



*THE WAY OF TRUTH*

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*"Seek out wisdom and the reason of things." Ecc. 7:25.*

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The Way of Truth Vol.3

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# THE WAY OF TRUTH

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VOLUME THREE

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A SERIES OF EXPOSITIONS OF

## BIBLE PROPHECY

SHOWING HOW THE SCRIPTURES HAVE BEEN FULFILLED IN  
HISTORY AND WHAT REMAINS YET TO BE FULFILLED  
BEFORE THE COMING OF CHRIST—SPECIAL  
ATTENTION IS GIVEN TO THE  
PROPHECIES OF

## THE BOOK OF DANIEL

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By EZRA D. GIFFORD

A MINISTER OF CHRIST

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# Introduction.

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## THE IMPORTANCE OF PROPHETIC STUDY.

Perhaps there is no subject more neglected by the generality of professed christians than the subject of prophecy. It is safe to say that not one professed christian in a thousand has ever given even a casual consideration to the Bible prophecies. There is a reason for all of this. In the first place, the great multitude of professed christians are more interested in the weather and in business speculations than they are in the kingdom of God. Prophecy with such people has no interest. Well has Jesus said of such: "When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when a south wind is blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it ye know not how to interpret this time?" (Luke 12:54-56.) In the second place, many who might be interested in the study of prophecy think the subject is too intricate, too deep for their investigation; and others, that no certain knowledge can be gained by the study of the prophecies. Many fanatical books have been published on this subject that have deceived their authors and readers. Many speculative books are even to this day actively circulated among the people. All of this has had a most potent influence in prejudicing many sober minded and practical people against the study of prophecy. We would remind our Christian brethren, however, that "every scripture is inspired of God and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3:16, 17.) The exhortation of the apostle Peter is to the same effect when he said that we do well to take heed unto the sure Word of prophecy as unto a lamp shining in a dark place. (2 Peter 1:19.) The prophet Daniel foretold that in the latter days the wise shall understand his prophecy. (Dan. 12:10.) Jehovah said through the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time and it hasteth toward the end, and shall not lie: if it tarry, wait for it; because it will surely come, it will not delay." (Hab. 2:2, 3.) The Book of Revelation was expressly written to show unto the servants of God "the things which must shortly come to pass," and its benediction is, "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand." (Rev. 1:1-3.) Jesus was surely most interested in the prophetic Word when even under the shadows of his sufferings and death he foretold the sign of his appearing and of the end of the age, and then added: "When ye see all these things know ye that it is nigh even at the doors." (Matt. 24:33.) Paul testifies that we should exhort one another "so much the more as ye see the day drawing nigh." (Heb. 10:25.) Of course we are not told the exact day and hour of the coming of the kingdom of God, but those scriptures we have just quoted surely indicate that the

true people of God will know when it is nigh even at the doors. "Ye, brethren, are not in darkness that that day should overtake you as a thief," "let us watch and be sober." (1 Thess. 5:4-6.) About the time of Jesus' coming "the kingdom of heaven shall be likened unto ten virgins who took their lamps and went forth to meet the bridegroom." Are popular christians nowadays taking their lamps (the sure Word of prophecy) and going forth to meet the bridegroom?

We hear some people say they are building on the promises. But how can we build on the promises of the Bible except we first know what those promises are, and then know that they are true? And how shall we know that the promises concerning the future are true except those concerning the past and present are also true? If in the study of the prophecies of the Bible we find thus far they have come true as foretold, we have positive ground for faith in the things yet to be fulfilled. No real student of prophecy can ever backslide from his faith, for he knows Him in whom he has believed. He has not embraced religion as a superstition through fear and fancy; his faith does not rest in cunningly devised fables, but in the sure Word of prophecy, in the scripture which cannot be broken. Now, dear reader, you cannot get a faith like this unless you study prophecy. We therefore introduce you to the pages that follow, praying God to give you light as you read.

The AUTHOR has in preparation another volume on Prophecy dealing particularly with the Book of Revelation, which he hopes to publish about May, 1899.



# The Way of Truth.

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## Nebuchadnezzar's Dream.

DAN. 2:31-45.

Thou, O King, sawest, and behold a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out not in hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone which smote the image became a great mountain and filled the whole earth. This is the dream. Verses 31-35.

Daniel proceeds to give the interpretation. He says:

Thou, O King, art 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 heaven hath he given into thine hand, and made thee to rule over them all: thou art the head of gold.

And after thee shall arise another kingdom more earthly [not "*inferior*" as some translations have it] than thou; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed in miry clay, and as the toes of the feet were part of iron,

and part of clay, so the kingdom shall be partly strong and partly brittle. And whereas thou sawest the iron mixed in miry clay, they shall mingle themselves in the seed of men. And they shall not cleave one with another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be overthrown, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain, not in hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall be the last of this. Verses 37-45.

The above is quoted from the Revised Version, except in a few words where we have given the reader a more literal translation of the original.

This prophecy is devoted to revealing the KINGDOMS which were to follow Daniel's day. It therefore does not tell us of remarkable kings as other prophecies in the Book of Daniel do.

The dream in its several parts:

### *1. The head of gold.*

The prophet refers the head of gold to Nebuchadnezzar, that is, to Nebuchadnezzar in a representative sense, not in a personal sense. Just like we say the Church is the body of Christ. That the prophet refers to Nebuchadnezzar as representing the Babylonian kingdom of which he was king is proven by his manner of expression when he said, "After thee shall arise another kingdom



more earthly than thou." Mark, the prophet, did not say, After thee shall arise another *king*, but "After thee shall arise another *kingdom* more earthly than thou," thus clearly indicating that Nebuchadnezzar was considered as representing one kingdom which was to be followed by *another* more earthly—more universal. Spelt out in plain words, the head of gold was the Babylonian kingdom.

The Babylonian kingdom, of which Nebuchadnezzar was the king, arose in 625 B. C. and Nabopolassar, the father of Nebuchadnezzar, was its first king. The kingdom reached the height of its glory under Nebuchadnezzar, the successor of his father. Concerning this matter the prophet said to Nebuchadnezzar, "Thou, O king, art 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 heaven hath he given into thy hand, and hath made thee to rule over them all." It was during the leadership of this famous man that the chief conquests of the kingdom were made.

Egypt, Tyre and Jerusalem fell under his yoke. But his greatness shone more brightly at home. He quite entirely rebuilt the city of Babylon, and with such splendor as to out-dazzle any city the world has ever seen, even to this day. In the words of another: "Babylon was a square city at

least five times as large as London, and traversed diagonally by the Euphrates. Its walls—338 feet high and 85 feet thick—were studded with towers and pierced with brazen gates. Its palaces and its hanging gardens—a system of terraces in imitation of mountain scenery, formed to please Nebuchadnezzar's Median queen, were among the wonders of the world."

Daniel, in chapters 3 and 4, tells us much about the earthly glory of Nebuchadnezzar. The reader would do well to pause here and read these two chapters referred to.

Now history relates that Nebuchadnezzar after having reigned for 43 years was succeeded by four kings successively, the last of whom was Nabonadius. Nabonadius made his son Belshazzar the partner of his throne. This Belshazzar is the one mentioned by Daniel in chapter 5, of whom he says in the 18th verse that Nebuchadnezzar was his father. [Of course Nebuchadnezzar was Belshazzar's father only in a political sense, as we call Washington our father. This incidentally reveals to us the greatness of the fame of Nebuchadnezzar even after his death.]

Nabonadius was absent from Babylon on the night Belshazzar was slain and "Darius the Mede received the kingdom." (Dan. 5:30, 31.) On this memorable night the kingdom of Babylon fell, never to rise again except in anti-type. The year given in history for the fall of Babylon is

538 B. C., it having been in continuance for only 87 years. The Babylonian kingdom was represented by the head of the image because it was really, with Assyria, the FIRST world-conquering kingdom on earth; and it was represented by gold because its capital was so splendid. The empire itself was not very extended compared to those which followed it, but Babylon, its capital city, was the most illustrious city the world has ever seen.

Let us now consider the next part of the "image."

2. *The breast and arms of silver.*

The prophet says the silver of the great image represents another, but more universal, kingdom which should next arise after the fall of the Babylonian kingdom. History relates that the Medo-Persian kingdom under the famous generalship of Cyrus, wrested the kingdom from the Babylonians 538 B. C. As for the silver kingdom being more universal than the gold kingdom, we have but to glance at any map representing their comparative sizes and we shall see that the actual dominion of the Medo-Persian empire covered several times as much of the earth as the Babylonian empire did.

The Medo-Persian empire was the largest and most illustrious of all the monarchies that ever rose east of the Mediterranean sea. At first the Medes under the conquering king Cyaxares were the ruling power, the Persians being but associated with them. But

later the Median line of kings gave place to a Persian line, commencing with Cyrus the Great, and continuing for two long centuries, that is, till overthrown by the Macedonian kingdom under the matchless Alexander, B. C. 331.

This leads us to consider the next substance of the great image.

3. *The belly and thighs of brass.*

Daniel says the "brass" is a "third kingdom," "which shall bear rule over all the earth." As there is more silver in the world than gold, so the kingdom represented by the silver in the image was more universal than that represented by the gold; and now, for the same reason, the kingdom which was to follow these, and which is represented by the brass of the image, is interpreted to be a kingdom still more universal than either of the two which had preceded it; for there is manifestly more brass in the world than silver, even as there is more silver than gold.

The third kingdom, represented by the brass of the image, is the Macedonian, which, as we noted above, succeeded to universal dominion in B. C. 331. In B. C. 336 Alexander succeeded his father as king in Macedon and although but twenty years of age he set out from his country to avenge its wrongs on Persia; and in five years of matchless warfare he laid the glory of Persia in the dust, and spread the Macedonian kingdom in splendor over all the known world. A greater mili-

tary genius had never shone on earth before. But scarcely had he laid the world under his feet, than he was laid under the feet of the world by death. He died at the age of thirty-three, a victim of lust. O how transient and delusive is the glory of man!

How quick his light beclouds!  
 How soon his days flee by!  
 His shadows lengthen fast;  
 And man lies down to die!  
 His glory, ashes then;  
 His robe is sack-cloth dark;  
 His light is faded drear,  
 Nor is there left one spark.

The Alexandrian kingdom continued, but in a divided state, till finally absorbed into the Roman kingdom. Division after division of Alexander's kingdom fell under the yoke of the Roman republic, until finally, in B. C. 48, Julius Cæsar—a greater than Nebuchadnezzar, Cyrus, or Alexander—appeared upon the scene and grasped the reigns of universal dominion and became the first sovereign ruler of the Roman empire and completed the absorption of the Alexandrian empire by assuming the Dictatorship of the Alexandrian throne in Egypt, its last surviving post. Thus the Alexandrian kingdom gradually faded away from the page of history, its great structure taking almost three centuries of consuming fire, till we find the Roman kingdom standing upon its ashes.

#### 4. *The legs of iron.*

The prophet defined the legs of iron to be a fourth kingdom, and, as there is more of iron than brass, so we should expect to find the fourth kingdom more world-wide

than the kingdom represented by the brass. The Roman kingdom next followed the Alexandrian kingdom, and was, indeed, more universal, as every student of history knows. It covered nearly all the territory of the former kingdoms which were represented by the gold, silver, and brass, and more than twice as much territory besides. But this kingdom was not only represented by iron because more universal than the kingdoms preceding it; but it was ALSO represented by iron to show its strength and destructiveness. The prophet says, "And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things: and as iron that crusheth all these, shall it break in pieces and crush." Iron may be used in breaking and crushing gold, silver and brass, and the fourth kingdom, the Roman kingdom, did, indeed, break in pieces and crush the kingdoms into which all the former kingdoms had resolved themselves. The manner and policy of Rome in doing this forms an interesting page of history. The first item of Rome's policy was to break in pieces. Where several rulers joined against a weaker power, Rome assisted the weaker so as to break in pieces the united powers, and then, when she had broken them in pieces, she subdued them one by one. We have not room here to repeat the history of Rome's foreign conquest, but suffice it to say that, she obtained her territory, as the prophet said, by breaking in pieces and

crushing her foes. But the selfishness and cruelty of the Roman rulers tended to excite internal strife, and finally rent and tore the kingdom into many kingdoms as we find them at the present day. This leads us to the next part of the image.

*5. The feet part of iron, and part of clay.*

This represents a still more universal and world-wide kingdom than the Roman kingdom when represented by the iron exclusively, even as there is more clay than iron. Since the fall of the Roman empire as represented by the iron exclusively, no power has ever yet arisen in regal or kingly form more universal than Rome was. Several notable men, like Napoleon, have tried to establish another universal kingdom but in vain. The prophet does not say the feet would be a fifth kingdom, and, upon reflection, this clearly indicates that the kingdom represented by the feet would be only another form of the Roman kingdom but more universal because represented by clay—a more universal substance than iron. And the fact that the iron was mixed in the clay would also indicate that the last human kingdom would be the old Roman kingdom only under a more universal form. This kingdom must be in the future. Daniel took far more space in describing it than he did for any of the others. His words were written particularly for the benefit of those upon whom the ends of this age are to come. It will be needful to take up his words, item by item:

VERSE 41.—And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed in miry clay.

The prophet does not say the feet and toes would represent kingdoms but a "kingdom." Therefore, the kingdoms into which the Roman kingdom was divided could not represent the feet and toes of the image. But there must yet come a kingdom that shall embrace all these kingdoms and all countries of the earth besides, as we observed above. The clay, like the iron, has a double meaning. It represents a more universal empire than that represented by the iron, even as clay is a more universal substance than iron; and it expresses the brittleness of the kingdom as said in

VERSE 42.—And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle.

How can the kingdom be partly strong and partly brittle? The next verse answers:

VERSE 43.—And whereas thou sawest the iron mixed in miry clay, they shall mingle themselves in the seed of men. And they shall not cleave one with another, even as iron does not mingle with clay.

It is plain that where people mingle together they are strong, for in unity there is strength. But if those who thus unite have no natural affinity one for another, they contain in their very unity the elements of discord and disruption. And so the prophet said it should be with the kingdom

represented by the feet and toes of the image. Now note the next verse of Daniel's prophecy :

VERSE 44.—And in the days of those kings shall the God of heaven set up a kingdom, which shall never be overthrown nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

This verse speaks of "kings," plural, and "kingdoms," plural, whereas in the previous verse we had kingdom, singular. This shows us that after people have mingled themselves in the seed of men there shall come a time when they will no longer cleave to one another, and the kingdom of the seed of men shall be divided, and other kings shall arise to reign. It is in the days of *these* kings that the God of heaven shall set up a kingdom that shall never be destroyed. The King and other rulers in this heavenly kingdom, being immortal (Rev. 20:6), shall not die and, therefore, their kingdom shall not be left to another people. At the time of the end this kingdom shall break in pieces and consume the kingdoms above mentioned and shall stand for ever. This kingdom is explained by Daniel to be that which the stone represented in the dream.

6. *The stone cut out, not in hands.*

The stone formed no part of the image but represented a kingdom distinct. Stone is the most universal substance on the face of the earth. We may not step one inch but we are either stepping on stone or over stone. There-

fore the kingdom represented by the "stone" in the dream will be the most universal kingdom possible, and hence will be far more universal than any of the human kingdoms which shall have preceded it. But who shall represent this kingdom? This ought to be a "burning question" to us all. Let us examine: In the dream the stone was seen to be "cut out of the mountain, not in hands" (verses 34 and 35). This mountain evidently indicates the great mass of the natural, earthly man. The stone cut out, not in hands, indicates those who have been severed from the natural man and made spiritual. This severing, by the invisible Spirit, has been going on from the beginning. But the people of God are still in the world, both those who are living and those who are dead. Although they are in the world yet they are not of the world: the credentials of their citizenship are retained in heaven, even in Paradise, till the time for rewards, then the meek shall inherit the earth and dwell therein forever. The stone will be completely cut out of the mountain when the first resurrection shall have taken place and the natural man shall have been left and the spiritual man shall have been taken (1 Thess. 4:16, 17). For only those shall have part in the first resurrection who are blessed of God and holy (Rev. 20:6), and the rest of the dead shall not live again till the saints shall have reigned with Christ a thousand years. (Rev. 20:5.)

