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THE BOOK OF DANIEL.

A CRITICAL COMMENTARY

ON THE

BOOK OF DANIEL

BY THE

REV. ALEXANDER ARTHUR,

AUTHOR OF "COMMENTARY ON THE APOCALYPSE."

EDINBURGH:
NORMAN MACLEOD,
7 NORTH BANK STREET.

1893.

P R E F A C E.

MY chief object in this work has been to satisfy my own mind, and, of course, that of others, whether or not this book is really a portion of Holy Scripture, or what grounds rationalists have for their attacks upon it. For this purpose I have carefully examined the text, and many commentators, and I here give the results.

I claim the credit of rejecting the notion that the first six chapters are historical, for the simple reason that it is not true. They are not the history of any person, certainly not of Daniel, who occupies only a secondary place in them.

I suppose also I am the first to refute Porphyry and modern rationalism ; the refutation is so simple and conclusive that if it had ever been observed it could hardly have been lost.

I am indebted to Sir Isaac Newton and Faber for the correct interpretation of the eighth chapter and much of the eleventh, but I suppose I am original in regard to the Crusades and the great trouble of the Reformation.

I have to thank those who have kindly lent me books, but my special thanks are due to my subscribers, without whose aid I should not have thought of

printing, perhaps not of writing. They are not so numerous as I expected, but they have induced me to accomplish what I reckon a great work, in showing rationalism is not infallible, but a mere delusion so far as Daniel is concerned.

A. A.

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EDINBURGH, 1893.

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THE BOOK OF DANIEL.

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INTRODUCTION.

I CAN hardly imagine anything more important, both for preachers and hearers, than a full assurance that any portion of Scripture is really a part of the Word of God. The Apostle writes to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation" (and this is surely the great end both of preaching and hearing), and then he adds: "All Scripture (is) given by inspiration of God, and (is) profitable for doctrine," &c. The reader will see that the substantive verb is twice supplied here (Old Version), but the Revised Version thinks to improve upon it by saying, "Every Scripture inspired of God (is) also profitable." This supplies (is) only once after God, and changes *and* into *also*. The literal Greek is, "(All *or*) every Scripture inspired of God and profitable." Now, the natural place for the substantive verb is surely after Scripture, if used only once. And so a minority of the Revisers have thought, for they put it in the margin thus: "Every Scripture is inspired of God and profitable." Peter in like manner says, "The prophecy came not by the will of man, but holy men of God spake, moved by the Holy Ghost." The Revised Version is substantially

the same, "for no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." It appears therefore that the Scripture that makes "wise unto salvation" must be connected with God through men moved by the Holy Ghost.

I have no doubt my reader has heard that very able and learned men in Germany and elsewhere, have for some time back been finding great fault with the Scriptures which Timothy had known from a child, and found no fault with; but I am concerned at present only with this book of Daniel, and I beg to quote a few sentences from Moses Stuart, which make the case before us plain enough. "The objections made to the genuineness of the book are numerous, and are urged with great confidence and earnestness, by nearly the whole corps of theological critics. . . . Or (to use another of the *decent* comparisons that have lately been made), it will take its place, with general acquiescence, along with Amadis de Gaul and Jack the Giant Killer." Again, "If we are to believe the mass of recent critics, the book of Daniel is a supposititious work—a romance forged during the persecution of Antiochus Epiphanes—how then came Christ to appeal to, and to treat Daniel as a true prophet? . . . The answer to these and the like questions is, that 'a miracle is an impossibility; that if Daniel was written before the time of Antiochus, a miraculous inspiration must be conceded, and therefore it could not have been written so early as the book pretends.'" He also states, I believe correctly, "Nothing of *testimony* against the genuineness of the book, by competent and cognizant witnesses of ancient times, has been or can be produced. From the time in which it made its appearance down to the last quarter of the eighteenth century, among Jews and Christians, the

book held a uniform and undisputed rank as a genuine book. No one, except men like Porphyry, who rejected all the sacred books of the Old and New Testament, rose up to call it in question."

These quotations seem to me to speak for themselves. The assertion that the book is a forgery of a late date, and that a miracle is impossible, should surely require some proof, but I have met with none that make the least impression on my mind; and yet I cannot accuse Stuart of exaggeration. Professor Reuss says, if the book was not written by Daniel, "It must be a literary fraud." Also, Dr Pusey says, "It is either divine or an imposture. But the case as to the book of Daniel, if it is not his, would go far beyond even this. The writer, were he not Daniel, must have lied on a most frightful scale, ascribing to God words which were never uttered, and miracles which are assumed never to have been wrought. In a word, the whole book would be one lie in the name of God." I fear both preachers and people must have uneasy consciences if they suppose that these hostile sentiments extensively prevail. The people are apt to think that their ministers do not believe their texts, or a word of what they preach, but that they use the pulpit only as a means of raising money; while the preachers may suspect that the people do not trust them. I hope that will be thought a sufficient justification of an attempt like the present to ascertain the truth on such an important question; and this can only be done by a careful examination of the whole book. Stuart ably defends its genuineness as the work of Daniel, written at the time and place it professes; but I am free to confess that I would as soon think of defending the inspiration of Amadis de Gaul as of Stuart's interpretation of Daniel, so that a correct interpretation must

lie at the root of the whole matter. This, therefore, I shall attempt.

All the chapters of this book are distinctly dated except the third and fourth, but these can be guessed at with sufficient nearness. I may divide the book into four parts, revealed and written at different times, but all essential to the completeness of the great prediction. The last three chapters clearly form a part by themselves, revealed and of course written in the third year of Cyrus, two years after the restoration, and four years after the ninth chapter in the first of Darius. This I consider the **FOURTH PART**, containing a rapid review of much that was previously revealed in the former chapters.

But the foundation of the whole is the wonderful dream sent, not to Daniel, at least in the first instance, but to the pagan King of Babylon. It is chronologically first, in the second year of the reign of Nebuchadnezzar, and the first chapter is a necessary preface or introduction, written nearly seventy years later, in the first year of Cyrus. The particulars about the captives of Judah, that were well-known at the time of the dream, must have been generally forgotten after two generations, and hence the necessity for the first chapter. But a better reason for it still, is that Daniel must now have seen that it was a heavenly prophecy of great interest to the people of God in every age. This I reckon the **FIRST PART**, which differs very widely from

The **SECOND PART**, in the third and following chapters, where religious persecution begins with great violence. The great King, having amassed much gold, wishes to carry out that curse of humanity, uniformity of religion in his whole empire; and commands all his princes and rulers to fall down and worship his great golden image,

on pain of being cast into a fiery furnace. This is a stretch of power offensive to heaven and inconsistent with the religion of the Jewish captives. It is quite compatible with the principles and practice of paganism, but subversive of the entire ground of the call and covenant of Abraham. It is upholding the sin of idolatry, for which the Jewish people are now in bondage. It is the first grand collision of the religion of Abraham with the paganism of the neighbouring nations, unless we suppose something similar to have taken place in Egypt. The *God of Heaven* had given Nebuchadnezzar a secular kingdom, and great dominion even over the beasts of the field and the fowls of heaven, but no religious authority—no power to interfere with the religion, or coerce the consciences of his subjects, so that the third chapter shows a clear attempt to overstep his heavenly commission. This is a great sin against the consciences of men and the honour of God, and must not escape without condign punishment, which we see in the fourth chapter. The immediate consequence is the King's seven years' insanity, and the remote consequence is that the civil rulers are converted into beasts of prey, as in the seventh chapter, where the mysterious little horn is allowed to wear out the saint of the Most High for three-and-a-half times. But the extreme wickedness of this little horn will be punished by another little horn nearly as bad as itself, revealed in the eighth chapter. The remaining three chapters I consider PART THIRD, which still show the result of Nebuchadnezzar's sin, aggravated by that of his son or grandson in the profanation of the fifth chapter. The reading of the hand-writing on the wall brings Daniel into the notice of Darius, who in that night succeeds to the Empire over Babylon, now called

that of the Medes and Persians, which shows the dominion passing from the gold to the silver part of the great Colossus, and chapter six shows that Persia is a wild beast persecuting the conscience, as well as Babylon. The ninth chapter shows the final downfall of old Judaism, and the rise of Christianity in its stead. These three chapters, containing two great events and one prophecy, Belshazzar's feast and the Lion's den, and the revelation of the Advent of King Messiah, all take place within a few months of each other. The fourth part contains a further development of all that had gone before, and brings down the prophecy to our own day. Each part has a particular subject to itself, and all combine into one magnificent whole, the greatest prophecy in existence, and a fine specimen of the philosophy of history. All this will be brought out in the Commentary, which, if correct, proclaims its own divinity. I have followed the chronology in putting the seventh and eighth chapter before the fifth.

This division into four parts is strictly chronological and much more natural than the usual six chapters of history, and other six of prophecy, which is clearly incorrect ; for if the seventh chapter be prophecy, the second must be prophecy also, for they are substantially the same ; and besides, the second chapter is the foundation of the whole book of Daniel, as well as of the Apocalypse. The bulk of the ninth chapter is a prayer, not a prophecy ; and the tenth chapter is a vision, and not a prophecy either. Some may think this a small correction, but I do not, for it shows how slovenly the book has been studied ; while it is the model of the whole interpretation of certain authors, who go on as they begin, with complete misinterpretation.

PART FIRST.

CHAPTER I.

THIS chapter is peculiar : it begins with the siege of Jerusalem in the third year of the reign of Jehoiakim—the beginning of the Captivity—and it ends with the first of Cyrus, the end of it, embracing a duration of seventy years. It could not have been written till the date it bears, and therefore I call it the Editor's preface, written after the following eight chapters by Daniel himself. No one else could tell us what Daniel "purposed in his heart" (ver. 8). He requested "that he might not defile *himself*." So "tender love" suggests the Editor. The whole shows a profound respect for CONSCIENCE, and a strict puritanical hatred or dread of *idolatry*, and no wonder. It was the want of regard to conscience that led to all the idolatry of the past history of his nation, and brought on this terrible ruin of his country and sanctuary, and the misery of his people referred to in the ninth and tenth chapters. With the frankness and ardour of youth he rushed into the opposite extreme, and had influence enough with his three companions to lead them to do the same. We see in the third chapter how they profited by his teaching and example. They faced the fiery furnace without dismay. They had faith in the God of their Fathers, that He was able to deliver them, but they were

not sure that He would deliver. This only they were certain of, that they could die for their faith and the law of their God. "They loved not their lives unto the death." Such teaching and conduct showed them young men of genuine principle, which their forefathers so much wanted. They saw the long continued and aggravated guilt of their nation, which personally they determined to avoid. After this notice of their preferring pulse to all the fine meats and drinks of the king's table, and that *for conscience sake*, we need not wonder at the success of their studies. These men must have achieved success in whatever they tried.

The paragraphs are correctly marked in our common English bibles. First two verses contain the siege and capture of Jerusalem, the only civil history I remember in the whole book; vers. 3-7, the King's private instructions about the captives to the master of his household; vers. 8-16, the young men's temperance to avoid even the approach of any idolatrous pollution; vers. 17-20, the success of their studies, which they, or rather Daniel, ascribes to God (ver. 17), "God gave them knowledge and skill in all learning and wisdom;" and the last clause prepares us for the next chapter. "Daniel had understanding in all visions and dreams," which some of the magi cultivated. The twentieth verse is obviously written from memory, *ten times* being proverbial for many times, and was possibly used by the King himself; for the only time the King is said to "enquire of them in matters of wisdom and understanding" is in this passage, when they seem to have obtained their M.A. degree. "In all *his* realm," clearly refers to the King himself, and if so, it excludes all appearance of boasting.

Mr Fuller, author of Daniel in the Speaker's Commentary, remarks on ver. 21, in an abridgment called

the Students' Commentary: "The verse (like Deut. xxxiv. 5), is probably an addition by a later hand." Now, I deny that there is the slightest probability of anything of the kind. The whole chapter seems written from memory, and the work of the Editor; and I cannot protest too strongly against any attempt to poison the minds of inexperienced students by suggesting that the verse is not genuine. His only ground for it, the pretended analogy of Deuteronomy, is no analogy at all, for the one is the death and burial, the other is the life of the person mentioned; but no one was ever so simple as to suppose that any man could write his own death and burial. These last verses of Deuteronomy are clearly the work of "a later hand," but, in Daniel's case, it is totally different, a mere proof of modesty where the whole six chapters are written in the third person. Besides, the same statement is made in chap. vi. 28: "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." The first chapter is written in Hebrew, and the sixth in the vernacular of Babylon, and the writer seems to be the same. On this last verse Fuller remarks, "The verse is a note of time — whether added by Daniel himself or not is not material." Now, I maintain it is very material whether it is the work of the author, and therefore genuine, and whether it is an interpolation by a strange hand, and perhaps false; but these rationalists are unwearied in falsifying the text, even in small matters, which they expect to escape notice; and then they blame the author for their own misinterpretations. We shall meet more of this as we go on. But this is not all. This name Cyrus occurs a third time in this book. Chapter tenth begins, "In the third year of Cyrus, King of Persia," this clause is obviously used

simply as a date two years later. Does he say this was "probably by a later hand"? If Daniel could write in the third year of Cyrus, why not in the first? On this clause, he says, "Daniel remained at Babylon instead of returning to 'the city of Jerusalem, the holy mountain;' he was very old, and unfit for the journey; he may further have felt that by remaining in exile he would be of greater service." The first reason is quite probable, and the second implies that Daniel was there living and able to write it himself, but he was a captive, and hardly his own master. If he could write that date, why could he not write the same two years earlier? Let the reader carefully examine the date, chapter i. 21: "Daniel continued, (literally, was) unto year one of Cyrus the King." Now, observe was or continued is a broken and imperfect sentence: was what? What was Daniel taken to Babylon to do? "To stand before the King." In chapter viii. 27, he says, "I Daniel fainted, and was sick for days; afterwards I rose up, and did the King's business." That tells us what he was, and continued "doing." Can the reader think now that chapter i. 21, "is probably an addition by a later hand"? He adds, "his age in the third year of Cyrus would be about eighty-five. He may have lived some years after this 'third year' with unabated mental power, like Moses." Then what was to hinder him to write a date two years before?

It may be proper to mention another fact that Mr Fuller ought to have known. The fifth chapter is about Belshazzar and the hand-writing on the wall, and concludes—["In that night was Belshazzar King of the Chaldeans slain, and Darius the Median took the kingdom, (chapter vi.). It pleased Darius to set over the kingdom one hundred and twenty princes who

should be over the whole kingdom; and over these, three presidents; of whom Daniel was first.—Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him, and the King thought to set him over the whole realm. Then the presidents and princes sought occasion against Daniel.”] This led to the lions’ den, which was intended to destroy Daniel, but which only exalted him the more, so the chapter concludes thus—[“thus Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian”]. Now, if the reader is of opinion, as I am, that these two chapters were written before the first, the fifth in the *first* of Darius, and the other in the first of Cyrus, after the lions’ den, the deficiency of the first chapter is easily supplied. “This Daniel continued [to prosper] unto the first year of Cyrus the King.”

The reader may think I have spent too much time on such an insignificant subject, but I was anxious that no reasonable doubt or objection should rest against the first chapter. Besides, I have not merely silenced Mr Fuller’s rash insinuation, but I have refuted the equal rashness of Spinoza, Hobbes, and Sir Isaac Newton about the authorship, quoted in my prospectus, of two or more authors to the book; and all the rubbish of German rationalism about eight, nine, or ten authors. If Daniel wrote the first, fifth, sixth, and three last chapters, he must certainly have written the other six, as will soon appear. This shows the complete unity of the book, and that even wise men may show themselves foolish when they express groundless opinions about books they have not studied sufficiently. There is a clear chronological difficulty here, whether there was time for the three years of study between the third of Jehoiakim

and the second of Nebuchadnezzar, but I am not concerned about that matter at present. I only wish to ascertain *the nature of the documents* on which the theory of Porphyry and his followers is founded, for they admit that the external or historical evidence for the truth and inspiration of this book is overwhelming, having been handed down by the Old Jewish Church to the Christian, and undisputed for eight hundred years till the end of the third century, when Porphyry, an apostate Jew I suppose, who had become a Pagan by embracing the religion of the State, saw how Christianity was encroaching on Paganism notwithstanding all its persecutions, and resolved to do his best to injure it. He was not made of the metal for a martyr, but he had good talents and learning, malice and envy, and the deliberate purpose to triumph over it. This will prepare us for prejudice and misrepresentation. Modern critics, however, have no such excuse, but they are generally men of such learning and importance that they cannot well be ignored; and they allege they find something in the book itself that excites their suspicion, and hence the different verses and their correct interpretation must be carefully examined, to enable us to judge whether they are a series of fictions, as many moderns profess to believe, or the genuine works of the great prophet whose name they bear. A learned professor of Strasburg, who does not believe in the authenticity, puts the case very clearly thus: "Up till the last century, Jews and Christians have accepted this history of Daniel as authentic, and above all suspicion. The objections of Porphyry, coming from a Pagan, were not thought worthy of a serious refutation. . . . As the author wishes positively to pass for the prophet Daniel, who lived at Babylon during the exile, under King

Nebuchadnezzar and his successors, up to the time of Cyrus, his book, if not authentic, is necessarily supposititious, and we are in presence of a *literary fraud*." Our task, the reader can hardly fail to see, is one of great nicety and importance, and I do not suppose any one will take exception to our remarks, so far as we have gone. Dr Zockler, the learned author of the article Daniel in Lange's Commentary, holds similar views about the time of the writing of the first and second chapters, though he does not seem to see the importance of the date. He calls the 21st verse the "preliminary conclusion of the Introduction" (p. 62). And again, "the copula (and) probably indicates that verses 1-4 were written immediately after chapter i., and doubtless for the purpose of connecting this introductory section more closely with the Chaldean fragment, chapter ii. 4-49, which, together with the narratives in Chaldee that follow, may have already existed" (p. 68). Still further, (p. 17) "the contrast between the use of the Hebrew in the introductory and the five closing chapters, and of the Chaldee in chapters ii. - vii., . . . the latter sections seem to have been reduced to writing at an *earlier period* than the former. They were probably recorded during the Chaldean supremacy. The note in chapter i. 21, implies the later composition of the introduction, but more especially that the Chaldee fragments, without exception, convey the impression that they were recorded immediately after the events to which they relate." These, I have said, are my views, and I consider them of some importance. The use of the Hebrew will be noticed afterwards.

CHAPTER II.

[“AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled.”] The first and second chapters being united by *and*, are evidently intended by the Editor to be taken as one section; and the first three-and-a-half verses, written in Hebrew, at the same time as the preface, introduce the dream scene. These dates are all famous and worthy of notice. Chapter i. 1 is the commencement of Israel’s terrible punishment in the Babylonian exile; ver. 21 is the date of their deliverance; and chapter ii. 1 is the date of the most wonderful dream the world contains. It is clearly a divine dream, if true, and no one has any right to say it is not true, without very clear evidence. Not merely is the dream divine, though sent to a heathen king, but his anxiety to know its meaning is also the work of the inspiring Spirit, and is a kind of pledge of its truth; for the words of the King, that “his spirit was troubled,” are the same as those used by Pharaoh, whose dreams *were true*. This first verse by Daniel is founded on the King’s own words in the third verse, addressed to the Chaldean wise men whom he had summoned to his aid; and in the next verse the transition is made to the original document and to the ordinary Chaldean language, which we translate Syriac (Aramaic). It may be proper to notice that Professor Reuss professes to discover here a chronological mistake which is entirely of his own making, but that is the grand stock-in-trade of his friends. He says on “second year,” “A manifest contradiction with the chronology of the first chapter.”

