It has been received as axiomatic that the Four Beasts represent the same empires typified in the King's dream by the four divisions of the great image. If this be so, this impressive vision is simply a tame repetition, and its scope narrows to an object lesson designed to teach how differently from man God looks upon the world-powers, they regarding the world-kingdoms as the concentration of all material wealth, splendor and might, He regarding them as predacious beasts. It is assumed that the winged lion corresponds to the head of gold; the bear to the breast and arms of silver; the four-headed, four-winged panther to the belly and thighs of brass; while the ten-horned monster answers to the iron legs and the ten toes of the feet. This notion lacks scriptural warrant, and the contradictions and incongruities which it involves are the surest proofs of its fallacy.

An interval of sixty-three years separates the vision of the metallic image from the dream of the four beasts. The former was given in the second year of Nebuchadnezzar; the latter was seen in the first year of Belshazzar, two years before Babylon fell to the Persians. The

Daniel of the second chapter was a youth just entering on his public career. The Daniel of the seventh chapter was an aged saint who had almost finished his course. Now, according to the explanation, the four beasts represented *future* kingdoms. "These great beasts, which are four, are four kings, which *shall* arise out of the earth" (7:17). How could Babylon on the eve of its downfall be spoken of as a kingdom yet to arise?

There is another point. The fourth beast "devours the residue and stamps them with his feet." The word "residue" is the same elsewhere rendered "rest", and refers to the other beasts, as is clear from verse 12 and 19, where the same expression is used. If the fourth beast devours the other three, obviously all four are upon the scene at the same time. How is this fact to be accounted for on the assumption that the beasts are successive empires? How could the monster destroy beasts which had passed away long before its advent? This fact alone suffices to show that there is a great gulf fixed between the two visions. The four metals of the image represent *successive* kingdoms; the four beasts are *contemporary* powers.

Prophetic expositors advocating the view that the visions of the second and seventh chapter set forth the same truth under different forms, construe the details of these figured forms in accordance with the presumed theory, and then urge them as arguments in proof of their contention. For example, much is made of the "three ribs" in the bear's mouth. It is claimed these represent the conquests of Cyrus. Some see in them Lydia, Babylon and Egypt; others Media, Persia and Chaldea. The truth is Cyrus conquered Syria, Asia Minor, Susiana, and a considerable part of India, and there is no reason why only three of his conquests should be singled out. The explanation given by the one who "stood by" dismisses the three beasts without commenting upon their features. Hence the part of wisdom is to

preserve silence on such points, lest we say what the Bible has nowhere said, and fill the minds of men with human guesswork. The conflicting opinions of expositors prove that it is not safe to go beyond the explanation which has been given. The unexplained details will probably be full of significance when the vision is fulfilled, and serve to identify the beasts beyond question.

The panther is supposed to represent the Grecian empire, and its four heads are said to prefigure the divisions into which the empire broke up at the death of Alexander. Now, apart from the fact that nothing is said about the four heads, the panther appears in this form, not on its destruction, but *at its advent*, when "dominion was given to it". The same consideration bears adversely on the view which identifies the fourth beast with Rome. According to the vision, the beast has ten horns when it *arises*; therefore all attempts to adapt it to Roman history are futile.

The foregoing considerations suffice to show the unsoundness of the generally accepted exposition. It is astonishing how much that is confidently taught, and as confidently received as absolute truth, upon investigation is found to rest on mere assumption or imagination. Many "established" systems of prophetic exposition are like air castles, which have no existence except in the overworked brain of the dreamer; and the air castles, however pleasing to the senses, tend to accentuate the austerities of reality.

Daniel saw in his dream four great beasts emerging from the great sea tossed by the four winds of heaven. The first beast is a winged lion. Presently its wings are plucked, and its appearance presents a strange mingling of the animal and the human. Its appearance is beastly: its heart and posture are human. The second beast is a bear leaning on one side, holding three ribs between his teeth. A voice is heard saying to the bear, "Arise, devour much flesh." The third beast is a composite crea-

ture — an agile four-headed panther with the wings of a fowl. The fourth beast is a nondescript ten-horned monster, strong and dreadful, with iron teeth and brazen claws. It springs upon the other three beasts and tears them in pieces. Daniel rivets his attention on the horns. Suddenly a little horn "stouter than his fellows", with human eyes and mouth, arises, and three horns are plucked up by the roots. This horn makes war with the saints and speaks "great things" against the Most High. A judgment scene is set up. The Ancient of Days sits on a fiery throne surrounded by numberless attendants. Books are opened, and the solemn scrutiny begins. The monster is slain, and his body burned with fire. The other beasts are stripped of dominion, but their lives are prolonged for a time. At this juncture a marvelous sight bursts upon the astonished seer. One like unto a Son of Mankind is brought before the Ancient of Days in the clouds of heaven. He receives the kingdom and all peoples, nations, and languages serve him.

The explanation of the dream as a whole is as comprehensive as it is brief. "These great beasts, which are four, are four kingdoms,\* which shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even for ever and ever" (7:17, 18). This is the dominant note. The vision of the great image, like the present, finds its climax in the setting up of the kingdom of God; but says nothing in regard to Israel. Here we learn that the headship transferred to the gentiles is to revert back to the Chosen Nation.

We will now call attention to a point of great importance in its bearing upon the vision. The fourth beast, we are told, "was diverse from all the beasts that were

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\* The Septuagint translates "kingdoms" here. The Chaldee for "kings" and "kingdoms" are so nearly alike that they could easily be mistaken.



before it" (7:7). The preposition "before" does not indicate precedence, but *position*. This is abundantly clear from its occurrences elsewhere in the chapter (vv. 8, 10 (twice), 13, 20), and other parts of Scripture, as well as from the renderings "in the presence" (Dan. 2:27), "I thought" (Dan. 4:2) in the current versions. Outside the book of Daniel it is generally rendered "east" or "eastward" (Gen. 13:14; Lev. 16:14; 1 Ki. 7:39; Eze. 8:16). If this rendering be adopted here, the conclusion follows that the three beasts are eastern empires, the fourth is a western. The fact that the beasts arise out of the "great sea", viz., the Mediterranean, lends increasing interest to the vision. What we have here is the final clash between the Orient and the Occident — the conclusion of the Eastern Question.\*

Daniel's interest centers in the fourth beast, more especially in its horns and the little horn which came up later, and he seeks information regarding them. As for the monster, little is said beyond the fact that it shall be a "kingdom diverse from all the kingdoms, and shall devour the whole earth, and tread it down, and break it in pieces" (v. 23). The actions of the Little Horn are the chief topic. What we have here is not a chain of historic events stretching over the centuries, but a terse, vivid portrayal of a crisis of brief and definite duration. As already remarked, in antecedent chapters there is no mention of Israelitish affairs. Here, and in subsequent visions, the clash between Israel and the nations is prominently to the fore.

The identity of the fourth beast with the fourth division of the image is beyond dispute. The ten toes of the image in the second chapter find their correlatives in ten horns of the fourth beast in the seventh chapter. Both are of surpassing strength, and break everything in

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\* In "The Mystery of Babylon" evidence is produced to show that the three eastern beasts are Mohammedan, Brahman and Buddhist alliances, and the western beast is Christendom's "league of nations". See page 82.

pieces. Both contain elements of weakness which bring about their destruction. In the image that weakness is symbolized by the clay and its inability to mix with iron; in the beast it is the persecution of the saints that calls forth the judgment. The later vision amplifies what the earlier had revealed respecting the fourth kingdom, and enables us to see that the unnatural union prefigured by the mixing of incompatible substances is an ill advised attempt to gentileize the Hebrew nation, an attempt which will prove as abortive as all preceding attempts in the same direction. Lastly, both prophecies are equally explicit that that empire will be brought to a signal and sudden end by the manifestation of divine power on earth. The mountain-stone strikes the image in its toes, and the Cloud-Comer smites the beast in its horns, the one sent whirling like chaff before the wind, the other tossed to the flames, while Israel, resurgent from the dust, appears in royal glory, and wields the headship of the empire of the world.

But the design of the beast-vision was not merely to repeat the same features, but also to allow a further development in the fourth kingdom from the symbol of the horns which would have been unnatural in the ten toes. The last empire is a federation of ten kings. With the advent of the eleventh horn there is a rearrangement. Three kings are put down; the remaining consolidate in a federation under the hegemony of the horn. At the beginning of the times of the gentiles the headship and the power it represents were vested in individual rulers—Nebuchadnezzar, Cyrus, Alexander. At their close, it is in the hands of a Septuple Alliance.

When the fourth beast appeared Daniel had observed that it was "diverse" from the other beasts. The explanation shows wherein the diversity consists. It may be expressed in three words—*antitheistic*, *antinomic*, *antisemitic*. The horn "speaks words against the Most High." He speaks "great things"—great in their dar-

ing. Godless kings there have been. Sennacherib "reviled" the God of Israel. Antiochus Epiphanes did all others in offering insult to Jehovah. But while opposing the *true* God these kings were zealous devotees of a god. Indeed, their zeal in stamping out the worship of Jehovah was fanned by boundless devotion to the cult in which they had been nurtured. But the horn "exalts himself above all that is called God or that is worshipped." Religion, among all nations, both ancient and modern, has been under state tutelage. It has ever been used as a powerful means to subserve political ends. The nations of Christendom have their "state churches." And even those countries which have effected a separation between church and state do homage to religion by giving it a formal place in government institutions and state functions, and by extending to religious communities such privileges as exemption of property from taxation. But the horn will replace the worship of God by the worship of man — of himself.

"He shall think to change the times and the law." In its application to the Jews, these words imply pursuance of a policy aimed at suppressing their religion. In a wider application, they suggest adoption of sweeping innovations subversive of the social and political structure which has existed since the dawn of history.

"He shall wear out the saints of the Most High." The antisemitism of the horn is the natural consequence of his antitheism. Since the Jews are a witness to God, the horn will endeavor to destroy them. The hope of a Messianic kingdom held out in the prophets still burns in many a Jewish heart. Centuries of persecution and expatriation have failed to extinguish it. On the contrary, persecutions have served to revive the sense of national consciousness which has received its expression in the mighty Zionist movement. The Greek Scriptures bear witness how the Messianic hope aroused Roman suspicions, and perhaps in the hope of Israel the horn

will find a pretext for treating them as enemies of the state.

The duration of the conflict between the horn and the saints of the Most High is definitely fixed. It continues for "a time, and times, and half a time" (7:25). What is its equivalent in ordinary terms? In several instances the term "time" does not appear as a specific measure (Dan. 2:8, 9, 21; 3:5, 15; 7:12). However, the "seven times" decreed upon Nebuchadnezzar (Dan. 4:16, 24, 25, 32) are evidently years, since their commencement and close were within the lifetime of the king. In line with this is the statement in Daniel 11:6, "at the end of times — years". The persecution of the Lord's people by the horn is limited to a period of three-and-a-half years. The Unveiling confirms this conclusion. There the period of persecution is given in three forms — "a season, and seasons, and half a season" (Un. 12:14); "forty-two months" (Un. 11:2; 13:5); "a thousand two hundred sixty days" (Un. 12:6). Forty-two months equal three-and-a-half years, and the exact period of twelve hundred sixty days shows that it is to be three-and-a-half years reckoned at 360 days to the year. If it be said that this period should be understood to mean years, on the ground that it is a symbol and needs interpretation, it is enough to reply that the term does not occur in the symbolic portion, but is part of the interpretation. An interpretation requires no interpretation, and therefore the statement must be taken at its face value. The 1260 days terminate when the Ancient of Days comes and the judgment sits (7:22, 26). Their starting point is not revealed in this prediction. It is pointed out in the following disclosures, and will be dealt with in its proper place.

The vision of the matalic image spoke of the setting up of the kingdom in general terms. The present chapter considerably enriches our knowledge of the subject. The item of chief note is the appearance of a *ruler*. The

Son of Mankind is brought to the Ancient of Days and receives the kingdom. The second item of interest is that the kingdom to be set up is the kingdom of a *people*. "And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." It is the sovereignty of one nation over other nations, such as was the case with the historic empires of Daniel—Babylon, Medo-Persia and Greece.

But the culmination, acme and climax of the vision is reached when the different character of the divine kingdom as distinct from its predecessors, is most vividly brought out by a sudden change of symbols which emphasizes the master thought of the book—a *Man* assumes control of the sphere which had been torn and devastated by ferocious *beasts* fighting among themselves. As man transcends beasts, so the kingdom of God transcends the kingdoms of the nations. The kingdom of our Lord and Saviour Jesus Christ will be the first *human* kingdom worthy of the name. The kingdoms of the nations are actuated by the same savage instincts which cause wild beasts to devour one another. The thin veneer of external christianization no more conceals the deformities of humanity than a gossamer drapery hides the nakedness of the body. Notwithstanding professions to the contrary, the nations in the van of civilization are guided by the brute principle contained in the adage "Might is right". The violations of the simplest laws of justice and the utter disregard of the rights of weaker nations which have marked the outbreak of the World War must have caused a sad disillusionment to the admirers of human perfectibility and the priests of optimist progress, who, boasting of our vaunted civilization as the vancourier of millennial glory ready to burst over all the world, renounce God's word as "pessimism", and teach an "optimism" born of its perversion.

In conclusion, we may summarize the leading lessons of this prediction :

(1) The beasts are cyphers of kingdoms, and the acts which accompany their appearance are strife of nations, carnage of war, social prejudice, religious intolerance, rioting of tyranny, and the sufferings of the oppressed.