As the stone is small compared to the mountain out of which it was cut, so it has ever been [and shall be to the end] that only a *few* compared to the great number have walked with God. But when these few have been collected together out of all the past, they will form a great company which no man can number (Rev. 7:9-17). Then the few and despised people who have served God, and who have been only as a stone compared to the mountain, shall themselves become as a great mountain and shall fill the whole earth (verse 35). But how do the saints get possession of the kingdom? This is briefly told us in verses 34 and 35:

“Thou sawest till that a stone was cut out, not in hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”

This text becomes very plain in the light of other Scriptures. We saw above that the stone should be complete and wholly removed from the mountain in the first resurrection when the saints are caught up out of the earth. Now, the saints will be hid in heaven for a brief period; and at the conclusion of this time the saints will return with Christ: it is then they will smite the image upon his feet. See Jude 14 and 15, and Joel 2:1-11: Then shall the iron, the clay, the brass, the

silver, and the gold, i. e., the kingdoms which then shall be occupying the territory which the kingdoms formally represented by these elements occupied, then shall these kingdoms be broken in pieces together and shall become like the chaff of the summer threshing-floors, and the wind shall carry them away that no place shall be found for them. That the reader may more fully understand these things he would do well to read: Rev. 16:13-21, and 14:17-20, and 19:11-21, with 20:1-6, and Zech. 14 chap., and Isa. 34th and 63d chaps., and Joel 3:9-21, and Ezk. 39th chap.

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#### The Four Kings of Prophecy.

##### DAN. 7TH CHAPTER.

VERSES 1, 2.—In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream and told the sum of the matters. Daniel spoke and said, I saw in my vision by night, and behold, the four winds of the heaven broke forth upon the great sea.

What we now call the Mediterranean Sea was anciently called the Great Sea. (Num. 34:6, 7, Josh. 1:4.)

The Great Sea in the vision symbolized the earth: see explanation by the angel in verse 17.

The “four winds of the heaven” signify great commotion, strife and destruction sent from God upon men as a punishment. See Jer. 49:34-38, Zech. 2:6, Rev. 7:1-3, Rom. 1:28-32.

The four winds will not break forth in fullness until the time of the first resurrection, which is the sealing unto life of the servants

of God (Rev. 7:1-3), and even until the saints shall have been caught out of their great tribulation. (Matt. 24:31.) Then indeed the winds, even the four winds, shall break forth *unrestrained* in all their destructive fury. As for the desolations which these four winds shall then bring, read Rev. 8th, 9th and 11th chapters.

The four winds which Daniel saw in the vision represent the great commotions in the affairs of mankind out of which was to come the four great kings and their kingdoms.

VERSE 3.—And four beasts came up from the sea, diverse one from another.

In verse 17 the angel tells Daniel: "These great beasts, which are four, are four kings, which shall arise out of the earth."

This is the *primary* meaning of the four beasts: They are four **KINGS**. But there is a *secondary* meaning also, as the angel gives out incidentally in giving special explanations of the fourth beast, "the fourth beast shall be a fourth *kingdom* upon earth, which shall be diverse from all the kingdoms" (verse 23): From this we learn the fuller explanation that each of the beasts represents both a *king* and a *kingdom*.

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

The "lion" of the vision well personates Nebuchadnezzar, the great conquering king of the Bab-

ylonian empire. (Sixth century B. C.) The eagle wings are well represented in the power and extent of the empire. The plucking of the wings is clearly seen in the fall of Babylon. (538 B. C.) Its being "lifted up from the earth" signifies the sudden relinquishing of its power from over the nations. Its being made to stand upon two feet as a man, and a man's heart being given to it, indicates its absolute overthrow as a beast, or governmental power, all of which took place, as any authentic history will relate.

VERSE 5.—And behold another beast, a second, like to a bear, and he arose to one side, and three ribs in his mouth between his teeth: and thus they said to him, arise and eat flesh greatly.

The bear well represents Cyrus the Great (558-529 B. C.) and the Medo-Persian empire. The bear arising on one side indicates the Persian power as being more conspicuous than the Median. The three ribs are the three principal provinces, Babylon, Lydia, and Egypt—he glutted himself on their riches and ground them with oppression. "And thus they said to him, arise and eat flesh greatly." This word was most manifestly fulfilled in the great arisings in the empire from time to time and in the savage butchery that characterized its warfare. Read the history of its most famous kings, Cyrus, Cambyses, Darius Hystaspes, and Xerxes. Greater arisings the world never witnessed, even to the present day. Xerxes' marching force at one time numbered five million, gathered out of

forty-six nations subject to the Persian yoke. Cyrus the Great as the first great bear conqueror of the empire well displayed the savage devouring nature of the bear. Even the wealth of Cræsus and the sumptuousness of Belshazzar could not satiate him and he finally lost his life in a savage war against a Scythian tribe. It is said that the barbarian queen, Tomyris, dipped the head of the dead Cyrus in a skin-bag of blood, exclaiming, "Drink thy fill of blood, of which thou couldst not have enough in thy lifetime!"

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

A leopard is cunning and stealthy and swift in its movements, watching and springing suddenly upon its game. (Jer. 5:6, Hos. 13:7, Hab. 1:8.)

Such a beast-king did indeed arise in the person of Alexander the Great, king of Macedon and Greece, 336 B. C. By cunningness and stealth he sprang up in his own country, and then, leopard-like, sprang swiftly from stronghold to stronghold of the vast Persian empire and tore its power in shreds. Within eight years he sat as conquering lord over all the Persian world. A greater military genius, a more stealthy warrior, a more successful general, never arose before.

The "four wings of a fowl" would indicate the smallness of his army by which he flew, first south, then east, then north, then

westward again. Think of it, his army numbered but 35,000 men to conquer the world!

The "four heads" were fulfilled in the four notable kings that arose after the death of Alexander and founded kingdoms out of Alexander's dominion. These four kings are: Antipater in Macedonia (322 B. C.); Antigonus in Asia-Minor (322 B. C.); Ptolemy Lagi in Egypt and the South (323 B. C.); and Seleucus Nicator in Syria and the East (312 B. C.)

VERSES 7 and 8.—After this I saw in the night visions, and behold a fourth beast, terrible and dreadful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it: and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

Let us not forget that this fourth beast is a fourth king as well as a fourth kingdom, even as the angel said to Daniel: "These great beasts which are four, are four *kings*, which shall arise out of the earth." (Ver. 17.) When Daniel knew this, he was not so much interested to know the explanation of the different parts and circumstances of the first three kings as he was to know the meaning of the symbols expressing the truth concerning the fourth king, *for the fourth was to be the last of earthly rulers*, and at the end of his times "the saints of the Most High were to receive the kingdom and possess it forever even forever and ever." Ver. 18.



Daniel says:

"Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and his nails of brass; which devoured, break in pieces, and stamped the residue with his feet; and concerning the ten horns that were on his head and the other which came up and before which three fell; even that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verses 19-22.

By these words it is plain to be seen how anxious Daniel was to understand the things concerning the fourth king. The angel does not leave him in suspense. Thus he said:

"The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down [thresh it], and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and a division of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verses 23-27.

Thus we see that the angel was very explicit in telling about the

fourth beast, so that we need not be in the dark upon this great matter. Let us first notice that while the fourth beast was to be a fourth king, yet before the *king* spoken of appears, the *kingdom* appears; and then the ten kings; *and lastly the fourth king proper*. Be sure you understand these distinctions before you proceed. Before the fourth beast is a fourth king, it is a fourth kingdom upon earth, i. e., a fourth universal kingdom. This much of the prophecy is fulfilled, for the earth has seen four, just four, universal kingdoms: Babylonian, Medo-Persian, Grecian, and Roman. How much of these things spoken of by the angel concerning the fourth kingdom have been fulfilled? and what may we certainly look for in the future? In the first place, the fourth kingdom was to be different from all the kingdoms: Was this so? Yes, Rome was ruled over by a Senate instead of by a king and gained the general dominion of the earth while a Republic. This had never been accomplished before by any people and was a source of amazement to the world at that time, how a people without a king could make all nations to bow at their feet. But this kingdom was to devour the whole earth. This the Roman fulfilled through her greedy and devouring emperors, who ruled over her dominion after the Senate had been practically superseded by the Cæsars. The Cæsars, by taxes and plunder, poured the riches of the world into Rome, until life in Rome was

one continual scene of feasting, luxury and extravagance. This paved the way for the downfall of the emperors. But the fourth kingdom was not only to devour the whole earth, she was to tread it down. This Rome literally fulfilled. The oppressive rule of the emperors so impoverished the earth that it was a burden to live under the tread of the Roman rule. The rulers, so wicked were they, even considered it a crime worthy of death for any one to be called a Christian. All must burn incense to the emperor and worship him as God, or be put to death. Thus Rome by the iron heel of despotism trod the earth under foot. The angel further said that this fourth kingdom was to break the world in pieces. Did this follow? Yes, under the devouring and despotic rule of the Romans, society could not hold together and the whole Roman dominion at last became but a sea of strife. Even the armies of Rome herself were arrayed against each other, and at last the empire broke into many hundred fragments, petty kingdoms and lords, and the days of feudalism set in. The combinations of these petty chiefs here and there have formed the States of Europe as we find them at the present day.

Having now clearly traced the angel's words in the devouring and treading down work of the Romans and having also seen how they fulfilled the angel's words in the breaking to pieces of the earth into the different nations as we find them at the present day, we

will notice that the angel next foretells:

"Out of this kingdom shall ten kings arise, and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law; and they shall be given into his hand until a time and times and a division of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Have these ten kings yet arisen? It is true *many* kings have arisen out of the Roman empire since its fall, but no one, as yet, has been able to point out *just ten kings* in fulfillment of this prophecy. Nearly all expositors consider these ten kings to be ten kingdoms and try to locate them in the past, but the angel did not say they would be ten kingdoms but "*ten kings.*" Therefore, as we cannot find these ten kings since the downfall of the Roman empire, we must look for them yet in the future. As to whom these will be, it is not yet made manifest and we must watch the developments of history. "The wise shall understand."

As the "little horn" was to arise "*after*" these ten horns, we must therefore look for it also in the future. This little horn is interpreted by the angel to be a king diverse from the ten kings. We are not told *how* he shall be

diverse, but those who are watching then shall see. These ten kings and the other special king will be clearly distinguishable in their time; for, according to Rev. 17:12-14, they shall form a confederation in which the little horn king shall have the supreme authority, and all shall war against Christ, and shall at last be overcome by him. Thus the little horn may be properly called antichrist. "He shall put down three kings," not three of the ten kings, for the ten kings shall be in confederation with him. He shall exert a most blasphemous power, and, during his time, shall wage dreadful persecution against the true Christians. He shall think even to change the times and the law. As to just what this means we are not clearly told, but those living at that time and watching shall be able to discern. The angel vaguely tells us that all this shall be "until a time and times and a division of time." This shall most certainly be literally fulfilled, and the true watchers then shall be able to see what that particular time is and what those particular times are and what that particular division of time is. We have no speculations to offer the reader on these things, for speculations are of no profit. We are told that at the division of time the judgment shall sit against the antichrist and his dominion, and that the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most

High. The judgment spoken of is not the judgment of men individually but of men collectively under the dominion of antichrist. The processes of this judgment are not given us in this prophecy. They are, however, drawn out for us in the fuller prophecy of Rev. 8th, 9th and 11th chapters.

There is one thing in the vision which the angel did not consider in the explanation, and that is the Ancient of Days. He is spoken of in the vision, verses 9 and 10, as coming before the judgment is set against the antichrist and his dominion. This Ancient of Days can be no other than Jesus Christ. Let the reader compare Micah 5:2 with Matt. 2:2-6.

The personage spoken of in verse 13 of the vision is surely a greater person than the Ancient of Days and hence can be no other than the Father, who alone is greater than Christ. Christ shall finally "deliver up the kingdom to God even the Father when he shall have abolished all rule and all authority and power." "Then shall the Son also himself be subjected to Him that did subject all things unto him, that God may be all in all." (1 Cor. 15:24-28.)

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### **The Appointed Time of the End.**

#### **DAN, 8TH CHAPTER.**

The first 14 verses of this chapter record the vision given to Daniel, and the rest of the chapter gives the explanation of the vision by the Angel Gabriel:

**VERSES 1, 2.**—In the third year of the reign of King Belshazzar a vision ap-

peared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in the vision; now it was so, that when I saw, I was in Sushan the palace, which is in the province of Elam; and I saw in the vision, and I was by the river Ulai.

Sushan is the same as Susa. At the time of this vision Susa was but a capital city of a province and belonged to the Babylonian kingdom. Daniel foresaw that a great kingdom should arise and have headquarters at this place, that is, in Susa by the river Ulai.

VERSE 3.—Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last.

Gabriel's explanation of this is: "*The ram which thou sawest that had the two horns, they are the kings of Media and Persia.*" Verse 20.

VERSE 4.—I saw the ram pushing westward, and northward, and southward; and no beasts could stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and magnified himself.

The Medes and Persians pushed westward, and northward and southward, just as the prophet said. They gained the governance of the world, and no people could deliver themselves, and they did according to their will and magnified their kingdom against every other. The reader may find these statements confirmed in any authentic history.

VERSE 5.—And as I was considering, behold, an he-goat came from the west upon the face of the whole earth, and

nothing touched [him] in the earth and the goat had a notable horn between his eyes.

VERSE 6.—And he came to the ram that had the two horns, which I saw standing before the river, and ran upon him in the fury of his power.

VERSE 7.—And I saw him come close unto the ram, and he was moved with choler against him and smote the ram, and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground, and trampled upon him; and there was none that could deliver the ram out of his hand.

VERSE 8.—And the he-goat magnified himself exceedingly; and when he was strong, the great horn was broken; and instead of it there came up four notables toward the four winds of the heavens.

The Angel Gabriel briefly explains these words as follows:

"And the rough he-goat is the king of Javan: and the great horn that is between his eyes is the first king. And as for that which was broken, in the place whereof four stood up, four kingdoms shall stand up out of the nation, but not with his power." Verses 21 and 22.

The land of Javan is so called after Javan, one of the sons of Japheth. Japheth settled in the islands of the Mediterranean Sea and coast lands of Asia Minor and Europe. See Gen. 10:1-5. The rough he-goat who came from this land—the land of the Greek nation—was Alexander the Great, representing the nation of the Greeks. The land of Javan was to the extreme west of the Persian empire. Alexander coming from this western land, came victoriously upon the face of the whole earth and in all his battles there was no army that could

stand against him and so none touched him in all the countries over which he passed. The two eyes of the he-goat were Macedonia and Greece, because these were the countries over which he was king before he set out to conquer the world and they were as eyes upon his course, on either side—they watched him more than they helped him.

The king of the Medes and Persians at this time was Darius Codomannus. He attempted to hold Alexander in check in the west but his efforts were worse than vain and he was compelled to return to the central part of his empire. Here, near Susa, Alexander ran upon the Persians in the fury of his power and in one decisive battle, the battle of Arbela, he utterly defeated the Persians and so utterly broke and destroyed their rule. It is recorded that in this battle Alexander was filled with fury and anger. And thus he literally fulfilled the 5th, 6th, and 7th verses quoted above. We shall now see that he also literally fulfills the 8th verse quoted above. His great victories so exalted him that he claimed to be descended from the gods and claimed divine worship and homage. Those who approached him were compelled to prostrate themselves before him to the very dust. And he reveled in lust with his 360 wives and his sumptuous banquets and ever-flowing wine. But his drunken career was soon to end. One year of revelry in the strength of his kingdom and he

was broken with the hand of death, and there arose four kingdoms out of the nation of the Greeks, and although they were notable kingdoms in their day yet none of them ever reached the extent and greatness of the kingdom of Alexander. The first notable kingdom was in Asia-Minor, headed by Antigonus and his son Demetrius; the next was in Egypt, headed by Ptolemy and his sons who succeeded him; another was in Babylon and Syria, headed by Seleucus and his successors; and the fourth kingdom of note was in Macedonia and surrounding countries, headed by Antipater. These were the only notable kingdoms that rose from the nation of the Greeks after Alexander.

VERSE 9.—And out of the one of them came forth a little horn, which waxed exceeding great, against the south, and against the east, and against the desirable [place].

VERSE 10.—And it waxed great unto the host of the heavens; and it cast down to the earth from the host and from the stars and trampled them.

VERSE 11.—And it waxed great unto a prince of the host and from him the daily was taken away and the establishment of his sanctuary was cast down.

VERSE 12.—And an host in rebellion was given against the daily, and it cast down truth to the ground and wrought and prospered.

VERSE 13.—And I heard one saint speaking and one saint said to the certain one who spake, How long shall be the vision: the daily and the rebellion of desolation to give both sanctuary and host to be trodden?

VERSE 14.—And he said unto me, Unto two thousand and three hundred evenings and mornings, and a sanctuary shall be justified.