That is not "manifest," nor true. Does he mean, as some do, that Nebuchadnezzar is called *King* when he was only the general of his father's army perhaps? No one knows the relations between himself and his father, the old King of Babylon; but Goldsmith in his history of Rome remarks, "Octavius Cæsar, afterwards called Augustus, as we shall henceforth take leave to call him, though he did not receive the title till long after." So if Daniel called his old and valued friend of forty years, nearly thirty years after his death, by the old and familiar title of "King of Babylon" while his father was living, is that enough for any man of sense to convert into a manifest blunder. But Reuss does not stop there. He thinks he has got something useful, and adds, "the three years' study of Daniel is not reckoned." We are all ignorant of the chronology of the period, and it is too much to pretend to know better than Daniel living on the spot twenty-five centuries ago. He knows no reader of sense will suspect Daniel of either ignorance or falsehood, but he wishes to suggest it is not Daniel who writes this, but some impostor in the age of the Maccabees, who was really ignorant of the chronology. This is a questionable mode of persuading the inexperienced reader that the book is a forgery,— "a literary fraud." Surely he should prove his contradiction first, but this he cannot do, so he takes the easier way of asserting it, hoping the ignorant reader will take his word for it. He goes on: "Ought we not to admit that the three years were not yet passed, and Daniel not yet in the caste of the magi." Certainly not, for that would be "a manifest contradiction," and then his life could have been in no danger, as no one would have "sought him to be slain." I think it necessary to warn the reader of these groundless insinuations. Who told

him that Daniel was ever admitted into any caste? The book does not say so. He was only enrolled among the wise—the learned. Reuss does not write like one in search of truth, but to support his theory of the book being a fiction. There is no “chronological contradiction,” but only a difficulty which commentators explain differently, and rationalists take advantage of this ignorance and confusion. In the first chapter Reuss refers us to Jeremiah xxv., which says the battle of Carchemish was fought in the fourth of Jehoiakim, which was the first of Nebuchadnezzar; still there is no contradiction, for Daniel does not mention Carchemish. But it is possible, and perhaps natural, to suppose that Nebuchadnezzar came to Jerusalem after the battle at Carchemish on the Euphrates, between Jerusalem and Babylon. Still we do not know this; nor the day nor month from which either Daniel or Jeremiah reckons. We know there was a time of confusion after Josiah’s death, for “the people of the land” would not allow Jehoiakim, the oldest son, to reign, but appointed his brother Jehoahaz who reigned three months, till Pharaoh-necho heard of it, and then deposed him, and made the older brother King. That would involve an interregnum of five or six months, so that Jeremiah in Palestine might begin his reign with the death of Josiah, when he should have reigned, and Daniel in Babylon with his actual *reign* when the fourth year of the one would only be the third of the other. Besides, Jeremiah does not mention Nebuchadnezzar’s reign, so he might mean his first invasion of Palestine, which it certainly was; and we know he went to Egypt and spent we know not how much time there before he heard of his father’s death, and his *reign* might not begin officially till some time after he reached Babylon. Daniel’s studies would begin at Jerusalem, for he could

learn the language on the way to Babylon, and the dream might be in the end of Nebuchadnezzar's second year ; so that if little more than a year was spent in connection with Egypt, or before Nebuchadnezzar's official *reign*, there was ample time for the three years' study, and upon such a narrow foundation does Reuss's manifest contradiction depend. Keil, Zockler, Fuller, Strong, &c., explain it differently, but none find a contradiction.

Reuss also refers to Jeremiah xxxvi., where, in the ninth month of the fifth year of Jehoiakim, Jeremiah threatens this King with a visit of the King of Babylon to destroy the city and temple. So Reuss wants his readers to infer that Daniel is wrong about the third year, but that does not follow. Could he not come twice, as he actually did ? These discussions are very dry work, but as my chief object is to ascertain the true meaning of the book, and to defend it from the groundless attacks of rationalism, I must notice another objection of Reuss. "These young Jews are considered *by the author* as admitted into the number of the *magi* of Babylon ; but this was a noble, indigenous *caste* to which strangers were not admitted." Nebuchadnezzar ordered these young Jews to be taught the language and literature of Babylon, but not to be admitted into any *caste*. After their three years' successful study they were numbered with the *wise men*, but we hear nothing of being made astrologers, sorcerers, magicians, or Chaldeans, the four classes mentioned in the second verse, and who alone were summoned before the King to tell him his dream. When all the wise men were ordered to be slain they were of the number, but were ignorant of the cause of their condemnation ; so they do not seem to have been admitted into any *caste*, and Reuss seems as far astray as ever : but if Nebuchadnezzar had

ordered it so, they surely would have been though strangers.

SECTION SECOND.

The Chaldee portion of this chapter (ii. 4 to end) may be divided into preliminary matter, ver. 4-30 ; the dream, vers. 31-35 ; ver. 36 is explanatory—[“ This is the dream, and we will tell the interpretation thereof before the King ”]. This interpretation is in nine verses more, from thirty-seven to forty-five, where the second and third kingdoms have only one verse (39th), a half each ; but they have the whole of the eighth chapter. The last four verses conclude the whole.

I must here request the reader carefully to peruse the whole of this chapter. There is much character in every part of it. Ver. 4. [the Chaldeans said, “ O King, live for ever ! tell thy servants the dream, and we will show the interpretation. (5.) The King answered, the thing is gone from me : (that is, I have lost or forgotten it. His spirit was troubled before, and now their answer excites him into a violent threat), if ye will not make known to me the dream, and the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill ”]. He then adds a promise of “ gifts and rewards ” if they do so ; but we are not bound to suppose that no more was said. I believe Daniel was here writing from common report, for he was not present to hear, and the awful threat struck every one, ver. 7. The Chaldees reply in the same words, ver. 8. The King charges them with trying to gain time, and repeats his threat, adding [“ tell me the dream, and I shall know ye can shew the interpretation]. Ver. 10. They try to reason with him : [“ There is not a man on earth that can shew the King’s matter.

It is a rare thing, and there is none other that can shew it before the King except the Gods, whose dwelling is not with flesh"]. Daniel gives us no more of the dispute, but we have enough to shew the state of the case: ["the King was angry and very furious, and commanded to destroy all the wise men (more than the four classes of ver. 2), and they sought Daniel and his companions to be slain"]. This seems to be the first notice Daniel has of the matter, so he asks (ver. 15), ["Why this severe decree? Then Arioch made the thing known to Daniel (ver. 16, Revised Version). And Daniel went in, and desired of the King that he would appoint him a time, and he would shew the King the interpretation"]. The answer is implied. So far as we have gone, we have the King's furious decree on discovering for the first time that dream-readers have no divine aid; but he erred in condemning the innocent, for, though they could not tell the dream, they could teach language and literature. The whole led to bringing Daniel forward, who knew his nation had held communication with heaven since the days of Abraham, and who probably saw the dream was from God. Here probably the King put the same question that occurs afterwards, *Art thou able?* for the whole is very condensed. Ver. 17. Daniel has now recourse to united prayer, to save their lives. Ver. 19. ["Then the secret was revealed to Daniel in a night vision."] Some hastily assume that this was a dream, and ridicule the idea of two people having the same dream; but this is common to rationalists, first to misrepresent the text, and then to find fault with it for their own misinterpretations. A vision is not a dream, and many may see the same vision. We have next his grand thanksgiving hymn, written afterwards, of course—

- [Ver. 20. "Blessed be the name of God for ever and ever?
 For wisdom and might are his :
21. And he changeth the times and the seasons :
 He removeth kings and he setteth up kings ;
 He giveth wisdom to the wise
 And knowledge to those who know under-
 standing ;
22. He revealeth the deep and secret things :
 He knoweth what is in the darkness,
 And light dwelleth with him.
23. I thank thee, and praise thee, O thou God of
 my Fathers,
 Who hast given me wisdom and might,
 And hast made known to me now what we
 desired of thee ;
 For thou hast made known unto us the king's
 matter."]

Vers. 24-6. Then Daniel returns to Arioch and the King, and to the question : ["Art thou able to make known to me the dream which I have seen, and the interpretation thereof? Ver. 27. Daniel answered, The secret which the king hath demanded the wise men cannot show, but there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. (29.) Thy dream and the visions of thy head upon thy bed are these ; As for thee, O King, thy thoughts came into thy mind what shall come to pass hereafter :"]—THE DREAM *consists of two visions, each beginning with "thou sawest."* The *first* is a grand human statue, of earthly matter, but dead and motionless, without thought or feeling ; the *second* is a mysterious stone, of earthly matter too, but full of life and motion—it acts. Ver. 31 is a general view ; 32 and 33 give the particulars. Thus—

I. THE IMAGE.

31. [Thou sawest, O king, and behold *one* grand image,
 This image was lofty, and the splendour of it
 dazzling :
 It stood before thee, and the appearance of it
 was terrible.
32. As to this image, the head of it was of fine gold ;
 Its arms and breasts of silver ; its belly and
 thighs of brass ;
33. Its legs of iron, its feet part of iron and part of clay.

II. THE STONE.

34. Thou sawest, until a stone was *separated*, but
 not by hands,
 And it smote the image on the feet, and brake
 them in pieces.
35. Then was the iron, the clay, the brass, the silver,
 and the gold broken together ;
 And became like the chaff of the summer thresh-
 ingfloors ;
 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 translation is a mixture, for I am not satisfied with any I can find. I borrow, from Keil and others, the numeral "one" (in first line), better than the article, as if the earth could not endure another such. It denotes an important epoch in history. Ver. 32. Its head and neck are single; the arms and breasts double, but contemporaneous; the belly single, the thighs double,

but successive to the belly; the legs, feet (and toes), are all successive. Ver. 34. anything "Cut without hands" seems a contradiction, and the Chaldee word signifies to divide or separate in any way. Paul speaks of being separated from his mother's womb, and this is plainly the idea here, for the stone is living, it is born, not cut. This stone is clearly the Christian Church, and Mount Zion is its mother. Christ quotes it more than once, the stone which the builders rejected, meaning Himself and His church. Again, if any one fall on this stone he shall be broken, as here; but if it fall on any, it will grind them to powder. "Naturally (says Zockler), a stone which lay on the side of a mountain." I say, no! we don't have *living stones* lying on the side of mountains. This is one of the grovelling ideas of rationalism! The metals are inverted, as the stone first crushed the feet, and then the rest fell upon it, and were ground to powder. Men were members of the Jewish Church by their first birth as children of Abraham, but the members of this kingdom of the stone must be born again, separated from the kingdoms of the statue, but not by hands; thus very important meanings may be annihilated by erroneous interpretations. This stone is clearly *supernatural*. Its birth is so; its actions also, as no natural stone can crush all metals. And its growth into a great mountain shows it to be Isaiah's "Mountain of the Lord's house," chap. ii. 2. Stuart has told us that modern scientific critics reject all prophecy and miracle; then they must reject the whole Bible, and Daniel among the rest, and this dream also.

I think, so far as we have gone, that rationalism has the worst of it, for it is brimful of the supernatural: the dream itself, the forgetting of it, the divine means of the recovery of it, and the whole of the stone and mountain;

so that they can only get rid of divinity by denying the whole, but this they can hardly do, as they profess to condemn it for what they find in the book itself, and they cannot both reject and build upon it. I cannot agree to call it a mere fiction, without proof: I may as well deny that Julius Cæsar ever lived as Daniel, or that his commentaries are a forgery. But we shall have abundance of proof as we go on; only I must insist upon a fair natural interpretation, and no groundless assertions and assumptions. A writer on the year-day theory in Barnes' Apocalypse accuses Stuart of insisting on his own interpretation of the 1260 days, and then mocking his opponents with supposing that any one man can live 1260 years. He ought to have seen that was not argument, but ignorance, but we shall have plenty of the same.

THE INTERPRETATION.

We may now turn to Daniel's interpretation, where we find two verses devoted to Nebuchadnezzar as the head of the whole image. The next two kingdoms have only one verse between them, thus treating them with wonderful contempt in contrast with the fourth, which seems to be all important, and has four long verses to itself, as if to show it cannot be the Seleucidae, while the kingdom of the God of heaven, *the stone*, closes with two verses more.

Vers. 37-8. ["Thou, O King, art a king of Kings; for the God of heaven hath given to thee the Kingdom, &c., and hath made thee ruler over them all. Thou art (this *or*) the head of Gold."] I like the emphatic *this*; Stuart says "the very or that same." Nebuchadnezzar was truly a king of kings, for these large empires subdued and ruled over many kingdoms; but Daniel

again reminds him that there is a God in heaven, who had sent him this dream, and to whom he owed all he had; *the kingdom*, and not merely rule over men, but over *the beasts of the field and fowls of the air*. Jeremiah (xxvii. 6) says the same. "I have given all these lands into the hands of Nebuchadnezzar, *my servant*, and the beasts of the field have I given him also to serve him." This is important in connection with chapter iv. 12. There is nothing new in being a king of kings, for all the Assyrian monarchs before him had been the same; but to be made the head of this metallic image, connected *with the stone*, and entrusted with dominion by the God of heaven, who called him *his servant*, and raised up by Providence to chastise the sins of his own people, and to occupy the throne of David, was a *new departure* for humanity, and therefore of special interest to him and to us; but let us hear Daniel. Ver. 39. [And after thee shall arise another kingdom, inferior to thee: and another third kingdom of brass, which shall bear rule over all the earth.] This is surely connected with that wonderful man who is said to have conquered *the whole world*, and then sat down and wept because he had not *another world* to conquer. Every school-boy can point to Alexander of Macedon. There is just one fact given as the character of each of these two kingdoms, inferior and rule; but that must be reserved for further enquiry. Now comes the great kingdom with legs of iron and feet of iron and clay. Ver. 40. ["And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces, and subdueth all (stones and metals); so, as iron that breaketh all these, shall it break in pieces and bruise."] This is certainly the strongest, most unyielding and bullying kingdom of the four. It has both

unwonted strength and tyranny ; it shall not merely break, but bruise. It can hammer all metals, but no stone or other metal can hammer it. It seems to stand conspicuous for hardness of heart, as well as for cruelty and injustice. Surely history will find out such a nation if such really exists. It has other characteristics. Ver. 41. "And whereas thou sawest the feet and *toes*, &c.," the toes of course were in the image as part of the feet, but not mentioned till we come to the clay. There was no clay in the legs, but strength and unity ; this *divides* this kingdom into three parts, the legs of iron, the feet of iron and clay, strength and division, and the toes, separately mentioned, of the same materials. The *rule* and dominion comes down from the head to the ankles or heel in four metals, gold, silver, copper or brass, and iron, of which the iron is by much the strongest and the hardest, able to beat any of these metals flat,—into gold-leaf for instance,—but none of these can make any impression in beating it, especially in the shape of steel. Does this mean that this kingdom is to last longest, and to have the hardest fighting. But it does not end here. It now turns at right angles, and commences *a new career* ; still hard as iron, but now mixed with an inferior material, quite a foreign element, and this inferior material extends to the toes, which again form a kind of minor kingdom of their own. And has this minor kingdom any quality of its own? Ver. 42. "And as the toes, &c.," shall be *still more* liable to be broken up or divided.

Ver. 43. ["And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men ; but they shall not cleave one to another, as iron is not mixed with clay."] There is something peculiar in this last expression, as they really are mixed,

and that with seed of men, like different seeds of grain, producing their like. It means, I think, that they are not *amalgamated*. They live together as different races, and intermarry, but their tribal characteristics are not obliterated. So far we have spoken of the natural parts of the dream, but now we come to the supernatural.

THE STONE.

Ver. 44. ["And in the days of these kings (or kingdoms) shall the God of heaven *set up* a kingdom, which shall never be destroyed; and the kingdom (or dominion) shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."]

We are now told of another, a fifth kingdom; its author, its comparative date, its work, and its duration. 1. Its author is that "*God in heaven* who revealeth secrets," and that hath *sent this dream* (ver. 28) to the king. 2. It is this God's *own* kingdom, and he shall *set it up in the time* of those kingdoms already mentioned. 3. It shall fall on the feet of this image, and thus "break in pieces and consume all these kingdoms." And 4. It "shall never be destroyed," but "last for ever," either as a stone or a mountain. I am surely entitled to say *this is the most remarkable part of the whole dream*, uniting in itself both time and eternity. The others are a mere temporary expedient, preparing for this. Its author and its duration are alike unique. Each of the previous four must dwindle into mole-hills when compared with this mountain, and yet it gets less attention from commentators than any of the rest. They wrangle away long

enough, and sometimes foolishly enough, about all the rest, but they tell us exceeding little about this, as if they wished to ignore its very existence. The rationalists, who maintain there is no prophecy in the dream, must close their eyes very hard in the presence of *the stone!* but they cannot avoid the destruction that awaits them. Such is the solemn tone with which Daniel closes his interpretation: Ver. 45. ["Forasmuch as thou sawest that *the stone* was separated from the mountain without 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 come to pass hereafter: and the dream is certain, and the interpretation sure."]

The former part of this verse is a mere repetition, but the last clause is an appeal to Nebuchadnezzar if that is not exactly the very image he had seen in his dream; thereby giving him leave to judge whether the interpretation might be trusted by first giving him the dream. The king's answer is contained in the next two verses, and his gratitude in the other two.

Vers. 46-7. Then the king Nebuchadnezzar fell upon his face and worshipped Daniel (as the servant of the God of heaven, to whom he had given all the credit), and commanded that they should offer an oblation and sweet odours to him, the God of heaven. The king answered, ["Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret."] This is the fullest attestation we can have of the truth of the dream, and the accuracy of the interpretation, provided only the book is genuine, and that is a question we have yet to investigate. But let us first conclude the chapter, and see the king's admiration and gratitude.

Vers. 48-9. ["Then the king made Daniel a great man," &c. "Then Daniel requested of the king," &c.] I do not know whether that means that Daniel declined the honour and got his three friends appointed in his stead, or only under himself, he being supreme judge in the realm, sitting in the king's gate, but really it does not matter much, so here we end the chapter.