(2) The beasts exhibit a growth in brute force and savage instincts. The condition of affairs immediately preceding the setting up of the kingdom is a state of world-wide war, blasphemy and persecution. So-called culture and civilization have been powerless to teach even a decent respect for God.

(3) The reign of peace and righteousness, humanity's fondest dream, is not brought about by a gentle influence which, working internally, gradually accomplishes the regeneration of the beast. It is accomplished by an external force which is made to bear in the complete destruction of the beast. That force is the putting forth of divine power in the glorious advent of the Son of Mankind.

## THE RAM AND HE-GOAT

Two years after the beast-vision Daniel received another portentous revelation. The vision of the ram and he-goat was given in the third year of Belshazzar, the year of Babylon's overthrow, when the news of Persian victories were heralding the near approach of the "inferior" kingdom. But before that kingdom actually assumed the headship, its fortunes are divinely fore-sketched.

For the vision itself Daniel, like Ezekiel, while bodily in Babylon, is carried to the metropolis of the "silver" kingdom. The vision is staged on the banks of the river Ulai, which bisected the Elamite city of Shushan, the summer residence of the Persian monarchs. Facing the river stands a ram, with two horns of unequal height, butting westward, and northward, and southward, with an irresistible vigor which no beast could withstand. The ram magnified himself; when suddenly a he-goat, dashing from the west with a celerity having the appearance of aerial flight, hurls himself upon the ram, throws him to the ground, breaks his horns, and treads him under foot. Like the ram, the he-goat magnifies himself. When at the height of his power, the "notable" horn between his eyes suddenly breaks, and four "notable horns" appear in its place. From one of these springs a little horn who out-rials his predecessors in greatness. His power reaches even unto heaven, and he casts some



of the stars to the ground. He profanes the sanctuary, and takes away the continual offering. As Daniel went on gazing at the horn's progress, he heard Palmoni — the Wonderful Numberer — speaking, but the utterances are not recorded. Then a holy one, speaking, says to Palmoni, "How long shall be the vision of the continual offering?" The answer is "Unto evening-mornings two thousand three hundred; and the sanctuary shall be cleansed." As Daniel in perplexity wonders what the strange vision might mean, the appearance of a man stands before him, and a voice resounding over the waters of Ulai is heard saying: "Gabriel, make this man to understand the vision."

In the interpretation of the metallic image the power that was to succeed Babylon as mistress of the world was described as "another kingdom inferior to thee", without being named. In the present vision this other kingdom, as well as the empire of "brass" that was to overthrow it, are both mentioned by name. "The ram which thou sawest that had the two horns: they are the kings of Media and Persia. And the rough he-goat is the king of Greece: and the great horn that is between his eyes is the first king" (8:20, 21). The books of Ezra, Nehemiah and Esther, which belong to the period of Persian domination, enable us to form an idea of the external greatness of Persia, as well as gain some insight into its internal affairs. The encounter of the ram and he-goat is an epitome of the invasion of Greece by the Persian hordes, and the counter movement on the part of Greece initiated by Alexander the Great. What we have here is the inception of a long series of periodic movements from east to west, and vice-versa, which students of history have long recognized as an "ever-recurring law" controlling historic movements. In a word, we have here the beginning of the Eastern question which, above all others, is a source of disquiet to diplomatists, and keeps the European nations in a state of perpetual tension.

With this knotty question the "concert" of Europe is unable to cope, and it will remain a standing menace to the peace of Europe and the world until settled by the King of kings at His glorious advent.

We will now recur to a point already dealt with in considering the metallic image in order to take in additional corroborating evidence. Careering on through Babylonian, Medo-Persian and Macedonian empires the image glides insensibly on to the Babylon of the last days, when the headship, dropped from the drunken hands of Alexander, is to be taken up again by a mighty monarch, who, like the preceding, "will do according to his will" and prosper until broken without hand. The prophecy before us affords striking confirmation of this fact. Explaining the four "notable" horns, Gabriel says: "And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation," and then adds the significant statement, "*but not with his power*" (8:22). Again, referring to the doings of the little horn, the angelic interpreter declares that "his power shall be mighty, *but not by his own power*" (8:24). The Scriptures testify that the authority wielded successively by Nebuchadnezzar, Cyrus, Alexander, long ago passed out of the hands of man. The tempter, in showing all the kingdoms of the world in a moment of time, said to the Messiah weakened by forty days' fasting, "To thee will I give all this authority, and the glory of them; for it has been delivered unto me, and to whomsoever I will I give it" (Luke 4:7). The Slanderer made for himself two claims: first, possession of authority over the kingdoms of the world; second, power to dispose of it according to his pleasure. As for the first claim, its being *bona fide* is evident from the fact that the claim passed unchallenged. As to the second claim, the Unveiling actually shows Satan giving the authority over the kingdoms of the world to a minion whom he energizes to do his bidding (Un. 13:2). If it

be asked, how did the headship pass from Alexander to Satan, the answer is, we know not, because Scripture vouchsafes no information in regard to it. The *fact* of the headship being in Satan's hands is expressly stated: *how* the transfer was effected is not revealed; yet facts do not cease to be facts because of our inability to account for them.

As in the case of the image, there is a break in the continuity of this prophecy. After the death of Alexander there is a sudden and invisible transition overleaping the whole interval between the disruption of Alexander's empire and the close of the times of the gentiles.

As Ariadne supplied Theseus with a thread at the very entrance of the cavern which he had to penetrate, that he might not lose his way amidst its labyrinthine windings, so the angel, to guard against misconstruction, has multiplied marks which settle the point, and fix the time of the vision's fulfillment, all sliding excluded.

The first mark is the opening sentence of Gabriel's interpretation, "Understand, O son of man, for the vision belongs to the time of the end . . . it belongs to the appointed time of the end" (8:17, 19). The opening declaration trumpets into our ears that the vision does not flow on uninterruptedly, but hastens to the end. The duration of the "time of the end" is not here stated, but is revealed in chapter 12:9-11, and will be dealt with in its proper place. Meanwhile, we may note that the measured period of two thousand three hundred days has to do with the downtreading of the temple by the horn.

Another time-mark is found in the bearing of the vision on "the last time of the indignation" (8:19). As has been shown, Israel's headship under law was contingent on obedience. Forfeiture of the headship was the predicted penalty which divine indignation would mete out for law-breaking. The times of gentile headship are the time of God's indignation against the people of His choice. Now, this vision does not stretch over the entire

period, but merely the *last* time, of the indignation. It does not undertake to follow the course of the indignation in all its developments and ramifications; its interest focuses on its consummation.

Once more: The time of the horn is thus fixed, "in the last time of their kingdom" (8:23),—that is, of the four kingdoms mentioned in the antecedent verse. The history of the four kingdoms is passed over that attention may be fixed wholly upon the end. After a brief tenure by four powers of the domains held by Alexander, there follows a period of consolidation under the king of "fierce countenance" symbolized by the little horn. Thus the prophecy is not concerned with *past history*, but with *future* kingdoms that will exist in the time immediately preceding the setting up of God's kingdom.

Still another time-mark is afforded by the general characteristic, "when the transgressors are come to the full" (8:23). Israel's past career has been strongly marked by prevalence of transgression. But its culmination has not yet been reached. Every movement, individual or national, is two-sided. There is a departure from something and a turning toward something else; and the former necessarily precedes the latter. Apostasy is no exception to the general law governing the affairs of men and nations. Israel's apostasy attains its zenith when the one coming in his own name will be acclaimed as deliverer. The inception of Israel's national apostasy was when they desired a king like unto the nations; and it will become full blown when they enter into covenant with the horn. God cures the folly of His people by granting them the things on which their hearts are set. Israel wanted flesh: He gave them flesh. They wanted a king: He gave them a king. They have been following the nations: He will *give* them into the hands of the nations. The vision relates to the time when the measure of apostasy will be filled.

Lastly, Gabriel's last word, like the first, lays stress on the eschatological character of the prediction. "The vision of the evening-mornings which has been told is true: but shut up the vision: for it belongs to many days" (8:26),—that is, the two thousand three hundred evening-mornings during which the temple service is suspended belong to the remote future. In this connection, we will remark that the interpretation which refers this prophecy to the Syrian king Antiochus, who destroyed the walls of the city, profaned the temple, placed in the sanctuary the statue of the Olympian Jove, and the swine abomination, and burned the sacred books, is wholly beside the mark. History records the exact duration of the downtreading of Jerusalem by Antiochus. The profanation began on the fifteenth day of the month Chisleu, in the year 145 of the Greeks (1 Mac. 1:54), and closed in the twentieth day of the same month, in the year 148 (1 Mac. 4:52), making a total of 1085 days. By no manipulation of figures and facts can this prophecy be accommodated to Antiochus Epiphanes.

The five time-marks of the angel combine, in harmony to assign the vision of the evening-mornings to the conclusion of the eras of the nations.

The vision focuses attention upon the acts of the last gentile head in "the glorious land". The horn is described as "a king of fierce countenance, and understanding dark sentences." He combines outward appearance with the mastery of the art of *savior faire*, and by means of these will attain success—"he shall prosper". At that time the Jews will evidently have rebuilt their temple, for the sacrifices will be offered as of old. He destroys the people of the saints, causes deceit to prosper, destroys many in security, casts truth to the ground, profanes the temple, suppresses the sacrifices. His mad self-exaltation knows no bounds—he will exalt himself even above the Prince of princes. What a career is here! Brilliant, full of exciting adventure, replete with big

events, reckless, and prosperous — for a time, for he shall suddenly be broken without hands.

The question that evoked Palmoni's answer is a three-fold question in one: *How long the vision of the continual? How long the transgression desolating? How long the sanctuary and host a treading?* It is a question of the duration of the *discontinuance* of the sacrifices and the *continuance* of the downtreading, under the “craft and policy” of the horn. The answer is “Unto two thousand three hundred evening-mornings: and the sanctuary shall be cleansed.” This measured period is connected with the *temple* and the *continual offering*: hence its duration is expressed in terms of the ritual regulating the offering in question, “evening-mornings” (Ex. 29: 38-42). That it designates a whole day is clear. “And it becoming evening, and it is morning — one day” (Gen. 1: 5, 8, 19, 23, 31). That it is not figurative language is evident from Gabriel's emphatic assertion — “And the vision of the evening-mornings which has been told is true.” A time-measure guarded with such unique declarations must be accorded its fullest, broadest, most literal interpretation.

In the vision of the seventh chapter we have had the clash between Israel and the nations which ushers in the kingdom. That crisis was viewed exclusively in its *political* aspect. Israel was seen first in warfare with the last gentile oppressor, and then in possession of the kingdom underneath all heavens. In the vision of the ram and he-goat we review the same crisis in its *religious* aspect. Here the interest shifts to the temple and the sacrifices. First we see the downtrodden, desecrated sanctuary the scene of a desolating transgression, and then the sanctuary cleansed. The time-measures in each vision are in keeping with the special theme in question. The period of one thousand two hundred and sixty days, or time, times, and half a time, is concerned with political events — the duration of the relentless war between the horn

and the saints terminating in the setting up of the kingdom. The two thousand three hundred evening-mornings, of six years, four months and twenty days, cover the time during which the temple is profaned and the sacrifices stopped, and takes us on to the cleansing of the temple and the dedication of a new and glorious sanctuary, described in the last eight chapters of Ezekiel, which will become a house of worship for all nations. In the seventh chapter we have the overthrow of false *government* and the introduction of the true; in chapter eight we have the overthrow of false *religion* and the establishment of true worship. The horn of chapter seven is the embodiment of brute force; in the horn of chapter eight, it is no longer external force, but worldly force organized as a false religion.

The question arises, whence does this king come? We believe the vision covers this point. It is said that the horn "waxed exceeding great toward the south, and toward the east, and toward the glorious land." He himself is a northern king. All the other prophets speak of him as the Assyrian. "And it shall come to pass, that when the Lord shall have 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" (Isa. 10:12). In another place Isaiah says: "The Lord of hosts has sworn, saying, 'Surely as I have thought, so shall it come to pass; and as I have purposed so shall it stand: that I will break the Assyrian in my land, and upon my mountain tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulder' " (Isa. 14:24, 25). Elsewhere Isaiah tells of the manner in which this proud ruler will meet his doom. "For through the voice of the Lord shall the Assyrian be broken in pieces . . . Then shall the Assyrian fall with the sword, not of man; and the sword, not of men shall devour him" (Isa. 30:31; 31:8).

Nor is Isaiah alone in this testimony. Other prophets are in perfect accord with him. "And this [the one mentioned in the antecedent verse, who shall be great unto the ends of the earth] becomes peace: when the Assyrian shall come into our land, and when he shall tread in our palaces" (Mic. 5:5). This whole passage of Micah is a most marvelously comprehensive digest of prophetic truth. First we have the birth in Bethlehem of Him Who is to be Ruler in Israel, and His being "smit-ten with a rod upon the cheek" (vv. 1, 2). Next we have God's dealings with His people subsequent to Messiah's rejection — the temporary forsaking of the nations, a time of trouble, the reunion and return of the nation, the return of Israel's Ruler to feed His flock, when He shall be "great unto the ends of the earth" (vv. 3, 4). The circumstances attending His advent are now described. When He becomes the peace of His people, the land is invaded by the Assyrian hordes (v. 5). The great events enacted at the second advent are drawn in a series of exquisite pictures. (1) The overthrow of the Assyrian power (v. 6); (2) Israel a blessing among the nations: "as dew from the Lord, as showers upon the grass" (v. 7); (3) Israel at the head of the nations exercising authority: "as a lion among the beasts of the forest" (vv. 8, 9); (4) the complete purification of Israel's land from all defiling influences, and the judgment of the disobedient nations (vv. 10-15).