The Angel in giving the explanation of the little horn, in verses 23 to 26, says that it represented "a king of fierce countenance and understanding dark sentences." And that "his power shall be mighty but not by his own power; and he shall destroy wonderfully and shall prosper and do and he shall destroy the mighty ones and the people of the saints. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart and in security he shall destroy many; he shall also stand up against the Prince of princes but he shall be broken without hand." The Angel also informed Daniel that the times of this wicked king belonged to "many days to come." He informed Daniel that this wicked king should not stand up until the "transgressors are come to the full." It is most manifest that this little horn-king is the same as the one spoken of in the 7th chapter of Daniel, which we considered in our previous chapter, and where we learned he would arise out of the Roman kingdom. The prophecy *there* is more specific in locating the kingdom out of which the antichrist is to come than the present prophecy. The present prophecy traces up the historical connection of the four notable divisions of Alexander's kingdom and then adds, "Out of the one of them came forth a little horn," etc. "The one of them" means the one kingdom of their kingdom. The kingdom which gained a kingdom over

their kingdom was the Roman kingdom. The Angel in the explanation says that the little horn shall arise in the latter time of this Roman kingdom. This clearly implies that the Roman kingdom was to have more than one time. It has indeed had one time in history and according to the prophecy it must have another, a "latter time," and it is then that the antichrist shall be revealed. The confederation of the ten kings and their giving their power to the little horn-king will be the restoration of the fourth kingdom, as we saw in our previous chapter. These things are all in the future. With these clear instructions from the Word of God it will not be difficult for the true watchers to locate the great antichrist when he comes. The reign of antichrist shall be brief. From the time he abolishes the true religion unto the time that he is broken without hand shall be 2300 evenings and mornings. This is but 6 years, 3 months and 20 days. The coming of this antichrist may be but a very few years in the future at most, for the transgressors are alarmingly on the increase and the European crisis is most imminent. Let us watch and be sober, for the coming of the Lord draweth nigh.

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### The Seventy Weeks Decreed.

DAN. 9TH CHAPTER.

The reader will please read the ninth chapter of Daniel before reading this article, and this will save our space in re-quoting much

of it. In the first year of "Darius the Mede," Daniel came to understand that the captivity of his people, the Jews, was to be ended at the end of seventy years. This knowledge he gained from the study of the prophecy of Jeremiah (25:1-12; 29:10). The seventy years captivity began with the taking of Jerusalem in the reign of Jehoiakim. The proof of this is found in 2 Chron. 36:6 and Jer. 29. The date of this captivity was 605 B. C. "Darius the Mede" began to reign over the province of Babylon, under Cyrus, in the year 538 B. C., in the 68th year of the Jewish captivity. It was at this time that Daniel came to understand that the captivity would end at the end of the seventieth year, and although it was yet two years, he thought it time to begin to seek signs of favor from the hand of God. God's judgments had fallen upon the nation that took the Jews captive, for the kingdom was given to the Medes and Persians, and the Chaldean king was slain; now, why was it not time for some signs of favor to be shown to the Jews? Verily, it was, and Daniel began fervently to pray for mercies of the God of heaven and within two years Cyrus became the sole ruler over the province of Babylon and issued an edict that the Jews should return to their land in peace. (2 Chron. 36:22, 23.)

Now, the 9th chapter of Daniel takes us to a time two years before this, as we saw above, when Daniel had come to understand

the seventy years of Jeremiah's prophecy and to pray for mercies for his people, the Jews. His prayer was remarkable for humility and earnest pleading and God not only heard him, but favored him with a great revelation from the lips of Gabriel concerning his people and city at the ending of this age. We will here quote the sacred narrative:

DAN. 9:20-23.—"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the holy mountain of my God; yea, whiles I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning [Dan. 8:15-19], being caused to fly swiftly, touched me about the time of the evening oblation. And he instructed me, and talked with me, and said, O Daniel, I am now come forth to make thee skillful of understanding. At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter and understand the vision."

Let the reader look to the words we have quoted above and read, "*The man Gabriel, whom I had seen in the vision at the beginning,*" etc., and then read a little further where Gabriel says, "*Consider the matter and understand the vision.*" What vision? Why, the vision in which Daniel had seen the man Gabriel once before this appearance. This previous appearance of Gabriel is recorded in the 8th chapter of Dan. where it is related that Daniel saw a vision of certain beasts and their conflicts and that in the end a certain "horn" would slay the host of the heavenly ones and desecrate their temple for 2300

days. This vision ends with the 14th verse and then the narrative goes on to say: "And it came to pass, when I, even I Daniel, had seen the vision, that I sought understanding; and, behold, there stood before me as the appearance of a man. And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this man to understand the vision." (8:15-16.) We then read of Gabriel's explanation of the vision, at the end of which it is related: "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." (8:27.) Thus we find that "*at the beginning*" Gabriel failed to make Daniel understand the vision. Why? because, as we read, Daniel "*fainted.*" Now, since Gabriel had given him only a *partial* explanation, it seemed the divine will had been thwarted. But not so, as time went by Daniel grew stronger in the Spirit of the God of heaven, and in the first part of the 9th chapter it is related that he had come to have a definite and fixed hope that the Jews would be restored at the end of the 70th year of their captivity, and although it was yet two years, he began to pray fervently and mightily to God for pardon and grace for his people. And while he was strong to thus commune with God it became Gabriel's time to give him further understanding of the vision he had failed to make him understand at the first. "I

am now come forth to make thee skillful of understanding." (9:23.) In view of these considerations and observations we are fully directed to consider the explanations of Gabriel in this 9th chapter as belonging to the vision recorded in the 8th chapter. Let this be fixed and settled in your mind and we also shall be able to understand the "vision."

Before considering the further explanations of Gabriel recorded in the 9th chapter let us turn to the explanations he gave "at the beginning."

DAN. 8:15-27.

VERSE 15.—And it came to pass, when I, even I, Daniel, had seen the vision, that I sought understanding; and, behold, there stood before me as the appearance of a man.

VERSE 16.—And I heard a man's voice between [the banks of] Ulai, which called, and said, Gabriel, make this man to understand the vision.

VERSE 17.—So he came near where I stood; and when he came, I was affrighted, and fell upon my face; but he said unto me, UNDERSTAND, O SON OF MAN; FOR THE VISION BELONGETH TO THE TIME OF THE END.

VERSE 18.—Now as he was speaking with me, I fell into a deep sleep with my face toward the ground; but he touched me, and set me upright.

VERSE 19.—And he said, Behold, I will make thee know what shall be in the latter time of the indignation: FOR IT BELONGETH TO THE APPOINTED TIME OF THE END.

VERSE 20.—The ram which thou sawest that had the two horns, they are the kings of Media and Persia. (See verse 3 etc.)

VERSE 21.—And the rough he-goat is the king of Javan; and the great horn that is between his eyes is the first king. (See verse 5 etc.)

VERSE 22.—And as for that which was broken, in the place whereof four stood



up, four kingdoms shall stand up out of the nation, but not with his power. (See verse 8.)

VERSE 23.—And in the latter time of their kingdom [their kingdom was the Roman kingdom, for that swallowed up the kingdoms above spoken of; hence in the latter time of the Roman kingdom, that is, the Roman kingdom has had one time, and when it has another time, then in the latter time of the Roman kingdom], when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. (Verse 9.)

VERSE 24.—And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and do; and he shall destroy the mighty ones and the people of the saints. (Verse 10.)

VERSE 25.—And through his policy he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and in security he shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. (Verse 11.)

VERSE 26.—And the vision of the evenings and mornings [2300, verse 14] which hath been told is true: but shut thou up the vision; for it belongeth to many days to come.

Here ends Gabriel's explanation and Daniel fainted and did not fully understand. Let us now turn to the 9th chapter where Gabriel gives the rest of the explanation:

DAN. 9:24-27.

VERSE 24.—Seventy weeks are decreed upon thy people [the Jews] and upon thy holy city [Jerusalem], to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint a most holy.

VERSE 25.—Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks. And three-

score and two weeks it shall be built again, with wide street and trench, even in troublous times.

VERSE 26.—And after the threescore and two weeks shall the anointed one be cut off, and there shall be none belonging to him; and the people of the prince that shall come shall destroy [or profane] the city and the sanctuary [or temple]; and his end shall be with a flood, and even unto the end shall be war; desolations are determined.

VERSE 27.—And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the meal offering to cease; and upon the wing [or pinnacle] of abominations [shall be] one that maketh desolate; and [he shall be] even unto the consummation; and that determined shall be poured out upon the desolator.

These quotations establish the following facts:

1. The vision belongs to the appointed time of the end. (8:17, 19.)

2. The last event prior to the time of the end will be the arising of an antichrist (8:11) who will sit in the temple of God, exalting himself to be God for 2300 evenings and mornings. (8:13, 14.)

3. That the 70 weeks of chap. 9:24-27 belong to the explanations of the vision recorded in the 8th chap.

4. And by examination we find that the 70 weeks end when the antichrist comes to Jerusalem. Therefore when the 70 weeks end the 2300 days begin. Compare 8:11-14 with 9:26, 27 and you will see that in the 8th chap. the 2300 days *commence* with the desecration of the temple by the antichrist and in the 9th chap. that the 70 weeks *end* when this desecration *commences*.

The vision in the 8th chap. contained, among other things, some points concerning the desecration of the temple for 2300 days (8:11-14), but in the explanations given by Gabriel in the same chapter (8:20-26) there is no explanation about this part of the vision, that is, the desecration of the temple. This is the part that was particularly interesting to Daniel, but light came to him as we see in the 9th chap. while he was praying for Jerusalem: Gabriel comes and explains this matter to him, revealing to Daniel that the temple that the anti-christ should desecrate was not the one that would be built at the end of their captivity in Babylon, but one that shall be built near the time of the end. This temple, therefore, is not yet built, and the Jews must need return to their land before this prophecy can be fulfilled. Jesus has said:

"O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:37-39.

This is a positive prophecy that Jerusalem shall yet be restored to the favor of God and that this must take place before Jesus shall come to sit upon the throne of David. The first advent of Jesus, 18 centuries ago, did not finish the transgression and purge away the sins of Jerusalem and the Jews, but rather increased their

sins by their rejection of Christ. "He came unto his own and his own received him not." So saith the word. (John 1:11.) The kingdom was taken from the Jews and given to a nation from among the Gentiles, even as Jesus said. (Matt. 21:43.) The Jews judged themselves unworthy of eternal life and the Apostles said, "Lo we turn to the Gentiles." Acts 13:46. By the fall of the Jews salvation is come to the Gentiles, to provoke the Jews to jealousy, as it is written in Rom. 11:11. But we must not forget the prophecy of the sainted Simeon when he held the infant Jesus in his arms and said: "*Behold, this child is set for the falling and rising up of many in Israel.*" Luke 2:34. We have seen the "falling" of the "many in Israel," shall we not see the "rising up" also of "many in Israel?" Who believes the former and yet doubts the latter? Ah! there is surely coming a time when the blessed Lord Jesus shall raise up many in Israel to know and to glorify his name, for it is written that if the Jews continue not in unbelief, they shall be grafted in again, for God is able to graft them in again; and the Gentiles are warned that if they continue not in God's goodness, they shall be cut off, Rom. 11:22, 23, yea, more, it is positively prophesied, that "a hardening in part hath befallen Israel, UNTIL the fullness of the Gentiles be come in, and so all Israel shall be saved: even as it is written, There shall come out of Zion the Deliverer; he shall turn

away ungodlinesses from Jacob: and this is my covenant unto them, when I shall take away their sins." Here is a positive Divine declaration that deliverance shall not come to Zion and cleansing to Israel until the fullness of the Gentiles has come in. As long as the day of grace lasts for the Gentiles, the Jews will remain in their fallen state. In view of this plain teaching it is emphatically plain that Dan. 9:24 is not fulfilled yet and will not commence to be fulfilled until the falling away of the Gentiles is consummated. "For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah shall arise upon thee [Zion], and his glory shall be seen upon thee." Isa. 60:2. It is prophesied that the Gentile church was to fall away before Christ should come, for Paul, in writing to a Gentile church, said, Christ shall not come until there comes a "falling away first." 2 Thess. 2:3. Now, in the next verse he alludes to the "temple of God" which the apostate Gentile church, through her man of sin, was to defile. This temple must be a Jewish temple, for it was to be set up in Jerusalem. Compare Dan. 9:24-27, Matt. 24:15, 16, 2 Thess. 2:4. These scriptures clearly indicate that the Jews will have a temple and it will be owned of God, and the temple will be standing when the antichrist arises and will be defamed by him.

But, it is asked, have not the rites and ceremonies of the Jew-

ish temple been abolished? Of what use, then, would it be to have the temple restored and the sacrifices and meal offerings? Well, we must remember that the scripture saith, "Was any man called being circumcised? let him not become uncircumcised. Hath any been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God [is something!]. Let each man abide in that calling wherein he was called." 1 Cor. 7:18-20. Hence when the Jews return to the favor of God they MUST restore their temple and their sacrifices and meal offerings. Not that they will then trust in these things,—their trust will be in Christ and they will then say, "Surely he hath borne our sicknesses and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah made to light upon him the iniquity of us all." Isa. 53:4-6. Israel, as a nation, has never yet said this, but she shall, praise God. Yes, the time is coming when the commandment shall go forth by the united powers to restore and to build Jerusalem to the Jews, and in 70 weeks thereafter the antichrist shall come to desecrate it as we

read in Dan. 9th chap. The devil does not want to see Jerusaem arise again, for he knows that Jesus has declared that he will not come until Jerusalem says: "Blessed is he that cometh in the name of the Lord." Matt. 23:39. Therefore when God's time comes and the nations consent that Jerusalem shall be restored to the Jews again and when the devil sees the work prospering, then will be fulfilled Rev. 12:17: "And the dragon waxed wroth with the woman [the church], and went away to make war with the *remnant* of her seed [the Jews], which keep the commandments of God, and hold the testimony of Jesus." The 13th chap. of Rev. goes on to tell us through whom the devil will carry on this war against the saints and how long he will carry it on, all harmonizing with the prophecy of Dan. 8th chap. and 9th chap., that is, that the devil will bring up an antichrist and give him all his power and throne and great authority and that this man of sin shall "open his mouth for blasphemies against God, to blaspheme his name, and his tabernacle" [that is, his temple], and to kill his saints. This is the king of whom we read in Dan. 11:31—"And arms shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual [offerings], and they shall set up the abomination that maketh desolate." Now, when we compare this verse with Jesus' words in Matt. 24:15, 16 we shall see that the sanctuary which will be

profaned will be in Jerusalem in the land of Judea, and hence there must be a temple restored there before the coming of Christ and even before the antichrist arises.

"When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in a holy place (let him that readeth understand), then let them that are in Judea flee unto the mountains," etc. Matt. 24:15, 16. (The tribulation of these days shall last for forty-two months, Rev. 13:5 and 11:2.) "But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven; then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:29-31.

What a wonderful revelation, then, it is to learn of this seventy weeks of Divine favor to Israel prior to the coming of Christ? This knowledge gives us a starting point of truth in the things just previous to the time of the end. Let not the Gentile church be high minded, but fear. Light even now is arising for Israel and the great nations are all considering the advisability of buying up the land of Palestine and giving it to the Jews. Many Jews have already settled in Jerusalem and in other parts of the Holy Land, to the number of about one hundred thousand. The Rothschilds, Jewish bankers, have a lien upon Palestine to secure a large sum of money they loaned to the Sultan

of Turkey, and as the government of Turkey is a sinking power and not able to pay off the lien, nor able to pay even the interest, it is a question of only a little time at the most and Palestine will come into the hands of the Jews again. The Rothschilds conduct a colony of Jews there at their own expense, and other wealthy and benevolent Jews are bestowing charities in the same direction. The Jews by hundreds and thousands are weeping over the land, falling down and kissing the stones and praying the God of heaven to send them deliverance and cause their nation to return to the land of their fathers. In the past when the Jews did this God came speedily to their relief, and surely His pitying eye even now beholds their tears, for we find the spirit of the nations stirred up to consider, "What shall be done with the Jews?" Russia says they must "GO," but other nations say, "We have no room for them." Some say, "Let us buy up a tract of land in Africa or South America and settle them there." But the Jews don't want to be shoved off into a corner and their great moneyed men will not consent to it. Others say, "By all means let us buy up the land of Palestine for them. This is their land by right and they ought to have it." This last proposition is the one most in favor with the Jews; but there is one drawback: Palestine has been a barren and unfruitful land for eighteen hundred years and hence could not sustain the nation of

Jews. But this objection is fading away, for the more the Jews return the more productive the land becomes and the rainfall is increasing every year. This is a sign of encouragement to the nations to colonize the Jews there and the land would blossom as the rose. Let the reader now turn and read the prophecy of Joel 2:15-27. Had we space we would gladly quote it entire, but we trust you will turn to the scripture now and read it.