What next claims our notice is how does this dream, so interpreted, accord with history, for if it does not, the genuineness of the book must be given up. This, therefore, is a very serious question, the great question of the book. I prefer to have no secrets with the reader, and shall lay the whole case before him, inviting him to be judge at every step. There are various modes of interpretation, but chiefly two, called the traditional, and the modern: the one handed down by Jews and Christians, who hold it genuine; the other that of Porphyry, with some modern modifications, who maintain there is little or no prophecy in it, but mere *history* down to Antiochus Epiphanes, who is the subject of every pretended prophecy in it, and that the whole is a forgery or "literary fraud," written by a Jew of that age. The latter opinion we have already seen is held by Edward Reuss, a professor at Strasburg, and a Roman Catholic I suppose. He is an interesting writer of great talent and learning, clear and brief, and therefore I shall avail myself of his assistance to state the opinions and arguments of the rationalists or *moderns*. The first point is — What are the four historic kingdoms that Daniel refers to? They are thus clearly stated by Reuss, in a note on ver. 40, in French, but I suppose I may give it in English. "And a fourth empire shall be *powerful as iron*; as iron breaks and subdues every (thing), so like iron, *it* (the fourth empire of course) will

bruise and break in pieces all the others." The note is, "The interpretation given in the text has become an enigma, and an apple of discord for the interpreters of every age. It is clear it treats of four empires which shall succeed each other, even to the Advent of the Messiah! and it is equally certain that the first is that of Nebuchadnezzar. As to the rest there is no agreement. The traditional explanation, which does not admit that the Prophet can be deceived, pretends that the fourth empire is the Roman, which is made to last to our day (even after 1806?). The other three will then be *the Chaldean, the Medo-Persian, and the Greek*. To those who *understand* that the author lived in the time of the fourth empire (he means the Greek, not the Roman, and assumes that the author is a Maccabean Jew, contrary to the book itself), there is presented the difficulty of determining which ought to be the second and the third. (He should add, *and the fourth!*) There are—

1. Nebuchadnezzar, Belshazzar, Cyrus, Alexander.
2. Chaldeans, Medes, Persians, Macedonians.
3. Chaldeans, Medo-Persians, Alexander the Seleucidae, &c."

The reader will observe that even a rationalist admits that the traditionalists are unanimous as to these four empires, but *the moderns* are as much divided as possible: they seem to feel that they stand on a shifting and sandy foundation. Also, observe the first line is composed of *men*, not empires at all, though it is only empires we are concerned with. This trick is in order to get in Belshazzar, who in decency could not be called a separate *empire*, as he inherited his father's. And have they who hold this opinion the conscience to put this spoilt boy and his drunken concubines on a

level with the greatest heroes of antiquity, Nebuchadnezzar, Cyrus, and Alexander the Great. Belshazzar created no empire, like these great men. He is only famous for profaning the golden sacred vessels of the Jewish Temple, he and his concubines, &c. His mother had too much sense or decency to be present. I should think that opinion requires no further refutation. I should like to see the man that will defend it! Dr S. Davidson gives the same list, but adds a few names of those who hold each opinion, and of this he seems to know only two, though he lived many years in Germany, and boasts a D.D. from Halle. He says, "Redepenning and Hitzig understand by the head of gold, Nebuchadnezzar; by the silver breasts and arms, Belshazzar; by the body (belly it should be), the Medo-Persian empire (instead of Cyrus only); and by the legs and feet, the Grecian one." I do not know Redepenning, but Hitzig I believe to be an outrageous rationalist, so I am glad to show what his views are worth. Reuss does not seem to know his own mind. In his Introduction (p. 219) he declares his belief in the No. 2, and in his notes (p. 237) he is clear that in the iron and clay he has "decisive" proof that it is No. 3, "the Monarchies of Seleucidae and the Ptolemies." Thus he seems to hold both opinions; but I hope to show on the seventh and eighth chapters that both are clearly wrong. I may only say at present that his decisive proofs seem to me to prove precisely the opposite of what he maintains. If the iron and the clay denote a marriage union as he alleges, there could be no marriages where there was no clay, none in the time of the gold, silver, brass, and pure iron; and moreover, there could be no marriages with the iron and clay, for we are distinctly told they would not by any possibility *unite*. Iron

will never amalgamate with clay. This is surely too absurd for further notice. Reuss admits there were three such marriages, but he reckons the third too late to count, but it was not too late to overthrow the whole modern theory, which is that this book is a forgery, and the author can neither utter a prophecy nor record a miracle, but this third must be a prophecy, for it took place after they confess the book was written in time of the Maccabees. No wonder he evades it! But if this book be a forgery *these moderns* will require another forger to produce another book to suit their theory, for this next verse (44) overturns the whole. It says, "*In the days of these kings shall the God of heaven set up a kingdom,*" that of the stone or Christianity. Surely that is prophecy if true, and the stone was separated not by human but divine power, so we have here both prophecy and something supernatural or divine, but this is contrary to their hypothesis. It is a matter of small moment whether Daniel wrote these words in Babylon six hundred years before their fulfilment, or a forger did it only two hundred years before. In either case, it is prophecy, and spiritual or miraculous action, and since their theory will not fit this book, even though it were written by a Maccabean forger, they will require, I say, another forger to write another book to fit their theory. I turned to Reuss for some explanation here, but I find him too cautious to commit himself, but the fact of no explanation is a silent confession that no explanation can be given. His only note here is: "the Messianic kingdom," but we did not require a learned French or German Professor to tell us that, it is mere dust in our eyes. There is another point of importance here: not merely that the whole theory of a Maccabean forgery is of no avail, but also *that the fourth kingdom*

is the ROMAN. "In the days of those kings" (of the metallic image, of course), this kingdom is to be set up. Now, there is no difficulty about this kingdom of the stone; which stone is sometimes applied to Christ Himself—"the stone which the builders rejected, — the chief stone of the corner," but it obviously applies to Christ's kingdom here, that of "the God of heaven," or "the kingdom of heaven." And every intelligent Sabbath scholar in this country or America can tell us when it was "set up." "There went out a decree from Cæsar Augustus that all the world (or Roman Empire) should be taxed. And Joseph and Mary went up to Bethlehem," when Christ was born. This is the setting up of the stone, but the kingdom was not yet. Now, in the fifteenth year of the reign of Tiberius Cæsar, Pontus Pilate being governor of Judea, came John the Baptist preaching, and saying, "Repent ye; for the kingdom of heaven is *at hand*," or near. So Christ also preached. But on the day of Pentecost the kingdom was no longer *at hand*, but actually and *miraculously* present. Where is their quibbling about the successors of Alexander now? There was none reigning in the fifteenth of Tiberius.

There is an important remark of Dr Pusey, which I must here quote, and ask the reader to lay to heart: "In this thickening strife *with unbelief*, it is of much moment for the Church and for individuals, that we do not allow unbelievers *to choose for us our battlefields*. Rationalism, in its assaults, ever chooses what is obscure, avoids what is clear; it chooses what is minute, avoids what is comprehensive; it chooses what is negative, avoids what is positive; it chooses what is at a distance from the centre of the faith, it avoids the central truth, or would fain hide it in the *cloud of dust* raised in the subordinate controversy" (Preface, p. xxiii.). That is the

key to half the struggle with rationalism, and we may see it here. How carefully Reuss avoids saying anything on the great point, but utters a commonplace to lead the thoughts of the reader off the scent! But every one is not so cautious. Let us hear Zockler, the able author of *Daniel in Lange's Commentary*, a very popular work, p. 78: "In the days of these kings; hence, while these kings are still reigning, the Seleucidae, Lagidae, and other Diadochi, (that is, the kings of Syria, Egypt, and other successors of Alexander the Great, which this writer, Reuss, and many others reckon the fourth kingdom, Alexander's being the third), the God of heaven shall set up a kingdom." Now, observe, Daniel says nothing about Seleucidae and Lagidae, and knows nothing about them, so what are they doing there in explanation of this verse? It is a plain violation of history. I confidently ask what kingdom did the God of heaven set up in their days? History knows of none such (I despise the idea of some, that the Maccabees set up this kingdom of heaven!), and every scholar, (and these rationalists among the rest,) knows there was and is none such! Does this able writer suppose that intelligent readers are to be led off the scent by palpable falsehoods? Oh no; but the power of his prejudices is such, that he was led to speak in favour of his beloved Lagidae and Seleucidae, when wiser men, like Reuss, hold their tongue. We have seen from the gospels, if they will be acknowledged to be history, whether they grant them genuine or not, that this kingdom was actually "set up" in the days of the Roman emperors, and, therefore, this empire must be the fourth kingdom, the traditional theory, and the Stone the fifth, partially contemporary with "these kings" of the metallic image.

As this subject is so essential to rationalism, and

clearly refutes it, root and branch, perhaps I may be excused for enlarging a little further on the point. Let the reader turn to p. 29 and note Reuss's division of rationalist theories. He will see (1) these make the fourth kingdom Alexander alone, who, I have said, is not a kingdom at all; but it is of no consequence, as they all come in the end to the same thing. The (2) makes the fourth the Macedonians, which means Alexander and his successors; and the (3) separates Alexander and his successors, and makes the latter, the Seleucidae and Lagidae, the fourth kingdom. He admits also that the kingdom of heaven is the Messianic. Now, the simple question which refutes the whole of rationalism is this: "Was the Messianic kingdom really set up in the days of Alexander, or of the successors?" Alexander died 323 B.C., or 350 years before the great Pentecost, so that is a *reckless falsehood*, plainly in the teeth of history. Then take Antiochus Epiphanes, their great man, and he died 164 B.C., or two centuries before the said kingdom was set up. Next take the Lagidae (Egypt), and Seleucidae (Syria), and Pompey the Great made Syria a Roman province B.C. 65, or one century before Pentecost.

It astonishes me that intelligent men talk such nonsense. The only person I find referring to this forty-fourth verse, which is *the key to the whole chapter*, or I may say to *the whole book* of Daniel, is old Matthew Henry, and he only indefinitely, thus: "*The legs and feet of iron* signify the Roman monarchy. Some make this to signify the latter part of the Grecian monarchy, the two empires of Syria and Egypt. . . . These they make the two legs and feet of this image: Grotius, and Junius, and Broughton, go this way. But it has been the more received opinion that it is the Roman monarchy that is

here intended, *because it was in the time of that monarchy, and when it was at its height, that the kingdom of Christ was set up in the world, by the preaching of the everlasting Gospel.*" He does not see the full value of the verse for refuting Porphyry, Collins, Bleek, &c., because rationalism was not then so rampant. This was written early in the eighteenth century. Rationalists set themselves the task of making three kingdoms into four, by splitting one, but they can't agree which, and it matters not, the difference being between tweedledum and tweedledee, for all are equally untenable. We have seen Reuss giving a separate kingdom to Balshazzar, who only lost one he received. The next tries to separate the Medes and Persians in violation of the text, and also of the eighth chapter, where the United Kingdom is represented by a ram, and they refuse to be taught common sense by Solomon's harlots, who saw at a glance that to divide a living animal, quadruped and biped, is to kill it. The same applies to those who divide Alexander and his successors, who are represented by a he-goat, as if every school-boy did not know that Alexander was never conquered by his generals, who could not even preserve the kingdom he left by his death. They tore it in pieces, and devoured each other, cutting each others' throats, and did little worth notice till the Romans ate them up. In spite of all this, Professor Cheyne in his recent Old Testament literature shows his bias by a notice of this book brimful of blunders; and in 1888, a Mr Deane, B.D. of Oxford, in his "Men of the Bible," condescends to tell us that the *clay* of this image is the kingdom of Syria, and the *iron* Egypt, in happy ignorance that the reverse is equally true, or equally absurd. Stuart and others, Reuss, &c., make this a royal marriage of a King of Egypt, and one of Syria, but they take care

not to tell us which is iron and which clay, so I thank Mr Deane ; and Daniel tells us they will not *unite*. The subject will return again, but I hope I have said enough to sweep away the rationalist theories like so many cobwebs or soap-bubbles !

I may quote another distinguished author whose value is not sufficiently known, I mean Sir Isaac Newton. "The belly and thighs of the image were of brass, and represent the Greeks, who, under Alexander the Great, conquered the Persians, and reigned next after them. The legs were of iron, and represent the Romans, who reigned next after the Greeks, and *began to conquer* them in the eighth year of Antiochus Epiphanes (the eighth King of Syria or the Seleucidae), for in that year (177 before the birth of Christ) they conquered Perseus, King of Macedon, the fundamental kingdom of the Greeks, and from thenceforward they grew into a mighty empire." These successors of Alexander, being the source of much trouble to the Jews, are largely discussed in the eleventh chapter, but in Daniel's interpretation of the dream *they are not thought worthy of the slightest notice*, unless they could be shown to be the fourth kingdom in the days of which the kingdom of the Stone was set up ; and I presume the most rabid rationalist will not venture to say so *again*, after this plain statement of historical facts. This matter is clear in history, that they formed no empire. But they are implied in the dream itself, as the brazen thighs ; for Alexander's kingdom is plainly composed of two successive parts ;—first the lower part of the body, as a unity, and second as a *plurality*, the thighs. These successors were at first about thirty, and they set up Alexander's weak brother Antiochus as king, "after disputing about it seven days." Eventfully, however, in a few years all his blood

relations were murdered. "Statira, his widow, the daughter of Darius, soon followed her unhappy father to the grave. Her death was brought about by Roxana, another wife, or widow, who suspected her to be with child (a likely rival for the throne); and Perdicas, who had charge of Arideus, was an accomplice in this murder." Olympias, Alexander's mother, had been divorced by Philip his father, who married Cleopatra, a daughter of one of his generals, and Olympias killed her (Cleopatra's) son in his mother's arms. "Having been recalled into Macedonia, she made herself mistress of that kingdom, and put to death Arideus, who had borne the empty title of king six years. Euridice the wife of Arideus, Nicanor the brother of Cassander (one of Alexander's generals), together with a great number of Cassander's other friends, were likewise the victims of the cruelty of that princess. But these cruelties did not long remain unpunished. Cassander having besieged her in Pidno, and obliged her to surrender at discretion, the relations of those she had caused to be murdered, demanded vengeance in the assembly of the Macedonians. She was condemned and put to death by the hands of her accusers, the soldiers sent for that purpose not being willing to lay hands" on their late king's mother. "The Macedonians, growing weary of the divisions of the generals, required that the young king, the son of Roxana, now about fourteen years old, should be set at their head. Cassander, fearing that might interfere with his ambitious designs, put to death privately the young prince and his mother; and next year, in concert with Polisperchon, he despatched in like manner another son of Alexander, called Hercules. Antigonus, on the other hand, secretly put to death Cleopatra, the sister of Alexander, and widow of the King of Epirus. Thus the

generals had the cruelty to extirpate the whole family of their sovereign, that they might have no master, but might hold their governments in perfect independence. Ambition stops not at the most detestible crimes. But the prosperity of these monsters was of short duration." All those relations who had a natural claim on the throne, or who sat on it, I reckon the brazen belly, and the generals the thighs of the metallic image. That is all the dream and its interpretation give us on this third kingdom, but the subject will come before us again in the seventh and eighth, but especially in the eleventh, chapters. I wish to ascertain no more at present but what the dream denotes, so as to leave the author to develop his own revelations. I think it would have been but decent had Zockler and Moses Stuart done the same, but as they have forced themselves with erroneous remarks on the reader's notice, trying to gain an unfair support to their untenable opinions, I must clear my feet of them. But first I have a few words about the generals, how they were reduced from thirty to four or two, the Lagidae and Seleucidae. "Ptolemy, Craterus, Antipater, and Antigonus fell out, and Craterus perished in the dispute. Perdiccus died in an expedition against Egypt, Antipater likewise died, Eumenes was put in possession of Capadocia, was defeated in an engagement with Antigonus, was taken prisoner, and soon after put to death. Of all Alexander's officers he was the wisest and most virtuous, the best commander and ablest politician. He seems to have been on the whole the most accomplished man of this time, and the worthiest of becoming Alexander's successor." In the meantime, Antigonus aimed at nothing less than to dispossess Cassander, Lysimachus, Seleucus, and Ptolemy of their respective governments, but they united against him.

A great battle was fought near Ipsus in Phrygia, where Antigonus was slain, and his dominions divided and added to their former possessions. After much controversy, they resolved 302 B.C. to divide the whole empire of Alexander thus—Egypt, Libya, Arabia, and Palestine were assigned to Ptolemy (South); Macedonia and Greece (West) to Cassander; Bithynia and Thrace (now Bulgaria, North) to Lysimachus; and Asia, as far as the Indus, to Seleucus (East).” These are the four cardinal points of the compass, equal to the four winds of heaven, and they are represented by the four heads of the leopard or panther in the seventh chapter, and the four horns of the he-goat that succeed the one grand horn in the eighth chapter. We have seen in the extract from Sir I. Newton how they began to be absorbed by the Romans so early as 200 years before the setting up of the kingdom of Heaven. But the strong iron hand of Rome was felt even earlier by the South and the East, or the brazen thighs. Antiochus III., called the Great, the father of Epiphanes, and the sixth king of Syria, was defeated by the Romans in battle, and compelled to pay a heavy sum of money under the name of expenses of the war, and thus his son Antiochus was sent to live at Rome as a hostage and security for the punctual payment of the money. To prevent the king of Egypt from attacking him when so much in need of money, or as some think, in the hope of getting Egypt into his power, he proposed to marry his daughter Cleopatra to the king of Egypt, and to give half the taxes of Palestine for her dowry. The first marriage of iron and clay! The king and queen of Egypt sought the alliance of Rome, and so Rome had its eye and its heart on the two brazen thighs long before it absorbed Greece and Macedon. It soon

after received Thrace and Bithynia by *their own interpretation* of the will of King Attalus, and ousted his son and heir. Thus were Alexander's successors reduced to these two Kings of Syria and Egypt. They hung on, however, dependent more or less on Rome, for a century longer, when Pompey the Great, the famous Roman general, conquered Syria and Palestine in 65 B.C., and thus ended the Seleucidae, long before the kingdom of Heaven was "set up." Egypt hung on for some years longer, but was at length also absorbed by Augustus, B.C. 30, after the defeat of Antony and Cleopatra at the battle of Actium. Cleopatra, afraid of falling into the hands of Augustus, then called Octavius, and being led in triumph through the streets of Rome, as a gazing-stock to the unwashed Roman mob, fled from the battle before it was ended; and Antony followed her to Egypt, where both committed suicide. Thus ended the kingdom of the Greco-Macedonians, many years before the kingdom of the Stone was set up. If that does not annihilate Porphyry and the moderns, at least as far as Daniel is concerned, I do not know what can do so.

We have seen what Zockler has the assurance or the folly to say about "the days of those kings," to bolster up his theory and throw dust in the eyes of his ignorant readers; and it is wonderful to see how many are, and how easily they have been, blinded; so I think it is lawful to show another *touch* of the same ingenuity a few lines above, in the same column. He says "That Daniel, while mentioning the toes, *already* refers to the ten kings of the Seleucidae, who are represented later (chap. vii. 7), as the ten horns of the fourth beast, cannot be certainly shown." Why does he say "already," and why can it not be "certainly shown" if true?! But of course it has no support, and I do not

think he sees the absurdity of what he is uttering. If the third kingdom be that of Alexander, as he and many others hold, and *the successors the ten toes*, then we shall have an image representing a man, with a head, two arms and breasts, and a belly, and ten toes, but no legs!! Will Zockler, or his American editor, or any one that holds the same views, undertake to show us a man so born? Or will they show us one born with only one toe at a time, like most kings, but ten only *successively*? the former being killed or dead, like kings, before the next appears?