But the most interesting passage is the one in the book of Nahum. Nineveh is denounced and threatened with destruction because "one is gone forth out of thee that imagines evil against the Lord, that counsels wickedness" (Nah. 1:11). The image which he has set up is to be destroyed. Suddenly upon the mountains appear the feet of Him Who brings tidings of peace. A cry goes forth, "Keep thy feasts, O Judah, perform thy vows: for the wicked one shall no more pass through thee; he is utterly cut off" (Nah. 1:15). This Scripture is of



special interest as showing that the Assyrian had set an "image", and that upon his destruction the religious ceremonial will be resumed.

The prophecy of the ninth chapter is the most complex, comprehensive, age-traveling of all, and, before approaching it, we will do well to take an after-glance, and gather up the threads.

The image-prediction provides a prophetic frame or outline of the times of the gentiles, from Nebuchadnezzar down to the setting up of the kingdom in outward glory on earth. Careering on through Babylon, Medo-Persia and Greece the vision leaps on to the great future empire, with its tenfold division.

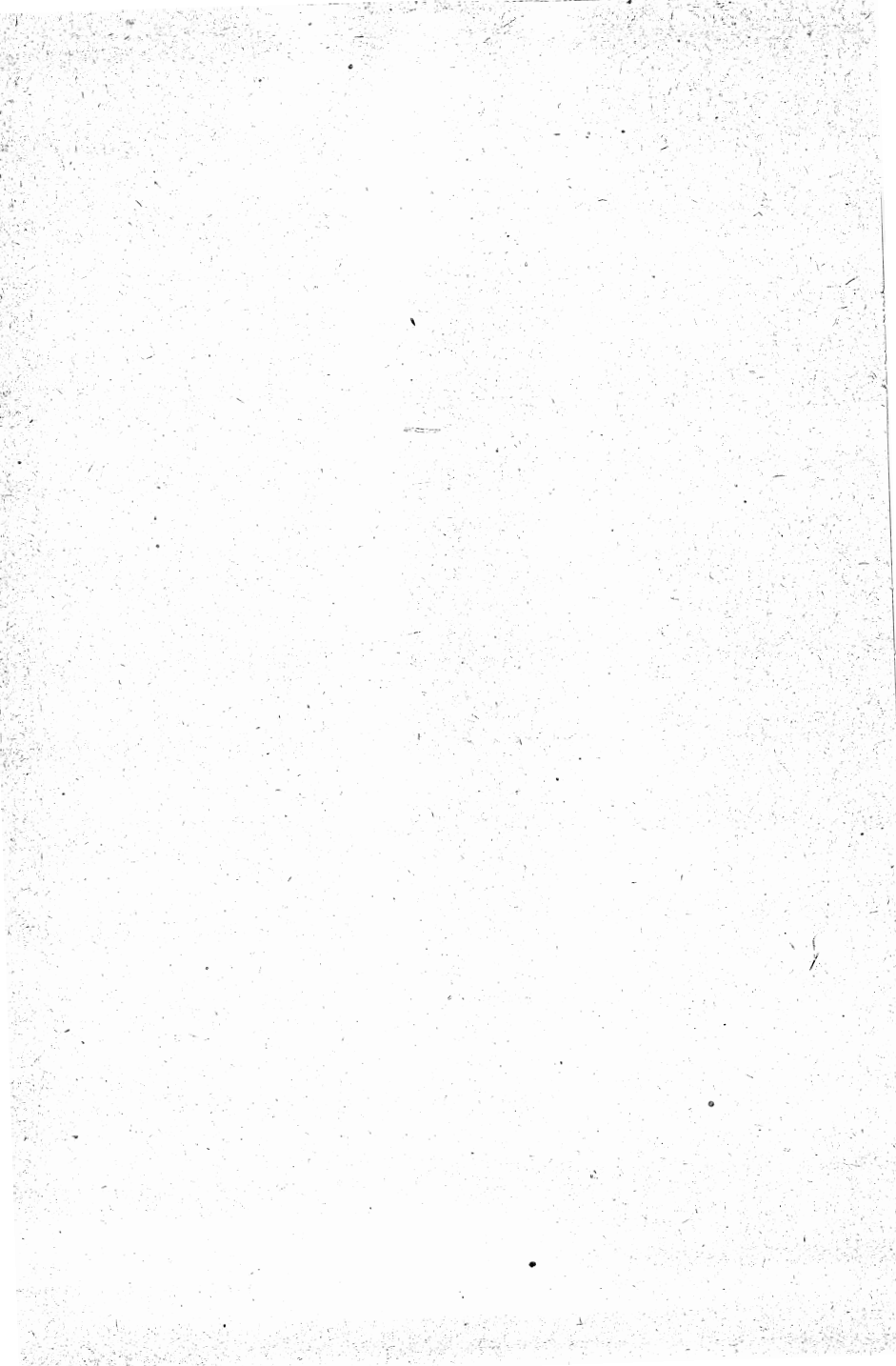
The beast-prediction is strictly eschatologic. It amplifies the earlier vision respecting the future empire. Four contemporaneous kingdoms are on the scene; three in the east, and one in the west. In the ensuing clash the eastern kingdoms are overcome. At its advent, the fourth kingdom appears as a confederation of ten kings. With the rise of the little horn three kings are put down, and the remaining seven become confederate.

The ram and he-goat prediction traces the fortunes of Medo-Persia and Macedonia to the four divisions which appeared at the death of Alexander. Then by a quick flight, bridging all intervening time, it glides to the "last time" and melts into the four future kingdoms already described in the vision of the seventh chapter. After a short domination of these four powers in the lands held by the Macedonian empire of Alexander, there is reached a period of consolidation under a king of "fierce" countenance. The visions of the seventh and eighth chapters are complementary to each other. The four beasts in the seventh chapter answer to the four horns in the eighth chapter. The little horn is identical in both visions. The one portrays the *political* aspect of his career, the other presents the *religious*, the two in

conjunction giving a full-orbed view of his religio-political system.

The three visions are mutually explanatory, and fuse into one perfect and complete whole. In their line of succession they seem to trace the figure of an arch, the keystone of this arch, or binding link, being the vision of the ram and he-goat. Chapter two stretches over the entire period, laying special stress on the first and fourth kingdoms. Chapter seven dwells exclusively on the fourth. Chapter eight is the connecting link uniting the two. It locates the break in the image, places the four beasts, and tells us just where the prophecy was dropped and where it will be resumed.

The introduction of Rome into these prophecies, without the slightest scriptural warrant, is responsible for much confusion. With the intruding element eliminated, the visions dovetail into one another as perfectly as the matrix and the die. The manipulations required to maintain the usual interpretation should convince students and convict expositors of its artfulness.



## THE SEVENTY SEVENS

IN THE dream-image, Daniel had learned that four empires must run their course ere God's kingdom would be set up on earth. In the vision of the four beasts, he had learned that the Little Horn must first appear and fall before Israel's glory should come, with Messiah appearing in the clouds of heaven. In the vision of the ram and he-goat, he learned, that the treading down of both people and temple must first supervene. Shortly after the receiving of the vision of the ram and he-goat Babylon was overthrown and Medo-Persia replaced it as mistress of the world. The passing away of the "golden" kingdom gave rise to a difficulty. From the book of Jeremiah, Daniel knew that, with the passing of seventy years on Babylon, the Jews were to return to their own land (Jer. 29:10). He knew also, from the vision of Nebuchadnezzar, that three more empires had to appear and pass away from the stage of history before the kingdom would be restored to Israel. Thus the two predictions appeared to be at variance. How could the prophecy given him be harmonized with the earlier revelation to Jeremiah? He turned unto the Lord for light, "with prayer and supplications, with fasting, and sackcloth, and ashes".

Legion, myriad, is the brood of wild interpretations begotten of presumptions respecting the mode of reckoning the Seventy Sevens, until commentaries have become phantasmagorias and kaleidoscopes. The confusion of

expositors is hopeless. In the words of Bosanquet, "Every fresh interpretation only adds to the force of our conviction that some radical error lies at the foundation of all Christian interpretations, and till it is discovered, the Seventy Weeks of Daniel will remain unexplained and inexplicable to the comprehension of every unprejudiced inquirer."\*

This confusion roots itself in that pious destruction of the word of God which poses as "spiritualization" and "idealization". The Scriptures say what God intended they should, and the most simple and natural interpretation is always the best. The prophecy of the Seventy Sevens was given to reveal and enlighten, and not to confuse and mystify. Its teaching is stated with sufficient clearness to be understood, if only we take the declarations as they are and do not import into them conclusions which were handed down to us. The one essential requisite to their comprehension is strict adherence to the angel's words.

Let it be noted at the outset that the seventy sevens sustain a definite relation to Daniel's prayer. It is an answer, full, precise, and in direct response to the petitions made in the prayer itself. It covers the prayer in the most perfect manner. The subjects of the prayer are (1) the *people*, "we", "our fathers"; the "men of Judah, and the inhabitants of Jerusalem"; "all Israel, that are near, and that are afar off"; Israel in its solidarity as a nation, ever since the exodus from Egypt (vv. 7, 11, 15, 20); (2) the *city*, Jerusalem, "the city which is called by Thy name" (vv. 2, 7, 12, 16, 18); (3) the *temple*, the sanctuary on the holy mountain of God (vv. 16, 17, 20). Daniel's confession on behalf of his people is sixfold: (1) Israel's national "transgression", the apostasy in violating the covenant (v. 11); (2) Israel's national "sins" (vv. 16, 18); (3) Israel's

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\* Bosanquet, *Le Prince Messie*, p. 46.

national "iniquity" (v. 16); (4) Israel's lack of enduring righteousness (v. 18); (5) Israel's punishment foretold by the prophets (vv. 11, 12, 13); (6) Israel's desolated sanctuary (vv. 17, 20). All these he weaves into one agonizing petition, with a respect for immediate deliverance and forgiveness. The appeal is most touching: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not; for Thine own sake, O my God."

In answer to this prayer a word went forth from God in the ears of holy angels above, and Gabriel flew swiftly to bring the decree to Daniel, and give him understanding. He tells the prophet that the forgiveness and deliverance of the people, city, and temple will not come at the close of the seventy years, but at the end of the Seventy Sevens. These sevens are decided upon as the time for accomplishing the points in the prayer. Gabriel says:

*(24) Sevens seventy are decreed upon thy people and upon thy holy city,*

- (1) to put a stop to the transgression, and*
- (2) to put away sins, and*
- (3) to cover over iniquity, and*
- (4) to cause eonian righteousness to come in, and*
- (5) to seal, close up, or verify vision and prophet, and*
- (6) to anoint, or consecrate, a holy of holies.*

The Seventy Sevens are delineated or measured off from the whole course of gentile times, and are limited to the accomplishment of a special purpose, named in verse 24, namely, the termination of Israel's national apostasy, the putting away of Israel's sins, the covering over of Israel's iniquity, the introduction of eonian righteousness, the verification of what the prophets have foretold of national blessing for Israel, and the consecration, in Israel, of a new sanctuary. To this end and outcome the Seventy Sevens are appointed or decreed. The sixfold blessing is the rich fruit, the ripe result or issue,

of the whole period. Israël, in its solidarity as a nation, will nevermore become apostate, but, renewed in spirit, and pardoned of guilt, be a righteous people, a monument to the truth of prophecy, and shall worship God in their own land, and in a sanctuary where God will dwell among them. This is the ultimate goal and terminus of the Seventy Sevens.

It is of the first importance to observe that the Seventy Sevens, while covering, are yet *cut off* from, the whole period of gentile supremacy, and are set apart for Jewish affairs. They are decreed with special reference to a special people, a special city, a special purpose — “*upon thy people and upon thy city*”, and for the purpose of accomplishing the sixfold blessing mentioned in verse 24. They have nothing to do with *gentile* development. They are not decreed upon any of the nations which were the subject of antecedent visions, but only upon *Jews*. They have nothing to do with the affairs of gentile cities, but only with the affairs of *Jerusalem*. They are *exclusive* sevens, devoted to the special interests and fortunes of Israel and Jerusalem. They begin that way: they continue that way: they end that way. Their fulfillment is the execution of God's purpose with respect to the chosen people and chosen city. They do not relate to the church. They do not even condescend to notice gentile “culture”, “progress”, and “civilization”. Israel alone is their purpose, object, theme, and end.

And now the angel bids Daniel to apply his mind and discriminate the mode of reckoning the Seventy Sevens.