But while the day has broken for Israel, and light, faint but sure, is shining over their land, what do we see for the Gentiles? Darkness covering the earth, and gross darkness the peoples. Isa. 60:2. Yes, grievous times have come according to the prophecy of 2 Tim. 3:1-9. The fullness of the Gentiles is about come in (Rom. 11:35), for we behold the churches worldly and fashionable and almost bereft of true spiritual power. Of course they will not believe this testimony, but it is because the worldly splendor of their churches has blinded their eyes. But, thank God, there is a remnant still, and like Ruth of old, they attach themselves to Israel's hope and come to glean in the fields of Boaz. (Book of Ruth.)

With these general remarks we will take up the verses separately of the 9th chap. of Dan.

VERSE 24.—Seventy weeks are decreed upon thy people [the Jews] and upon thy holy city [Jerusalem] to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophet, and to anoint a most holy.

This seventy weeks or seventy sevens, remind us of some words Jesus said to Peter. Peter asked Jesus, "Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" "Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." (Matt. 18:21-22.) The Lord will restore favor to his brethren, the Jews, and to their city, for seventy times seven days, that is for 490 days, during which time the Jews will be grafted into Christ and their sins in rejecting Him shall be forgiven them and they will build a temple and anoint a most holy place therein and through favor and power thus bestowed upon them, the vision concerning the antichrist shall be restrained ("sealed up") until the seventy weeks are expiring.

As Joseph was sold by his brethren to go down into Egypt; so Jesus was rejected by his brethren the Jews, and the Gentiles received him and honored him. When Jacob was old Joseph made himself known to his famished brethren and had Benjamin brought, and gave him five times as much as the others (Gen. 43:34); so in these last days Christ will make himself known to his desolate brethren and give choice gifts to those who are beloved of him.

We have shown previously that this 24th verse could not have been fulfilled when Jesus was on earth 18 centuries ago, for neither Jerusalem nor the Jews received the Lord Jesus. Matt. 21:42, 43;

Mark 8:31; Luke 9:22; 17:25; Isa. 53:3; John 5:38-47; Matt. 23:37-39; Acts 4:1-3, 10, 11, 17, 18; 5:17, 18, 28; 7:51-60; 8:1, 3; 9:2; 12:1-3; 13:40, 41, 46; 22:18; Gal. 4:25; Rom. 11:11.

But we also have shown that the Jews will be grafted in again when the Gentile dispensation is ended, Rom. 11:25-27, and that Jerusalem must be restored before Christ will come again, Matt. 23:37-39.

Therefore, we must conclude the 70 weeks of favor to the Jews and Jerusalem are yet in the future. But they cannot be far into the future, for there are even now signs of favor toward the Jews from the God of heaven, and signs of wrath looming up over the Gentile world.

VERSE 25.—Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks. And threescore and two weeks, it shall be built again, with wide street and trench, even in troublous times.

As we have already remarked, the nations are even now considering the plan of buying up Palestine of the Sultan of Turkey and colonizing the Jews there. It is true, Jerusalem is now being built, but not to the Jews; she is now being restored, but not to Israel. The sultan still rules that country. A change must speedily come, for God's own Word declares it. In seven weeks from the time the Turks are commanded to restore Jerusalem to the Jews, the Jews, as a people, will receive Christ as Messiah and

King, and will build a temple and consecrate a most holy place, and also open a wide street leading up to the temple and raise up a rampart for defense on the mount; these things they will accomplish in 62 weeks, during troublous times, that is, while the nations are in warlike commotion and the antichrist is gaining power over them.

VERSE 26.—And after the threescore and two weeks shall the anointed one be cut off, and there shall be none belonging to him; and the people of the prince that shall come shall destroy [or profane] the city and the sanctuary [or temple]; and his end shall be with a flood, and even unto the end there shall be war; desolations are determined.

Seven weeks and threescore and two weeks are 69 weeks. After 69 weeks the prince that shall then have come out of the old Roman empire restored shall profane the temple by sitting in it and declaring himself God incarnate, or Christ come again in Spirit.

The end of the antichrist, or false God, shall be with a flood. After the antichrist has prospered for 42 months, he begins to go down and at or near the end of the 1335th day of his reign, the Lord Jesus shall come and deliver his people and they shall ascend out of earth to be hid with Christ in paradise until the END, that is, until the end of the 2300 days. Now, while the saints are in paradise the king of the south shall push at the antichrist and the king of the north shall come against him like a whirlwind and like a flood shall overflow and devastate

everything before him. Dan. 11:40-45; Rev. 9:14-21; 16:10-12.

And even unto the end of the antichrist shall be war and his dominions shall be broken in pieces and the whole earth made desolate. This will be at the end of the 2300 days when Christ shall come with his saints to take possession of the kingdoms of this world. Rev. 19:11-21; 16:17-21; 11:15; Jude 14, 15.

These 2300 days mark the times that the Gentiles under the reign of the antichrist shall exalt themselves in Jerusalem as prophesied by Jesus in Luke 21:24, "And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This treading down of Jerusalem by the Gentiles could not have occurred in A. D. 70, for the Gentiles did not exalt themselves in Jerusalem then, they simply made the city "*desolate*." Matt. 23:38. But when Jerusalem is restored the antichrist shall come after 69 weeks and proudly tread it under foot as being the Christ himself.

VERSE 27.—And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the meal offering to cease; and upon the wing [or pinnacle] of abominations [shall be] one that maketh desolate and [he shall be] even unto the consummation: and that determined shall be poured out upon the desolator.

This verse tells us that in the 70th week the antichrist shall lead many to forsake the true God and the true and holy covenant and cause the temple service by the Jews to cease and by bringing in

Gentile service he shall set up the abomination, the image of the antichrist. Rev. 13:14-15. This is also taught in Dan. 11:29-32. We read in Dan. 12:11, 12, "From the time that the continual [offerings] shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." Jesus refers to this abomination that maketh desolate in Matt. 24:15, and in the 22nd verse he speaks of the wrath of the antichrist upon God's people [see also Luke 21:23] and in verses 29-31 he says:

"But immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

And then that determined shall be poured out upon the desolator, that is, upon the antichrist. This will be the "seven bowls of the wrath of God." Rev. 16th chap. During this time, as we have before observed, the saints will be in paradise. Read Rev. 15th chap.

In conclusion we wish to make a remark on the time that the saints flee out of Jerusalem. In Dan. 11:32, 33, we are told that

at that time the "people that know their God shall be strong and do [exploits]. And they that be the teachers of the people shall instruct many." This is the time when the "gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the NATIONS; and then shall the end come." Matt. 24:14. This also is the time when John saw in Spirit an "angel flying in mid heaven, having an everlasting gospel to proclaim unto them that dwell on the earth, and unto every NATION and tribe and tongue and people. Rev. 14:6, read also verses 7-13 and then notice how in the 14th and 15th verses Christ comes immediately after this preaching. The gospel of salvation has been preached to men individually, Mark 16:15, and was preached to every creature in Paul's day, Mark 16:20 and Col. 1:23. But the gospel of the kingdom has never yet been preached to nations as such. God would surely not send destruction upon the nations without first sending them a warning. In the second *Psalm* God says to his Son:

"Ask of me, and I will give the nations  
for thine inheritance,  
And the uttermost parts of the earth for  
thy possession.  
Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a  
potter's vessel.

Now therefore be wise, O ye kings:  
Be instructed, ye judges of the earth.  
Serve Jehovah with fear,  
And rejoice with trembling.  
Kiss the Son, lest he be angry, and ye  
perish in the way,  
For his wrath will soon be kindled,  
Happy are all they that take refuge in  
him."

—Ps. 2:8-12, Rev. Ver.



## The Vision of a Great Warfare.

### BOOK OF DANIEL, 11TH CHAP.

**NOTE**—Time of the commencement of the prophecy: "The third year of Cyrus, king of Persia." (Dan. 10:1.)

**VERSE 2.**—And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and when he has waxed strong through his riches, he shall stir up all against the realm of Greece [Javan].

Cyrus was succeeded by his son Cambyses; then came Gomates; and then Darius Hystaspes, who was the third king after Cyrus; finally, Xerxes, the fourth after Cyrus, and, as the prophet foretold, he was richer than all. Xerxes is the Ahasuerus of Esther. Under Xerxes, Persia reached its climax. He spent four years in gathering his army out of all parts of his vast empire. A greater army had never been seen before. It numbered 2,500,000 fighting men. But he was defeated at the battle of Salamis by the Greeks under the patriotic and sagacious Themistocles, B. C. 480.

After this defeat this kingdom of Persia was politically dead, although she had other minor kings who followed Xerxes. Therefore, without noticing the non-important successors of Xerxes, the vision of the prophet proceeds:

**VERSE 3.**—And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

The first king who stood up after Xerxes, answering to this description was Alexander the Great, who invaded Persia in B. C. 334, to avenge the wrongs of Greece on Persia for Xerxes' past

invasion (as Alexander asserted in an epistle to Darius Codomannus, a successor of Xerxes). As for Alexander being a "mighty king" and doing "according to his will" this is a fact well known. He began his reign in Greece and Macedonia at the age of twenty, and in B. C. 334 with the small army of 35,000 men set out to conquer the world. He met and defeated kings with forces far outnumbering his own, time and time again, until within thirteen years he had become the earthly master of the world. But the pride and earthly glory of man has a limit. In the height of his glory Alexander was suddenly cut off by death and left no inheritor. When asked on his death bed to whom he left his empire, he said, "To the strongest." This prepares for the next verse of the prophecy:

**VERSE 4.**—And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others besides these.

This has been literally fulfilled. As we have remarked, Alexander while dying said he left his empire "to the strongest." But none were strong enough to hold it—his vast dominion broke into fragments, as the prophet said, "toward the four winds of heaven."

The famous governors who had fought under Alexander contended fiercely for the fragments, and Alexander's dominion was divid-

ed toward the four winds of heaven as follows:

1. Syria and the East, to Seleucus;
2. Egypt, to Ptolemy;
3. Asia-Minor, to Antigonus;
4. Macedonia, to Antipater.

But the prophet in continuing said that the "kingdom was to be plucked up even for others besides these." And so we find it—in later years these four divisions of Alexander's kingdom were plucked up by the iron hand of the Romans. But, however, the prophet does not yet introduce us to this time: he continues the vision concerning the fourfold division of Alexander's kingdom.

VERSE 5.—And the king of the South shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

Ptolemy, as we have noticed, being the king of Egypt was the king of the South. He did indeed become strong, not only Ptolemy in person, who reigned for 40 years, but many of his successors.

But the prophet said that one of his princes should be strong also, and that he should be strong above Ptolemy himself and have a great dominion. How literally true this was! Seleucus, to whom we saw was given the kingdom of Syria and the East, was once a satrap of the governor of Egypt when Ptolemy's father ruled in Egypt. But from B. C. 312 he was the king of the largest empire after that of Alexander, including as it did, Syria, Babylon, Media and several other prov-

inces. Through his great achievements he gained the title, "Nicator," which means, "Conquerer." Many of the successors of Seleucus were mighty kings.

The prophet does not notice the other two divisions of Alexander's kingdom and we find that this was a most apt omission for their career was brief and only one of them ever arose to be a conquering power, namely, the kingdom in Asia-Minor.

But the trend of the vision is continued through the two divisions which became strong, as we noticed above. Henceforth we shall see that the rulers of Egypt were called by the general title of the "king of the South"; and the rulers in Syria were called by the general title of the king of the North." With this before our mind let us hear the next verse:

VERSE 6.—And at the end of years they shall join themselves together; and the daughter of the king of the South shall come to the king of the North to make an agreement: but she shall not retain the strength of her arm: neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in those times.

After about one half century of cruel war, as the prophet said, the king of the North and the king of the South joined themselves together. The name of the king of the South at that time was Ptolemy Philadelphus and the king of the North, Antiochus Theos. Ptolemy, in order to make peace, gave his daughter Berenice to Antiochus, who thereupon divorced his former wife

Laodice and disinherited her son Callinicus. But, as the prophet said, she did not retain the strength of her arm—Berenice was the means of making peace for awhile but soon lost her power over Antiochus. In a fit of love Antiochus recalled his banished wife Laodice after the death of Ptolemy. Thereupon Laodice, fearing Antiochus might change his mind and banish her again, poisoned him and caused Berenice and son to be put to death and raised her own son Seleucus Nicator to the throne. In this we can see a complete fulfillment of the prophetic verse quoted above.

VERSES 7, 8, 9.—But out of a shoot from her roots shall one stand up in his place, which shall come unto the army, and shall enter into the fortress of the king of the North, and shall deal against them, and shall prevail; and also their gods, with their moulten images, with their goodly vessels of silver and gold, shall he carry captive into Egypt; and he shall refrain some years from the king of the North. And he shall come into the realm of the king of the South, but he shall return into his own land.

We shall see as we pursue our narrative that this prophecy also had a literal fulfillment. The "roots" of Berenice were evidently in her parental home. Now, as prophesied, out of a shoot from her roots, that is, a child of her parents, one stood up in her father's place and his name was Ptolemy Euergetes. Being a brother of Berenice he felt it his duty to avenge her death, which he did by slaying Laodice and overrunning Syria, the kingdom of the North, even to Euphrates. And, moreover, as the prophet stated,

on his return to Egypt, his own land, he carried off 40,000 talents of silver, precious vessels, and 2,400 images. This great victory so pleased the Egyptians that they named him Euergetes, which means *Benefactor*.

The prophet makes a special comment of the fact that he returned into his own land. After so great a victory he should have held the conquered ground, but on hearing of a domestic broil in Egypt he unwisely returned and refrained some years from the king of the North. In the meantime the king of the North dies, but his sons determined to avenge the humiliation of their father. This prepares us for the next part of the prophecy:

VERSE 10.—And his sons shall war, and shall assemble a multitude of great forces, which shall come on and overflow, and pass through: and they shall return and war; even to his fortress.

As we stated above, on the death of the king of the North, his sons, Seleucus Ceraunus and Antiochus the Great, assembled a multitude of great forces to avenge the humiliation of their father and country. Seleucus, being the elder, first took the throne but in a few years he died and his more capable brother Antiochus the Great, succeeded him. Under his leadership the "great forces" of the North did indeed "overflow and pass through," recovering their own territory and returning and warring even to the fortress of the king of the South.

VERSE 11.—And the king of the South shall be moved with cholera, and shall

come forth and fight with him, even with the king of the North: and he shall set forth a great multitude, and the multitude shall be given into his hand.

Raphia was a border fortress of Egypt. Antiochus succeeded in warring even to this fortress, but here he was repulsed and vanquished by the king of the South, who was moved with choler at the imperiling of his kingdom. The multitude of Antiochus' forces was given into the hands of the king of the South.

VERSE 12.—And the multitude shall be lifted up, and his heart shall be exalted: and he shall cast down tens of thousands, but he shall not prevail.

The king of the South instead of following up his victory, made peace with Antiochus and so allowed the multitude to be "lifted up," that is carried away. This king of the South, Ptolemy Philopater, is described in history as indolent and a slave to luxury. This one victory was enough to exalt his heart—it quite satisfied him. The exaltation of his heart is further seen in his dealings with the Jews. When he came to Jerusalem he desired to enter into the "Most Holy Place" of the Temple contrary to the Word of God. He was restrained with great difficulty and left the place burning with anger against the whole nation of the Jews, and immediately commenced a terrible and relentless persecution against them. Here come in the prophetic words, "He shall cast down tens of thousands." In the persecution he put to death between forty and sixty thousand

Jews in Egypt. Such cruel and high handed deeds as this did not tend to strengthen him in his kingdom.

VERSE 13.—And the king of the North shall return, and shall set forth a multitude greater than the former; and he shall come on at the end of the times, years, with a great army and with much substance.

The peace concluded between Ptolemy Philopater and Antiochus the Great lasted fourteen years, during which time Ptolemy died and was succeeded by his son, Ptolemy Epiphanes, a child then only four or five years old. Antiochus was far from idle during these fourteen years. He made a very successful expedition through the East and acquired great riches. He now saw his opportunity to move again toward the land of Egypt. He therefore with his great substance raised a great army, greater than the former, and returned to war against the infant king of the South.