It is melancholy that men, otherwise respectable, should venture to print and sell such rubbish, and stranger still that men buy it. Davidson says this view is held by "Bertholdt, Herzfeld, and M. Stuart," and he might have added, "many more he did not know;" but since we have Stuart mentioned, let his admirers help him with the foregoing questions. On vers. 41, 42, he says: "Here the toes are twice mentioned separately from the feet. Why? Let the reader turn to chap. vii., where is another vision of these *four monarchies*, and he will there find ten horns of the fourth beast, which are explained as meaning ten kings, ten who are to *precede the little horn*, which, *beyond all reasonable doubt*, symbolises Antiochus Epiphanes." Now, let the reader remember that Dr S. Davidson, a D.D. of Halle, and who spent many years among those German rationalists, could only mention three, Bertholdt, Herzfeld, and Stuart, who hold that the ten *contemporary* toes or horns are ten *kings* of Syria, reigning *successively*; but the great point is that this little horn symbolises Antiochus Epiphanes *beyond all reasonable doubt*. And yet Stuart knows as well as I do that nine-tenths of interpreters not merely *doubt*, but *flatly deny* that

this little horn of the 7th chapter is Antiochus. Most *Protestants* consider it the papacy, which was to reign 1260 years; but all traditionalists, such as Dr Pusey, Keil, &c., who are the great majority of interpreters, distinctly deny it; some call it Antichrist; none admit it to be Antiochus but a very small section of rationalists. So much for Stuart's trustworthiness. He goes on: "The ten toes *in the passage before us* (vers. 41, 42) appear to designate *the ten kings*," but in the 7th chap. already referred to we find "the four great beasts" called four *kings* in ver. 17, and in ver. 23 they are all *kingdoms*, which Stuart himself translates: "As to the fourth beast, there shall be a fourth *kingdom* in the earth, which shall differ from *all the other kingdoms*." All the kings then are kingdoms, the words being nearly synonymous. And how does he deal with the 17th verse? "Kings, concrete for abstract, *i.e. Kings for kingdoms*." Now, why not the "concrete for the abstract" here also, as almost all writers consider it? The traditionalists consider them the ten Gothic nations, which settled in Europe above 1200 years ago, and which still exist. To such straits does a false theory subject its supporters! Again, he says on next verse (43), "the mixture of the iron and clay (which we have already considered) is represented as symbolising the intermixture of the party *chiefs* of the fourth dynasty by marriage." Now, what right has he to limit this to the *party chiefs*? Do not these metals apply equally to the whole population? Or does he mean that there were no marriages of party chiefs in the former kingdoms of gold, silver, &c., for want of *clay*? Oh, what miserable shifts as the explanation of Scripture! This clay I understand to imply the deterioration of the population—the iron strength of the old Romans was mixed with much weakness. But can

he refer to the "seed of men" in the same verse? This will as little serve his purpose for his marriage of *chiefs*, for it is equally general; Keil correctly suggests, among the different nationalities (or races) of Modern Europe. If you melt gold and silver together, they form a metal between the two—an amalgam; but if you sow wheat and barley mixed together, they do not form a new grain between the two, but wheat produces only wheat, and all grain its like: so different tribes of Franks, Germans, Saxons, Gaels, Welsh, and Angles, still, after many generations, show many characteristics of their ancestors. He further says, "This circumstance is so peculiar that one wonders such a matter should be introduced in order to characterise a dynasty. (Yes, he might wonder if it were *true*, which it is not.) It implies, *of course*, that there were *several chiefs* who negotiated intermarriages; for that of *a single* reigning prince with someone, or anyone, would be nothing characteristic in a symbol of it." He leads his ignorant readers to suppose there were *several* or many, and he carefully avoids telling there were *only two*; for though there was a third, as Reuss told us, it was too late to be admitted, for, as implying *prophecy*, it would overturn the whole theory; but really this was the most remarkable of the three. A Syrian king asked the King of Egypt for his daughter Cleopatra, and he consented and took her to Ptolemais, now Acre, in great pomp, but he afterwards took her from him. She married three successive Kings of Syria, two of them being brothers, and she died a widow, after having taken back the second, and again shutting her gates against him when pursued, and so causing his death. Surely that is worth notice, but still they are only three, and, as I have already shown, traditionalists deny the whole as senseless fabrications. On the 44th verse he

says, "In the days of those kings must of course mean the kings that belong to the *fourth* dynasty (he still harps on the Seleucidae and his ten horns) although they have not thus far been *expressly named*." Of course not, for they are not intended, but the four kings "expressly named" of the metallic image, are plainly intended. But see his consistency; a little further down he says, "the symbol would imply the *contemporaneous* existence of all the *four monarchies* (the Kings are monarchies now, and expressly named), when the fifth commences its course." Quite right, but this means the metallic image now, and is contrary to his theory, for we have already seen that the Seleucidae, &c., were contemporaneous, who were extinguished by Pompey near a century before the grand Pentecost, "when the fifth commenced its course." Now, see how he tries to wriggle out of it. "Yet, as this would altogether *disagree* with the actual nature of the case," will any reader be simple enough to believe him? it quite agrees for the Medes and Persians, the Greeks and the Romans were all in existence and contemporary with Nebuchadnezzar, but not all having supreme dominion; and what is more, they all still exist, except Babylon, which was specially doomed by Isaiah long before Nebuchadnezzar. It quite agrees, but see his drift. "It is not necessary, moreover, to *suppose* this crushing to take place *after the time* when the fifth monarchy had actually begun." What! Does he dare to say the fifth monarchy could crush before it began? Can anything act before it exists? Will he actually boast of the gallant deeds of a man *before he is born*? This is a piece of bold assertion, and of special pleading to cram the unwary or inexperienced with nonsense, that he may protect his darling theory. Nor is this

mere inadvertence, for he had said the same on the 35th verse, thus: "One thing should be specially noted here—viz., that an end of all is made when the fifth kingdom BEGINS to be set up." Nay, not until it is actually set up, able to act, and does act in crushing the image. I am tempted to exclaim here with Havernich: "It is wonderful how men have been able to impute so much nonsense to this book."

I hope I have effectively disposed of all Stuart's inventions, where he has employed all his learning and skill, and somewhat unscrupulous ingenuity, in his cherished cause. And it deserves an able defence, for it is the *only* fortress of rationalism, as it renders all previous efforts ineffectual. The Stone cannot act before it exists, but it does not exist as a kingdom till the last fragment of the Seleucidae or Alexander's successors had long been absorbed by the Romans, who must therefore form the fourth empire. Reuss, however, asserts what has no force as argument, but aims at depreciating by showing that Daniel can make mistakes, but he makes nothing of it. "The monarchy of Cyrus (he says) in any case cannot be said to be inferior to that of Nebuchadnezzar, though it may well apply to that of the Medes." He wishes to separate Medes and Persians, but that is impossible, as Rome is fourth. As to the second being inferior, it may be matter of opinion; but the word is ambiguous, and besides what Keil and Pusey say, I think Persia in history cuts a poor figure compared with Babylon. What is she famous for? For *losing battles* with huge numbers against a handful of Greeks,—ask Miltiades at Marathon, Leonidas at Thermopylæ, Themistocles at Salamis, Cimon, &c., &c.,—while, both before and after him, Nebuchadnezzar and Alexander are famous for gaining every

battle they fought, and rapidly. Even Cyrus was slow compared with either, but Nebuchadnezzar's internal works are of world-wide renown, and his greatest recommendation. The walls of Babylon, and hanging garden, two wonders of the world, far surpass all that Cyrus ever tried, and Persia is singularly destitute of great works. As to bulk of metal, or square miles of territory, or even wealth or population, Reuss has some grounds to go on ; but neither acres, nor even numbers make social or historical *greatness*. Pusey compares China and Russia to England, apart from her colonies, but even Reuss would hardly call these greater than England ; and that even an ignorant Maccabean forger should have known this, and stated it so early, is not a little remarkable, and clear prophecy. Of course, it was easy for Daniel to know it ; but as some of these subjects must come before us again in future visions, I will agree with Reuss to adjourn further remarks. Zockler and Stuart, by forcing their errors on the reader's notice, have required what I have said ; but it has not been irrelevant, as it has illustrated the text by contrast.

PART SECOND.

CHAPTER III.

THE GOLDEN IMAGE, ETC.

Persecution for Conscience sake begins.—We now come to what I have called the second part of this book, about twenty-five or thirty years after the former chapter, and it introduces a totally different subject. The former showed us four secular kingdoms represented by a human image of four metals, which could neither see, nor hear, nor feel, and could do neither good nor evil. The second part of the dream was a mysterious living stone, that was eventually to destroy the image. In this next part the four secular kingdoms are shown us under living symbols also, four savage beasts of prey, a lion, a bear, a treacherous panther, and an indescribable beast, which no man ever saw, and no one can name; which wore ten horns, and a living mysterious little horn with human eyes, and a mouth speaking great things, the like of which was never seen before, and never will again. All these denote trouble and danger to the Stone, the kingdom of the saints of the Most High. I assign four chapters to this part, which I explain chronologically. The whole of this change depends on a new departure of Nebuchadnezzar, who assumed the right to domineer over the conscience of his subjects. Such a

right belongs to God only. Daniel told him God had given him a kingdom, power, and glory, but no right to interfere with any man's conscience. He got full power over the kingdom of Judah, and he deposed its king, destroyed its capital, and led its people captive, virtually abolishing the secular kingdom of Judah; but he got no power over the spiritual kingdom, which had long before been promised to King Messiah, and this attack on the consciences of the captives of Judah was virtually an attack on God Himself, as if he would abolish the spiritual kingdom also. This could not be tolerated, so an immediate punishment follows in the fourth chapter, and one more remote in the seventh and eighth chapters. This is the principal subject of the whole book of Daniel, a contest for and against conscience. The metallic image of the last chapter was merely a "Sacred kalendar of prophecy," and interfered with nobody, but this claims to interfere with everybody on the most important points, liberty of thought, feeling, conscience, the religious duties and eternal hopes of his subjects. This, then, is the principal part of the whole book, which we must carefully examine, as polytheism and monotheism are here directly opposed, and the theatre of contest is the most conspicuous in the world. If a miracle was ever legitimate it was now. In Egypt and in Syria, diplomacy might have done much, but nothing here. It would have been out of harmony with all God's dealings with His people had He not come to the assistance of these three men, confronted as they were with the hostility of the whole civilised world. Could the Almighty allow the religion of Abraham to be annihilated in the persons of these three men, and persecution and idolatry to set aside all the predictions of Scripture from the seed of the woman to that moment, and all the

plans and purposes of heaven for man's salvation to be made of none effect, lest some German, pagan, or deistical unbelievers should find fault with prophecy and miracle? To me the very assumption of these unbelievers is simply monstrous, and we may be sure we shall have a miracle here. We may safely allow these men to assume and assert that prophecy and miracle are impossible, while we show the world that they are notwithstanding *true*. One fact is worth a thousand arguments. The contest really is between God and man, or between Nebuchadnezzar and all paganism and idolatry on the one side, and the God of Heaven on the other. The God who sent Nebuchadnezzar the dream, and gave him a kingdom, power, and glory, is about to rebuke his presumption.

[“NEBUCHADNEZZAR, the King, made an image of gold, its height sixty cubits, its breadth six cubits; he set it upon the plain of Dura in the province of Babylon.”] This chapter contains some difficulty, and has been the cause of much worthless criticism, which may suggest doubts, but must come to nothing, as it is founded simply on our ignorance. The author writes as if his readers knew the subject as well as himself, which is the opposite of what an impostor would do, who would aim at being intelligible. If we suppose this image the statue of a man, the size would be enormous, and the proportions unnatural. The height is so much greater than the breadth, that it suggests a statue on a pedestal. Even then it is gigantic like everything there. It is clearly unnecessary to suppose it made of solid gold; it might be either hollow or plated on wood. The fact is, the statue is not the prime or only object of the writer, but the miracle of the fiery furnace that follows. The

time is certainly correct between the second chapter, in the beginning of his reign, and the fourth, toward the end of it, when the King was full of pride and presumption. This seems about the middle of his reign, after his many conquests, when the accumulation of his plunder must have been enormous. Some say, Where could he have got so much gold? but I say, Where could he have stored all his spoil? The one question is as irrelevant as the other, though this seems an admirable invention to make it into the image of a god, and elevate it on a high pillar beyond the reach of ordinary thieves, and in an extensive plain where any attack upon it would be seen far and wide.

I have no doubt the whole had a political object,—to consolidate his vast empire, to make the different nations forget their own country and gods, and to detect treason if any cherished it. He could not have forgotten that his father by his treason had acquired Babylon, and overthrown the kingdom of Assyria, and he knew from the previous chapter that his empire was to be succeeded by another though inferior, and he would naturally wish to prevent that in his day; and his greed of power led him into a blunder, as usual, for to prevent treason against himself he committed treason against the God of Heaven, who had given him all his greatness, but he attributed all this prosperity to his own god Bel. Now it was to be seen whether Bel or Jehovah was the greater; a second case like Elijah's great miracle and triumph. He ordered all his grandees to assemble to the dedication of this great image and the worship of this new god. He does not call his image a likeness of himself or of his god Bel, but only an object that *must be worshipped* by all his subjects at his command, and at the sound of a grand musical display. Observe

here, the musicians could hardly fall down and worship, or the music would be stopped, nor is there any word of himself and his private counsellors (ver. 24) falling down where Daniel might have been. Now, the question arises: "Had he any power or any right to issue such a command?" Is he the lord of their minds, thoughts, and consciences as well as their bodies? Was it not converting his subjects into brutes managed by the bridle and the whip, or into mere machines, who had no thought, mind, will, conscience, and religion of their own, which might lead them to rebel against this command? So that, instead of preventing divisions, it was the readiest means of promoting them, as actually took place. And this cursed invention, here appearing for the first time in history, I suppose, of pretended *uniformity in religion*, has caused more religious persecution, and therefore mischief and misery in the earth, than anything else, and is only a new species of the love of power. The idea of *unanimity* in religion, all men thinking, feeling, and worshipping as the King does or commands, is very imposing, and captivating to a monarch, but it makes him the lord of heaven as well as earth, and is therefore high treason against the Almighty. Nebuchadnezzar did not see this, nor have his successors in the metallic image seen it; but it is the great truth the whole "times of the Gentiles" were intended to teach. But I am anticipating. Let us return to the facts in ver. 2, where "the King sent to gather together," like a flock of sheep, all his grandees, governors, "and all the rulers of the provinces," under eight different classes, "to the dedication," or rather, consecration of this new idol. While ["they stood before the image which Nebuchadnezzar had set up, an herald cried aloud, 'To you it is commanded, O people, nations, and languages,

at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image which Nebuchadnezzar the King hath set up. And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.”] And the multitudes fell down and seemed, but only seemed, to worship accordingly. Such is the first act of this great tragedy! The second act, the accusation of the three Jewish captives, begins with ver. 8. At that time certain Chaldeans came near, and accused the Jews. [“They spake and said, Thou, O King, hast made a decree, &c. (ver. 12). There are certain Jews whom thou hast set over the affairs of the province of Babylon; these men, O King, have not regarded thee: they serve not thy gods: nor worship the golden image which thou hast set up.”] Now, the reader will observe that of these three charges there is only one new, and only one relevant to the present occasion. Those accusers are evidently actuated by malice and envy. They want their places “over the affairs of the province.” These Jews have *not disregarded* the King, or they would not have been present. They obeyed as far as their consciences and their duty to God would allow. That they did *not serve* the King’s gods, Nebuchadnezzar knew quite well from the hour he besieged Jerusalem, and took them captives above twenty years before, and there must have been many more in that crowd who did not know, and did not serve his gods, and they say nothing of them; but the last article *is true*. Nebuchadnezzar was not such a fool as not to see all was falsehood and malice but the last clause; and that could not be overlooked: so in rage and fury he commanded them to be brought before him. Polytheism has no conscience; so the king had no idea of such a thing.

The false charges were doubtless intended to excite his anger, knowing that he was hasty and passionate, but angry as the accusers had made him, he had as much self-command as to give the accused a fair trial. This is the third act. Ver. 14. ["Nebuchadnezzar spake and said to them, Is it true, O Shadrach?"] This is the old version, but Stuart renders it: "Is it of design, Shadrach," &c. ; and the Revised Version: "Is it of purpose?" Here I prefer Stuart, for he makes it perfectly plain that this is to see if any are treating him with disregard, as the first charge said, or if there has been any mistake; and then he repeats the two last charges only: "Is it of design, O Shadrach, that ye do not serve my gods, nor worship the golden image that I have set up? (ver. 15) *Now if ye be ready at what time ye hear the sound, &c., ye fall down and worship the image which I have made (well); but if ye worship not (Stuart says will not worship), ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?*" The charge has now taken a turn greatly in favour of the accused. He must have seen from their looks that they were not at all afraid, and he must have thought they were trusting in their God to deliver them, so in his wrath he adds the last clause, and brings their God fairly and fully into the case. He partially mistook, however, the cause of their unconcern. It was not that they expected deliverance, as their answer shows, but because from the first they must have seen that their case was hopeless. He could not understand any defence they might offer. From his point of view the command would seem perfectly reasonable, and so all the heathen complied without a murmur; but he did not seem to be aware that their religion could admit of no compromise. They

must have violated their conscience and their religion, and dishonoured their God, had they even thought of obeying; but it must have been a great comfort to them to find that their God was now brought in as a defender with them in the cause. Their God must now defend Himself, for He is openly accused of not being able to defend them. The rationalist critics are fond of alleging that the miracles of this book have no adequate objects. Dr S. Davidson, echoing his German teachers, says, "The cases of Ezra and Daniel are different. The former was a priest and scribe; and the latter a prophet (then the book must be truly his), and *worker of miracles*." Now, it is worthy of note that I think Daniel never works a single miracle in the whole book. He certainly could not work this one at least, as he is not so much as once named or connected with the whole chapter, the only one where he does not appear. Dr Davidson would perhaps apply to me what he says of a distinguished writer: "It is strange that Rawlinson is so *dull* as not to see the nature of this argument." The miracles recorded in the book are lavishly accumulated *without any apparent object*, and differ from those elsewhere related. (All miracles do so.) Their *prodigal* expenditure is unworthy of the Deity. (And has *he* become a defender of the Deity?) They are all of a colossal nature, imposing and overawing in form. (Was not everything in Babylon colossal?) They could hardly have been wrought to strengthen the weak faith of the exiled people (certainly this one was not! did anybody say so?) and preserve them from idolatry (no, they were preserved before it), because at the commencement of the captivity God is represented as having given them up a prey to their enemies. (But not to worship golden images!) It would therefore have been inconsistent

with the divine procedure (palpably false) to have wrought stupendous wonders for their benefit. (There was nothing inconsistent in saving honest men from this furnace.) The captivity was not a time of miracles like that of Moses." This author is surely very hard to please! He says it was not a time of miracles, and yet he complains of miracles "lavishly accumulated without any apparent object." Now, I have no difficulty in admitting that *he did not see* the object of this, or perhaps of any of the miracles; but it does not follow that they had *no object*, but only that he may have been "so dull as not to see" that object, and I don't think that at all "strange," as he says of Rawlinson. But I can hardly imagine a case where the demand for a miracle was more imperative than here. It was far more important than that of Elijah, in a somewhat similar case, where Ahab, the idolatrous King of Israel, in conjunction with his "wife Jezebel, the daughter of Ethbaal, king of the Zidonians," endeavoured to substitute the religion of Baal for that of Jehovah, the God of Abraham. The people were children of Abraham, who revolted from Rehoboam, the son of Solomon, and formed under Jeroboam the kingdom of Israel. Ahab was an Israelite by birth, and Jezebel was a Zidonian born. All the people, therefore, as well as the King of Israel, and even Jezebel, had ample means of knowing the religion of Jehovah as the God of Israel, instead of which they preferred that of Baal. Elijah wrought this miracle to convince this people that Jehovah was the true God whom they ought to serve. "How long do ye halt between *two opinions*, said he, if Jehovah be the God (*i.e.*, the true God) follow Him, but if Baal follow him." Now, look at the multitude of heathen people from nearly all Asia, even from the banks of the Ganges and the

north of Africa, who had no means of knowing anything of the religion of Jehovah, or even the very name. The King himself was very imperfectly informed, and seemed to have no idea that he was doing wrong in forcing all to worship his image on pain of a cruel and horrible death by being thrown into the fiery furnace belching out flame before their eyes. I maintain that though Jehovah had not been challenged (and defied), to save His three helpless but faithful servants, a great miracle here, greater than that of Elijah, was fully justified ; but the taunt of the king rendered it absolutely necessary for Him now to show His power by a great miracle, or be for ever disgraced. The heathen would have been justified in saying their God, in whom they trusted, has not saved them because He could not. By this deliverance in the midst of the flames, God was glorified and the captives also. They showed their courage and devotion, and He His almighty power. To call it an *objectless miracle* is either deplorable ignorance or wretched malice. Davidson may make his choice !