*Verse 25. Know, therefore, and discriminate: from the going forth of a word to restore and build Jerusalem, unto Prince Messiah [shall be] sevens seven; and sevens sixty and two; she shall be restored and built, broad place and rampart, and in distress [shall be] the times.*

*Verse 26. And, after those sevens sixty and two, shall Messiah be cut off, and [there shall be] nothing for Him; and the city and the sanctuary shall the people of the coming prince destroy, and the end thereof [shall be] war, a decreed measure of desolations.*

*Verse 27. And he shall cause a covenant to prevail, to the many, one seven; and he shall cause sacrifice and offering to cease, half of that seven; and, upon wing of abominations [shall come] a desolator, even until the consummation, and until that which is decreed is poured upon the one desolating.*

The one assumption, so utterly false, that the Seventy Sevens flow on, like an unbroken river, and are to be computed in regular succession, has been the prolific source of error. Nothing is clearer than that they are distributed in three groups, 7 plus 62 plus 1, each group having its special characteristic. The seven sevens, the compass of a jubilee, are assigned to the actual work of rehabilitating the city with its walls and erecting its mural defences. The story of this period is narrated in the books of Ezra and Nehemiah and the contemporary prophets — Haggai, Zechariah, Malachi. Of the happenings during the sixty-two sevens nothing is said directly. But the event after their close — the rooting out of Messiah — throws light backwards, and shows them to be times of deepening apostasy. The crime of Messiah's rejection results in the redestruction of the city and temple, and redispersion of the guilty nation for a long period succeeding. The characteristic of the last seven, divided into two equal parts, is the covenant between the masses of the nation with an unanointed prince called the Desolator.

The starting-point of the seven sevens and the concluding point of the sixty-two sevens are specifically stated. But the terminus of the seven and the beginning of the sixty-two are not indicated. The inference to be



drawn from this significant fact is that the seven sevens and the sixty-two sevens are chronologically sequent. After the conclusion of the sixty-two sevens (sixty-nine sevens if we add the seven sevens)— how soon after is not said — shall Messiah be rooted out by violence, and there shall be nothing for Him. After Messiah is cut off, city and temple are destroyed a second time by the people of the coming prince. As the crime of Jerusalem transcended that of all other cities, so must the continuance of her judgment. “Unto the end shall be war; a decreed measure of desolations.” Judgment shall linger upon Jerusalem, in the form of “war and desolations”, down to the end. It is as clear as noonday that the seventieth seven is chronologically severed from immediate sequence upon the sixty-ninth, three great events taking place in the interim — Messiah’s death, Jerusalem’s destruction, a period of war and desolations.

The septennial division of time has been the peculiar characteristic of sacred history and prophecy alike, and continues repeating itself down to the seventh trumpet, which finishes the mystery of God. The calendar established in Israel through Moses, by divine authority, was dominated by the law of the sabbatic year and jubilee, and Daniel’s prediction conforms itself, of set purpose, to this “law of seven”. That law determines not only the whole period of the Seventy Sevens, but the division into 7 plus 62 plus 1. The sabbatic law governs their course, giving them their dimension and their limit.

The reader will have observed that we have avoided the term “weeks” found in the current versions. This avoidance is intentional. The Hebrew word is *shabua*, *seven*, and indicates a septate period, without specifying the unit measure of time. Now, since our term “weeks” implies a *day* as the unit measure, and signifies a period of seven days, it is misleading. The question then arises, What is the unit measure of time in this period of

seventy sevens? Exact knowledge on this point is furnished by the context.

In Daniel 10:2, 3 is found the expression "three sevens of *days*", a term corresponding to our modern "week", as is evident from verse 13, where the period is described as "twenty-one days".

Daniel was seeking for light on a period of seventy years, which we know was a period of sabbatic years. Israel having violated, under the kings, the law which provided that the land should rest every seventh year, the Jews were removed to Babylon, "until the land had enjoyed her sabbaths; for as long as she lay desolate she kept her sabbath, to fulfill threescore and ten years" (2 Chron. 26:21).

Another point to ascertain is—What kind of a year? The present year contains 365 days and a fraction. To keep our time as near as possible with the sun, one day is added on leap year. The mode in vogue among Asiatics was to reckon twelve months to the year, and thirty days to the month. This appears to be the Scripture year, as the following instances indicate. The flood commenced on the seventeenth day of the second month (Gen. 7:11), and the ark rested on Mount Ararat on the seventeenth day of the seventh month (Gen. 8:4). It is the same date each month, with five months rolling between; but the time is specified as 150 days (Gen. 7:24; 8:3), viz., five months at thirty days to the month. In the Unveiling, the same period is expressed as "forty-two months" and as "one thousand two hundred sixty days" (Un. 11:2, 3), showing that the month was reckoned at thirty days. But there is an example connected with this very prediction. Daniel was praying about the seventy years to accomplish Jerusalem's "desolations". They began in the ninth year of Zedekiah, on the tenth day of the tenth month (Eze. 24:1, 2). They terminated on the twenty-fourth day of the ninth month

in the second year of Darius (Hag. 2:18). The language marking the beginning and close of the period is most precise:

"Son of man, write thee the name of the day, even of the self-same day" (Eze. 24:2).

"Consider, I pray you, from this day and upward . . . from this day will I bless you" (Hag. 2:18, 19).

Including the two days specified, the exact number of days between these dates was  $70 \times 360$  equals 25,200 days. We thus reach certainty. The Seventy Sevens are an era of seventy times seven years. Thus the formula for the Seventy Sevens, according to their subdivisions, is as follows:

7 sevens ( 7 times 7 years)—	49 years
62 sevens (62 times 7 years)—	434 years
1 seven ( 1 time 7 years)—	7 years

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TOTAL..... 490 years \*

We are now prepared for the computation. Gabriel indicates the starting point with utmost precision—*"from the going forth of a word to restore and build Jerusalem, unto Prince Messiah, sevens seven, and sevens sixty and two."* The books of the restoration era record several decrees issued by Persian monarchs on behalf of the Jews. First, the edict of Cyrus authorizing the Jews to return and rebuild the house of the Lord in Jerusalem, which is in Judah (Ezra 1:2-4). Second, the edict of Darius, reaffirming the decree of Cyrus, and permitting the returned exiles to proceed with the building of the house of God (Ezra 6:1-12). The third, issued by Artaxerxes, authorized Ezra to beautify the house of God and provided for the maintenance of the sacrifice prescribed by Jehovah's law (Ezra 7:12-26). All of these decrees are concerned exclusively with the temple and its ritual. The rebuilding of the city is not so much

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\* Prophetic years of 360 days; not our years of 365 days.

as mooted. Hence to take any of these decrees as the starting point of the Seventy Sevens is to disregard the angel's word and to plunge headlong into confusion.

The companion book of Ezra — the book of Nehemiah — opens with the sad news brought to Nehemiah by his brethren regarding the desolate condition of Jerusalem and its broken down walls. Nehemiah is overcome by sorrow, and Artaxerxes, noting the dejected mien of his cupbearer, inquired the reason. Nehemiah answered that he grieved because the city of his fathers lay desolate and its walls were burned with fire. The king said: "For what dost thou make request?" Nehemiah rejoined, "Send me into Judah, unto the *city* of my fathers' sepulchres, *that I may build it.*" The king granted the request, and issued the necessary orders to give it effect. Succeeding chapters relate the rehabilitation of the city and its mural defences, and the opposition through which the work of rebuilding was accomplished fills out the language of the angel — "she shall be restored and built, broad place and rampart, and in distress [shall be] the times."

This "word" of Artaxerxes is the starting point of the Seventy Sevens. From its going forth in the month Nisan, in the twentieth year of Artaxerxes, there were to elapse "sevens seven, and sevens sixty and two unto Prince Messiah." Just as expositors have seized upon every decree found in the restoration books as the starting point of the Seventy Sevens, so have they taken every event in the earth-life of our Lord as the terminus of the sixty-nine. His birth, baptism, and entrance into public ministry have been suggested, though neither of these events happened 483 prophetic years of 360 days after the issuance of Artaxerxes' decree. Gabriel's words, "Unto Prince Messiah" are most naturally referred to Messiah's official presentation to the nation as king, the reign of sovereigns being reckoned from

their *accession*. This fact excludes His birth, baptism, or beginning of public ministry. These were but important landmarks leading to His presentation of Himself as King, which took place at the time of His entry into Jerusalem. A glance at Luke's gospel shows our Lord's journey to Jerusalem to have been an event of paramount importance. The record of that visit commences with the significant statement, "Now it occurred in the fulfillment of the days of His taking up, and *He* fixes His face steadfastly to go to Jerusalem" (Luke 9:51, C. V.). Through ten chapters of that book the events of the journey are described, until we are brought to its closing and crowning event—the solemn entry (marked in each gospel by emphatic notes of time)—an event which fulfilled the ancient oracle—

"Shout, O daughter of Jerusalem:  
Behold, thy king cometh unto thee: He is  
just, and having salvation" (Zech. 9:9).

That was the decisive moment, the critical day when the nation's choice must be irrevocable. The attitude of friend and foe was publicly expressed on that occasion. The disciples shouted, "Blessed is the King that cometh in the name of the Lord", while the chief priests and scribes and principal men of the people sought to destroy Him. As the ringing cries of joy mingled with the mutterings of enemies, our Lord said:

"If you knew, even *you*, at least in this day, what is for your peace!—yet now it was hid from your eyes, seeing that the days will be arriving on you and your enemies will cast up a rampart about you, and they will be surrounding you, and will be pressing you everywhere, and they shall not leave a stone on a stone in you, because you you knew not the era of your visitation" (Luke 19:42-44, C. V.).

Sir R. Anderson has shown by irrefragable, historical and astronomical evidence, that the first Nisan in the twentieth year of Artaxerxes (the decree to rebuild

Jerusalem) was 14th of March, B. C. 445. The tenth Nisan in Passion Week (Christ's entry into Jerusalem) was 6th April, A. D. 32. The intervening period between these dates was 476 years and 24 days.

476x365 .....	173,740 days
Add (14th March to 6th April, <i>both</i> inc.)	24 days
Add for leap years.....	116 days

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173,880

And 69 sevens of prophetic years of 360 days each (or  $69 \times 7 \times 360$ ) is 173,880 days.

476 of our years and 24 days equals exactly 483 prophetic years of 360 days.

The assumption that the "sevens seven, and sevens sixty and two", with the final "one seven", are one compacted period cut out, without interval, from the body of gentile times, is contradicted by the division itself into 7—62—1, by their exclusion of all gentile times, save the years that enter into their own number, by the space between the official presentation and the crucifixion, seen in the word "after", by the space between the crucifixion and the destruction of Jerusalem by Titus, and by the combined desolations of Jerusalem until a specified time; all these separately indicated spaces being but part of the one great space between the 69th and the 70th, so making one interim out of all. The angel plainly shows us that a long interval rolls between the sixty-nine and the one seven, and our Lord confirms and interprets for us, Gabriel's word, when he says, "And Jerusalem shall be trodden by the nations, until the eras of the nations may be fulfilled".

The beginning of the one seven, still future, required to complete the seventy, is to be signaled by the making of a treaty by a personage described as the "the Desolator", which treaty he will violate in the middle of the

seven by the suppression of Jewish sacrifices, and a time of persecution is to follow.

Three "princes" are prominent in this prophecy: (1) Messiah; (2) the Coming Prince; (3) the Desolator. Messiah appeared during the sixty-two sevens. The Coming Prince—*coming* at the time the prediction was given—appeared early in the gap separating the last seven from the sixty-nine. That prince was Titus, whose people destroyed Jerusalem and its temple in A. D. 70. That Titus, not the Man of Sin, is the "coming prince" of Daniel 9:26 is indubitably settled by the fact of his people destroying Israel's city and sanctuary. The Man of Sin, as we have learned from antecedent visions, *desecrates* the temple and *treads down* the city, but does *not* destroy them. The Desolator is yet to appear. He is identical with the Little Horn of chapter seven and the King of "fierce countenance" of chapter eight. The verbal form "he shall make", in verse 27, does not point back to the "coming prince" of the antecedent verse, but to the Desolator whose doings the verse undertakes to describe. The Hebrew Scriptures frequently introduce a new subject by a verbal form with the masculine pronoun, as is evident from the fact that a number of books commence with the phrase "and he came to pass" Josh. 1:1; Judg. 1:1; 1 Sam. 1:1; Ruth 1:1; Esth. 1:1, etc.).

The Seventy Sevens cover the entire times of the gentiles from Artaxerxes' firman in the past, to the fall of the great world empire of the future. They begin with Artaxerxes, they end with Christ at His second coming. They are *in* the Times of the Gentiles, but not *of* them. The Seventy Sevens underlie the whole development of history and prophecy, since Gabriel's word to Daniel, and determine not only the fortunes of Israel, but the fortunes of the nations, and of the world. By these Seventy Sevens alone, the times of the gentiles are meas-

ured. Israel is the core of all history, the focus of geography and chronology. The whole course of history has been laid out by God. Historic events are only those reverberating after-claps booming through the fields of space, of which God's forepurpose is the causal fore-stroke. History is but an organic process in which prophecy fulfills itself by stages, so that even in the sphere of human freedom a divine causality pervades and shapes the mighty movement, from its first emergence to its final consummation.

Nebuchadnezzar and Cyrus, Alexander and Artaxerxes, Pompey and Cæsar, Titus and the Desolator yet to come; Czar, Kaiser, Sultan; Cabinets, Parliaments, and Congresses are but the servants of God, under His immediate control, ministers of His court, commissioned to assert His counsel, though free from all intention of their own to execute His will, and fulfill the prophecy of the Seventy Sevens. Factors they were, as others are and will be, unconscious of God's mind, yet none the less instrumental in promoting it. International politics, the deliberations of the "concert" of Europe, all contribute to achieve the one great end to which all prophecy is looking, and to which all history is tending, viz., the restoration of the kingdom to Israel under Christ. *They* mean it not so, but *God* means it so, and it shall be so, because Seventy Sevens are decreed on Daniel's people and his holy city.