VERSE 14.—And in those times there shall many stand up against the king of the South.

Nothing could be more exactly foretold. In those times many did stand up against the king of the South. Antiochus and King Philip of Macedon leagued together and united their great forces to completely destroy the rule of the Ptolemy in Egypt and divide his possessions between themselves. And besides these great foes, the infant king of the South had an enemy near at hand: Agathocles, who was conducting affairs in young Ptolemy's stead,

was so unwise in the exercise of his power as to throw the provinces subject to Egypt into revolt and even to excite sedition in Egypt itself. Now, before the prophet proceeds to foretell the issue of the king of the North coming at this time against the king of the South, he foretells us what the sons of the king of the North shall do. Here are his words in a literal translation:

VERSE 14. (Last part.)—And the sons of the robbers of thy people shall lift themselves up to establish the vision: but they shall fall.

Our quotations are from the Revised Version but in this instance we have found it necessary in loyalty to truth to give a more literal rendering. The Revised Version says, "The children of the violent among thy people," but a more literal translation from the Original gives it, "The sons of the robbers of thy people." Now, who were the robbers of Daniel's people? Evidently the kings of the North. Judea belonged to the kings of the South when Alexander's kingdom was divided toward the four winds of heaven. But during the wars between the kings of the North and the kings of the South, Judea frequently came into the possession of the kings of the North, who indeed robbed and oppressed the Jews; so that the kings of the North well earned the title of "Robbers" of Daniel's people. Now, the prophet says their sons, that is, the future kings of the North, should exalt themselves to cause the vision to stand, that

is, the vision concerning the terrible things that should befall Daniel's people in the latter days (ch. 10:14), namely, the setting up of the "Abomination that Maketh Desolate" and the fearful persecutions of that time (verses 31-39). Now, did the future kings of the North thus exalt themselves? Antiochus the Great was succeeded by his two sons, Seleucus Philopater and Antiochus Epiphanes. Seleucus after reigning twelve years was succeeded by his brother Antiochus Epiphanes who reigned ten years. Both these kings exalted themselves to profane the Temple and to be as gods over the children of Israel. But they failed; for it was not yet God's time for the end and the false god to be revealed sitting in the Temple of God. The account of this proud exaltation is contained in 2 Macc. 3 chapter and chapters 5, 6 and 7 and Jos. Ant. 12, 5, 3, 4, 5. We shall see as we reach the ending of this 11th chapter of Daniel who is to establish the Vision of the things that are to befall God's people in the last days. We have but a little further to trace the king of the North. We will now return and take up the prophetic narrative where we left off. We were showing how that Antiochus the Great was coming the second time against the king of the South with a greater army than his former and with much substance and many were helping him against the king of the South, who was an infant and under a regent. Now

let us hear the prophet relate the issue.

**VERSES 15 AND 16.**—So the king of the North shall come, and cast up a mount, and take a well fenced city: and the arms of the South shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, and in his hand it shall be perfected. [Literal translation.]

The king of the North came as the prophet said. The two armies came first into conflict in Celosyria and Palestine. After the defeat of the Egyptian forces under the Roman general Scopas near the sources of the Jordan, they entrenched themselves in the city of Sidon, the best fortified city in that land. The king of the North pursued and cast up a mount around Sidon and laid siege to it. The king of the South sent his choicest armies to help his besieged forces in the well fenced city of Sidon; but without success. At length when famine had consumed the strength and courage of the arms of the South and his chosen people, the city was surrendered to the king of the North, who was allowed to do with his opposers according to his own will, even as the prophet said, "He shall do according to his own will, and none shall stand before him." The will of the king of the North was that his enemies should be stripped naked and depart and so none were suffered to stand before the king of the North and thus were fulfilled the words of the prophet. But

the prophet also said that this king of the North should "stand in the glorious land, and in his hand it shall be perfected." Now for the fulfillment of these prophetic words we will quote from Josephus, Antiquities of the Jews, Book 12, chapter 3.—"Antiochus [king of the North] overcame Scopas [the general of the arms of the king of the south] in a battle fought at the fountains of Jordan, and destroyed a great part of his army. But afterward, when Antiochus subdued those cities of Celosyria which Scopas had gotten into his possession, and Samaria with them, the Jews, of their own accord, went over to him, and received him into the city [Jerusalem], and gave plentiful provision to all his army, and to his elephants, and readily assisted him when he besieged the [Egyptian] garrison which was in the citadel of Jerusalem. [Thus we see the words of the prophet are fulfilled that this king of the North should stand in the glorious land. For he was surely favored and exalted in Judea and Jerusalem. Now let us see as to the rest of the words the prophet said about this matter, let us see if the glorious land was perfected in the hand of this king of the North. We will proceed in our quotation of Josephus.] Wherefore Antiochus thought it but just to requite the Jews' diligence and zeal in his service. So he wrote to the generals of his armies, and to his friends, and gave testimony to the good behavior of the Jews toward him,

and informed them what rewards he had resolved to bestow on them for that their behavior. \* \* \* I will set down the epistles themselves. \* \* \* 'Since the Jews, upon our first entrance on their country demonstrated their friendship towards us, and when we came to their city, [Jerusalem] received us in a splendid manner, and came to meet us with their senate, and gave abundance of provisions to our soldiers, and to the elephants; and joined with us in ejecting the garrison of the Egyptians that were in the citadel, we have thought fit to reward them, and retrieve the condition of their city, which hath been greatly depopulated by such accidents as have befallen its inhabitants, and to bring those that have been scattered abroad back to the city. And, in the first place, we have determined, on account of their piety towards God, to bestow on them, as a pension, for their sacrifices of animals that are fit for sacrifice, for wine, for oil, and frankincense, the value of twenty thousand pieces of silver, and [six] sacred artabræ of fine flour, with one thousand four hundred and sixty medimni of wheat, and three hundred and seventy-five medimni of salt. And these payments I would have fully paid them, as I have sent orders to you. I would also have the work about the Temple finished, and the cloisters, and if there be anything else that ought to be rebuilt. And for the materials of wood, let it be brought them out of

Judea itself, and out of the other countries, and out of Lebanon, tax free; and the same I would have observed as to those other materials which will be necessary, in order to render the Temple more glorious; and let all of that nation live according to the laws of their own country; and let the senate, and the priests, and the scribes of the Temple, and the sacred singers, be discharged from poll money and the crown tax, and other taxes also. And that the city may the sooner recover its inhabitants, I grant a discharge from taxes for three years to its present inhabitants, and to such as shall come to it, until the month Hyperberetus. We also discharge them for the future from a third part of their taxes, that the losses they have sustained may be repaired. And all those citizens that have been carried away, and are become slaves we grant them and their children their freedom, and give order that their substance be restored to them.' [Here ends Antiochus' epistle and Josephus proceeds.—] And these were the contents of this epistle. He also published a decree through all his kingdom in honor of the Temple, which contained what follows: 'It shall be lawful for no foreigner to come within the limits of the Temple round about which thing is forbidden also to the Jews, unless to those who according to their custom have purified themselves. Nor let any flesh of horses, or of mules, or of asses, be brought into the city, whether they be wild or

tame; nor that of leopards, or foxes, or hares; and in general, that of any animal which is forbidden for the Jews to eat. Nor let their skins be brought into it; nor let any such animal be bred up in the city. Let them only be permitted to use the sacrifices derived from their forefathers, with which they have been obliged to make acceptable atonements to God. And he that transgresseth any of these orders, let him pay to the priests three thousand drachmæ of silver.'” We will now conclude our quotations. These words give abundant proof of the literal fulfillment of the words of the prophet, that in the hand of this king of the North the glorious land should be perfected. How wonderful it is to trace the prophetic record out in history that happened hundreds of years after the prophecy was given and to find a literal and wonderful fulfillment thereof! In the light of prophecy Infidelity ought in all modesty to put its hand upon its mouth and never speak again! Let us now turn again to the prophetic narrative and see what is the issue of this war between the king of the North and the king of the South. Concerning the king of the North the prophet proceeds:

VERSE 17.—And he shall set his face to come in the strength of his whole kingdom and uprightnesses with him, and he shall do [it], and he shall give to him the daughter of women to corrupt her, and she shall not stand, and she shall not be to him. [Literal translation.]

Let us see how this prophecy was fulfilled. After Antiochus

the Great had overcome Scopus, as we saw, and made himself master of Palestine and adjoining countries, he turned northward into Asia Minor, took Ephesus and proceeded to conquer Thrace. Here the Roman forces met him and declared that he must surrender all his conquests in Asia Minor. Antiochus denied the right of the Romans to interfere in his affairs. But negotiations were broken off by a rumor of the death of Ptolemy Epiphanes in Egypt and Antiochus set his face as the prophet said, toward the South to come into all the kingdom of the South, as he had before subjugated only part of it. But learning that young Ptolemy was still alive he planned to subdue Egypt by giving his daughter to the young Ptolemy and so wooing the forces of Egypt on his side to help him against the Romans. He accordingly fulfilled this plan and gave his daughter Cleopatra to Ptolemy in marriage and gave as dowery with her Celosyria, Samaria, Judea, and Phœnicia. The two kings also agreed to divide the taxes of the several countries between them. Thus the king of the North had virtually conquered the strength of the whole kingdom of the South in placing his own seed upon the throne of Egypt and bringing the king of the South into the equitable conditions of which we have mentioned. And how accurately this fulfills the words of the prophet! He did not come in the strength of all the kingdom of the South,



by force of arms but by the uprightnesses, the arbitrations, that he made with the king of the South. But what is the meaning of the prophet when he said that the king of the North should give his young daughter to the king of the South to "corrupt her"? How could this have corrupted her seeing that marriage is honorable for all? Evidently the word here has a deeper meaning and refers not to her personally but to her as representing the throne of the South. Antiochus' aim was to destroy the throne of the South by making its former blood (Ptolemaic) to cease and by his own seed to bring the kingdom of the South into the hands of the future kings of the North. But the reproach he thus offered to the throne of the South shall not be in his favor but is destined to be made to cease by Julius Cæsar as we shall see in the next verse of the prophecy.

VERSE 18.—And he shall turn his face unto the isles, and shall take many: but a prince shall cause the reproach offered by him to cease: yea, moreover, he shall cause his reproach to turn to him.

Antiochus after his league with the king of the South did indeed turn his face unto the isles and did indeed take many, and so fulfilled the words of the prophet; but he was finally completely overthrown by the Romans at the battle of Magnesia (B. C. 190). But the reproach he offered the throne of Egypt continued, that is, the seed of Antiochus the Great still continued to reign upon the throne of Egypt. But

the prophet said a certain prince should cause this reproach offered by the king of the North to cease and turn to the favor of the said prince. Was this so? And when did it happen? After the marriage of Cleopatra, the young daughter of Antiochus the Great, to Ptolemy Epiphanes (B. C. 193) there were several queens of her descendants by her name, the last of whom the Cleopatra who reigned with her two brothers successively, Ptolemy XII., and Ptolemy XIII. (B. C. 51.) Now let it be emphasized that this Cleopatra and these her two brothers were the last rulers of their line that Egypt ever saw. Now what prince caused the sovereign rulership of the Cleopatras to cease? Let history speak. By a force of circumstances Julius Cæsar was called to Egypt (B. C. 48) and found queen Cleopatra in a quarrel with her young brother Ptolemy XII. Cæsar took upon himself to settle their quarrel and divide the kingdom of the South between Cleopatra and her brother; but when the guardians of her brother, the young king, heard the decision they rebelled. Whereupon Cæsar gave his part of the kingdom to a younger brother of Cleopatra and forced his decision. Now, while Cleopatra and her brother continued to reign in form until the year 30 B. C. yet practically they were but vassals to the power of Julius Cæsar. And thus was the reproach offered by the king of the North made to cease and the words of the prophet wonderfully

fulfilled. Now, as the prophet leads us on we shall see that he opens up to us altogether a new page of history—the prophetic eye now rests finally upon the Roman kingdom and we shall see that this is the kingdom that shall fulfill the “VISION” concerning the things that shall befall God’s people in the “LATTER DAYS.” (Chap. 10:14.) The Vision now takes on a more solemn form, for the prophet begins at once to describe kings in this last empire.

VERSE 19.—And he shall turn his face to the fortresses of his land; and he shall stumble and fall, and he shall not be found.

While Julius Cæsar was gaining the supreme dictatorship of Egypt the wildest confusion began to prevail throughout the empire and the fortresses of his own land were in imminent need of his services to hold them. Therefore, as the prophet said, he turned his face to the fortresses of his own land. In turning, he crossed to Asia Minor and crushed the rebellion which Pharnaces, the son of Mithridates, had raised. He defeated Pharnaces at Ziela and announced the victory to the Roman senate in three words: “I came, I saw, I conquered.” When he arrived in Rome matters were in great confusion but by a bold and generous manner he succeeded in silencing the murmurs and mutinies of the rebellious parties, and secured the title of Dictator of the Roman government. He then proceeded to the fortress of Thapsus in Africa to crush out his enemies who had arisen there,

and after a great battle with Scipio, in which Scipio lost fifty thousand men and Cæsar but fifty, all Africa laid down arms, except Utica, and submitted to the victorious Cæsar; but presently even Utica surrendered without a battle and with this victory expired the republican government which had ruled Rome for five hundred years and Cæsar became the first emperor of Rome and Rome for the first appears as the fourth kingdom mentioned by Daniel in chapter 7:23. We have seen that as the prophet said, Julius Cæsar turned his face from Egypt to the fortresses of his land. But we have not yet seen the rest of the prophecy. According to the prophet’s words he was to stumble and fall and not be found. How verily true! He had been exalted to the rank of the gods, as history relates, but he stumbled and fell and was not found to be a god. A conspiracy was formed against his life by those who were jealous of his power and he was assassinated in the senate chamber on the 15th of March B. C. 44. The assassins pierced him through and through and he fell dead at the foot of the statue of his great rival, Pompey. Thus did Julius Cæsar stumble and fall and was not found to be anything but a man. Let us hear the prophet further:

VERSE 20.—Then shall stand up in his place one that shall cause an exactor to pass through the glory of the kingdom: but within few days he shall be broken, neither in anger, nor in battle.

Augustus Cæsar succeeded Julius Cæsar (B. C. 44) but he had

many foes and it was not till B. C. 31 that he really "stood up" in Julius Cæsar's place. His reign was the most illustrious of all the Roman emperors and he could well boast that he "found Rome of brick and left it of marble." He reigned for forty-five years and exactly fulfilled the prophecy just quoted of him. After making his will and practically resigning his power to his step-son, Tiberius, he caused an exactor to pass over the glory of his kingdom, that is, the city of Rome, finding the city to contain a population of four millions one hundred and thirty-seven thousand. Within a few days after this he was broken, neither in anger, nor in battle, dying of sickness at Nola, A. D. 14. See *Clare's Universal History*, Volume III. page 1058.

VERSES 21, 22. And in his place shall stand up a contemptible person to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries. And with the arms of a flood shall they be swept away from before him, and shall be broken; yea, also the Prince of the Covenant.

In these verses we have the first mention of the Romans as a kingdom. This is very apt, for Augustus Cæsar was really the first to organize the Roman dominion into a kingdom. Now, who stood up in Augustus Cæsar's place? History answers, Tiberius Cæsar. (A. D. 14-37.) Does he fulfill the description given by the prophet? The character of Tiberius as painted by Tacitus was hateful and contemptible in the extreme.

His temper was so obstinate and turbulent that Augustus exiled him to the island of Rhodes for five years. Seneca remarked that Tiberius continued in a state of perpetual intoxication from the time he gave himself to drinking to the last moment of his life. He was of a suspicious nature and continually employed spies in different parts of the empire to watch his subordinates. His favorite weapon was dissimulation and his continuous work was assassination on the least pretext whatever.