But as Moses has been named, I am not sure but this was as important an occasion as that of Moses. He was sent to form a church and nation out of a multitude of slaves, and to provide for the throne of David and David's greater son ; but this too was a most important religious era. The Israelites had been tried with God Himself as their King, and then David and his heirs ; but so unsatisfactory had the trial been that the God of Abraham had been compelled to abolish that throne altogether, or rather He had transferred it *in things temporal* to Nebuchadnezzar and his successors of the metallic image. We could not have known this at the time perhaps, but we know now that the throne of David has never been filled since and is never intended,

I believe, to be filled any more as a temporal throne; but these metallic Kings, so to speak, are to be allowed to tread God's true people under their feet all "the times of the Gentiles," till the Stone shall reduce them to powder. An epoch that began in Nebuchadnezzar and is still going on after 2500 years, an epoch which has inaugurated the tremendous curse of persecution for conscience sake, and has shed the blood of saints like rain-water, is certainly an important epoch, and worthy of the greatest of miracles; and even rationalists admit that these are "colossal," but I do not admit that they are, either in number or character, "unworthy of the Deity."

But I have again been anticipating; we were only at the third act, the King's charge, and we must hear the reply. Ver. 16. The accused ["said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter."] I have always thought that a strange answer, as I think they required great care about their reply. It does not mean, however, that they are indifferent about it, but that no answer can be of any use. The case is hopeless so far as words are concerned. The translation is disputed. Stuart says, "We are not under any necessity to answer thee a word." I like the Revised Version best: "We have no need to *answer* thee," literally "to return a word in answer," meaning we must look to deeds alone, and then they state two alternatives: (ver. 17) "If it be so, our God is able to deliver us:" that is, If it be that we are to be cast into the furnace, our God, &c. That expresses confidence of a deliverance which the text hardly warrants. Stuart is again dissatisfied, as are also the Revisers. Stuart makes it, "If our God whom we serve is able to deliver us from, &c., He may deliver." The Revisers follow the

Old Version, but condemn the "so" in their margin, which has no authority in the text, but only refers to the past. The margin has, "Behold, our God, &c., if our God . . . be able to deliver us, he will deliver us," &c. Still much confidence. Stuart is better than that, but I doubt the propriety of "may deliver." I don't think they have caught the true meaning. They divide the 17th verse into two sentences. "If he is able, he will or may;" I think there is only one compound sentence in that verse, answering to a second alternative in the 18th verse, thus, ["If our God whom we serve be able to deliver us from the fiery furnace, and (if) He will deliver us from thy hand, O King: (well) ver. 18; but if not, be it known to thee, O King, that we will not serve thy gods, nor worship the golden image thou hast set up."] The fourth act is *the execution*, vers. 19-25. "Full of fury," he commanded to heat the furnace much hotter than usual, and powerful soldiers to throw them into the furnace, bound in the dress they then had on. The soldiers were caught by the flame and died, but I do not regard that as any miracle. The force of their fall in the fire would carry a volume of air with them, and arouse the flame to come out and choke them; but the Jews were uninjured, and the king saw a fourth person in the fire, like the Son of God. Then follows the deliverance, to the end, vers. 26-30.

We may notice the deep interest the King has taken in this whole affair. The death of his soldiers who threw the men into the furnace would arouse his attention, and he narrowly watched the result, so that he is the principal speaker in the 24th verse. He was astonished at something as he gazed, and rose up in haste, and said to his counsellors beside him, ["Did not we cast in three men bound into the midst of the fire?"]

They said, certainly. Then he added, ["Lo, I see four men loose ;] so the Son of Man seems to have been seen only by himself, either he being in a better position, or more attentive. He next goes nearer to the mouth of the furnace, and addresses the Jews as "Servants of the Most High God," showing the great change that had taken place in his mind toward them, and the power of the whole sight. Naming them, he says, ["Come forth and come hither, and they came forth from the midst of the fire,"] but the fourth came not. He only named the three, and could not name the other. All this seems quite natural and wears the aspect of truth, but of course there are doubters. Ver. 27. We have next the evidence of all the princes and counsellors, who now crowded around, and ["saw these men on whose bodies the fire had no power, nor was an hair of their head singed ; neither were their clothes changed, nor the smell of fire upon them."] Ver. 28. The King is still the chief speaker. ["He spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have transgressed the King's commands, and yielded their bodies, that they might not serve any god except their own God."] Now, I might maintain this is a piece of the most wonderful generosity I have ever met with, though of course rationalists cannot see it. He praises the very men who have transgressed his decree, and because they transgressed it, having good reason for what they did. How the audience were affected we know not, but the King shows himself a thoroughly honest man, and profoundly reasonable. Not one man in a thousand would have done as he has done. When he sees a great miracle, he frankly acknowledges it and feels its power ; he even commends

the men that have disobeyed him. But what say the critics? Zockler quotes Hitzig thus, "The claim of this narrative to a historical character is unworthy of consideration." Just so; the power of prejudice is so strong that he cannot even consider it. How different from Nebuchadnezzar. The man shows a narrow scul that cannot comprehend a great object when he sees it! He goes on: "Its correctness would not only involve that the nature of an element was changed (there was no change in *the element*, but only it was powerless for a moment, through a higher power) but also that the flames had demonstrated (ver. 22) and denied (ver. 27) their power to consume." There was clearly no denial of power to consume—they had proved that; but because the soldiers were killed, he wanted the captives killed also; but that is just to annihilate the whole miracle. So that it comes to this,—that a miracle is not *worth consideration* till the whole miracle is annihilated! How differently thought and felt Nebuchadnezzar. Hitzig is clearly not worth wasting words upon. But what says Zockler himself, a professed believer, I suppose: "Traces of a certain *co-operation of natural laws* in the wonderful event, are by no means wanting in the text. . . . The excessive heating of the furnace which the King had commanded, the reckless haste in executing his commands, and even the circumstances that the flames issuing from the upper opening should seize upon and destroy (the soldiers); all these taken together make it possible to conceive how the condemned persons might remain *uninjured*, and on *leaving the furnace*, be without even the odour of fire upon them." Observe what he says—"the *excessive heating of the furnace*," &c. "All these make it *possible* to conceive how the condemned might remain uninjured! and leave

the furnace without even the odour of fire upon them !” Can the excessive heating of a furnace prevent people in it from being burnt ! If he can conceive how this is possible, it is a pity he did not show us how ; for I cannot. He does not try, for a very good reason, I believe he does not believe it himself. Another passage may throw light on it. “ It is not necessary to believe that this vision of the King was an *objective* seeing.” That is, it was a mere delusion. But that is not to explain a book and criticise, but to contradict it ! But hear another clause : “ It is not difficult *to assume* that, owing to the excessive violence of the fire, a strong draught of air, sweeping through the compressed flames, might blow them in the direction of the executioners, which leaving the three victims *unharmed at the bottom of the furnace*, and continuing to burn *above their heads* without attacking them.” That seems to me to be assumption run mad ! It is tenfold worse than Hitzig, who only assumes the impossibility of a miracle, while Zockler assumes the possibility of a person in a burning fiery furnace quite safe without any miracle. “ But he still sees a miracle in it. The deliverance of the condemned Hebrews is still *miraculous*, even on this assumption.” I must again exclaim with Havernick, “ It is wonderful how commentators could invent so much nonsense.” I do not wonder that some men reject the book of Daniel, if they read and *believe in* such commentators. Ver. 29. This decree not to speak evil of this God, because there is no other that can deliver in this manner, does not imply a knowledge of Him as the only true God, but only as very great.

This was a miracle, and a great one, and worthy of the occasion ; but its greatness will not be understood unless we see in it the greatest blunder in the life of

Nebuchadnezzar—viz., his attempt to exercise power over the consciences of his subjects. In ignorance he did it, but not less dangerous and blasphemous it becomes when he is viewed as the head and representative of the metallic image of the second chapter. The God of Abraham had honoured him very highly in calling him His servant, and appointing him to overturn and occupy the throne of David, and endowing him with dominion over most of the then known world, at least in Asia and Africa ; but that commission did not and could not include spiritual control over the consciences and creed of his subjects. If he had known the God of Heaven, or the religion of the Jews, he would have seen how impossible it was for a Jew to recognise him in that capacity. But the greatest wonder is that his successors have been more outrageously at fault than even he in this the most serious fact connected with his whole life. Not merely did Antiochus Epiphanes and the Roman Emperors outstrip him in this bad pre-eminence, but *christian* kings, popes, and people, as well as Mahomedans, have not known how to stop in their blasphemous assaults on both God and man. It is wonderful they cannot see, in the greatness of their pride and self-conceit, that none but that God who made the conscience as His representative within the breast, and who alone knoweth all things, can be the lord of the conscience ; and that a man robbed of all conscience can be nothing but a machine. He will act only as he is acted upon. This chapter I recognise as one of the most important in the book as it displays so fully Nebuchadnezzar's unpardonable blunder on a point so important to humanity. The king had a great commission from heaven, but he thoroughly outran that commission and usurped the place of God ; and he was

very soon punished for his rashness and pride. Would to God all other similar offenders had been as fully punished. It is one of the greatest lessons we can learn from this book, that conscience is above the control of mortal man, and must be free. Before the Flood every man was his own priest, but the earth was filled with violence, and the result was a failure. Since the Flood, national religions have generally existed, but they have not known God, nor benefited man. Their aim has been to benefit only kings and priests, the people being mere ciphers; and so Abraham was selected by God to carry out this great end—the knowledge, honour, and glory of God, and the good of humanity; but under the Jewish kings it was also a failure. At length Nebuchadnezzar was selected to head the times of the Gentiles, and that too has been hitherto a failure. Now we must look to “the Stone” as humanity’s only hope. The book of Daniel thus deals with the times of the Gentiles, and the time of the Stone and mountain; and surely a subject of greater interest to humanity could hardly be mentioned! Let the author be a forger, or what you like, he brings before us a subject of overwhelming importance,—Shakespeare or Milton have nothing like it,—and we do well to attend to the lessons it contains. The difficulty is for commentators to comprehend it. Many see in it little but a silly King of Syria, and what can the world expect from an empty barrel? I have endeavoured to understand the book, and the reader is welcome to the result of my inquiries, and every one may receive it or reject it as he thinks fit. Now begins Nebuchadnezzar’s punishment.

CHAPTER IV.

THE GREAT TREE—A SECOND DREAM.

THIS is a very peculiar chapter, perhaps the most remarkable in the book ; yet I have not met with any commentator that seems to have an adequate idea of its importance. Faber, Guinness, and some others hold that the seven times mentioned in vers. 16, 23, 32, denote the duration of the metallic image,—7 years with a day for a year give us 2520 years. These seven years are said to pass over Nebuchadnezzar, and that makes him a representative man like Ezekiel, who was to lie on his sides so many days to represent the sin of Israel and Judah. In the case of the king the years must be literal, in that of the image symbolic. But the tree also was a parabolic and symbolic representation of Nebuchadnezzar, and also of the image which he represents. No duration is given to the tree, but only to the stump, or what is implied in the bands of “iron and brass,” *twice* mentioned (vers. 15, 23,) but dropped the third time in ver. 26. Then the object of the punishment, or of the whole image is *thrice* mentioned (vers. 17, 25, 32,) first that the living may know, and twice till *thou* know that the Most High ruleth in the “kingdom of men,” and giveth it to whomsoever He will ; and the first time says, setteth over it the basest, lowest, or meanest of men. These are all remarkable expressions, and if applied to the metallic image, must have peculiar importance.

The whole object of this chapter is clearly punishment. “Hew down the tree, lop off its branches, scatter its fruit.” The only question, then, is on whom

is this punishment to be inflicted. Surely an innocent tree is not the chief object! But do our expositors, in their large unwieldy volumes, attempt to throw any light on this subject? I do not remember any such, unless as regards Nebuchadnezzar, but has it no relation to anything beyond the person of the King? He is to be punished for his pride, because he said, "Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" Well, there was some truth in that, and was there nothing else? Did he not cast the pious Jews into the fiery furnace? Did he not say, "*What God will deliver you out of my hand?*" Did he not think he had no master, was responsible to none, and that the Most High *did not rule among the kingdoms of men?* The proud and gifted heathen must get a lesson. But does he alone need the lesson? Will not the name of Philip II. of Spain, the Duke of Alva, Nero, and multitudes more, stink in the nostrils of every honest man as long as the world lasts? All persecution for conscience' sake is *a blunder* as well as a sin; it injures the persecutor as well as the persecuted. If this book of Daniel did no more than establish that as incontestible truth, it would not be written in vain.

This is the third and last scene in the life of this great king, a second dream, and he himself is the principal figure in the whole case, both of punishment and thanksgiving. We have seen in the second chapter that the theory of the Germans is utterly untenable, who say it is all a forgery or fraud, written in the time of the Maccabees, by one who was no prophet. It could not be written later, and yet it contains undeniable prophecy, for it speaks of the setting up of the kingdom of the Stone in the 2nd chapter, which was not set up till 200

years after ; and also of the work of Messiah in the 9th chapter. Whoever wrote it, therefore, was a true prophet of God, and the fulfilment of that prophecy even to the present day proves its truth. A servant of God who could write true prophecy could also write true miracles. So we need not scruple to admit the truth of the third chapter ; and now, this second dream is a thoroughly natural result, developing the metallic image still further. That image was composed of dead, unfeeling matter ; this is composed of living vegetable matter, shadowing forth the sufferings of at least one man. The evidence of this whole book is cumulative, and everything will be seen to better advantage as we go on. The next chapter chronologically is the seventh, where we shall find the four metals represented as four beasts of prey ; and in the 8th chapter, two metals, the silver and the brass, are represented by two domestic animals, a ram and a he-goat. The whole five chapters are thus of a piece. But in this fourth chapter there is still another subject of prime importance : what of the *bands of iron and brass* ? and in the seventh chapter the lion, representing the first kingdom, has teeth of *iron* and nails or claws of *brass* ; the claws of that species of animal being for holding its prey, and the teeth for tearing it. I have surely said enough at present to satisfy any reasonable person that this book is well worth a careful study, but I cannot stop to notice the nibblings of German rationalism which has so far contaminated even Keil and Hengstenberg. Dr Pusey has not altogether escaped, as we shall see by-and-by. I had to expose the absurdities of Bengel, Hengst., and Stuart in the Apocalypse, so now we must have more of them. Let us turn to the decree.

The first three verses are a general introduction, the

next six a special introduction, and the following nine the king's account of his dream of a splendid and useful tree *cut down*, as a symbol of coming judgment. The next nine are Daniel's interpretation and advice. Six verses more give us the fulfilment of the vision, and four the recovery.