All western politics stand in relation to that purpose of God. The whole of the "Eastern Question" is part of this prophecy. The course of history is no bewildering maze of shifting scenes and transient actors, all confused and unaccountable. It is governed by a rule, and marches to an appointed end. Under that rule Babylon succumbs to Persia, Persia to Greece, and Greece awaits the king of fierce countenance, her own destruction, and Israel's jubilee. The whole kaleidoscope of history with its



myriad of events, is all decreed, marked off, and measured, by the measurements of God in reference to Daniel's people, city, and temple. This measured prophecy which shapes the Times and the Seasons, the Ages and the Ends, is itself shaped by the septate law of Sabbatic Year and Jubilee, and these are shaped in turn by the ordered movements of the planets, God's great chronometers, ordained for signs, and for days and years. Prophecy, History, Astronomy, Geology, Chronology are part of a plexus or connected whole, an organic scheme dominated by a divine forepurpose.

## THE GREAT WARFARE

WE ARE now to study the last vision vouchsafed the prophet Daniel. It extends over the tenth, eleventh, and part of the twelfth chapters of the book, and, like the prophecy of the Seventy Sevens, was given in direct response to Daniel's prayer for illumination. The angel said, "Thy words were heard; and I am come for thy words' sake."

The tenth chapter relates the circumstances attending the giving of the vision, and a careful reading of it will do much to promote a proper understanding of this great disclosure. Each vision in this series is complete in itself; at the same time the prophetic tableau is unfolded by degrees. Daniel does not learn everything at once, but one element after another is set forth and at last the various elements are fused together, and he attains understanding of the whole.

The declaration of the angel, "I will tell thee that which is inscribed in the writing of truth," shows that he had come to make clear something which had already been given. This "writing of truth" is the record of the former visions recorded in the seventh and eighth chapters. It is expressly stated that Daniel "wrote" them, as it is plainly recorded that the prophet had not fully understood the visions. At the close of the vision of the four beasts Daniel says, "Hitherto is the end of the matter. As for me, Daniel, my thoughts much troubled me: but I kept the matter in my heart"—an indication

that the matter was not altogether clear to him. In the vision of the ram and he-goat, the prophet is commanded to seal up the vision of the evening-mornings, and the chapter concludes with the statement, "and I, Daniel, fainted, and was sick certain days; then I rose up and did the king's business; and I was astonished at the vision, but there was none to make it understood." Accordingly, Daniel "set his heart to understand", and had sought for light upon those points which were not clear to him. The present prediction was the divine answer to his prayer for illumination. What he formerly "wrote" and did not fully understand is now made clear, for it is distinctly stated that "Daniel understood the thing, and had understanding of the vision." We are thus led to the conclusion that the "writing of truth" is the record of the former visions, and that the present revelation was designed to correlate the former visions and give a full view of the things leading up to, and consummating, the events foretold in the earlier representations.

Again, the angel said, "I am come to make thee understand what shall befall thy people in the last days: for the vision is yet for many days." The avowed intention of the prophecy is to relate the fortunes of Daniel's people — the Jews — at the last crisis. Therefore, we may at once dismiss those interpretations which make the prophecy cover many centuries, and which import into the record the rise, progress and fall of Islam, or the Papacy, or the tortuous windings of European diplomacy. To support such interpretations, the language of the prophecy is tortured and twisted until it is made to mean the opposite of what it says.

The prevailing impression is that this prophecy is difficult of comprehension, but to those who plead the difficulty of its interpretation, it may be pointed out that it was specially given in order that Daniel might understand—"I am come to make thee understand";

"Daniel understood the thing, and had understanding of the vision." This clear language shows that any obscurity was intended to be removed, and that the events outlined were understood by the prophet. If understood by the prophet it ought to be within our comprehension also. Here is no enigmatical description conveyed in language that cannot be understood. No symbols are employed, and there is no vision needing interpretation. From beginning to end the language is plain, giving minutely detailed anticipatory history of the most specific kind. A certain amount of crudeness is unavoidable because we are considering history before it has come to pass, and we lack the necessary foreknowledge to see it rightly. But we must accept the language given, and though there may be obscurities, yet only by the closest adherence to the exact speech of the angel is there any hope of our understanding the main features of the revelation. God might have withheld this unfolding, and left us in the dark about the great future struggle of the nations; but having given it, we may be sure it is not intended to be a puzzle with a meaning quite different from what is expressed. It cannot bring honor to God to invent meanings for those parts of Scripture whose literal interpretation appears impossible or foolish to men, because "the things which are impossible with men, are possible with God," and "the stupidity of God is wiser than men."

Now Holy Scripture, taken literally, is "the stupidity of God", and it is possible with Him. Our own day bears more and more witness to the fact that nothing is impossible. None of us have fully fathomed "the untraceable riches of Christ," nor have we had experience of "the depths of Satan", but both will be manifest in due time. Meanwhile, all I plead for is that we take God at His word.

The subject of this vision is a "great warfare". It is a matter of necessity to have a starting-point. Hence the

prophecy begins by linking itself to the preceding visions. The first four verses run concurrently with the vision of the ram and he-goat, omitting items already given, and adding others not mentioned before. Speaking in the third year of the reign of Cyrus, the angel declares "there shall stand up yet three kings in Persia," and these three Persian monarchs are mentioned in one of the books of the restoration era. The book of Ezra relates how the Samaritans, seeking to frustrate the efforts of the restored community, hired counsellors against them "all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia" (Ezra 4:5). In this very chapter three Persian monarchs are mentioned. The successor of Cyrus is called Ahashuerus; the next king is called Artaxerxes, and the third is called Darius (Ezra 4:6, 7, 24). The fourth, Xerxes, excels his predecessors in wealth and power and stirs up his realm against Greece. Here the angel leaves Persia and in a terse, forceful sentence amplifies somewhat the record already given respecting Alexander, "the mighty king that shall rule with great dominion, and do according to his will." Next the angel foretells the disruption of Alexander's empire at his death, into four divisions. The geographical location of these is indicated by the phrase "toward the four winds of heaven", and the further fact is revealed that the empire would be "plucked up" by others besides these. As in chapter eight, the fact is emphasized that the four kingdoms which appeared in place of Alexander's empire did not rule "according to the authority where-with he ruled." World-supremacy passed away with Alexander, and was not handed down to his successors. Certain writers, ignoring this warning signal, have assumed that Rome is the fourth kingdom; falling thus into hopeless error at the most vital juncture, all their conclusions are necessarily erroneous. The words of the angel, both here and in chapter eight, are unequivocal:

the successors of Alexander do not rule "with his power, nor according to the dominion wherewith he ruled." The introductory part of this prophecy puts the scene of operations in the territory once held by Alexander, and throughout the course of the events that succeed the sphere of operations remains unchanged. With the disruption of Alexander's empire the prophecy leaves the field of history and leaps onward to the last days. It outlines the political changes which will precede, and lead up to, the revealing of the Little Horn, and shows the manner in which the two chief kingdoms struggle for supremacy.

When the drama of the last days opens, four kingdoms occupy the territory of the old Grecian empire — the four already shown in chapter seven. Two of these kingdoms will be especially prominent — the Southern and the Northern.

There is a widespread impression that these kingdoms are Great Britain and Russia. In support of this opinion expositors point to the occupation of Egypt by England and to the steady advance of Russia southwards, which has already reached the northern boundary of Alexander's domains. This theory, however, is a mere inference from extant conditions, and these are liable to change at any time. The occupation of Egypt by Britain may cease because of its growing ability for self-government; and it is not unlikely that, owing to internal dissensions, the political career of Russia may undergo radical changes. But, quite apart from these considerations, resting on the unadorned word of God, we think that neither Britain nor Russia is meant. The king of the south is continually referred to as "the king of Egypt", and the king of the north, though not here mentioned by name, is the king of Assyria, who is a prominent figure in the transactions of the last days (Isa. 10: 24-27; 30-31; 31: 8; Mic. 5: 5, 6; Nah. 1: 11-15; Zeph. 2: 13).

When the scene opens the southern power is the stronger. Another powerful prince holds dominion in those regions, and the two will confederate at the end of years. The political situation of the times will suggest the advisability of an alliance with the king of the north. The newly formed alliance will be cemented by the marriage of the daughter of the king of the south with the northern monarch. The compact, however, proves a dismal failure, and in the ensuing imbroglio the king of the south, his daughter, and the prince that helped him perish. A scion of the woman who figured in the foregoing treaty-making succeeds to the southern throne and undertakes a campaign against the north, which proves successful. He defeats the army of the north, captures the fortress, and returns to Egypt with many prisoners and spoils of war. A successful counter-invasion of Egypt by the northern monarch, apparently of short duration, follows. On his return, his sons assemble a huge army, invade Egypt, and push their conquest even to its strongest fortress. Moved with indignation, the king of the south goes forth to meet his antagonist. The ensuing sanguinary encounter results disastrously for the north. Elated by success, the king of the south greatly magnifies himself. But the king of the north is not content to rest beneath the ashes of defeat. He assembles an army larger than the former, and at the end of years makes war on the king of the south. At the time the southern kingdom is seething with discontent — “many shall stand up against the king of the south”. The Jews, too, thinking that the opportune moment has arrived, will make an effort to secure independence. The peculiar expression “the children of the violent among thy people shall lift themselves up to establish the vision” seems to imply that they encourage themselves to the effort by the appeal to their own Scriptures, which promise that they shall yet be a kingdom. The attempt is abortive — “they shall fall”. The Assyrian sweeps

everything before him. The southern power is crushed; the king of the north becomes master of Palestine and puts down the attempt of the Jews with great rigor; "in his hand shall be destruction". The details which follow (v. 17) are couched in strange language which is not easy to understand at this distance of time, although it is clear that the northern monarch, bent on further conquest—an undertaking in which he is apparently supported by the "upright ones" in Israel—turns westward, and, after a series of successes, receives such a check as compels him to fall back on the fortresses of his own land. During this retreat he "stumbles and falls, and is not found".

Expositors of the various schools have written a great deal about the long stretch of centuries which this prophecy is supposed to traverse; but it is noteworthy that, from verse five to verse nineteen, all the vicissitudes take place within the reign of one king of the north, and while the second king of the south is still reigning.

The heavy expenditures incidental to such huge campaigns will well nigh drain the treasury of the northern kingdom. Accordingly the next king seeks to replenish the exchequer by levying special taxes. This leads to outbreaks of discontent, and in a few days the new king falls—"neither in anger nor in battle", perhaps he is poisoned by the members of his entourage. The kingdom experiences an internal upheaval eventuating in dynastic downfall, and on the wings of popular excitement a "contemptible person" obtains the kingdom by flatteries. The translation of the Hebrew word *bazah* by the term *vile person* is misleading; for the same adjective is used of our Lord Himself, in Isa. 53:3, where it is twice rendered "despised". The verse, then, may read thus: "And in his estate shall stand up a man despised: to whom they had not given the honor of the kingdom, but he shall come in peaceably and obtain the kingdom by flatteries." This is the Little Horn of previous visions



whose rise is now announced. He will be of mean origin; for though seeking the kingdom, yet the splendor of it shall not be given to him by man, but he will in the end obtain it by craft. Apparently a peaceably disposed man, his hypocritical suavity will gain for him some friends, a small following at first, but by continual flatteries, and by entering upon a league or covenant with the nation of the Jews, he shall gradually rise till he shall have obtained what will be for forty-two months the most powerful world empire which this earth shall have seen up to that time.

We have followed the course of events which shall lead up to, and bring in, the Little Horn, that great opponent of God and persecutor of His people. At the twenty-second verse this prophecy returns to a topic which has been somewhat prominent in foregoing visions, and in the next paper an attempt will be made to put all the prophecies together. Meanwhile, it seems proper to remark that the unfolding before us is at variance with the rosy theories of men, who notwithstanding all evidence to the contrary, dream of establishing a reign of peace by this scheme or by that. Gigantic is the misconception (to dream that God has given the church, unable to reform herself, the task to build the world up to a kingdom of Christ, or to reform the world. God's wisdom is not so foolish. Neither in the prophets, the Gospels, the Epistles, or the Apocalypse, is the idea of a "Christian State" found anywhere in the Scriptures. What the Scriptures foretell is the kingdom of God as an outward polity built upon the ruins of gentile empires, at the return of Him Who "made peace by the blood of His cross".

We will proceed to trace the course of events upon earth during the brief period dominated by the personality of the Little Horn. During this particular period the outburst of wickedness upon the earth will be more formidable and far greater than in any time past or future.

Our Lord refers to it in these words: "Now be praying that your flight may not be occurring in winter, nor yet on a sabbath, for then will be great affliction, such as has not occurred from the beginning of the world till now, neither under any circumstances may be occurring. And except those days were discounted, no flesh at all would be saved, yet because of those who are chosen, those days will be discounted" (Mat. 24: 21, 22). Greek and Hebrew Scriptures alike proclaim it to be the worst convulsion that can ever take place while mankind is on earth. The prophet Jeremiah, in describing it, pictures the earth as reverting to a chaos of, perhaps, worse dimensions than that referred to in Genesis 1:2. These are Jeremiah's words: "I beheld the earth, and, lo, it was waste and barren; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved to and fro. I beheld, and, lo, there was no man, and all the birds of the heaven were fled. I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and before his fierce anger" (Jer. 4: 23-26).