The honor of the kingdom had not been given to him. He was no blood relation of Augustus, being but a son of Augustus' wife Livia by a former husband. Once Augustus said to Livia, "Your son is too vile to wear the purple of Rome." The kingdom had been left to Agrippa, who was a respected citizen, but Agrippa died and when Augustus was about to die, being weak in body, his wife Livia persuaded him to adopt her son Tiberius as his heir. Thus the prophecy was fulfilled that a contemptible person should succeed Augustus to whom they had not given the honor of the kingdom. The prophet further said, "He shall come in time of security and obtain the kingdom by flatteries." Augustus' long reign (B. C. 31 to A. D. 14) had secured the peaceful establishment of the empire. Previous to Augustus' reign no person was safe to assume the position of emperor, for the people of Rome had a great abhorrence to anything that tended to slavery, and

loved and worshipped liberty, But now they had become used to the rule of an emperor and saw the need of the high office to hold the peace of the dominion. Therefore, it is truly said that Tiberius came to the kingdom in time of security. And it is just as true that he obtained the kingdom by flatteries. Tiberius on taking the emperorship assumed the appearance of great moderation and rejecting all adulation he permitted the senate to decide with freedom the measures he proposed. But, after pursuing this course of flattery till he had gained the approval and acquiescence of the senate and the people, he began to show his true nature. Many of the leading men of the nation were put to death, while many sought relief from the general degradation and terror by suicide. The prophet said, moreover, that "With the arms of a flood shall they be swept from before him, and shall be broken; yea, also the Prince of the Covenant." The Jews were indeed swept away from before Tiberius and were broken and Jesus, the Prince of the Covenant, was put to death under his reign. But let us look at the matter more particularly: At first Tiberius continued the mild policy of Augustus toward the Jews, but within five years he began to show hatred toward them as a race. The Jews had kept up their complaint against the Roman taxes and when Tiberius became emperor they sent a complaint to him. The conduct of the Jews in this mat-

ter soon exasperated Tiberius, and upon a mere pretext he ordered all the Jews to be banished from the city of Rome. A. D. 19. Thus with the arms of a flood were the Jews swept away from before Tiberius. But the prophet said they should be broken also. Seven years after the expulsion of the Jews from Rome, Tiberius sent Pilate to rule over Judea. A. D. 26-35. Pilate in conformity to his master Tiberius entertained the most profound disdain for the Jews and therefore his whole policy ran counter to the religion of the Jews. Images of Tiberius were set up in Judea, even in Jerusalem and heathen rites were celebrated in sight of the Temple. The Jews were horrified at these things beyond measure. But such an inroad was made upon their customs that they were successfully "broken" and the spirit of revolt, already rampant in the Zealots concerning the matter of taxes, was now only given full vent and the Jews could no longer bear the Roman yoke. But the prophet also said that the Prince of the Covenant should be broken at this time, and how true!

The Prince of the Covenant is none other than the Prince of God's covenant people, that is, Christ. He is the Mediator who mediates between us and God, according to which God makes a covenant of peace and blessing with us and we of service to his Law written upon our hearts.

But none of the princes of this age knew this, for had they known

it they would not have crucified the Prince of glory. Christ came as a king, riding upon an ass into Jerusalem; but he was not received, and was put to death through the envy and hatred which Tiberius had inspired in Pilate against the Jews. Thus by Tiberius was Christ as a Prince broken. He is broken yet as a Prince or king, for he is now only our High Priest, but He will not always be thus broken off from his kingdom. He will one day come again and the kingdoms of this world and their princes shall be broken before Him and He shall become King over all the earth. God hasten the happy day.

VERSE 23.—And after the league made with him he shall work deceitfully.

Within a few years after the crucifixion of Christ, Tiberius died and the verse quoted above evidently refers to his successor. Tiberius obtained the kingdom by flatteries but in this verse we read of one who obtains the kingdom by a "league" and that afterwards he should work deceitfully. Tiberius left no heir to the throne but it is said that in a religious superstition it was signified to Tiberius that Caius [Gajus], a very distant relative, should succeed him. (Jos. Ant. 18, 6, 9.) Caius also was the favorite of the army. These things being in Caius' favor, the senate recognized him and leagued with him to be the emperor, and invested him with all the powers of his predecessor. (Caius was commonly called Caligula.) He was apparently mild and generous and the

people formed great expectations of a peaceful and happy reign. As to how he would act deceitfully let us quote from Josephus: "Now Caius managed public affairs with great magnanimity during the first and second years of his reign, and behaved himself with such moderation that he gained the good will of the Romans themselves, and of his other subjects. But, in process of time, he went beyond the bounds of human nature in his conceit of himself, and by reason of the vastness of his dominions made himself a god, and took upon himself to act in all things to the reproach of the Deity itself." (Ant. 18.7.2.) He ordered his statue to be erected for worship in the Temple at Jerusalem, but the order was not obeyed, and before he could force the matter he was cut off by death, greatly to the relief of the enraged Jews. Caligula seemed literally to thirst for human blood. In the Amphitheater it did not satisfy the emperor that the criminals were devoured by the wild beasts, he even exposed the spectators and exulted in their death. On one occasion this tyrant is said to have exclaimed, "Would that the people of Rome had but one neck!" Finally his insolence became unbearable, and in the fourth year of his reign he was assassinated by one of the prætorians whom he had insulted. And thus were fulfilled the words of the prophet concerning him.

VERSE 23.—And [literal translation from the Hebrew] he shall come up, and shall become strong with a few people.

Caligula was succeeded by his uncle Claudius. (A. D. 41-54.) The circumstances of his accession to the throne are briefly stated as follows: After the death of Caligula great confusion prevailed at Rome. The senators were discussing the feasibility of restoring the republic while many were aspiring and intriguing for the emperorship. Among the aspirants was Claudius. He pledged large sums of money to the prætorian soldiers and secured their co-operation and at a particular stage of excitement they proceeded to Claudius and found him hidden behind a curtain and dragged him out and made him emperor. Now as the prætorians were a few people they fulfilled the prophecy exactly. Before this exaltation Claudius had been thought to be imbecile, and had been left to grow up in obscurity and neglect. But the few people called the prætorians by exalting him made him "strong". But after he had become strong and arisen to the height of his strength his wives proved his downfall, and finally one of them poisoned him in order to secure the succession for her son Nero (the monster.)

VERSE 24.—In time of security shall he come even upon the fattest places of the province [or dominion]; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter for them prey, and spoil, and substance; yea he shall devise his devices against the strongholds, even for a time.

Claudius' reign in comparison with those who had preceded him was quite acceptable. The empire had again reached a time of se-

curity. Nero was the successor of Claudius and held the throne for 14 years, A. D. 54-68. The public works completed by Cladius were great and he was also famous for extending the commerce. When the wealth of the provinces was pouring into Rome by taxes and commerce, Nero came to the throne and thus fulfilled the prophecy, "He shall come even upon the fattest places of the province." The prophet further said, "He shall do that which his fathers have not done, nor his fathers' fathers." *Leighton in History of Rome*, page 449, says that Nero cast aside all respect for the customs of his ancestors, and that he even descended into the arena and contended for the prize with singers and musicians and engaged in contests in the circus, while the people applauded and the nobles shuddered at the degradation, and that in Greece he contended for musical prizes at the national festivals and sank so deep in vices that all classes were disgusted.

Let us now see how he scattered for them prey, spoil, and substance. He slew his brother, and wife, and mother, and other near relatives. The nobles, whose wealth he coveted, or whose influence he feared, he cut off one by one.

In A. D. 64 Rome was almost completely destroyed by fire, and the rumor spread that Nero had set the fire. He sought to save himself from reproach by throwing the odium on the Christians and began to make a prey of

them. Nero was the first to shed Christian blood. We will quote a few words from Lactantius, a Christian writer of the third century: He says, "Then were they [the Apostles] dispersed throughout all the earth to preach the gospel as the Lord their Master had commanded them; and during twenty-five years, and until the beginning of the reign of Emperor Nero, they occupied themselves in laying the foundations of the Church in every province and city. And while Nero reigned, the Apostle Peter came to Rome, and through the power of God committed unto him, wrought certain miracles, and, by turning many to the true religion, built up a faithful and steadfast temple unto the Lord. When Nero heard of those things, and observed that not only in Rome, but in every other place, a great multitude revolted daily from the worship of idols, and, condemning their old ways, went over to the new religion, he, an execrable and pernicious tyrant, sprang forward to raze the heavenly temple and destroy the true faith. He it was who first persecuted the servants of God; he crucified Peter, and slew Paul: nor did he escape with impunity; for God looked on the affliction of his people; and therefore the tyrant bereaved of authority, and precipitated from the height of empire, suddenly disappeared and even the burial-place of that noxious wild beast was nowhere to be seen." This quotation shows how the early Christians looked upon Nero. He

surely made a prey of the Christians. Here is what *Barns* relates of Nero's persecution of the Christians: "Some were crucified, some were covered with skins of wild beasts, and worried to death by dogs. Some were thrown to the tigers and lions in the amphitheater. Gray-haired men were forced to fight with trained gladiators. Worst of all, one night Nero's gardens were lighted by Christians, who, their clothes having been smeared with pitch and ignited, were placed as blazing torches along the course on which the emperor, heedless of their agony, drove his chariot in the races." (*General History*, page 260.)

Nero formed a design of rebuilding Rome on a grand scale. This called for increased exactions of the people both at home and in the provinces. He seized upon the great treasures in the temples in Greece and Asia Minor and also carried the statues of the gods to Rome. On a part of the burnt area of Rome he constructed a palace called, because of its splendid decorations, the "Golden House," and the rest of the city was rebuilt and adorned on a scale corresponding. Thus did he scatter hither and thither for the Romans prey, spoil and substance, and so fulfilled the words of the prophet. History also says: "The public treasure he squandered in expensive shows, and in the lavish distribution of presents in connection with them." (*Fisher's Universal History*, page 178.) But the prophet said, moreover,

that he should devise his devices against the strongholds even for a time.

And so we find he did. His exorbitant exactions had caused great discontent.

A conspiracy was formed against his life, but, devising his devices against them, the plot was detected, and he put so many to death that for a while the city was filled with funerals and the temples reeked with sacrifices. But, as the prophet said, he was only to devise his devices against the strongholds for a time, and accordingly we find it that when Nero was on a journey through Greece to Egypt, the armies of Spain, Gaul, Africa and Germany raised the standard of revolt almost at the same time, and when the news of the revolt reached Nero he fainted away. "Never," cried he, "was such ill fortune as mine; other Cæsars have fallen by the sword; I alone must lose the empire while alive."

The prætorians deserted him and there was a popular outbreak against him. Having returned to Rome, he fled by night from the city. The senate met, declared him a public enemy, and doomed him to death "after the manner of the ancients." "What is that?" asked Nero. On being told that the culprit was fixed naked with his neck in a cleft stick and scourged to death, he called his slave to put an end to his life.

What a wonderful fulfillment of the prophecy. Thus leaving the empire in a state of revolt, let us see what follows.

VERSE 25.—And he shall stir up his power and courage against the king of the South with a great army.

After the rule of Nero, two men, Galba and Otho, had tried to assume the reign by military force, but were soon put to death—the former reigning only 7 months and 7 days and the latter three months. It had become a dangerous thing for a man even to attempt to be emperor of Rome. In this state of affairs the Roman legions in Spain and Gaul declared Vitellius emperor and he marched his forces into Italy, defeating Otho at the battle of Bedriacum, and, being defeated, Otho put an end to his own life, and thus the emperorship was left to Vitellius. (A. D. 68-69.)

Vitellius was a weak man himself and his victory was owing to the management of his officers. He was cowardly and fearful. Gluttony was about the only thing he was noted for. He never gained the submission of the Syrian and Egyptian legions; for these refused to obey so worthless a ruler and proclaimed their own commander, Vespasian, as emperor. Thus at that time Vespasian was king of the South. Vitellius, on hearing of this, stirred up his power and courage against him with a great army—so great an army that the spaces allotted for soldiers could not contain them and he made all Rome his camp, and filled all the houses with his armed men. And so the prophecy was literally fulfilled.

VERSE 25 CONTINUED—And the king of the South shall war in battle with an exceeding great and mighty army.



Vespasian, king of the South, did not wait for his enemy Vitellius to make advances but at once collected the mighty legions in the East and South and sent them by land for Rome while he himself retired to Alexandria.

VERSE 25 CONTINUED.—And he shall not stand, for they shall devise devices against him.

Just so it was! Vitellius did not stand. The two generals of Vespasian, Antonius Primus and Mucianus, devised devices against Vitellius. The second battle of Bedriacum decided the contest in favor of Vespasian.

VERSE 26.—Yea, they that eat of his meat shall destroy him and his army shall overflow and many shall fall down slain.

This also came literally to pass. After the victory at Bedriacum the forces of Vespasian advanced on Rome and forced their way through the Colline gate and entered the city itself. A terrible combat right in the streets of Rome ensued and, as said by *Leighton*, "The populace looked on, applauded or hooted as in a theater, helped drag the fugitives forth for slaughter, and snatched plunder from the dead and the dying. \* \* The adherents of Vitellius took refuge in the prætorian camp; but this was soon stormed and taken, and Vitellius was put to death."

This fulfilled the words of the prophet that the forces of the king from the South should eat of Vitellius' dainties which he had stored up in Rome and that they should destroy him also and that the army of the king from the

South should overflow his possessions and that many should fall down slain. Prophecy is indeed a sure word!

VERSE 27.—And as for both these kings, their hearts shall be to crush, and they shall declare a compact against one table: but it shall not prosper; for yet the end shall be at the time appointed.

After this great victory Vespasian set sail from Egypt (A. D. 70) for Rome. Before this, however, it was understood that his son Titus should share the empire with him and these are the two kings above spoken of. Now when Vespasian was about to sail for Rome he made a compact with his son Titus that the latter should go and besiege Jerusalem and destroy the Jews. This was the "one table" that they spoke against and the terrible extremities to which they drove this "table" in the siege is well known to all who are acquainted with history. (Ps. 69:22 and Rom. 11:9.) Inside of five months Titus took Jerusalem, burned and demolished the Temple and destroyed the entire city, slaying 1,100,000 Jews, and taking 97,000 prisoners. But the prophet said their compact to destroy the people who worship Jehovah should not prosper because it was not then time for the end to be. The reason their compact did not prosper was because God had called out the real servants of God from the nation of the Jews which was then corrupt and enlisted them under the banner of Christ, the Hope of Israel. Those who fell in the destruction of Jerusalem were the same wicked

generation who crucified the Christ who also had foretold their destruction. Matt. 23:37-39. But Vespasian and Titus did not succeed in destroying the nation of those who are worshippers of the One Invisible God, neither did they prosper in their attempt to do so, "for yet the end shall be at the time appointed," yes, before our Lord Jesus returns from heaven, the saints shall be slaughtered by the antichrist who is yet to come. "And when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished." (Dan. 12:7.) This same thing is foretold in Dan. 11:31-35 and 7:25. The most deadly and terrible persecution is yet in the future. But before the prophet leads us into the consideration of this "appointed time"—the time of the end, he continues his narrative.

VERSE 28.—Then shall he return into his land with great substance.

The other king, Vespasian, is now lost sight of, by the prophet, and Titus alone is mentioned, for it was Titus who returned to Rome with the great substance of the holy vessels and treasures of the sacred Temple of Jehovah.

VERSE 28, CONTINUED.—And his heart shall be against the holy Covenant; and he shall do, and return to his own land.

At first thought we would think that the person mentioned in this quotation is the same, as the one mentioned in the previous quotation. But this is not the case. It refers to Domitian, a younger brother of Titus. The reason it

reads as though it were Titus and that it does not mention how Domitian came to the throne, is the same reason that the prophet mentioned Titus in connection with Vespasian when he said "Both these kings." For as we before stated Vespasian shared the throne with his son Titus and both reigned together. But Vespasian's younger son, Domitian, also received high honors during the reign of his brother and father and on the death of his father (A. D. 79) he was associated with his brother during the two years of his reign and of course succeeded to the sole rulership. (A. D. 81-96.) These three kings formed one uninterrupted reign called in history the "Flavian Dynasty." The first two kings, Vespasian and Titus, formed a compact for the destruction of the people of God known as the Jews. But the last, Domitian, sought the destruction of the people of the holy Covenant, that is, the Christians, who through faith in Christ, the Prince of the Covenant, had entered into holy covenant with God. Domitian was the next Roman emperor after Nero to persecute the Christians. He ordered the senate to publish a decree that all Christians throughout the empire should be put to death because they utterly refused to honor himself as God, and to worship images. The great slaughter of the Christians which followed (40,000 murdered in one year) is too horrible to relate. It is said that he sent to Ephesus to apprehend the apostle John and bring

him to Rome that he might witness his death, for he had heard that John prophesied against his kingdom. But when John was brought he performed before Domitian such miracles by the power of Jesus' name that Domitian did not kill him but simply banished him to the island of Patmos, where afterwards John wrote the Book of Revelation. Domitian, having, as the prophet said, returned to his land from foreign wars, ended his days in suffering and disgrace. In the words of an early Christian writer, "Having been instigated by evil demons to persecute the righteous people, he was then delivered into the power of his enemies, and suffered due punishment. To be murdered in his own palace was not vengeance ample enough: the very memory of his name was erased. For although he had erected many admirable edifices, and rebuilt the Capitol, and left other distinguished marks of his magnificence, yet the senate did so persecute his name, as to leave no remains of his statues, or traces of the inscriptions put up in honor of him; and by most solemn and severe decrees it branded him, even after death, with perpetual infamy. Thus, the commands of the tyrant having been rescinded, the Church was not only restored to her former state, but she shone forth with additional splendor, and became more and more flourishing. (*Ante-Nicene Fathers*, Vol. 7, p. 302.)