I may quote from Stuart: "This purports to be a proclamation of Nebuchadnezzar to his subjects, after his recovery from a derangement of mind which he had suffered, and his restoration of his former dignity. . . . It touches those points, and those only, with which religion is connected. It is Nebuchadnezzar as rebuked, punished, disciplined, and instructed by an all-wise and over-ruling Providence. The fact that such a proclamation was made is a singular testimony to the susceptible and variable temper of mind possessed by Nebuchadnezzar the great King. It is peculiar as a political document." ["Nebuchadnezzar the king to all peoples, nations, and tongues, who dwell in all the earth (meaning his own subjects): peace to you be multiplied. (This resembles Paul's epistles.) Ver. 2. It hath seemed to me good to shew the signs and wonders which the Most High God hath wrought toward me. Ver. 3. His signs—how great! His wonders—how mighty! His Kingdom is an everlasting Kingdom, and his dominion is unto generation and generation."] (The 2nd verse is the Revised and the 3rd Stuart's.)—It is seldom we meet with such a religious testimony, and that from a heathen; but it shows his humility and teachableness, for Daniel's hand is in it, and that is creditable both to the King and to the minister. Ver. 4. ["I was at rest in my house, and flourishing (like a green bay tree) in my palace; ver. 5. (when) I saw a dream which made me afraid; and the thoughts

upon my bed and the visions of my head troubled (agitated) me ;”] so I sent for the usual interpreters of dreams, but they could not explain the matter, till Daniel came (ver. 8), in whom is the spirit of the holy Gods (or GOD), and I told him the dream : ver. 10. [“ I saw, and behold a tree in the midst of the earth, and its height (or bulk) was very great. The tree grew and was strong, and the height of it reached to heaven, and the sight of it to the end of all the earth.”] That is, the sphere of vision was completely filled with it. The description is very complete and elegant. Ver. 12. [“ The leaves of it were beautiful, and its fruit abundant, and there was meat in it for all : the beasts of the field had shadow under it, and the birds of the air dwelt in its branches (and made sweet delectation), and all flesh was fed of it.”] This repetition of food and greatness had regard to the empire of Babylon as well as the tree ; such an empire as God gave him in the second chapter, “ kingdom, power, strength, and glory,” all of which he ruined by disobeying God, going beyond his commission into the realm of *conscience*, and persecuting God’s saints ; and all this, as only the ringleader of all worse than himself that were to follow. He next saw, while contemplating that fair sight, “ a holy one come down from heaven,” whom he with his heathen ideas calls a “ watcher,” one who watches over the fortunes of earth and the conduct of men. Ver. 14. And [he cried aloud, “ Hew down the tree, cut off his branches, shake off his leaves (wherein lay his beauty), and scatter his fruit (its usefulness), let the beasts escape from under it, and the birds from its branches.”] The sentence of heaven is pronounced against it before the beasts and birds are warned to flee. If it had to be cut down by man there would have been plenty time

to flee ; but, as God is the executioner, it will come as a thunderclap, sudden and terrible, indicating the anger of God, as violent as the flames of the furnace of last chapter. But he cannot reverse the prophecy of the second chapter, but only cripple it, so the Holy One adds (ver. 15), [“ Nevertheless, leave the stump of his roots in the earth, even with a *band of iron and brass*, in the tender grass of the field.”] If the reader still thinks that a false Daniel has anything to do with this, let him ask himself, What can the writer mean by these words, a band of brass and iron ? Surely he meant his book to be intelligible, or he must have been a fool ; but what is an ordinary reader to make of such a statement ? Reuss says, “ As the King is not said to become furious, so as to require to be chained, *these bands signify* PERHAPS *the captivity of his reason*, the loss of the use of his intellectual faculties.” But does not cutting down to a stump mean all this ? So the bands are nothing ! We bind captives ; so he would *bind reason* with chains of iron and brass, AFTER he has become insane ! And did the writer think that the Maccabees would consider this a good thing, to have Antiochus’ reason bound with a chain of iron ? I do not think any novelist ever proposed anything so unintelligible ! I consider that phrase alone sufficiently destructive to this theory. But what say the orthodox interpreters themselves on the subject ? I find three attempts at explanation : 1. Literal fetters to bind violent lunatics. Reuss rightly rejects that, since he was to wander about at perfect liberty,—“ his portion with the beasts in the grass of the earth.” This is the opinion of the author of the Speaker’s Commentary, Jerome, and others. 2. Lengerke, Stuart, Fausset, and others, to bind the stump to prevent it splitting in the sun. But who, in

actual life, and among foresters, ever saw such an absurd proceeding? Stuart thinks, rightly enough, "there would be no need of chaining the trunk *to the earth*." No, I don't see it would be likely to run away! Keil says, "Spiritually, of the withdrawal of free self-determination through the fetter of madness," like Reuss. But the insanity implies all that; while Zockler says, they "symbolise the chains of darkness and *course bestiality*;" but no one ever before charged Nebuchadnezzar with any such conduct! It is clear to me that these interpreters see no allusion to the metallic image, which I hope to show on the seventh and eighth chapters is the true meaning, and a very complicated meaning it is where the fourth chapter implies the seventh and eighth. There is no *bestiality* in saying (ver. 16), ["Let his heart be changed from man's, and let a beast's heart be given him (let him feed like the beasts and with them on grass, &c.), and let seven *times* pass over him."] This last phrase some commentators have contrived to misunderstand, though that is almost inconceivable. How could any one talk of a time and season for a fruit-bearing tree being less than a year? Pharaoh's seven ears of corn, as meaning seven years, might have kept them right. Does not the tree bud in spring, blossom in summer, ripen its fruit with the kisses of the sun in autumn, and yield its ripe fruit in winter, amid cold and snow, to man and beast; and can you have *fruit* if you leave out any one of these seasons? And yet commentators can talk nonsense as usual. "The expression enigmatical, and the meaning uncertain" (says Dr Robinson), "though *probably* denoting seven years, the usual interpretation. So Josephus, &c. Bullinger, and others, regard the term as indefinite. Keil considers the duration uncertain, whether to be understood as years,

months, or weeks." So Hengstenberg remarks, "It must not be said that ('iddan) chapter vii. 25-xii. 7, occurs in the sense of years : it stands in both passages properly, as here, in the independent sense of time (does he mean time, or a time ?) ; the more strict definition is not in the word, but is only given afterwards. But even granting that a definite period was pointed out, we should not be warranted to assume seven years any more than any other portions of time, however large or small they might be. Nor is a period of seven years required for the occurrence of what is related in the narrative." If that last sentence means that seven years are not required for the king's madness, it may well be granted, but then it is quite irrelevant ; and as to the Chaldee word, it also may mean time in general, for Gesenius in his lexicon gives the word two meanings, first time in general, as Daniel, chapter ii. 16, where he "desired of the king that he would give him time ;" of course that means time in general or delay. But second, he defines it "a year," a particular time, again from iv. 16, this very passage, and also vii. 25, the three-and-a-half times of Daniel. Now, it is quite plain that the half of time indefinite is nonsense. If you do not know the duration of the time itself, you cannot know the half of it. Three delays and *a half* would form a strange calculation, so the context of *the season of trees* again must decide. If Keil and Hengst. the ablest of the orthodox Germans, have such *untenable* notions on a matter so simple, what are we to think of the trustworthiness of commentators in general ? Fuller, for instance, of the Speaker's Commentary says, "The times during which the madness lasted, is usually taken to be years. It is best, however, to retain the *studied* (!) indefiniteness of the original, and not fix upon any period,

—years, months, weeks, or days.” Does not the author see that the word “studied” charges the Almighty with purposely making a word unintelligible, first used not by Daniel, nor the King, but the Holy One! And what judge on earth would sentence a criminal to seven indefinite periods of imprisonment, minutes, or years, or 7000 years being a matter of indifference. These absurdities are very instructive, showing how little reliance we can place on commentators; and I could quote many more of the same kind. Stuart says of Haverick, “*After all*, he is obliged to concede that some definable season or time is meant.” The word seven compels that, as seven nothings would just be nothing, and the seven meaningless. Even the passage of Daniel mentioned (vii. 25), requires definite time: “He (the little horn) shall speak great words against the Most High, and shall wear out the saints of the Most High; and they shall be given into His hand until a time, and times, and the dividing of time.” Is that important period intended to be uncertain? And will it matter nothing to the Most High, or to his saints, whether this be $3\frac{1}{2}$ minutes, or 3500 years? If these men would only *think*, they would see the idea is monstrous. All these attempts are to avoid the plain meaning of a season or year.

Ver. 17. This is the end of the vision, and gives us *the object*, I believe, of the whole book, as well as of this punishment; and gives to the present chapter and vision an importance which the ordinary reader would not suspect. [“The sentence is by the decree of the Holy Ones; to the intent that *the living* may know that the Most High rules in the kingdom of men, and gives it to whomsoever He will, and setteth up over it the basest of men.”] Such is the decree of the Holy Ones, or the

Holy One, and it claims that all men—the living—may acknowledge His claim. This makes the whole vision universal, though Daniel rightly applies it to the present dreamer. He confessed himself that when he saw the vision he felt it was from heaven and boded evil, for he was afraid, and determined to have the opinion of his wise men; either from *fear*, or from ignorance, they could not or would not tell the meaning. In the second chapter they said “tell us the dream and we will give the interpretation;” so here he tells them, but they give no opinion. Many an honest man has suffered for honestly telling unpleasant tidings, but Nebuchadnezzar was no such unreasonable fool. Darius, the last of the Persians, asked the opinion of his attendants as to his prospects against Alexander, and they gave flattering testimony that the Greeks would never stand to fight, but run away before such a magnificent display; but, not quite satisfied, he saw a Greek fugitive among his followers, who spoke not; but he asked him flat for his opinion, and the manly Greek told him that Alexander’s troops would not be afraid of his vast multitude and fine array. The foolish King ordered him to be instantly put to death. But he soon repented of cutting off the only sound and useful advice he received, but only when it was too late. Daniel, however, was as incapable of fear as the King of such injustice, though he was confounded *for a moment*, not an hour, at the approaching doom. He saw it was a just retribution for the fiery furnace, but he felt for the King, who saw amazement in his looks, and that he knew more than he was willing to utter. He had said (ver. 9), “No secret troubleth thee,” and now he says, “Let not the dream or interpretation trouble thee.” Thus encouraged, Daniel sorrowfully replied, [“My Lord, the dream be to them

that hate thee, and the interpretation to thine adversaries." (Still, as requested, he gives the application.) "The tree which thou sawest (in all its beauty and usefulness), it is thou, O King, that art grown and become strong, for thy greatness reaches to heaven, and thy dominion to the end of the earth." He then repeats what the King had told him (ver. 23), but he sees that part of that description relates to the tree and part to a person, so he takes the hint in his interpretation, and drops the bands of brass and iron. These must refer to Nebuchadnezzar, as the tree refers to him ; but personally he is only the ringleader of that fierce persecution of the conscience that comes to a head in the kingdoms of brass and iron. He has done ill enough, he has invaded the prerogatives of the Most High, forgetting that he alone has a right to *rule* in the kingdoms of men ; and in every way he has set a bad example, but personally his kingdom shall be preserved to him, and handed down to these terrible little horns of iron and brass, which are looming in the distance. He has seen ["a holy (herald) coming down from heaven, and saying, Hew down the tree and destroy it (as an evil doer) ; yet leave the stump of the roots in the earth, even with a band of iron and brass in the tender grass of the field ;"] so far for the tree, but observe the next two clauses, which cannot apply to a tree : [Let it (or him) be wet with the dew of heaven ; (no tree can escape that, so it was unnecessary to be said for it ;) and let his portion (of food) be with the beasts of the field,] to eat grass, which cannot apply to any tree. He drops also the basest of men, which can only apply to a Nero, a Philip of Spain, a Charles of France, a Duke of Alva, or an Antiochus, besides the little horns ; but the rest he applies to the King with terrible force. Vers. 24-26. ["This is the in-

terpretation, *O King, and it is the decree of the Most High which is come upon my lord the King ; that THOU shalt be driven from man, and thy dwelling shall be with the beasts of the field, and thou shalt be made to eat grass as oxen, and shall be wet with the dew of heaven, and seven times shall pass over thee ; till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas they commanded to leave the stump of the tree roots ; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.*”] Then follows a good advice, ver. 27 : [“ Break off thy sins by righteousness, and *thine* iniquities by showing mercy to the poor.”] Stuart translates, “ by compassion to the afflicted, if perhaps there may be a prolongation of thy prosperity.” He also says, “ It seems to me more than probable, that by iniquities he means to designate the capricious and tyrannical behaviour of Nebuchadnezzar on some occasions, when he fell into a rage ; perhaps also to remind him of the heavy hand that pressed on all the captives whom he had led into exile.” Daniel, however, does not name the Jews in particular ; that may have been because he saw no immediate ground of complaint. Some remarks of his on ver. 19 seem also worth quoting : “ The astonishment of Daniel (not for an hour, which would have rendered Nebuchadnezzar very impatient, but for a moment), was evidently the result of his consciousness (as soon as the dream was fully related) of the interpretation which must be given to it. His complaisance, kind feeling, and fidelity to the truth, are equally conspicuous in his answer. Comity led him to say (what at the moment he undoubtedly felt), ‘ Let the dream be to those that hate thee,’ etc. Sympathy for the King, who had bestowed so much honour and

kindness upon him, was a very natural and commendable feeling. The King, on his part, is kind and condescending. He encourages his pale and trembling minister to go on with the interpretation, be it what it may. He summoned resolution to say so, even after he saw the agitation of Daniel. Doubtless former experience of Daniel's prophetic power must have inspired him with respect for the man; and hence his lenient treatment of him."

I cannot but admire Daniel's discretion in applying part of the description to the tree, and part exclusively to the King, though no commentators I have seen have noticed it. The King was to be literally insane, and to eat grass, the tree could not, and his successors were only to be socially and spiritually insane, and to degrade themselves to the level of the beasts that perish by their wicked persecutions. Of course, what applied to the tree must have applied also to him as head and part of the image, but his case was special, and the most bitter of the whole; so it was well that the iron "bands" should not specially apply to him, nor the "basest of men." I reserve the bands for the next chapter, but as to the tree I remark that a firm band of brass or iron is directly calculated to stop its natural growth in sending forth young suckers to supply the place of the decapitated tree. It is perfectly well known that the life is in the sap, which goes up from the roots to the topmost twig or leaf, and that the sap goes up between the bark and the wood; so if you peel off a band of bark the tree all above must die. These iron and brass bands did not kill, but only retard growth, till the seven years should expire, and the madness cease. This is my literal explanation of these bands to the tree, which nobody seems to have thought of. Daniel seems now to continue to speak (vers. 28-33). He could not himself so well give that

history as a spectator could, but at ver. 34 the King resumes, ["And at the end of the days,"] &c. The language is very elevated and very suitable to such strong feelings as he must have had, but perhaps he had profited by intercourse with Daniel. Yet the whole is perfectly natural and creditable to all concerned, and here I consider him to speak for himself, while the mouthpiece as well of the Kings at the close of the metallic image, which is yet future.

This is all we hear in this book of the great King of Babylon. Three chapters treat of the beginning, middle, and near the end of his reign, and other three have the name of Belshazzar. In the fifth chapter we have his blasphemous feast, and the end of his life and reign; but the seventh and eighth were revealed to Daniel in the first and third years, and therefore they are chronologically before the fifth, and I mean to consider them next, as they are also connected with the third and fourth. The history of this period is involved in great darkness, as the historians differ. We know that Nebuchadnezzar reigned forty-three years, and was succeeded by his son Evil-merodach, who was kind to Jehoiakin, whom Nebuchadnezzar carried captive and let him remain in prison thirty-seven years, when Evil-merodach took him out, "in the year he began to reign," as we read in 2 Kings and Jeremiah lii. 32: "And spake kindly to him, and set *his throne above the throne of the Kings that were with him in Babylon*; and changed his prison garments; and he did continually *eat bread before him* all the days of his life." Perhaps this was going to the opposite extreme, and may have had something to do with the death of Evil-merodach himself. Two questions occur to me here, which commentators do not seem

to trouble their heads about ; first, Why was Nebuchadnezzar so harsh with the young King and his mother ? and second, Why was Evil-merodach murdered by a conspiracy of his nobles after a brief reign of two years. As to the first, I formerly mentioned there were two political parties in Judea, a Babylonian and an Egyptian. Josiah and his second son Jehoahaz, I have supposed, belonged to the first, and all his other sons inclined to trust in the King of Egypt. Now, Jaconiah's father Jehoiakim was placed on the throne by Pharaoh ; and Nebuchadnezzar, having conquered Pharaoh, also dethroned the King he set up, and proposed to take him to Babylon ; but finding no suitable person to succeed him on the throne, he made a league with him on certain conditions, all of which Jehoiakim broke, and rebelled, trusting in Pharaoh : and after his death Jaconiah succeeded as the heir to his father's treachery, and may have shown his desire to walk in his father's steps, so Nebuchadnezzar took him to Babylon, "and opened not the house of his prisoners." It was thus on political grounds this traitor to Babylon and to Judah was treated so harshly. But, second, Evil-merodach seems to have perished on religious grounds, or for his true piety, which the heathen priests could not endure. Mr Fuller, in what he calls "the Students' Commentary," gives the following list of Kings at this period from Berosus and the Canon of Ptolemy in which they agree, which is accepted by Prideaux :—Evil-merodach, two years ; after his murder, a brother-in-law succeeded, Neriglissar, who reigned four years, and was succeeded by a young son, who reigned only nine months. He was murdered, "beaten to death with clubs," and another son-in-law, Nabonnedius, a priest, succeeded, who reigned seventeen years, and associated on the throne

Belshazzar, his oldest son. We are left in doubt when Belshazzar began to reign, or if he was the real King from the first, being another grandson of Nebuchadnezzar, and his father only vice-King. We know from Daniel that Belshazzar was not inclined to heresy from the Baylonian priests, as Evil-merodach was. He says of Nebuchadnezzar (ch. v. 21), "They fed him with grass like oxen, &c., till he *knew that the Most High God ruled in the kingdom of men.* And thou, O Belshazzar, his son, hast not humbled thy heart, though thou knewest all this. But thou hast lifted up thyself against the God of Heaven; and they have brought the vessels of His House before thee, and thou, and thy Lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, &c., and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." From these extracts it appears that a son and a grandson of Nebuchadnezzar were quietly murdered within five years, and two sons-in-law succeeded apparently under the influence of the priesthood; but the King, who kept by the gods of gold and silver, reigned seventeen years, till heaven condemned him for profaning the vessels of Jehovah's sanctuary. This shows that neither Kings nor people had liberty of conscience in the Chaldean dynasty, and the two little horns shall show the same in the third and fourth, which I now turn to examine.

CHAPTER VII.—*The four kingdoms and little horns*—The first verse gives us the date, the fact of the dream, and what he did in regard to it. [*In the first year of Belshazzar, Daniel saw a dream and visions of his head upon his bed;*] *that is, he had a dream, and saw the following visions, when he was in bed; and he wrote down*

as well as related the particulars. This is the preface, and may have been written afterward, when editing the first nine chapters, in "the first year of King Cyrus." It is written in the third person, which shows he was merely the historian, not the prophet. In the first six chapters he is merely a secondary person, at best only an interpreter of Nebuchadnezzar's dreams, but now for the first time he becomes a dreamer himself, and a seer of visions. He is not, and never was, a preacher like Isaiah or Jonah, but only a dreamer, and recipient of divine communications. So here (ver. 2): ["Daniel spake and said, I saw in my vision by night (it was not in the world at large, but in a dream or vision by night), and behold, the four winds of heaven strove upon the great sea."] Some commentators, on the watch for fault-finding, allege that contrary winds could not blow at the same time, but this is silly, for everybody has experienced a gust of wind veering rapidly in different directions, like one wave striking you in the side, and immediately another before or behind, when both wind and water are lashed into wild commotion. The description is faultless, for it is only in a dream, and wonderful things take place in dreams. The winds are the natural forces acting on the Mediterranean, the greatest of seas, in the experience of Daniel. It is like a great bag filled with wind or water, with a narrow mouth at the Straits of Gibraltar, and another mouth or throat at Constantinople, communicating with the Black Sea, much smaller, but it does not communicate with the Red Sea, smaller still. So of the Caspian, &c. This sea washes Africa in its south, Europe in its north, and Asia in the east, so it was, as it were, in the very centre of the then known world. Isaiah says (xvii. 12), "The multitude of many

people make a noise like the noise of the seas ; and the rushing of the nations make a rushing like the rushing of many (or mighty) waters." Stuart rightly calls it " the symbol of the heathen world, the mass of the world's people." Now, out of this mass of people (ver. 3) [" four great beasts came up, different one from another"]. There could be no mistake. They were clearly seen, and their differences were seen. Ver. 4. [" The first was like a lion, and had eagle's wings."] Here is the king of wild beasts, and the king of birds. Both are powerful, swift, and eager for prey. This lion cannot merely run and leap, but he can fly, denoting the rapidity and terrible power of his conquests. But what a change of symbols from the second chapter and the fourth, while meaning the same ! In the metallic image the gold, silver, &c., are beautiful and valuable, but have neither thought nor feeling ; but the fourth chapter passes into living nature in a magnificent tree, beautiful and useful, to represent Nebuchadnezzar and his successors in that image ; but now there is a sudden transition to savage and devouring beasts of prey. Why is this ? The fiery furnace explains it all. God's sheep were cast into a furnace of blazing fire to destroy them, and the mighty tyrant had exceeded his commission. The God of Heaven called him His " servant," and made him a king of kings, clothed in glory and majesty, like the Almighty's servant ; but he had dared to cast God's holier and better " servants " into the flames, in support of his hellish invention of uniformity of religion ; and the daring insult to Heaven can neither be forgotten nor forgiven. He is no longer God's friend, but a wild beast, which it is lawful for all men to kill, because it lives by killing and devouring all that pleases its appetite. But one may say the King was already punished for this in the