The prophet Isaiah takes up the sad refrain thus: "Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass that he who fleeth from the noise of the fear shall fall into the pit: and he that cometh up from the midst of the pit shall be taken in the snare: for the windows on high are opened, and the foundations of the earth do shake. The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly. The earth shall stagger like a drunken man, and shall move to and fro like a hut; and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again" (Isa. 24: 17-20).

But for a succinct account of most of the terrors of that period we are dependent upon the Apocalypse. And these words from Unveiling 9:6 seem to express the

very worst that can be expressed in words: "And in those days mankind will be seeking death, and under no circumstances shall they be finding it. And they will be yearning to die, and death is fleeing from them"; than which there is no more vivid description of real desperation.

The time of trouble shall fall upon Jew and gentile alike. As regards the location of the nations of the world at this time, these are the days of the ten toes of the image of King Nebuchadnezzar's dream. Also they are the days of the ten horns, and afterwards the Little Horn, of the fourth beast of Daniel's vision. This Little Horn corresponds with the "king of fierce countenance" of Daniel 8:23, who is none other than Paul's "man of lawlessness" and John's "wild beast". These are also the days of the ten horns of the beast of Unveiling 13:1 and 17:7, 12.

Now, it does not materially concern us, who belong to the body of Christ, to assign either names or localities to the ten tributary kings; it is sufficient for our present purposes to be fairly certain of the limits of their aggregate extent. Of course, they will emerge from the chaotic confusion of the nations of the world at a time when mighty and terrible wars will be of continual occurrence. As regards the kingdoms of the world other than these ten, nothing definite is revealed, except that they will be well disposed toward the Beast, and will worship him (Un. 13:3, 4).

Each vision had something to say about the last great kingdom, and from the seventh chapter onward the interest has centered in the career of one personage who becomes its head. They show that he wields a power greater than Nebuchadnezzar, Cyrus, or Alexander, for a definitely limited period, and they all agree in placing his activity in the time immediately preceding the setting up of God's kingdom on earth.

Chapter seven pictures the struggles of the four

future kingdoms, and, having emphasized the diverse character of the fourth beast, relates the rise of the Little Horn, which thenceforward becomes the head of the fourth kingdom, and, for "a time, times, and half a time" wages war against, and wears out, the people of the saints of the Most High. Chapter eight treats of the same person, in his origin, conduct toward Israel's sanctuary, defiance of the Prince of princes: and it declares his sudden doom. Chapter nine also speaks of him as the Desolator. First, a measured time is given to God's dealings with Israel down to their national redemption; then the contact of the Desolator with the chosen nation is shown; the length of time he shall exercise his will upon them is declared to be one seven—that is, for seven years. During half of that period—that is, for three years and a half—the league made with him shall stand firm; daily sacrifice and oblation (*i. e.*, the meal offering) shall have been renewed by the Jews in their temple. But when the Desolator attains the zenith of his power, he will treacherously break the league, and for the remaining three years and a half the abomination of desolation is set up in the holy place.

Before considering the career and personality of the Desolator as delineated in this chapter, we deem it proper to remind the reader, if only for the sake of clearness, that, taking the angel's speech at its face value, we find that from verse 21 to the close the prediction is concerned with the acts of one king. Hence, having due regard to the formal character of the communication, it is not possible to apply the language to systems like Mohammedanism or the Papacy, nor to stretch it over many centuries. The prophecy deals with the brief, eventful reign of the last gentile Emperor, and its intent is to amplify and round out the briefer statements found in earlier visions.

We have seen already that the last king of the north is not a lineal descendent of royalty, but owes the sceptre

to a political ferment. Like many a hero of ancient and modern times, the man of prophecy pushes his way to prominence by an extraordinary combination of great qualities. The circumstances attending his elevation may be summed up as follows: first, the revolution; then, the *plebiscite*; then, the despot. He is a man of transcendent greatness, a master of craft and cunning, a general, a statesman, a man of irrepressible enterprise and unflinching courage, full of resource, and ready to look in the face a rival or a foe. From an obscure station, without the advantages which rank and wealth afford, by sheer force of his ambition and his talents, combined with favorable circumstances, he attains a position which for a time puts him before the world as the greatest monarch of all time. By his suavity he secures a small following and executes a *coup d'état* which renders him master of the situation. Once in power, he disarms prejudice by personal magnetism, and, by the exercise of a specious generosity, wins many adherents to his cause.

With the twenty-third verse we enter the "one seven" of chapter 9:27, where its first general frame was given by the revealing angel. It is plain, clear, simple. It is bounded by the appearance of an unanointed prince who enacts a covenant with the Jewish masses and the appearance of the anointed Prince to verify the utterances of the prophets. The last seven is divided into two equal periods of three and one-half years. The opening of the final seven is signalized by a treaty between the Desolator and the Jewish masses. The first half is not developed. The middle point is marked by the stoppage of sacrifice and meal-offering. The last half is undeveloped also. The concluding event is the perishing of the Desolator in the flood-tide of divine indignation. What in the ninth chapter is condensed in a single verse, the present vision enlarges, as by a magic lantern, into twenty-three verses. Verses 23-31 develop the first half of the one seven, during which, in virtue of

a treaty, the Jews enjoy the undisputed exercise of their religion, these years being occupied by the Desolator's wars, victories, and consequent rise into absolute power. These are the 1260 days of Unveiling 11:2, during which the two witnesses testify in the streets of Jerusalem. The period of their testimony will be concurrent with the time of the Desolator's rise to supreme power.

In all the turmoil and terror the Jewish nation will preserve its identity, and shall be settled in its own land prior to the appearance of the Desolator, though for how long a time we cannot say. The Desolator's treaty with the Jews will be a stroke of policy dictated by expediency; for all the while he harbors secret designs against them and "works deceitfully". No sooner is he firmly established, than he undertakes a campaign against Egypt, and is victorious. The powerful military machine of the king of the south is paralyzed by the activity of the emissaries of the king of the north among the closest members of his entourage. The two kings enter into a treaty. The negotiations are characterized by duplicity: each king seeks to take advantage of the other and conceal his real purpose; "they speak lies at one table". The southern monarch appears outwitted in diplomacy as well as out-generaled in the field; for the king of the north returns to his land laden with "substance".

The victory over the south will so strengthen his position, and increase his prestige, that he will deem it no longer necessary to observe his obligations toward the Jews. "His heart is against the holy covenant"; and he only awaits a pretext to violate the agreement. He will not have to wait long. At the time appointed he invades Egypt the second time, but the enterprise is not successful. Egypt is supported by a naval power, and the "ships of Kittim" render such assistance as frustrates the design of the northern monarch. Grieved by the disappointment, he abandons the expedition and

returns to his own land. This failure furnishes him the desired pretext to act against the Jews. Earlier in the chapter we have seen that, prior to the appearance of the Desolator, the Jews had been under domination of the south. The Desolator will attribute the failure of his expedition, perhaps with some reason, to aid rendered Egypt by the Jews. Thus he will declare them disloyal subjects, traitors, enemies of the State, and find ample justification for the adoption of repressive measures against them. Their national hope and expectation of the return of their King will lend themselves to substantiate the charge, and the ancient accusation will be revived, "they act contrary to the decrees of Caesar, saying that there is another king — Jesus" (Acts 17:7). It is a matter of no little interest that the Desolator is urged to the adoption of a reactionary policy against the Jews by some of the people of Israel, who aid him to the utmost of their ability. He shall "have regard unto them that forsake the holy covenant." He marches upon Jerusalem, intent upon breaking his covenant with the Chosen Nation, swoops upon the city like a vulture, abolishes the sacrifices by armed force, and substitutes the abomination of desolation.

At this point of time, as clearly marked by the act, the period of "a time, times, and half a time" of chapter 7:25 begins. This mystic measure of time is the correlative of the forty-two months of Unveiling 11:2, during which the holy city is being trodden by the nations. Also it is the period of 1260 days of Unveiling 12:6, 14 of the woman's sojourn in the wilderness. Also it is the period of the forty-two months during which the beast, having received the headship from the Dragon, wields undisputed authority over every tribe and people and tongue and nation (Un. 13:5).

On the stoppage of the daily sacrifice begins the unparalleled tribulation spoken of in chapter 12. Thenceforward fierce persecution will rage. "Flatteries"

as well as brutal coercive measures — sword, flame, captivity, spoliation,— will be used to induce the Jews to renounce their faith. Unveiling 13:11-18 details the deceptions which the Desolator will practise through his coadjutor. His deceptions will succeed so far that some of those who have understanding shall fall temporarily. But the act of denial will prove a worse torture than the rack and the flames, and as in the persecutions which marked the early days of Christianity, many will be anxious to testify what they before recanted in fear of death. So many of those who fall shall pass through the refining which makes them “white even unto the time of the end”.

The thirtieth verse records the fact that for the first time in his career the Desolator meets with a reverse, and is “grieved”. It is just that reverse that leads him to accept Satan’s gift of world supremacy. The scene enacted almost two millennia ago in the wilderness of Judea will be repeated, with different results. Perhaps from the very mount from which our Lord was shown the kingdoms of the world, and the glory of them, the Desolator will view them again, and, dazed by the imposing sight, bow down and worship the god of this eon. In compensation for that act of homage the Dragon gives to the Beast his throne, his power, and great authority — all that Christ refused in the days of His humiliation. From that moment onward, down to the close of his meteoric course, the king of the north has uninterrupted success. None can stand before him or impede his sway. “He prospers”, and this instills into his contemporaries mingled feelings of awe, admiration and surprise. “Who is like the wild beast? Who is able to battle with it?”

“And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods . . . Neither shall he regard the gods of his fathers, nor the love of women, nor regard any god: for



he shall magnify himself above all." This king will rise into power out of a chaotic world, and this chaos will have prepared men's minds to acknowledge him as the lawful governor of the human race. He puts into operation a gigantic plan to blot out from the earth, and from the minds of men, the worship and knowledge of the true God, or any god that has formerly been worshiped. His attempt does not consist in merely a flat denial of the Deity, but in a revelation of himself as the divine One, "demonstrating that he himself is God" (2 Thes. 2:4). This plan is described in detail in the thirteenth chapter of the Unveiling. The beast, the Desolator, the manifestation of Satan in human form, proceeds to instruct the world to worship himself, and it does so: "And they worship the wild beast." Another agent appears in that other wild beast of Unveiling 13:11-18. We find from this passage that his work is to glorify the Desolator, by exercising all his power before him, by causing men to worship him and, by giving life to an image of the first wild beast.

The human mind is captivated more easily by gorgeous theatricals than by the consideration of abstract truth, and the king will utilize this tendency to the utmost. We can readily picture to ourselves the place assigned for the worship of the image thronged with a concourse of people; word has sped to every part of the vast dominion, and in obedience to the wild beast's edict the tributary kings and governors of the provinces have assembled. Here will be functionaries of every kind of service, in brilliant uniforms. These will be, doubtless, marked by differences of speech, and dress, and manner. Peoples, tribes, tongues have gathered in obedience to the imperial mandate, and are now assembled around a glittering image. This weird assemblage witnesses a spectacular display of powers, signs, marvels, which fills them with wonder. Nor is the bewitching power of eloquence overlooked. "Marvelous things are said

against the God of gods." With all the solemnity belonging to state functions the court prophet, having at his command the whole armory of rhetoric, delivers a brilliant harangue in which he proves by arguments, logical, original, clever, cogent, the claims of the beast to divine honors. As a crowning proof, the false prophet causes fire to come down from heaven, and presently, at his word, the image becomes instinct with life and begins to speak. The multitudes are dumbfounded; the miracles will have silenced scepticism; and when the signal for the act of adoration is given, they all prostrate themselves upon the earth and "worship the wild beast."

The record now reveals the curious fact that this man "showing himself that he is God" is himself a worshiper. "In his place shall be honor the god of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." That this god is a personal being is clear from what follows. By the help of this strange god he captures fortresses, and to this superhuman aid the success of his career is due. The Unveiling fills out and makes clear this point, which is barely hinted in the older book. There we learn that the secret of his power and success is wholly due to Satanic energy. We may remark, in this connection, that prevailing ideas on the subject of idol worship are wholly misleading. Idolatry as popularly understood has never existed. Even among the bushmen of South Africa it is not the emblem that is worshiped, but the power or being which the emblem represents. In touching upon idolatry, the apostle is careful to explain that the idol in itself is nothing. "But what the nations are sacrificing they are sacrificing to DEMONS and not to God. Now I do not want you to become partakers with demons" (1 Cor. 10:20).

While the Desolator is thus occupied with the religious affairs of his kingdom, apportioning the land among his devotees, the king of the south, thinking the time

opportune for regaining independence, commences to "push" at him. The king of the north hurls himself against him like a whirlwind, with army and navy. On his southward march he halts in "the glorious land" to indulge in slaughter. Adjacent provinces also suffer, but Edom, Moab and the Ammonite nobles escape his fury. Egypt lies prostrate at his mercy. He becomes absolute master of all its treasures, and the captive Libyans and Ethiopians follow in his train. Toward the close of the three and a half years "tidings" from the east and the north trouble him, and he shall go forth in great fury to utterly destroy and make away many. Again he tarries in Palestine, where he plants the royal tent between the Mediterranean and the holy mountain. Here he "comes to his end, and none shall help him".

The angel has painted the great scenes of the seventieth seven within its general frame, or brief outline, as given in chapter 9:27. Then follows a resumé of its last half, which will be considered in the next chapter.