VERSE 29.—At the time appointed he shall return, and come in the South; but it

shall not be in the latter time as it was in the former. (Read also the rest of the chapter.)

"At the time appointed he shall return"—oh, what solemn words! We saw in verse 27 that the end of God's people shall be in the time appointed, then the anti-christ shall arise to exterminate them, Dan. 8:23, 24, and when he shall have slain them, then our Lord Jesus shall immediately appear, Matt. 24:29-31. Now at the time appointed another false God like Domitian shall be raised up in the old Roman dominion, Dan. 7:24, and shall come in the South, Dan. 8:8, 9, 23, 24, and overcoming the ships of Kittim that come against him, Dan. 11:30, he shall even come to Jerusalem and profane the city and the sanctuary, Dan. 11:31, which in the meantime, shall have been rebuilt, Dan. 9:25, and shall set up the abomination and take away from the holy Temple the daily sacrifices, Dan. 8:12. Then will ensue the terrible persecution which will break in pieces the power of the holy people, Dan. 12:7, while they proclaim the last message of God to the NATIONS of the world, Dan. 11:32-35; Matt. 24:14; Rev. 14:6-12. When they have finished their message they shall be slain; but immediately afterward the Lord shall appear and the first resurrection shall ensue, Rev. 20:5, 6, and all who have part in which shall be caught up out of the world, 1 Thess. 4:16, 17, while the 7 last plagues are poured out upon a doomed and wicked generation, Rev. 15th and 16th chap.

ters. Then our Lord shall return with his saints, Jude 14 and 15, and take possession of the kingdoms of this world, Rev. 19:11-21 and 11:15, and reign a thousand years with his saints, Rev. 20:6, over the nations: at the end of which shall come the general resurrection and the time when each individual shall be judged, Rev. 20:11-15, by the Lord through the saints. After which the earth in its present form shall pass away and be created new, in which in the ages of eternity shall dwell righteousness, 2 Pet. 3:7-13 and Rev. 21:1, 5. The city of God shall then descend from heaven, Rev. 21:2, 9-27 and 22:1-5, after which God Himself shall descend, Rev. 21:3, 4, and henceforth his tabernacle shall be with men. Almighty God, speed these glorious times!

The apostle Peter said that Christians do well to take heed to the sure word of prophecy, 2 Pet. 1:16. This injunction is doubly important now as we see crime and wickedness and neglect of God and infidelity on the rapid increase. The speedy way sin is developing and the number of false prophets that are appearing, it surely cannot be many years till the man of sin will be revealed, who according to the scriptures, shall come with all signs and wonders, 2 Thess. 2:9-12, and only those who are forewarned and have the true knowledge of the Word will be kept from his deception, for he will make all the earth to worship him and will lead astray, if it were possible, even the very elect.

God help us, then, to be wakeful and watchful and make our calling and election sure.

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#### False Views of Prophecy.

Jesus has warned us concerning false views of prophecy. He has foretold that, near the time of his coming, many shall come in his name, saying, "I am;" and, "The time is at hand." (Luke 21:8.) In the same prophecy Jesus warns us to "take heed that ye be not led astray" and enjoins us to "go not after them." How well it would have been if many of Christ's disciples had heeded these words of loving warning from the great Shepherd! How many delusive movements have sprung up during the last fifty years! Hardly a year has passed by since 1843 that has not witnessed the vanity and folly of some "*I am*," declaring, "The time is at hand." Sad, indeed, is it, that many are still turning a deaf ear to Jesus' warning and following the false lights of "would-be" teachers. Some there are who even uphold, without shame, these false "movements," justifying themselves from the parable of the "Virgins." They say it was necessary that they go forth to meet the Bridegroom and be disappointed in the time they set; for, they say, the Bridegroom "*tarried*" in not coming at the set time, so as to fulfill the parable. This interpretation is evidently false and dishonoring. When it comes time for Jesus to come he will not delay in order to deceive and disappoint his true followers! Such

doctrine is a scandal upon the Lord Jesus in order to justify the wisdom and folly of men in the flesh. The Church in Apostolic days did indeed go forth to meet the Bridegroom—the coming of Christ was the hope, the only hope, of the Church at that time. Through false teachers the Church gradually lost sight of this hope and looked for reward at death. Thus even the true virgins slumbered and slept concerning the doctrine of the coming of the Bridegroom. About fifty years ago, however, there was a cry, “Behold, the Bridegroom! Come ye forth to meet him.” Many a true heart has heard this cry and multitudes and multitudes have begun the journey out of Babylon to meet Him. These people are Advents, because the coming of Christ is their hope, their only hope. It was to THESE that Jesus gave the warning not to follow the puffed-up teachers who say the “coming of the Lord is at hand.” If the Advent people had heeded the words of Jesus on this point, how much better it would have been for them today!

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#### The Year-for-a-Day Theory.

The year-for-a-day theory is responsible for the “time-settings” of those who have falsely said, “The coming of the Lord is at hand.” The 1260, 1290, 1335, and 2300 days of the Bible prophecies, they take to be years, not literal days. As these periods apply to the reigning of the antichrist at and prior to the com-

ing of Christ, their position compels them to reject the plain Bible declaration that the antichrist shall be a person—a single individual, “a king of fierce countenance,” “a lawless man”; for no individual would reign for 1260 years. Going into history they find plausible things to which to apply these prophetic periods when expressed in years, on the basis of which they can set the time for the coming of the Lord. When their date goes by, and disappointment falls on them, they patch it up by some “*sanctuary*” vision, or by conceding some “slight mistake in the figures,” or that “the tarrying time had to come.” Many there are at the present time who think the whole fault of the past failures has been in an imperfect chronology: they, therefore, correct up chronology by the science of astronomy, set their dates, lift up their banners, shout the Lord is *surely* coming at such a time, deceive thousands of people, and at last demonstrate their folly to all men!

The one great fault is the year-day theory. The Bible says the antichrist shall tread under foot the sanctuary for 2300 DAYS; but the “time-setters” declare these days to be years—2300 years, and hence their fatal mistake.

There is no precept, nor precedent in the Scriptures to support the year-day theory in application to prophetic periods. We challenge our opponents to contradict this proposition. Every instance of fulfilled prophecy as

pointed out in the Scriptures has been by the rule: a day for a day, a year for a year, etc. We sub-join a few references for study:

1. Examples of a day for a day.

- 1 Kings 14:14 with 1 Kings 15:29 R. V.
- 2 Kings 7:1, 2 with 2 Kings 7:18-20.
- Mark 14:30, 31 with Mark 14:66-72.
- Matt. 17:23 with Luke 24:21.
- Acts 1:5 with Acts 2:1.

2. Examples of a year for a year.

- Gen. 15:13 with Ex. 12:40, 41.
- Jer. 25:11 with Dan. 9:2.
- 1 Kings 17:1 with 1 Kings 18:41.
- 1 Kings 20:22 with 1 Kings 20:26.
- Jer. 28:15, 16 with Jer. 28:17.

Will our opponents please show us some prophecy which is pointed out by Scripture as having been fulfilled by the rule of a year for a day?

Our opponents pervert two Scriptures to prove their theory: Num. 14:33, 34 and Ezk. 4:3-6. Neither of these Scriptures use the year-day theory to expound any prophecy previously uttered. They, indeed, both speak of a year for a day. They tell us how the children of Israel were given a year of wandering for each day the spies had risked their lives on their behalf; and that the house of Israel and the house of Judah were each given a year of bearing their iniquity for every day the prophet was required to lie upon his side in teaching them his prophecy. Thus we see the year for a day was used as a rule for punishment, and not as a rule for expounding prophetic periods. It is a great sin to pervert the Scripture and apply it to that to which it was not intended to apply, and the more especially

when reference is had to the great matters of the end of the age and the coming of the Lord.

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Time, Times, and a Part.

Those who hold to the year-day theory also hold to an equally fatal theory concerning the "time, times, and a part." They hold a time is 360 years. This is all theory, there being neither precept nor example to sustain it in Scripture. I will here review a letter which I once received from an esteemed but mistaken brother who was a prominent advocate of this theory.

He endeavors to establish the assertion that the "time, times, and a part" of Dan. 7:25 are as follows: a "time" is a year, "times" are two years, a "part" is a half year.

To establish the first, that a "time" is a year, he quotes from Alex. Campbell (a modern writer), and Josephus. Concerning the first author the keys of the kingdom were never committed to him and he is no more authority than the brother I am replying to. Why should we teach for doctrines the commandments of men? Is not the Bible sufficient to thoroughly furnish us? As for Josephus, he was an uninspired writer of the apostate Jews, just after the destruction of the Temple in 70 A. D. His "*explanation*" of the "facts" is worth nothing as to authority. If my brother's view is right why can he not find proof in the Bible for it? He *assumes* and then *illustrates* his assumptions by quotations from others!

For instance: After Nebuchadnezzar had lifted himself up in great pride and was dealing hardly with his subjects, "he was deposed from his kingly throne, and they took his glory from him; and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven: until he knew that the Most High God ruleth in the kingdom of men," Dan. 5:20, 21, and this experience was called "7 times," Dan. 4:25. Now our brother assumes these "7 times" to be 7 years and quotes Josephus as giving this explanation also! If the blind lead the blind, what then? But why not go to the Bible to find what the "7 times" were? I have already quoted them above, but our brother has overlooked them to see what Josephus should say!! In Dan. 5:20, 21, you will find the "7 times" as follows:

*1st time:* "He was deposed from his kingly throne,"

*2nd time:* "And they took his glory from him,"

*3rd time:* "And he was driven from the sons of men,"

*4th time:* "And his heart was made like the beasts,"

*5th time:* "And his dwelling was with the wild asses,"

*6th time:* "He was fed with grass like the oxen,"

*7th time:* "And his body was wet with the dew of heaven."

THESE were the "7 times" which Nebuchadnezzar required to pass through, one after an-

other, before he, proud monarch that he was, could learn the simple lesson that the Most High God ruleth in the kingdom of men and setteth up over it whomsoever He will. We are not told how long it required him to pass through these "7 times", but we are given ground for an inference in Dan. 4:33, where we are told that these "7 times" did not end till his hair was grown long as eagles' feathers and his nails long as birds' claws, from which we may infer that the "7 times" lasted about six months, but surely it did not require 7 years for his hair and nails to grow long!

Letting these words suffice for reply to our brother's definition of a "time," let us proceed to his definition of "times". He argues that as times must be more than one, they must be just two. But may not times be 3, 4, 5 or any other number than one? Verily. Then why does he ASSUME that "times" mean necessarily just two and no more?

His definition of "part" of a time is " $\frac{1}{2}$ ", but this again is unfounded, as the original word does not necessarily mean one-half: it simply means a "part", or, more strictly speaking, a "division".

Our brother thinking his position established by Campbell and Josephus that a "time" is a year and that his assumption must be true that "times" are just two years and a "division" of time must be just one-half year, sums up the time, times and division of time of Dan. 7:25 as being just three and one-half years!! This

accomplished he forsakes his theory and says a time is not a year but 360 years, and times, 720 years, and  $\frac{1}{2}$  time, 180 years, making 1260 years in all! Quite a flight. The way he takes it is, since a "time" is one year, as he assumes, and since a year contains 360 days, and since every day is a year, therefore one time is 360 years, two times 720 years, and  $\frac{1}{2}$  time 180 years. The reasons (?) he gives for this are as follows:

1st.—We are considering symbolic prophecy in Dan. 7th chap., and as the beasts are symbols of kingdoms, he says we must take the days as symbols also.

Now, I would say to the brother, that without reflection, this seems to be somewhat of a reason to justify your position, but upon the least reflection it dissolves and does not leave a vestige of ground for your fabric to rest upon. Let us consider: I admit that what Daniel received in the *vision* (7:1-14) is symbolic, but not so the *explanation* (7:16-28). The angel explained the "beasts" to be "kings" etc. Now of course you take this *explanation* to be literal and so do I. An *explanation* must be taken literally or it is no explanation at all. Now, dear brother, read for yourself, the "time, times and a dividing of time" is mentioned in the *explanation*, not in the *vision* (Dan. 7:25), and therefore to be honest we must take them literally. A "time" is a measure of duration, it may be an hour, a week, a year, an age—owing to that which it is referred to. And so "times"

are measures of duration, may be ages, years, seasons, days, months, etc., etc., whether two, three, four, or any higher number. A "dividing of a time" would be a time partly completed. The meaning of "time, times and a part" in Dan. 7:25 is governed by that to which they are applied, namely, to the persecution of the saints during the lifetime and reign of one king, the antichrist, in the ending of this dispensation. The true watchers then will be able to distinguish the "time, times and a part," for events will then happen to mark their distinction. In the meantime true humility teaches us not to go beyond what is written and revealed.

2nd.—Your next reason for taking the "time, times and a part of a time" to be  $3\frac{1}{2}$  days and then  $3\frac{1}{2}$  years and then finally 1260 years, is that the pope *did* persecute the people of God for 1260 years, commencing 538 and ending in 1798. This is a very strange way to interpret prophecy to say the least. A prophecy foretells an event, but if we have to find the event before we can tell the prophecy, before we can know *what the prophecy says*, then the so called prophecy is no prophecy. But, brother, do you know that your 1260 years of papal persecution is a very shoddy thing? You say that in 533 the Roman Emperor Justinian by an edict made the bishop of Rome head of all the churches. But that this edict could not take place until the Arian Ostrogoths, which you affirm were the three



horns of Dan. 7:20, 24, were plucked up, and that this was accomplished when they were driven from Rome in 538 at which time you say the saints, times and laws (Dan. 7:25) were given into the hands of the papal power. And that when we add 1260 to this it reaches to 1798 when the pope was taken prisoner by the French and died that year in exile.

Now, brother, as a matter of fact this was not the first time the pope was driven into exile, nor the first time the church was without a pope. Neither were the saints, times, and laws given into the hands of the pope in 538, indeed the pope did not become an earthly "king of kings" till the time of Innocent III. in 1198 and his power as king of kings was wrested from him when the nations of the earth rallied around the Protestant cause in the 16th century. Thus the popes reigned over the nations as "kings" for only about 400 years! Quite a bit less than 1260 years! Surely the pope did not have the dominion of the earth during the time of Lombards, 568 to 773, for he and his party were cruelly oppressed during this time, and finally appealed to the rising nation of the Franks for help, who by success in war gave the pope only a little tract of territory in and about Rome. And surely the pope did not have the governance of the civil affairs of the world during the time of the Carolingian Dynasty, 751 to 962. And very surely the pope did not reign for the hundred years when the em-

perors of Germany (936-1198) ruled over the church and when no one could be a pope except by permission of the emperor, yea, even the lesser officers of the church held their positions at the pleasure of the emperor. And surely the pope did not have the governance of the world in 1798, for the nations had become Protestant, and how then could he lose in that year what he did not possess? Your expositions truly show to what desperation people will resort to maintain a pet theory. But such expositions are not based in the fear of God, and wisdom is not to be found in that channel.

Let us heed the words of Jesus and go not after these who expound the prophecies by their own theories, and who prematurely say, "The coming of the Lord is at hand"; for that day shall not be at hand until that lawless man is revealed. 2 Thess. 2:1-4.

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#### The Personality of Antichrist.

The spirit of antichrist and the antichrist himself are not the same. The spirit of antichrist has been from the beginning, 1 John 2:18; but the personal antichrist has not yet come. Antichrist in the early Church was working as a "mystery," as a leaven, 2 Thess. 2:7, but was to be *revealed* in a man and then he would be called "the man of lawlessness, 2 Thess. 2:3. Most expositors teach that antichrist would be merely a succession of rulers or a power, and ascribe it to the popes, or to the Moham-

medan power. We admit that all false religions are of antichrist, that is, are leavened and controlled by the "mystery of lawlessness," the doctrine and spirit of antichrist; but we believe, moreover, that there is yet to come a personal antichrist, to be "revealed in his own season." 2 Thess. 2:6. We submit our reasons:

1. In Dan. 2:43 we read that just before the coming of Christ the nations of the earth should "mingle themselves in the seed of men." The "seed of the woman" spoken of in Gen. 3:15, was a person: then will not the "seed of men" be a person too?