fourth chapter. Yes, one transgressor was then punished, but the others only in symbol; and the crime will be repeated, who can tell how often? And so the punishment cannot cease till the eleventh verse, when the last and greatest sinner will be consigned to the burning fire. But observe, the punishment of the fourth chapter is here fully acknowledged, and the repentance too. Daniel says, ["I beheld (or continued looking) till its wings were plucked (when it could fly no longer after man or beast), and it was lifted up from the earth (that is, its fore feet were), and made to stand upon its two feet as a man (the quadruped was made a biped and civilised, so to speak), and a man's heart (thought and feeling) was given to it."] This King was delivered from his lion-like guilt, and his repentance was accepted; but he could not repent for his successors, or for guilt not yet committed. The reader must see that this seventh chapter absorbs both the second and the fourth, so far as this first beast is concerned. Ver. 5. ['And behold another beast, a second, like a bear, and it was raised up on one side (this is the second or silver kingdom, with two hands or sides, the Medes and Persians), and three ribs were in his mouth, between his teeth (these ribs clearly enough denote prey, Lydia, Babylon, Egypt), and they said thus unto it, 'Arise, devour much flesh' (or many lives).'] In the Apocalypse I have explained the flesh of the harlot, which the ten kings or horns are said to eat, to mean her wealth and endowments. But the reader will see that the flesh of a woman that kings are to eat must differ greatly from the flesh of the animals that a beast of prey, a bear, is to eat. I mean by flesh here human lives, and this is strikingly characteristic of Persian wars. It is said that Xerxes invaded Greece with two-

and-a-half millions of fighting men, and probably as many camp followers. Very few of these five millions, the whole population of Ireland, ever saw their native home. When the Greeks fought, they did so not merely in defence of their lives, but also of their wives and children, and homes, and all their earthly property, all they held dear,—dearer, perhaps, than life; but when these Persian soldiers fought they had no interest in the matter. If they had refused to go to the war they would have been killed for disobedience to the king, and in a battle they could only die; but whether the battle was lost or won was nothing to them. Hence the Greeks could at any time face ten times their number. But, besides, the Greeks were always ably generaled, the Persians were not. Miltiades drew up his troops in a position where they could not be surrounded by the overwhelming multitudes of the enemy, so it was generally man to man, and who could doubt the issue? Alexander the Great, too, took care to choose his ground where a small army could not be surrounded. If the Persians could have got a large plain in which to draw forth all their troops, they might have surrounded the Greeks, like mice in a trap, and never drawn a weapon,—I mean starved them for want of food. But, as they had plenty men to spare, their lives were of little value, so they pushed them upon the arms of the Greeks by other troops behind, and the poor men were simply massacred. This was a most foolish and sinful waste of human life—Arise, devour much flesh! Leonidas at Thermopyle, with 5000 troops faced the whole two-and-a-half millions, and could have kept them from ever setting a foot on Greek soil, had not a traitor shown a mountain pass by which they could come behind him, and then with 300 men, who devoted

their lives to the good of their country, and determined to stand their ground to the last man, they faced the two millions in the narrow ground. It is clear the Persians, who were forced to face these Greeks, must expect a great waste of human lives. I have never read of any people that trusted more to large armies and did less; and this is my explanation of devouring much flesh, and inferior to Nebuchadnezzar. It will be remembered that the silver and brass kingdoms got very little space in the second chapter, and none in the fourth chapter, but they have the whole next chapter to themselves, so here also they are only, but carefully, described. The third is in these words (ver. 6), ["After this I beheld, and lo another, like a leopard, which had upon the back of it four wings like a fowl; the beast had also four heads; and dominion was given to it."] This is the only beast whose dominion is noticed as a special characteristic, and agrees with the second chapter, "*rule over all the earth.*" The four wings also denote the rapidity of Alexander's conquests; the lion had one pair of wings, but they were eagles'; this has two pair of a humbler bird, but the meaning seems clear; and the four heads most people understand to denote the four kingdoms of Alexander's successors.

So far this is a further development of the metallic image, with the addition that the kingdoms are now converted into beasts of prey; but the fourth beast almost seems to be something diabolical. No beast in Nature can represent it, and Daniel seemed actually afraid of its very look. He says (ver. 7): ["After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; (it would be almost hopeless to contend with such a beast); and it had great iron teeth."] It was thus fitted to devour.

The teeth were both large and strong, and composed of iron. This shows its connection with the iron kingdom (chap. ii.), and with the hoop of iron (chap. iv.); but with the addition of terrible power, and the inclination to use its teeth; ["it devoured and brake in pieces (and crushed with these terrible teeth), and stamped the rest with its feet: so that it was different from the (three other) beasts that were before it; and (finally) it had ten horns."] These horns are obviously the ten toes, but more formidable looking, ready to gore. Everything about it is changed for the worse. Surely it is almost ludicrous that any German scholar, though a rationalist or deist, could persuade himself that such a beast could be a symbol of a mere fragment of Alexander's kingdom, which was only a *leopard*. First, we have its terrible look, great strength, and large iron teeth; then we have its actions, and they too are far worse than those of all the former beasts. Last of all, we have the ten horns ready for an attack, and *an additional horn*, worse than all the ten. This horn is said to be little, but it is most unnatural, it has eyes. A horn with eyes to look through you, a beast of irresistible strength, and a mouth too, to threaten, to blaspheme, and to ape even the thunder of heaven. Such is the description of the 8th verse, with the addition that three big horns are destroyed to make room for the little one. I reserve any remarks on this horn till we reach the explanation which Daniel requests. Before that, we are shown the throne of Providence, and of the God of Heaven, which John describes with much more magnificence in the Apocalypse, which is clearly only a continuation of this. Ver. 9-14. These verses give us a view of the judgment on this great beast and his little horn. Ver. 9. ["I beheld till the thrones were

cast down, and the ancient of days did sit.”] Commentators have made much ado about this subject, but to very little purpose. The revisers have even corrupted the text by saying, “thrones were placed.” Where were they placed? That is interpretation, and I believe wrong; it is not a translation, and has no authority. I have met with none that seemed to understand it as I do, so I will give my own view. These thrones are the thrones of the four kingdoms of the metallic image. They have run their course, and now an account is demanded of how they have fulfilled their trust. Daniel told Nebuchadnezzar, as representing the whole image, [“Thou, O King, art a king of kings, to 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 hath made thee ruler over them all.”] Now, is there anything unreasonable in this God of Heaven demanding an account of their stewardship. Most men are heathens, and think they are accountable to no one, but such is not the view of Scripture. Every man must give an account unto God, and even *kingdoms* are here called to give an account. Nebuchadnezzar himself told Daniel that he heard a Holy One, who came down from heaven, cry aloud, *Hew down the tree, &c.*, to the intent that *the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will.* Here then we have the solemn trial of the metallic image, or of its reigning dominion, the fourth. The thrones that are cast down are those of the kings and kingdoms from Nebuchadnezzar to the last little horn. They stand at the bar of the God of Heaven in myriads of myriads, and the books are

opened. Daniel is not able to give us all the process, but he gives the result. [“I beheld, because of the great words which the horn spake (*the only horn in Scripture* that had a mouth and could speak), I beheld till the beast was slain (having first been found guilty and condemned), and his body destroyed (*i.e.*, the myriads of myriads of the accused), and given to the burning flame.”] The revisers seem to think, with many others, that these thrones were for what they call assessors; but it sounds to me like blasphemy to insinuate that the God of Heaven needs assessors when seated on the throne of the universe. If these are not the persons tried, then who were tried? What is the use of a solemn judgment if there are none to be judged? And why,—let the revisers ask their assessors,—why the body was given to the burning flame, if not first fairly tried, and found guilty? The next verse (12) tells us what became of the three former beasts. They did not escape, but lost their *dominion*, one after another, as in chap. v.; but their lives were prolonged indefinitely, “for a season and a time.” After the Judge has thus condemned the guilty beasts for their breach of trust, cruelty, and injustice to the saints, the King of the saints is brought before the tribunal, claiming to succeed to the *dominion* and glory, &c.; His claim is sustained, and He is forthwith invested with an eternal *dominion*, “that all peoples, nations, and languages should serve Him” for ever and ever.

Before I conclude this important subject, it may be right to notice a remark of Keil, as he is a commentator of much weight, and may mislead the careless reader. He says: “The beast is the horn speaking great things. The ungodly power of the fourth beast reaches its climax in the blaspheming (little) horn,” &c. This is right

enough, for the little horn is the mouthpiece for the whole ten horns and the beast, and, having lost his case, he is burnt along with the rest, who were burnt chiefly on his account." But Keil adds, "The supposition that the burning is only the *figure* of destruction, as Isa. ix. 4 (5), is decidedly opposed by the parallel passages, Isa. lxvi. 14 (15, 16), *which Daniel had in view*, and Rev. xix. 20 and xx. 10, and the judgment is expressed by a being cast into a *lake of fire and brimstone, with everlasting torment* (misquoted). So that Lengerke is right when he remarks that this passage speaks of the *fiery torment of THE WICKED after death*." Now, I maintain that both he and Lengerke are quite wrong, as this passage speaks of nothing of the sort. It is a judgment of *nations* or governments, dominions, not of individuals; besides, Keil is self-contradictory, for if the passages are parallel they must all be similar, which they are, *all figurative*. I think this too important to be lightly passed by. Keil admits that his texts are *parallel* to Isa. ix. 5, which is figurative; then I say Isa. lxvi. 15, 16 should be figurative also; and I maintain it is so, for it says, "The Lord will come with fire, and with His chariots;" 16. "For by fire and by His sword will the Lord plead with all flesh." Now, is any one so simple as to suppose that the Lord uses literal *chariots*, or a literal *sword*? And if these are figurative, why should not the fire be the same? His next text is Rev. xix. 20. This says, "The beast was taken, and with him the false prophet. . . . These were both cast alive into a lake of *fire burning with brimstone*." Now, the context is ver. 11, "I saw *heaven* opened, and behold a white *horse*; and He that sat upon him was called *The Word of God*. And the armies that were in heaven followed Him upon white HORSES. And out of His

mouth goeth a sharp *sword*, that with it He should smite the nations." Now, does any one believe that heaven is full of white horses, and armies come from it riding on literal horses? or that a literal sword of steel is to come out of the mouth of the Word of God? But if the sword and horses are not literal, why should the fire and brimstone be literal? His other text is Rev. xx. 10: "The devil was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever." Now, if the beast is not literal, nor the lake of fire and brimstone, why should the torment be literal? I hope the reader sees that Keil and Lengerke completely misunderstand the whole passage. Besides, who told Keil what Daniel *had in view*? These Germans pretend to know what a man thinks better than he does himself; they know what the writers themselves, 2000 years ago, never dreamt of, and which is entirely without foundation. Cartloads of such rubbish disgrace all German commentators, and should be ruthlessly condemned, because it assumes the whole a forgery of a false Daniel. The real Daniel states what he saw, and, as inspired, could have nothing in view. The 12th verse is a mere explanatory note about the three former beasts, called the rest.

I need hardly inform the reader that this is a very important part, that must be further noticed; but, first, I want all possible information out of this chapter and also the next. We have here seen the four kingdoms of the metallic image converted into beasts of prey, and a terrible little horn added, with eyes to oversee all the horns, and a blaspheming mouth, all lawfully tried, condemned, and executed, and the Son of Man invested with the *dominion* in their stead, an eternal dominion,

which alarms Daniel. Vers. 15-28. ["I was grieved in my spirit, and these visions of my head (in my dream) troubled me. So I came (or went) near to one of those that stood near me, to ask further information, which he cheerfully granted." Ver. 17. "These great beasts (said he), which are four, are four kings (or kingdoms) which shall arise out of the earth (formerly, ver. 2, the great sea)." Ver. 18. "But the saints of the Most High shall receive the dominion, and possess it for ever and ever."] That is all plain enough, but Daniel now gives a detailed account of what troubles him. Vers. 19-22. ["I wish to know the truth of the fourth beast, different from all the others, exceeding dreadful, whose teeth were iron, and his claws brass; (here is something added, the hoop of brass as well as iron of the fourth chapter. This beast seems to be a combination of both the third and fourth kingdoms). Then about the horns, and the other that came up, before whom three fell,—I mean the horn that had eyes, and a mouth speaking great things, whose very LOOK set him above his fellows." (Here another important verse is added.) Ver. 21. "I beheld, and the same horn made war with the saints, and prevailed against them." Ver. 22. "Until the Ancient of Days came."] The importance of this verse is due to the fact that the very same beast, apparently, was seen by John in the Apocalypse, chap. xiii. 1, coming up from the sea, as in ver. 3, for it had the same ten horns, but also seven heads; and upon the horns of it were ten diadems, so they were all reigning powers, and on its heads were names of blasphemy. This seems to be the fourth beast, with additions, but John adds (ver. 9), "The wild beast that I saw was similar to a leopard (the third here), and the feet of it (and, of course, the claws) as those of a bear

(here we have the second beast), and the mouth of it as the mouth of a lion." This beast of John, then, is a combination of all the four. But John adds, "And the dragon (or *devil*) gave it his power, and throne, and great dominion" or authority. We know what authority from the devil means,—all the kingdoms of the world and the glory of them. But now comes the important point. It was granted to this horrid beast *to make war with the saints, and to (conquer or) prevail against them*. It seems to me impossible to mistake the identity of this beast and that of John, undoubtedly from the Spirit of Inspiration; and surely it implies the inspiration of Daniel's beasts also. The Holy Ghost would not be likely to copy from a forger. This is like the metallic image, where the whole four beasts are combined, but much more dreadful and destructive, for Daniel says even his devoured, brake in pieces, and stamped the residue with its feet. But let us hear the one that stood by (ver. 23). He said, ["The fourth beast shall be the fourth kingdom upon earth (no longer mere King) which shall be different from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces (and some think that denotes Epiphanes, who shall be different from all kingdoms, and devour the whole earth, and break it in pieces)! (24.) And the ten horns are ten kings that shall arise; and another shall rise after them different from the first (horns, Kings or kingdoms), and he shall subdue three kings; (25.) and shall speak words against the Most High; and wear out the saints of the Most High; and think to change times and law; and they shall be given into his hand until a time, and times, and the dividing of time; (26.) but the judgment shall sit, and they shall take away his dominion,

to consume and to destroy unto the end, when the people of the saints of the Most High shall receive the kingdom.”] This is the end of the matter. There is some additional information here also. We knew before that the mouth spoke great things, but we did not know that it was *against the Most High*; and yet this exactly agrees with John, who says (vers. 5, 6), “There was given unto him a mouth speaking great things and blasphemies. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.” But the principal part of the information is the time he was allowed to tyrannise over the saints. Daniel said, “He shall wear out the saints of the Most High; think to change times and laws; and they (the saints and times) shall be given into his hand until a time, and times, and the dividing of time.” And John says, “Power was given him to continue forty-two months.” Now, twelve months to the year gives three and a half years, exactly half the seven times of the 4th chapter, 30 days to the month gives 360 to the year, not a solar year of 365 days, nor a lunar of 10 days less, but what I may call a symbolic year, or 1260 days, equal three and a half years, as symbols of so many common years. The reader may ask how does Moses Stuart get over that plain similarity of description? or that it is meant by the spirit of inspiration to denote the same subject? He says it “would betray very little acquaintance with the usages of the New Testament writers,” that means, if any one, as I do, should think or say both passages referred to “the same personage,” he would be one who had very little acquaintance with the New Testament. Perhaps I should give his own words: “The writer of the Apocalypse has employed the same language in de-

scribing the contest of the beast with the saints. But to argue from this that the Apocalyptist has the same personage in view as Daniel, because he applies *Daniel's language to his own purposes* would betray," &c. I have quoted these words for another object. All rationalists maintain that Daniel was not inspired, but merely the work of a Maccabean forger; now he dares to insinuate that John is not inspired either, or the Holy Ghost has nothing to do in the matter, but merely that John or any other forger "applies Daniel's language to *his own purposes*."

I may give the reader another specimen of M. Stuart. In the 17th verse the Interpreter says, ["These great beasts shall rise out of the *earth*,] instead of the great sea" in ver. 2 and 3. Surely that earth means the world at large, and the same as in the first clause of ver. 23, ["the fourth *kingdom* upon earth,"] but what does Stuart make of "devour *the whole earth*" in the next clause of the same verse? "*All the earth of course* has reference here to 'the glory of all lands,' *i.e., Palestine*"! *Of course* Stuart's theory requires that! To such miserable shifts does a false theory reduce even respectable men! I may remind the reader that Stuart's theory is that Antiochus Epiphanes is the little horn here as well as in the following chapter, and that Alexander's successors, or the kingdom of Syria, or Antiochus himself is the *fourth beast*; and while I can't waste time in a regular refutation of what Stuart says, I may remind him that I have shown on the 2nd chapter that the fourth beast is necessarily Rome, as the kingdom of Heaven was set up under the Roman Emperors, as every Sabbath scholar knows. That ruins Stuart's theory. Another argument is, the Stone is to destroy the whole metallic image, but Alexander's suc-

cessors, and Antiochus, and the kingdom of Syria, were all destroyed or absorbed by the Romans *long before the Stone existed*; so this theory requires the Stone to act long before it exists. What will our modern philosophers say to that: a thing must exist before it can act; but Stuart's theory REQUIRES it to act before it actually exists! A third argument may be drawn from this chapter, for Stuart holds the ten horns are *ten Syrian kings* as formerly stated; and of course also the ten toes of the metallic image. Now, all those kings were successive, so when Stuart shows us a man who is born with only one toe, and has ten successively like the kings, we may think his theory worth some notice. A fourth and last argument at present is, Alexander was the third or brazen kingdom, as all admit, and his successors followed him immediately, so here we have an image of a man with a head, Babylon; breast and arms, Medes and Persians; a belly, Alexander the Great; and ten toes, ten Syrian kings, his successors, *but no legs*. When Moses Stuart or any of his party shows me any such living man, I will resume the argument.