The angel's speech, thus far, has traced the rise, progress, and rule of the Desolator, and has related his actions toward Daniel's people. The special bearing of this vision on the people of Israel, expressly stated at the outset (10:14), is amply borne out by the repeated references in the prophecy itself to the people, the covenant, the temple, the sacrifices, the apostasy from law, the glorious land, and the holy mountain. The fact that this prophecy concerns the Hebrew people only, is again reaffirmed at the close. Michael stands up "for the children of *thy* people", and at that time "*thy* people shall be delivered".

This unweariedly reiterated reference to *thy* people settles once for all our understanding and interpretation of this prophecy. Many generally received interpretations would be discarded if only the readers of the book of Daniel would strictly adhere to the language of the revealing angel. Certain interpretations in vogue would

have no place were it not for the deplorable eagerness of believers for "ready-made" views and for their disinclination to think for themselves. Many who are prominently identified with certain theories of prophetic interpretation display an ignorance of prophecy which is truly astonishing.

It is impossible to read the Hebrew Scriptures and not notice that the position assigned to Israel is so peculiar that all the historic facts recorded are selected for their special bearing upon that people. Israel is the pivot of God's revelation. As each planet moves in its own orbit and all together circle around the sun, so each prophet moves in his own special sphere and all combined revolve around one center — Israel's kingdom. If the last king of the north occupies a prominent place in prophecy, it is not for his own sake, but because, in God's purpose, he is destined to have a close connection with God's chosen people at the time of their greatest national crisis. In like manner, the rivalries between the kingdoms of the north and south are accorded a place in the present vision only because the Jewish state becomes involved in their strife for world supremacy.

Before drawing his speech to a conclusion, the angel takes an after-glance at the period initiated by the stoppage of the daily sacrifice, characterizes it as a "time of trouble", and points out the glorious outcome for Daniel's people. His words are as follows: "At that time shall Michael stand up, the great prince that stands for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, even every one that shall be found written in the book." The reference to Michael proves that the phrase "at that time" does not refer to the time when the Desolator comes to his end, but to the taking away of the daily offering, and that the last paragraph of this prediction (12:1-4) is a recapitulation of the events

related from verse thirty-one to the close of the chapter.

The standing up of Michael marks the beginning of intervention in behalf of Israel, which issues in their deliverance. The intervention of Michael and the events consequent thereupon are fully described in the Unveiling. The twelfth chapter tells us of war in heaven. In this majestic war, yet to take place, Michael and his hosts are arrayed against the dragon and his hosts. "They battle," says the seer, who in spirit saw the war, as we shall see it in the time of its progress—"they battle," and the holy ones prevailed. The sovereignties, authorities, world-mights of this darkness, the spiritual forces of wickedness among the celestials will then at last be cast out into the earth. Then a shout of triumph rises in heaven, emphasizing the far-reaching consequences of the event; a loud voice proclaims, "Now has come salvation and power and the kingdom of our God, and the authority of his Christ; seeing that the accuser of our brethren was cast down, who was accusing them because of the blood of the Lambkin, and because of the word of their testimony, and they love not their souls, unto death. Therefore, be ye glad, O heavens, and those who are tabernacling in them! Woe to the land and for the sea, seeing that the Slanderer descended to you having great fury, having perceived that the period he has is short" (Un. 12: 11, 12).

The cause of the beast's malignant treachery is now apparent; it is due to the excess of Satan's wrath at his defeat by Michael. Having been ejected from the heavenly domains, his rage and fury will be a thousand-fold whetted against the Jews. His plan forms itself into an attempt to exterminate the Jews and to draw to himself the allegiance of as much of the human race as possible, and for the period of forty-two months following his ejection from heaven he will hold an unfettered sway over all mankind, except an election of Jews and gentiles.

Our Saviour, Christ, in speaking of this period, affirms that it shall have the same broad features as the days of Noah (Matt. 24:37). At that time human society was in a state of the most terrible corruption, violence, and anarchy — a chaos, in fact, second only in its terrors to that which is yet to take place in the days immediately preceding the second advent, when horrors similar to, yet worse than those of the antediluvian age, will be enacted among men.

The bitter persecution and sad plight of the Jews during that time is graphically described by our Lord in Matthew 24:15-28, and, perhaps, is still more vividly represented in the twelfth chapter of the Unveiling, from the thirteenth verse onwards. That chapter is a short, detached historical synopsis of a definite period of time — namely, 1260 days — which is also treated in other parts of the Unveiling with more attention to other details. The vision of the sun-clothed woman driven by the dragon into the wilderness, where she is nourished by God, is in some measure a recapitulation of the experiences of Israel during the Desolator's heyday, and its object is to point out the relation between the visible and invisible actors in the great drama of the last days.

And now the angel gives us a glimpse into the glories of the kingdom. The thirty-third and thirty-fifth verses of the eleventh chapter have noticed the many Jews who will lose their lives in the persecutions under the beast. Those Jewish martyrs are once and again brought before us in the Apocalyptic visions (Un. 6:9; 11:7; 13:7; 14:13). Those who survive the horrors of those days will be delivered from their plight, while those who suffer martyrdom will come forth in resurrection. This resurrection is described thus: "And many of them that sleep in the dust of the earth shall awake, some to eonian life, and some to shame and eonian contempt." This is a particular resurrection limited to Israel *alone*.

The resurrection of the Chosen Nation differs in several particulars from that of the church which is His body, and especially in this one, that, whereas the members of the body ALL rise to glory, the members of the chosen nation will rise, *some* to glory and *some* to shame. The righteous members rise to eonian life. This is not to be enjoyed in heaven, but upon the earth. God has made provision for endowing the Israelites with bodies, earthly yet spiritual, glorious yet suitable for an existence upon the earth. Those of the Israelites who are not saved, will rise to shame and eonian contempt. Daniel, though an exile prophet, distinguishes nothing beyond the second advent. Later the resurrection of judgment is shown to be long after that of the just.\* Daniel himself will rise from the dead in the resurrection of life (Dan. 12:13; John 5:29).

This is not the place for a disquisition on the meaning of the word "olam", rendered in our versions "everlasting", and used here both of the saved and the unsaved Israelites. It is sufficient to say that it has not the slightest reference to the final state of either saved or unsaved. Those questions are wholly outside the scope of this prophecy.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for the eon and beyond." Our Lord throws valuable light on the subject of Israel's resurrection when, in confuting the Sadducees, He replies that "those deemed worthy to happen upon that eon, and the resurrection from among the dead, are neither marrying, nor giving in marriage, for neither can they be dying any more, for they are equal to the messengers, and are sons of God, being sons of the resurrection" (Luke 20: 35, 36). These words lend no support to the popular notion that in resurrection men become angels. What He teaches is that the sons of the resurrection are not *like*,

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\* See "Five Great Prophetic Periods", by the same author.

but *equal*, unto the angels — equal in two particulars: deathless and sexless. The risen Israelites will have glorified bodies, adapted to spiritual uses, and free from certain physical functions. We must not rob corporeity of its rights in resurrection, nor dissolve, under the idea of “glory”, the resurrection body into a gauzy texture ballooning in the sky. Such a conception is foreign to the whole word of God.

We have expressed the conviction that the connected prophecy of the Great Warfare was designed to illumine and amplify the visions of the seventh and eighth chapters, particularly the latter. Contributory evidence to this effect is afforded by the closing words of the revealing angel. “But thou, O Daniel, shut up the words, and seal the book, even until the time of the end: many shall run to and fro, and knowledge shall be increased.”

Daniel was commanded to shut up both this vision and that of the 2300 evenings and mornings. This sealing has nothing whatever to do, as commonly supposed, with making the prophecy incapable of being understood. Such a notion is effectually disposed of by the announcement of the angel, “I am come to make thee understand” (10:24), and by the emphatic assertion that Daniel “understood” the thing, and had “understanding” of the vision (10:1). The reason given in chapter 8:26 for the sealing of the vision is because “*it belongs to many days to come.*” The sealing and shutting has to do with *fulfillment*. The vision is located in the far-off future; many things must supervene before its accomplishment; its verification is deferred until a distant time.

If the sealing of the book has been misunderstood, no less misunderstood has been the statement “many shall run to and fro, and knowledge shall be increased”. The idea in vogue which applies this to means of locomotion and increase of scientific knowledge deserves a prominent place in the encyclopedia of religious vagaries.



Such a construction is altogether fanciful, and at variance with the context. The reference is to the diligent perusal and consequent understanding of the book by its readers at the time when its contents will be in process of fulfillment. Then many shall eagerly study, not read superficially, the whole prophecy of Daniel, and so the inward perception of its contents will become great. At present, as a nation, Israel is judicially blinded. They can read the old covenant only through a veil (2 Cor. 3:14). But when they shall turn to the Lord, the veil will be removed, and they will eagerly read and understand what they now neglect and are unable to perceive.

The prophet Amos, in describing this very time of trouble, in the eighth chapter of his book, speaks as follows: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12). To this longing for the word of God the passage in Daniel (12:4) refers. In fact, both prophets treat of the self-same thing, and differ only in this one particular, that, whereas Amos refers to the efforts put forth to *hear* God's word, Daniel contemplates the endeavors put forth in its *study*. Habakkuk 2:2 is another illuminating passage. The verb "run" is associated with, and qualifies the verb "read"—quick reading, or reading at a glance. The verb "run to and fro" (*soot*) is perhaps best rendered by "going about", and its force may be gathered from the two passages where it is used of the "eyes of the Lord" (2 Chron. 16:9; Zech. 4:10). As the eyes of the Lord scan the earth to find those whose hearts are perfect toward Him, so will the believing Israelites in the time of trouble scan the prophetic pages in quest of light.

The angel has reached the end of his discourse. And

how magnificent an end it is, not merely ideal, but real! It is the end of the seventieth seven, and crowded with marvels such as could only occur in a great bisecting epoch in history, as herald of a new and glorious age ushered in by a resurrection. "Many of them that sleep in the dust of the earth shall awake." Not only shall Israel's ranks no more be thinned by death, but even the faithful who, in the bitter tribulation, have succumbed to death, shall come to life again; God's witnesses in the darkest hour of the world's history, whom their fellow-witnesses could never forget, nor be without. These and the survivors from the "time of trouble" shall meet again! Here is something new under the sun! The unyielding underworld shall, through the power of heavenly dew, be fructified, and the departed of the chosen nation rise and bloom in light and life again.

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In the study of this long prophecy more assistance than usual is necessary to enable the reader to follow developments. But I have been unwilling to disfigure the pages by the continual insertion of references, and have preferred to transfer such help to a Syllabus which is constructed on the principle of representing each paragraph of the exposition by a paragraph of the Syllabus.

## SYLLABUS

The consecutive prophecy of the *Great Warfare* (11:2-12:4) is in two parts. The first part is *historic*, or past (11:2-4); the second part is *eschatologic*, or future (11:5-12:4). This latter part, founded on the seventieth seven, has the following sections: (1) Events occurring *prior* to the last seven (vv. 5-22); (2) the first half of the last seven (vv. 23-31); (3) the second half of the last seven (vv. 32-45); (4) Recapitulation of the second half of the last seven (12:1-4).

## THE HISTORIC PART—11:2-4

Three Persian kings following Cyrus—the fourth invades Greece—*v. 2.*

Alexander the Great—*v. 3.*

The disruption of the Grecian empire at the death of Alexander—*v. 4.*

## THE ESCHATOLOGIC PART—11:5-12:4

(1) *Events preceding the Last Seven—vv. 5-22.*

The king of the south and one of his princes join forces—*v. 5.*

Alliance between these two and the king of the north cemented by the marriage of the latter with the daughter of the southern king—Failure of the alliance—The king of the south, his daughter, and the prince that helped him perish—*v. 6.*

A scion of the woman rules over the south—His successful invasion of the north—*vv. 7-9.*

The king of the north invades the south—On his return his sons prosecute the campaign—The king of the south defeats them in a sanguinary battle—His elation in consequence of victory—*vv. 10-12.*

After certain years the king of the north makes war on the south—revolution in the south—unsuccessful attempt of the Jews to gain autonomy—Palestine passes under the domination of the north—reprisals in the glorious land—the upright ones of the Jews support the king—Unsuccessful western campaign—his return to his own land and demise—*vv. 13-19.*

His successor levies taxes—discontent among the people—the king perishes—*vv. 13-19.*

A *parvenue* usurps the kingdom—*vv. 21, 22.*

(2) *First Half of the Last Seven—vv. 23-31.*

Covenant with Israel—duplicity—Exercise of specious generosity to win support—*vv. 23-24.*

Successful campaign against the south—conspiracy against the king of the south by his own courtiers—conference between the two kings—the king of the north returns home with much substance—his hostility to the Jews—*vv. 25-28.*

Second campaign against the south is unsuccessful—Egypt secures allies—ships of Kittim check the enterprise of the northern king—his disappointment and return home—urged by apostate Jews, he violates the treaty with Israel—stoppage of the daily offering—the desolating abomination set up—*vv. 29-31.*

(3) *Second Half of the Last Seven—vv. 32-45.*

Apostate Jews support the king—persecution of the faithful—seductions employed cause some of the wise to fall—*vv. 32-35.*

The king exalts himself above every God—practises celibacy—honors the god of forces—by his help succeeds and prospers—rewards to those who acknowledge him—*vv. 36-39.*

Third campaign against the south—halt in Palestine on the way—adjacent provinces devastated—escape of Edom, Moab, and the king of Ammon—overthrow of Egypt—capture of its treasures—tidings from north and east compel the king to return—his royal pavilion planted between the Mediterranean and the holy mountain—He comes to his end—*vv. 40-45.*

(4) *Recapitulation of the Second Half of the Last Seven—12:1-4.*

The standing up of Michael—the time of trouble—Israel's deliverance—resurrection of Israel's dead, just and unjust—the glory of the just—the book closed until the time of the End—its perusal and understanding by many.