2. In Dan. 7:24-26 we are definitely told that the antichrist shall be a *king* and is to have the dominion of the earth. Is not a "*king*" a person?

3. In Dan. 8:23-26 we also read that the antichrist is to be a "king," and even his personal appearance is described, "When the transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up." The reader should notice that in all these references we are not dealing with visions and dreams but with *explanations*. Should we not take an explanation literally? Just as truly as we take the fourth beast of Dan. 7:7 to be a "fourth kingdom upon earth" as explained in Dan. 7:23, so truly should we take the rest of the explanation literally. In the vision of Dan. 8 we all take literally the explanation of the notable horn between the eyes of the goat

(verse 21), and apply it to Alexander the Great: Why do we not take literally the explanation of the "little horn" (verse 23) and apply it to a personal antichrist who shall arise as a "king" when "the transgressors are come to the full."

4. In Dan. 9:26 the antichrist is called a "prince." A prince is a king, a *person*. Should we not take this literally even as we take its context literally?

5. In Dan 11:36 the antichrist is distinctly called a "*king*" and in the next verse we read of his "*fathers*" before him. This whole chapter is a literal delineation of the rise and fall of personal kings from the days of Cyrus to the time of the final coming of Christ. Is every other king spoken of in this chapter to be taken as referring to a *person* and the antichrist king not to be taken as a *person*?

6. In Dan. 8:13, 14 we read how Daniel overheard one angel say to another that the antichrist should tread under foot the sanctuary for two thousand and three hundred evenings and mornings. This is six years, three months and twenty days. It is *not reasonable* to suppose that a mere power or a succession of rulers should bear sway for so short a period; but it is not unreasonable to suppose that a king—a personal ruler—should bear sway for just that long. We are aware that our opponents explain these days to be years: but let them prove first that angels talk to one another always in symbols and

not in literal language. And even if the "days" are to be taken symbolically, how do our opponents know that they symbolize years? There is no likeness in a day that symbolizes a year. We have disposed of their so-called proof in another chapter entitled, "THE YEAR-FOR-A-DAY." While they are assuming, why do they not assume that the "days" are symbols of 1000-year periods, and take as proof: "A *day* with the Lord is as a thousand years and a thousand years as one day"? Would they not have as much reason (!) to pervert and misapply *this* scripture as to do so to any others?

The explanation of the "little horn" is that it symbolizes "a king of fierce countenance," who should arise just before the coming of Christ. Therefore we *must* take the days to be literal, for no king would live long enough to reign for two thousand and three hundred years.

7. In Dan. 12:11, 12, we read of two other periods concerning the reign of antichrist, one of 1290 and the other of 1335 days, both, according to the context, beginning at the same time that the 2300 *days* begin, namely, at the desecration of the sanctuary by antichrist. Would such brief periods be used to designate times in the reign of a succession of rulers? How many rulers would be apt to succeed each other in 1290 days, or 1335 days! It would not be absurd, however, to apply these periods to the lifetime and reign of a single king.

That the days are to be taken as literal days is proven by the fact that the angel was speaking all through the 11th and 12th chapters in a literal way. The angel talked with Daniel openly and personally. And if the rest is literal, why not the days?

8. In Matt. 24:15-17 we read that the "abomination of desolation" was to be set up in Jerusalem. Our opponents say that the "abomination of desolation" was set up in Rome, some time or other, they differ as to just when. Now if the abomination of desolation was to be in Rome, why did Jesus say, "Then let them that are in Judea flee unto the mountains"? Surely it did not greatly affect the people in Judea when the pope was set up in Rome! All the things spoken of in this chapter, Jesus said should be fulfilled before the generation then living should pass away. (Verse 34.) A generation cannot be taken to be over a hundred years, and the abomination of desolation was not to be set up till away along in the "generation," for many things were to take place before it, according to the context. Therefore the whole time of the abomination of desolation might be but a very few years. How reasonable, then, that the desolator should be a *person*, and not a succession of popes or a power merely!

9. Let the reader peruse 2 Thess. 2nd chapter, and he can plainly see that the antichrist is to be a person, who is to be "revealed in his own *season*."

10. The Book of Revelation abounds with proof that the anti-christ is to be a *person*. Notice particularly chapter 17:10, 11, where the antichrist is represented as being a king, and, according to chapter 13:5, he was to have authority to continue for forty and two months.

In conclusion we would say that the coming of the Lord shall not be at hand until the anti-christ shall be revealed, 2 Thess. 2:3, then it shall be at hand, and we may then use the "days" to designate prophetic periods. The "vision" was to speak at the time of the end and not deceive; and so it shall.

"I will stand upon my watch, and set me upon the tower, and will look forth to see what he will speak with me, and what I shall answer concerning my complaint. And Jehovah answered me, and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for the appointed time, and it hasteth toward the end, and shall not lie: though it tarry, wait for it: because it will surely come, it will not tarry." Habbakkuk 2:1-3.

The angel said to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall [then] run to and fro, and knowledge shall be increased." Dan. 12:4. And again, "Go thy way, Daniel: for the words are shut up and sealed till the time of the end. Many [then] shall purify themselves, and make themselves white,

and be refined; but the wicked shall [then] do wickedly; and none of the wicked shall understand: but they that be wise shall understand." Dan. 12:9, 10. "But go thou thy way till the end be: for thou shalt rest, and shall stand in thy lot, at the end of the days." Dan. 12:13.

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#### The Sanctuary to Be Cleansed.

Much has been written and said on this subject. Various views have been put before the people. We read in Dan. 8:13, 14, that the prophet Daniel overheard two angels speaking as follows: one said to the other, "How long shall be the vision, the continual and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot?" The other angel replied, "Unto 2300 evenings and mornings, then shall a sanctuary be cleansed." Those who use the "year-for-a-day" theory in expounding prophetic periods concerning the end hold that this period is 2300 years, not days, and commence to date it about the time the commandment went forth to restore and build Jerusalem by the Persian kings. Their argument is that the 70 weeks of Dan. 9:24 begin this period. This is their own assumption. "Seventy weeks are decreed upon thy people and upon thy holy city to finish transgression", etc.—this shows the 70 weeks were not times that form a part of the 2300 days, for the 2300 days mark the time during which the sanctuary and the host were 'to be trodden

under foot. And even admitting their theory that the 70 weeks are to be taken as a part of the 2300 days, it must follow that this antichrist spoken of in Dan. 8th chapter was set up at the expiration of the 70 weeks, and that he was to rule over the sanctuary incessantly from that time until the end of the 2300 days. Now, our "year-for-a-day" friends have it that the 70 weeks ended about 34 A. D. Will they please point out the arising of the king of fierce countenance desecrating the sanctuary *at that time*? How inconsistent it is for them to have the abomination that maketh desolate arising in ROME in 538 A. D., or perchance 606 A. D. † If only 70 weeks were to be cut off from the 2300 days, then surely the abomination should have been set up at the expiration of those 70 weeks, which according to their figures was somewhere about 34 A. D.

If we, however, overlook their glaring inconsistency and follow one leading branch of them on, we find they make the 2300 days extend to the year 1844 A. D. This marks the date which the great Adventist movement of that time set for the coming of the Lord. They understood the sanctuary to be the earth and taught that Jesus was coming at that time to cleanse the earth with fire. A great disappointment fell upon them. Not long afterwards, however, a few of them came to the belief that their dates were all right and that the sanctuary referred to was an inner

sanctuary up in heaven, and that Jesus at that time, 1844, went for the first time within the veil in the inner sanctuary of the temple to cleanse it. We cannot follow these teachers in their twistings and windings to support this theory. Suffice it to say that the Scriptures state that Jesus entered within the veil almost 1900 years ago. "Which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek." Heb. 6:19, 20. The two apartments in the typical temple are fulfilled in antitype in the experience of the Christian. The flesh of Christ is the veil between the two apartments. Heb. 10:20. Our first experience is justification by faith; and then coming through the veil, the flesh of Jesus, we come into the inner sanctuary, that is, into the Holy Spirit. Heb. 10:19, 20. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus by a new and living way which he hath consecrated by his blood, through the veil, that is to say, through his flesh." Under the former dispensation no one but the priests could enter into the temple. With all their priesthood they could not bring the people really before God. "The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb.

9:8. The first tabernacle is now taken away and the way into the holiest of all is made manifest. Come through the veil of Christ's flesh and you will find the way into the holiest of all. You will then come into the Holy Spirit and see the glory of God. The people, as we said, under the former dispensation could not come into the house of the Lord. We have something better now. Listen, "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." 1 Pet. 2:5. "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit." Eph. 2:20-22. "Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price?" 1 Cor. 6:19.

Under the type there was a day of atonement at the end of the year in which there was made a remembrance of sin and atonement was made for the temple and the people. The observance of such a day at the end of this dispensation was not to be the antitype of this. During the days of types it was necessary to repeat the sacrifices and to call the sins of the people to repeated remembrance. This

was because of the weakness and imperfection of the types. Not so with the antitypes. "By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down at the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified." Heb. 10:10-14.

The sanctuary to be cleansed spoken of by the prophet in Dan. 8:14 is the sanctuary which anti-christ profanes. We have shown in our previous chapters that this sanctuary will be in Jerusalem. As to how Jerusalem shall be cleansed, read Isa. 4:2-6, Joel 3:20, 21, Deut. 32:43, Ex. 15:17.

\* \* \*

#### The Man of Sin in Christendom.

The purer and better a people are the less rulership is required to govern them. An officer once said to a Christian: "If everybody had the same kind and good spirit that you have, my office would not be required." There was no king over Israel until Israel had so apostatized as to refuse to be ruled by God and goodness. Then God granted them a king. 1 Sam. 8:4-9. Before this there had been over 40 kings ruling the descendants of Esau. They were more wicked than the descendants of Jacob

and hence God permitted them to have a king the sooner. 1 Chron. 1:43. The rule in all heathen countries is very tyrannical and cruel. Why? Because their wickedness is very great. The history of all the nations of the past amply illustrate that when the people became very wicked some awful ruler was raised up to oppress them. The Law-Covenant was imposed upon Israel because of transgression. Gal. 3:19. They would not walk by faith and love and so God shut them up to their own will to obtain salvation that they might be humbled and brought at last to submit to God, and obtain his righteousness by faith and love. Rom. 10:3-13, Gal. 3:22-29. "But we know that the law is good, if a man use it lawfully, as knowing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane." 1 Tim. 1:8-11. The law was indeed a galling yoke of bondage to sinners in Israel, for they could not keep it and it made their sins to abound and brought condemnation and judgment upon them. Rom. 7:7-24. But a Redeemer has come and he preaches deliverance to the captives and the opening of the prison to them that are bound. Luke 4:18, 19, John 8:34-36 and Rom. 8:2. It is true, Israel has not yet received him, John 1:11, Matt. 21:43, Acts 13:46, and it is equally true that they have been oppressed by Cæsars ever since they rejected him. Why did the king of Baby-

lon have power to come and take Judah captive? Jeremiah the prophet testified it was because God had rejected Judah for her sins. Why have the Jews been driven from their land and oppressed in all countries? Verily it is because they rejected the rightful king that God sent to reign over them. Why are there now signs of favor from God toward the Jews? Because the Jews are beginning to investigate the claims of Christ and many hundreds have already accepted Jesus as Messiah. Jesus prophesied that their land should lie desolate until they should say of him: "Blessed is he that cometh in the name of the Lord." Matt. 23:37-39. On Passover day, 1856, the Sultan of Turkey signed a decree to give the Jews in Palestine the same rights of civil and religious liberty as the Turkish subjects. This was a sign of favor to the Jews, for before this the death penalty hung over any Jew who undertook to live as a citizen in Palestine, unless he would embrace the Mohammedan religion. Many thousands of Jews are already settling in Palestine and the spirit possessed by Elijah we humbly believe will shortly be manifest in Israel. Praise the Lord that light is arising in Israel. Isa. 60:2.

But, my brethren from among the Gentiles, what do we find among us, have we been true to our calling, and are we growing in godliness? Is the power of the Holy Spirit resting upon us, and are we bearing witness for

our Master? Or are we enthusiastic over earthly glory and splendor—fine churches, great organizations, oratical sermons, classic music, feasts and entertainments? Are we living like the world, walking in the sight of our eyes and the pride of our hearts, laying up treasure on earth and living in earthly desires? O my brethren will we awake!! Let us remember the words of the angel Gabriel to the prophet Daniel:

*“When the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and do: and he shall destroy the mighty ones and people of the saints. And through his policy he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and in security shall he destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand.”* Dan. 8: 23-25.

When Israel fell away God sent an oppressive king to take them captive and oppress them: so when the Gentiles fall away, and transgressors are come to the full, a king of fierce countenance shall stand up to oppress them. Sin and crime are on the *alarming* increase, according to all statistics and according to the testimony of those who are really striving to live godly in Christ Jesus. We sound an alarm! The world is getting more wicked every day

and the cup of iniquity is rapidly filling to the brim. The power of apostate religion is prospering in every country, while the so-called protestant nations are armed to the teeth against each other. The antichrist's day will soon come. The king of fierce countenance shall destroy the mighty ones and the holy people.

“And the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him? and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, them that tabernacle in the heaven [heavenly places]. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation. And all that dwell on the earth shall worship him whose name hath not been written from the foundation of the world in the book of the life of the Lamb that hath been slain.” Rev. 13:3-8.

\* \*

“Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now *nigh*. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is *nigh*. Verily I say unto you, this generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my words shall not pass away.” Luke 21:29-33.





## KEY TO THE CHARTS.

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The diagram on the opposite page represents four charts. The first chart is drawn from Nebuchadnezzar's dream of the Great Image and it well illustrates our exposition of Dan. 2nd chap. given in this Book. The kingdoms represented by the substances of the Great Image have come and gone as foretold. There is but one kingdom yet to come before God's kingdom is set up, and that is, the kingdom represented by the iron-clay in the feet and toes of the Image. This kingdom will be formed when the present nations "mingle themselves in the seed of men" and will continue for forty-two months, to the coming of Christ for his saints; and henceforth for about one thousand days, to the coming of Christ with his saints, their kingdoms shall not cleave one to another, nation shall rise against nation and kingdom against kingdom and there shall be a time of trouble such as never was since there was a nation, all of which shall end with the coming of Christ to take possession of the kingdoms of this world.

The second chart illustrates our exposition of the seventh chap. of Dan., tracing up, as the previous chart, the history of the nations to the time when the saints possess the greatness of the kingdoms under the whole heavens.

The third chart begins the history a little later than the two previous charts and it aptly illustrates our exposition of Dan. 8th chap. in this Book.

The fourth chart begins with the seventy weeks of Dan. 9th chapter, which is fully explained in this Book. The rest of this chart, the period covered by the 2300 days, is the space drawn out larger which is designated in the three previous charts as the time between the arising of the antichrist and the setting up of the Kingdom of God. This period in the fourth chart is drawn out more fully; and the two parts, as designated on the previous charts, are made very clear to the eye.

The first part as marked off by the 1260, 1290, and 1335 days indicates the time, times and a division of time that the antichrist is to break in pieces the power of the holy people. The second part represents the remainder of the 2300 days during which the saints shall be delivered and the nations shall have *their* time of trouble. The circle between the two parts represents the time within which Jesus shall come, and illustrates the words of Jesus, "Ye know not the day nor the hour." The blessing promised at the end of the 1335 days may be the blessing of appearing before the Father in heaven after translation, the 1290 days may mark the time of the resurrection of the saints, the 1260 days may mark the resurrection of the two witnesses. At any rate, we are told that "*immediately*" after the tribulation upon the saints the "sun shall be darkened \* \* \* \* and they shall see the Son of Man coming.

The charts will not require further explanation to those who study them, if they first read this Book.

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### FLEE FOR REFUGE.

O sinner, flee for refuge,  
Hide thee ere the storm doth fall.  
Why linger still from shelter?  
Mercy's voice doth loudly call.

O hear it, wayward sinner,  
List, it surely calleth thee:  
O won't you turn in hither?  
Turn, and ever welcome be.

The Way is clear and simple,  
True the voice that speaks in love:  
Give up your heart, dear wanderer,  
Turn and hide your life above.

Christ under foot is trampled,  
Sin betrays assassin's head,  
When sinners turn from Jesus  
Who in love for them has bled.

Bring not this guilt upon you,  
Fear at such an awful thought:  
O heed God's call of mercy,  
Take the grace for you he brought.

—E. D. GIFFORD.