## THE VISIONS OF DANIEL SCHEMATIZED

## FIRST EMPIRE

## SECOND EMPIRE

## THIRD EMPIRE

## FOURTH WORLD EMPIRE

## TEN KINGS

## CHAPTER Two

## BABYLON

## MEDO-PERSIA

## GREECE

## CHAPTER SEVEN

4 BEASTS 10 HORNS 7 HORNS

1260

## CHAPTER EIGHT

## PERSIA

## GREECE

## HORNS

## 4 HORNS

**2300 Temple Dedicated**

## CHAPTER NINE

## SEVEN SEVENS RESTORATION

**SIXTY-TWO SEVENS**  
**APOSTASY**

**MESSIAH  
CUT OFF**

A.D. 70

**DESOLA-  
TIONS**

ONE SEVEN

 $3\frac{1}{2}$ 

**3½**

## LITTLE HORN

## CHAPTERS TEN TO TWELVE

## PERSIA

## GREECE

## HORN 8

NORTH

## SOUTH

1260

1290 Offering

1335

## Daily Offering Ceases

## Resurrection

## THE CROWNING VISION

THE angel has finished his speech. His voice has subsided. The vision has closed. Israel's final crisis is unveiled, their way, their end, their sin and their punishment, God's mercy and indignation, the time of trouble and the dawn of the golden age, gilded with resurrection glory. From the outset the attention has been focused on the time of crisis, each successive vision contributing to the great picture of the future. Each revealing angel adds his own touch to it, until, after sufficient elaboration, the visitants all withdraw, and the curtain falls.

No sooner has the awe-inspiring vision faded than another of surpassing solemnity and impressiveness bursts upon the prophet's gaze. Holy ones on the banks of the river converse among themselves, the prophet breaks in with a question, and the linen-clothed man formally ratifies the closing of the vision and seals it with a solemn oath until the time appointed for its fulfillment.

Daniel beheld two holy ones, one on each side of the river. One of these said to the man clothed in linen, who was above the waters of the river, *How long the ending of these wonders?* The linen-clothed, gold-cinctured man, hovering over the Tigris, with uplifted hand to heaven swears by the eonian God "that it shall be for a time, times, and a half: and when the power of the holy people is utterly broken, those things will be accomplished." Daniel heard the answer, but did not understand, so he inquired, *O, my Lord, what is the conclusion of this?* With affectionate address, the angel, pronounce-

ing his name, softly replies: "Go thy way, Daniel, for the words are closed and sealed until the time of the end." The prediction is closed until the far-off future. Go, rest calmly in thy grave, and wake in the resurrection, to shine as the firmament's gleam. Many shall purify themselves, make themselves white, and be tried as gold is tried in the fire. In the midst of deepening apostasy, the wicked shall do wickedly, while the just shall separate themselves to a holy fellowship, and stand aloof from the Desolator. In the evening time it shall be light, and the wise, who eagerly peruse the book, shall understand, but the wicked shall not understand. The angel continues: "And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be one thousand, two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

The linen-clothed man has mentioned three set periods of time: "time, times, and a half" (12: 7); 1290 days (12: 11); 1335 days (12: 12).

The oath sworn by the angel refers to the period already commented upon in chapter seven, verse 25; in both instances it is connected with the same topic — the wearing out of the saints of the Most High or the breaking in pieces of the power of the holy people. This period is the mother-seat or source of the same numbers found in John's Apocalypse, namely, 1260 days, the latter half of the seventieth seven of chapter nine. In John, as in Daniel, the time, times, and a half is the period of the persecution of the woman and her seed by the dragon (Un. 12: 6, 14). The exactitude of this time-measure has already been insisted upon: it only remains to remark that a period sealed by such a solemn oath must be taken as a literal, exact measure, and not as a vague figure. The angel's word means what it says, and we are forced to accept the assurance which this oath gives

concerning the course, duration, and ending of that coming time of trouble.

The period of 1290 days covers the 1260 days and adds thirty days. The former period dealt with the *people*, this has reference to the *sacrifice*. It measures the time elapsing between the discontinuance of the daily offering and its recommencement. The 2300 evening-mornings of chapter 8:14 relate exclusively to the desolation of the sanctuary. But the sacrifices will be resumed ere the sanctuary is cleansed.

The 1335 days added 45 days to the foregoing period, and take us to the "blessed" time of the resurrection, as is evident from the promise to Daniel, "But go thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of *the days*," namely, the 1335 days just referred to. John, having described the resurrection at the commencement of the Thousand Years, says: "Happy and holy is he who has a part in the former resurrection: over these the second death has no jurisdiction, but they will be priests of God and of Christ, and they will be reigning with Him the thousand years" (Un. 20:6).

The standing up of Michael marks the time when God "returns to Jerusalem with mercies" (Zech. 1:16). His intervention for Israel eventuates in their deliverance and redemption, but that redemption is introduced by stages, and the various time-measures found within this book of Daniel mark the time when the various blessings to be enjoyed by Israel will be ushered in. *All these periods have the same starting point—the taking away of the daily offering.*

The vast importance of the crowning vision fully excuses a more extended notice. Its momentous character is emphasized not merely by the solemnity of the oath, but also by its reappearance, in different forms, in three parts of Scripture. The linen-clothed man, hovering above the Tigris, who lifts his hand to heaven and



swears, is the same person who swears, in the same way, in the Song of Moses; it is none other than the "strong" angel who in the tenth chapter of the Apocalypse lifts his hand to heaven and swears—one foot on the land and one on the sea—that there shall be time no longer; one who assumes control over earth and sea in the Creator's name. The object of the oath is the same in every one of these passages, and is expressly declared to be (1) the avenging of His servants "when he seeth that their power is gone" (Deut. 32:36, 40, 43); (2) the utter breaking in pieces of the power of the holy people (Dan. 12:7); (3) the finishing of the mystery of God according to the good things foreshown to the prophets (Un. 10:7). It is nothing else than a threefold representation of the "standing up of Michael" that is forepictured in these most impressive Scriptures. In Deuteronomy, he takes hold of the "glittering sword" for the beginning of vengeance upon the enemy; in Daniel and the Unveiling he appears with a "book". In the former prophecy the book is "closed" until an appointed time; in the latter the book is "open" and proclamation is made that the enactment of its contents will be delayed no longer. The events of the 1260 days are the contents of the "Booklet" in the protesting angel's hand, sweet to know because of the glorious goal they lead to, bitter to feel because of the painful way thereto; a booklet, like Ezekiel's scroll, full of "mourning, lamentation and woe", concerning Israel and many nations beside.

And now we draw to the conclusion of this series of stupendous visions of things which shall be hereafter. Deep truths still remain to be searched out, but to the reader who can comprehend something of this MYSTERY OF GOD, from this exposition of the plan which is set forth in the book of Daniel, and who treasures the hope of Israel, let me say, reader, imitate the great prophet of the exile in seeking to understand the prophets. And thou, O Lord, how long?

## GOD'S KINGDOM VERSUS MAN'S

THE whole counsel of God as revealed in the book of Daniel has been considered. We will now turn our attention to certain moral principles which in the course of the prophecy are expressed in a most unique and impressive manner.

As has been shown, all the visions in the series have one terminal point. Traveling by different roads, they all meet at one converging point — the setting up of the kingdom of God on earth as an outward polity. A marked feature of representation common to all the visions is the emphasized *contrast* between the kingdom to be set up by God and the kingdoms of the nations which it will displace. This contrast, which each vision enhances from its own point of view, is founded on principles at once scientific and philosophical.

In the image of Nebuchadnezzar's dream the four gentile kingdoms were represented by metals, and the kingdom of God by a mountain. The first three kingdoms exhibited the one common trait of uniformity. Each is represented by an element. The versions obscure this fact in the case of the third kingdom by the unwarranted rendering "brass", which should be rendered "copper". The fourth kingdom presents a novel departure — it is "a composite kingdom". Here the element iron is found in combination with the natural compound of clay. But the combination does not conform with chemical law, and, owing to incompatibility of the substances, there is no cohesion, and the kingdom disin-

tegrates. Human governments suffer from onesidedness which, magnifying certain qualities to the exclusion of others, produces weakness and stagnation. And where the baneful effects of narrowness are recognized, attempts to correct the evil are rendered futile by failure to conform with, or rightly apprehend, the laws governing the works of the Creator; ill-assorted combinations are the consequence, and outraged law inflicts the penalty. In antithesis to the metals the prophet puts a mountain. It is the source of all mineral wealth; it embraces in its bosom all the metals represented in the image, and many more, in right proportions and harmonious combinations. The kingdoms of the world are necessarily characterized in each and every phase of their activity by the limitations inherent in humanity; accordingly their representation in this prophecy is limited to metalography. God's kingdom will possess a fullness and substantiality unknown to human governments. Every element that goes into the making of the social and political structure will be ruled over, fostered, and protected by divine wisdom and provided with opportunity for unlimited expansion. For this reason it is symbolized in this vision by that complexity of substances, agencies and processes which enter into the science of earth's formation which we call geology. All those ethnological elements which are the cause of political irritation, friction and discord, all those elements which baffle the efforts of statecraft, will be welded together into an organic, harmonious whole.

In the vision of the seventh chapter, the symbolism shifts from the mineral kingdom to the animal. The antithesis is between the beastly and the human. The anomaly figured in the fourth division of the image by the mixture of incompatible substances is here shown in freaks of nature, such as extra members, and in the unnatural, composite appearance of these animals with wings of a fowl. In addition to those abnormal tenden-

cies we are made aware that the kingdoms of the nations are actuated by the unhealthy and rapacious instincts of predatory beasts. The coming kingdom is the kingdom of a *Man*; and though His kingdom excels its predecessors in strength, yet force is not the dominant factor, as with the kingdoms of the four beasts, but is subordinated to reason and tempered by love. It is not an end in itself, but only a means to uphold and safeguard the interests of perfect justice. The kingdoms of the nations, in their blind idolization of brute force, are brought to ruin by the very force supposed to be the chief factor making for stability and permanence. Nerve and energy are strained to the utmost limit of endurance in the attainment of brute strength, and the result is a physical overdevelopment which saps the vitality of the organism.

Like the preceding, the vision of the eighth chapter finds suitable symbols to express its ideas in the animal kingdom, but predatory beasts have given place to domestic animals. The unnatural tendencies already dealt with in former visions are now to be presented in yet another phase. We are treated to the grotesque spectacle of two ruminants stepping out of their own sphere and straining themselves in a titanic effort to outclass the beasts of prey. The success attained is in the very nature of the case short-lived, and leads to excessive elation, which assumes the particular form of intellectual conceit. Here is a case of presumption versus truth, a contrast between truth cast down and truth triumphant. Accordingly the destruction of the beast is modified in keeping with the nature of the case. Whereas the ten-horned monster was struck by force and slain, this one is broken "without hand"—swept away by the breath of His mouth. It is the inherent potency of truth made to bear in the overthrow of man's proud imagination.

The contrast is yet to be presented from another angle ere the picture of gentile inefficiency can be com-

plete. In the last vision symbolism is dropped for direct speech. As the climax approaches, the restraint imposed by figures is discarded and realities are expressed in common idioms. Former visions have represented the head of the fourth empire as defying the claims of the divine All-Ruler. Here we are informed that the willful king merely transfers his allegiance from the true God to a false deity. He worships a strange god, by whose help he prospers for a time. The opening sentence of this prophecy — a Great Warfare — is an exact description of its contents. It is a long record of savage, gigantic, uninterrupted wars. This strange god is a "god of forces"; he wields the power of death; and the minion whom he obsesses gives full vent to destructive propensities. His rule is marked by frightful destruction and devastation. "Thou shalt not be joined with them in burial, because thou hast destroyed thy land, thou hast slain thy people. . . . Prepare ye slaughter for his children for the iniquity of their fathers; that they rise not up, and possess the earth, and fill the face of the world with ruins" (Isa. 14: 20, 21). In contrast to the kingdom of the wild beast, which has its being in acts of violence and murder, the kingdom of God begins with resurrection. Not only will the bleeding wounds of humanity inflicted by kaisers and cæsars, kings and shahs, czars and sultans, be healed, but what these have destroyed will be recovered and brought back to life. The antithesis in the last chapter is one most fitting for a climaxing revelation — the reign of death swallowed up by the reign of life.

The visions thus far considered have fully demonstrated the incompetence and limitations of gentile governments. Their inadequacy to manage their own affairs leads us to expect greater failure whenever they should attempt to interfere in the affairs of others. And this is precisely what the prophecy of the ninth chapter shows to be the case. *The nations are seen at their worst*

*in their dealings with the Jew.* Their domination of the holy land is seen as a protracted series of "wars and desolations". It is under the fostering care of gentile administration that Israel's apostasy rises to its height. This was the case when the Messiah was put to death, and it will be the case when the man of sin will sit in the temple of God, "showing that he is God". Israel's fortunes in the ninth chapter are intimately bound up with two princes—Prince Messiah and the Desolator. No greater antithesis could be conceived than the one presented by these two princes. One breaks his covenant and turns the land into a heap of ruins, the Other verifies the covenants and effects a restoration of the ruins.

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