The important point in this chapter is the change of the four metals into four beasts of prey; and also the little horn. I have accounted for the change to beasts of prey, by the civil powers attacking the consciences of their subjects in chap. iii., but what of the little horn? I reckon it the iron hoop for the tree of the fourth chapter, which prevents that tree from freely growing again, and being either beautiful or useful till the three and a-half times expire, and the beast and horn are destroyed. This horn, with a blasphemous mouth and episcopal eyes, overseeing the ten horns,—for a bishop is an overseer,—is the most diabolical beast in Daniel, or the whole world, and the most destructive of the lives

of innocent saints in the whole history of Europe. The foundation of the whole is *uniformity of religion*; or, choose between worship of the image of the beast and the fiery furnace! or the fires of Smithfield, or the bullets of Claverhouse. Surely, if this commentary on the book of Daniel do no more good than stigmatise that diabolical invention of the bottomless pit, it will not have been written in vain! The reader sees that I find not the slightest trace of Antiochus Epiphanes in this chapter; but Stuart and all the rationalists of Germany and America hold that he is the entire subject of it, and also of the next; and what is worst of all, the great bulk of commentators agree with him *as to the next*; even Dr Pusey among the rest, and Matthew Henry; but we shall reach the eighth chapter soon. Meantime, what is our explanation of the ten horns, and the little one? I have already shown that the rationalist theory is impossible, and not worth wasting ink upon. The reader will find some good and learned remarks in the work of a greater man and more correct interpreter of Daniel than in any rationalist I have ever met with,—I mean Sir Isaac Newton. I can only find room for the titles of some chapters, and one or two extracts, as a good introduction to my own interpretation. On ver. 12, “their dominion taken away; yet their lives were prolonged for a season and time. And, therefore, all the four beasts are still alive. The nations of Chaldea and Assyria are still the first beast, those of Media and Persia are still the second, those of Macedon, Greece, and Thrace, Asia Minor, Syria and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the

body of the fourth beast is confined to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side of the river Euphrates ; and for all the eleven horns of the fourth beast among the nations on this side of Greece. And, therefore, at the breaking up of the Greek Empire into four kingdoms, we include no part of the Chaldeans, Medes and Persians, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek Empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third beast." The title of his fifth chapter is, "Of the *Kingdoms* represented by the feet of the Image, composed of iron and clay." The reader may remember that I made the iron legs the pagan Roman emperors, from the conquest of Syria and Egypt to Constantine the Great ; the feet the Christian Emperors to the downfall of the western empire, 476 ; and the ten toes the ten Gothic kingdoms that followed. The little horn I make the papacy, purely Roman, which lasted 1260 years in some state or other, being a time, times, and dividing of time." Sir Isaac Newton discusses the origin and connection of the Gothic nations with the Roman Empire before the formation of the ten toes. Bishop Newton holds the same view, which has been the traditional theory since before the Reformation. I may quote a sentence from the Bishop. "The Roman Empire is represented first with the legs of iron, conquering all before it, and then weakened and divided by the mixture of barbarous nations, feet part of iron and part of clay. JEROME lived to see the incursions of the barbarous nations ; and his comment is, that 'the fourth Kingdom, which *plainly belongs to the Romans*, is the iron which breaketh and subdueth all things : but his feet and toes

are part of iron and part of clay, which is most manifestly proved at this time; for, as in the beginning nothing was stronger and harder than the Roman Empire, so in the end of things nothing is weaker; since both in civil wars, and against diverse nations, we need the aid of other barbarous nations.’”

Sir Isaac’s sixth chapter is “Of the ten kingdoms, represented by the ten horns of the fourth beast,” and he gives us his list of the ten, which he learnedly discusses in twenty-seven quarto pages. This is obviously the continuation of the former chapter, and as I do not think he is so well known as he deserves, I would willingly give some extracts, if I had room. I may do so afterwards in way of an Appendix. Bishop Newton gives Sir Isaac’s list, and Mede’s and Bishop Lloyd’s, Machiavel’s, Grotius’s, and one of his own. I do not think the particular names of much importance, but I will give Machiavel’s from Newton, to save the trouble of turning up Machiavel’s “History of Florence.” “The Roman Empire, as the Romanists themselves allow (Calmet, Bossuet, &c., and as nobody can deny), was dismembered into *ten kingdoms* by the incursions of the northern nations (Goths and Vandals), and Machiavel has given us their names, little thinking what he was doing, as Bishop Chandler observes,—1, the Ostrogoths in Maesia; 2, the Visigoths in Pannonia; 3, the Sueves and Alans in Gascoigne and Spain; 4, the Vandals in Africa; 5, the Franks in France; 6, the Burgundians in Burgundy; 7, the Heruli and Thuringi in Italy; 8, the Saxons and Angles in Britain; 9, the Huns in Hungary; 10, the Lombards, at first upon the Danube, afterwards in Italy” (Lombardy). Grotius’s list of kings is very much the same as Stuart’s, “and Collins adopts the

same, after Grotius ; for Collins was only a retailer of scraps, and could not advance any of his own. But surely it is very arbitrary to reckon Antiochus Epiphanes as one of the ten horns, and at the same time as the little horn, as the prophet hath plainly made it an eleventh horn, distinct from the former ten." His father was the sixth king of Syria, his brother the seventh, and himself the eighth, his son the ninth, and his nephew, Demetrius, the tenth, who was a prisoner and hostage at Rome when his father was murdered, poisoned by his treasurer, Heliodorus, when, as his father's heir, he should have reigned before his uncle, Antiochus ; but he made up for it, for, after Antiochus's death, he escaped from Rome, collected a force, made war upon Antiochus's son, defeated and murdered him. The reader will observe that these kings were successive, but the horns and toes existed all at the same time ; and I have already shown that the whole modern theory is impossible, demolished in the second chapter, verse 44, and not worth wasting ink upon. Some readers may wonder that I quote Bishop Newton as an authority, seeing that Mr Stuart sneers at him as *profound*. I have only to say, I consider there is more solid sense, sound explanation, talent, and learning in the Bishop's little finger than in all Stuart's bulk. He is a good Hebrew scholar, having taught it all his days, I suppose, and I have got help from his translation and knowledge of the grammar, but I know nothing more miserable than his explanations of Daniel and the Apocalypse ; he slavishly follows his German or Roman Catholic guides, and does not seem capable of *comprehending* any argument against his preconceived notions. I have often been struck with the fact that the English divines knew more about these books two

hundred years ago than the Germans know yet. Joseph Mede published in 1627, and Brightman before him, Henry More and others after, but no German, not even Bengel, Hengstenberg, Auberlen, Keil, &c., can come near these men. The best of the orthodox do not seem ever to have heard of Mede's grand distinction of the kingdom of the Stone, and that of the mountain, and of course rationalists are out of the question. But to return to Sir Isaac. His next chapter is an interesting one on the little horn, and here I must quote a little. The interpreting angel told Daniel that "the ten horns were ten kings that should arise, and another should arise after them, and be diverse from the first, should subdue three kings, and speak great words against the Most High, and wear out the saints, and think to change times and laws: and that these should be given into his hand until a time, and (two) times, and half a time. Kings (Sir Isaac continues) are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth beast, and rooted up three of the first horns; and therefore we are to look for it among the nations of the *Latin* Empire, after the rise of the ten horns. But it was a kingdom of a different kind from the other ten, having a life or soul peculiar to itself, with eyes and a mouth. By its eyes it was to be a seer, and by its mouth speaking great things, and changing times and laws; it was a prophet as well as a king. And such a seer, a prophet, and a king is the head of the Church of Rome."

"A seer (*episcopus*) is a bishop in the literal sense of the word; and this church claims the Universal Bishoprick.

"With his mouth he gives laws to kings and nations

as an oracle ; and pretends to infallibility, and that his dictates are binding on the whole world, which is to be a prophet in the highest degree.

“ In the eighth century, by rooting up and subduing the exarchate of Ravenna, the kingdom of the Lombards, and the senate and dukedom of Rome, he acquired Peter’s patrimony out of their dominions ; and thereby rose up a temporal prince and king, and horn of the fourth beast.

“ Charles the Great propagated the *Roman* Catholic religion into all his conquests, obliging the Saxons and Huns, who were heathens, to receive the *Roman* faith, and distributing his northern conquests into bishopricks, granting tithes to the clergy, and *Peter-pence* to the Pope, by all which the Church of *Rome* was highly enlarged, enriched, exalted, and established.

“ After the death of Charles the Great, his son and successor, Ludovicus Pius, at the request of the Pope, confirmed the donations of his grandfather and father to the see of *Rome*. And in the confirmation he names first Rome, with its duchy, extending into Tuscany and Campania ; then the exarchate of Ravenna, with Pentapolis ; and in the third place, the territories taken from the Lombards.”

This is a small specimen of the meritorious labours of Sir Isaac Newton, in expounding the book of Daniel, and I have quoted this last clause, because I mean to dispute the conclusion he has come to about the three horns that were rooted out. I agree that the kingdom of Lombardy was one, but I suggest that the duchy of Rome was still the western foot of the beast, as the exarch was the eastern, and not horns at all. We must have ten horns independent of these, for the beast was still living all the time of the horns. I have stated

this in my Apocalypse, and I make the other two first; the kingdom of Italy, under Odoacer, King of the Heruli, who invaded Italy in the last days of the Empire, deposed Augustulus, the last emperor, and formed the first horn, 476. The second horn was the kingdom of the Ostrogoths, under Theodoric, who defeated and slew Odoacer, and transmitted the kingdom to his descendants, which kingdom lasted sixty-four years, till it too was rooted out by Narses, assisted by Alboin, King of the Lombards, of whom Sir Isaac says, "he assisted the Greek Emperor against Totila, King of the Ostrogoths, in Italy; and A.D. 568, led his people out of Pannonia into Lombardy, where they reigned till the year 774," when they were rooted out by Pepin; so that the Western Empire, under Augustulus, is connected with the little horn, and Peter's patrimony by these three successive horns, Odoacer, Theodoric, Alboin, and Pepin. Now, all I have to prove is that the horns are quite different from the two feet of the image, or the two sides of the beast. Turn to Rev. xvii. 3: "I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns; ver. 9. the seven heads are seven mountains, on which the woman sitteth; ver. 18. and the woman is that great city, which reigneth over the kings of the earth; ver. 12. and the ten horns are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast; ver. 13. these have one mind, and shall give their power and strength to the beast." Surely that shows that the beast must not be confounded with its ten horns, far less with the three rooted out.

Sir Isaac's next chapter is a very important one of

twenty-five pages, on the mouth speaking great things and blasphemies, entitled, "Of the power of the eleventh horn of Daniel's fourth beast to change times and laws." It relates to the bishop of Rome's ecclesiastical jurisdiction as head of the established church and last source of appeal, whereby his law could change or set aside the law of God or of Christ. God says, "Thou shalt not kill," but the Pope could and did say, "Burn him as a heretic, or pardon a murder for a sum of money." He could also change Apostolic times into Jewish or Pagan. This system began with the edict of Gratian and Valentinian, 378, and was carried out by decretal epistles; and the chapter ends with another edict of another Valentinian, 445. "By this edict the Emperor Valentinian enjoined an absolute obedience to the will of the bishop of Rome throughout all the churches of his empire; and that bishops, summoned to appear before his judicature, must be carried thither by the governor of the province, and he ascribes these privileges of the see of Rome to the concessions of his dead ancestors. Hence all the bishops of the province of Arles, in their letter to Pope Leo, 450, say, 'Per beatum Petrum Apostolorum principem, Sacrosancta Ecclesia Romana tenebat supra omnes totius mundi Ecclesias principatum.'"

This seventh chapter of Daniel and the next are thus seen to be the most important we have yet reached (I may say in the whole book), and extend even to the end of the Apocalypse. I have been anxious to bring out the true meaning of the chapter, and also the merits of Sir Isaac Newton as an interpreter of Daniel, and much more might be added, but I cannot devote more time or room to this subject at present.

The next, CHAPTER VIII., is also one of great impor-

tance, for on the right interpretation of this depends the correct meaning of the whole book. It will be seen at a glance that the great interest centres in the little horn; and on the meaning of this there are at least four different opinions, which I shall mention before examining the chapter, that the reader may see and judge for himself which is most likely to be true. This is the more necessary as I have a strong opinion in regard to one of them, and I may be biassed in its favour. The FIRST is that of Porphyry, Moses Stuart, and, I suppose, all the rationalists or modern scientific critics, and must have originated at an early period, as we find it in the 1 Book of Maccabees and Josephus. 1 Mac. i. 7-10, "So Alexander reigned twelve years and died. And his servants (or governors) bare rule every one in his place. And after his death they all put crowns on; so did their sons after them many years; and evils were multiplied in the earth. *And there came out of them a wicked root, Antiochus Epiphanes, son of Antiochus the King, who had been an hostage at Rome.*" Dr. Davidson thinks this Book of 1 Maccabees was written about "eighty years before the birth of Christ," and therefore eighty also after the death of Antiochus. Perhaps Josephus may have been written 80 A.D., who says, "Our nation suffered these calamities under Antiochus Epiphanes, as Daniel saw and wrote many years before." This is thus the oldest and most popular view, when people were not very critical. The great Monk Jerome, who lived about the middle of the fourth century A.D., mentions this interpretation, but adds a SECOND opinion of commentators in or before his day—viz., that the whole was not fulfilled in Antiochus, but only part, as a type of a future Antichrist. But Moses Stuart strongly objects to any prophetic description or portrait being applied to

two persons, and I think with reason. If Antiochus does not suit the portrait in all its features, but only in some, it was surely meant for somebody else whom it does suit. Stuart also holds that the little horn of this and the former chapter is the same Antiochus. I have shown that it is impossible that he can be the little horn of the ROMAN beast, but he of course maintains that Alexander's successors were the fourth beast. We shall meet that again in this chapter. Dr Pusey calls Antiochus the *Old Testament* Antichrist, meaning he was only the imperfect type of a future Antichrist, but of course he has no proof that there will ever be any such. It is about 2500 years since Daniel saw this vision, and surely even a future Antichrist might have made his appearance by this time! Keil and the orthodox Germans are of the same opinion, as opposed to rationalism, Bleek, &c.

These two opinions have reigned till the eighteenth century, when Sir Isaac Newton rebelled and produced another, the THIRD, which Bishop Newton has also adopted. That is, that the Romans having subdued Macedon, the first kingdom of the Greeks, now successors of Alexander, became a little horn of the third dynasty. This seems to me more unreasonable than the former, that the great, terrible iron kingdom or beast of ten horns should be a little horn sprung out of the four horns of Alexander's successors. Still, of course, Sir Isaac has done a great work in demolishing, I hope for ever, the two former theories. I must give his convincing arguments against Antiochus whether as principal or type, and I leave Dr Pusey and Moses Stuart to dispute about a trifle. "This last horn is by some taken for Antiochus, but not very judiciously. A horn of a beast is never taken for a single person; it always signifies a

new kingdom, and the kingdom of Antiochus was an old one. Antiochus reigned (8th) over one of the four horns, and the little horn was a fifth under its proper kings. This horn was at first a little one, and waxed exceeding great, but so did not Antiochus. (I suppose he means he was neither less than other kings at first, nor so great as many others, his father for instance after, which is true.) It is described great above all the former horns, and so was not Antiochus. His kingdom on the contrary was weak, and tributary to the Romans, and he did not enlarge it. The horn was a *king of piece countenance*, and destroyed wonderfully, and prospered and practised: that is, he prospered in his practices against the holy people: but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power: Antiochus acted by his own. The horn stood up against the Prince of the host of heaven, the Prince of princes: and this is the character, not of Antiochus, but of Antichrist. The horn cast down the sanctuary to the ground: and so did not Antiochus, he left it standing. The sanctuary and host were trampled under foot 2300 days: and in Daniel's prophecies days are put for years: but the profanation of the temple in the reign of Antiochus did not last so many natural days. These were to last till 'the time of the end,' till the last end of the indignation against the Jews: and this indignation is not yet at an end. They were to last till the sanctuary, which had been cast down, should be cleansed, and the sanctuary is not yet cleansed." The reader may form his own opinion of that passage, but Faber and I and many others think it conclusive: but we do not think so favourably of his substitute. George Stanley Faber writes thirty-

four pages on the subject, and it is so important as to be well worthy of a thorough discussion, but I can only quote a few sentences, which I must in justice do, for I acknowledge Faber as the finisher of this new interpretation, the *FOURTH* opinion. “ Thus have we ascertained three most important characteristics, by which the power in question may be clearly distinguished. Its geographical characteristic is, that it should rise in the east. Its personal characteristic is, that it should be a spiritual or ecclesiastical kingdom, small at first, but afterwards becoming very great. And its chronological characteristic is, that it should stand up immediately after the completion of the great demonolatrous apostacy in the year 604. A power, thus definitely pointed out, cannot be very easily mistaken. The most cursory reader of history will anticipate me, in pronouncing it to be Mohammedanism, or the spiritual domination of the Arabian imposture. . . . Thus have we seen that the little horn of the Macedonian he-goat answers, in every particular which has hitherto been accomplished, whether geographical or chronological or circumstantial, to be the successful imposture of Mohammed. The result, therefore, of the whole inquiry must be this: that by the eastern little horn is symbolised the spiritual kingdom of *MOHAMMEDANISM*.”

Let us now examine the chapter. It is composed of two parts, vers. 1-14, the prophecy, and vers. 15-27, the explanation. Vers. 1, 2, give us the time and place of the vision,—in Shushan the palace only in vision,—in the third year of the reign of Belshazzar “ the king.” I have already spoken of the uncertainty of the history beyond Daniel himself, and Scripture, as all accounts greatly differ. Vers. 3, 4 give us the Persian ram, with two horns of unequal height; the higher came up last;

explained ver. 20 as the two kings (or kingdoms) of Media and Persia; the ram of course being the United Kingdom. The ram pushed westward to Greece, and, northward and southward, but no eastward is mentioned, for he could not go both east and west at the same time. None could stand before him, so he did as he pleased and became great. This is obviously merely preliminary, to define the persons and places till he shall come to the "little horn," the real substance of the whole chapter. Vers. 5-8 give us Greece, explained vers. 21, 22. The ram is slow and heavy, a clear contrast to the nimbleness of the goat "that touched not the ground," as he hurried "from the west on the face of the whole earth;" and he had a conspicuous horn between his eyes, only one, like a unicorn. No one can mistake this as Alexander the Great, the first king of Grecia, ver. 21. Vers. 6, 7. He attacks the ram with great fury, showing he had a motive for so doing, as if avenging an insult. The attack was completely successful, as "there was none that could deliver the ram out of his hand." Vers. 8, 12. The goat accordingly waxed very great, but when he was at his height, "his great horn was broken," it does not say how; only there came up four conspicuous horns instead of it, "toward the four winds of heaven," that means all the winds. This is all mere unmistakeable introduction to the great novelty of the chapter, "the little horn."

These two visions of chapters vii. and viii. are obviously like twins. They resemble each other in having each a little horn, and occur in the same king's reign, two years only apart, and the first verse refers to the former, "at the first;" but in all other respects they are distinctly different. The one horn was connected with ten horns of the fourth beast of prey, the other with four only of

the third beast, and the animals are only two, and domestic. The whole four kingdoms having once been characterised as beasts of prey in seventh chapter, that did not need to be repeated; so these two do not eat sheep, but rather defend them; they contend not for meat, but for mastery. So far as we have gone, therefore, there is no reference to Antiochus, and it is quite incredible to me that the writer intends to describe the same horn in such different circumstances. But none holds that, except Stuart and a few moderns, after Porphyry, whose views were shown even in the second chapter to be quite untenable. Keil, however, and Pusey, hold the former little horn to be a future or mythical Antichrist; and this one to be its type, Antiochus, "the Old Testament Antichrist," which is at least a faulty expression. Whatever Antichrist may mean, it must surely have some reference to Christ, so that an Antichrist near 200 years before, or without, a Christ, seems plainly absurd. Ver. 9. No sooner has the 8th verse mentioned the four horns instead of the one, than the writer connects with one of them his little horn, showing that all before was more or less preliminary. Even here there is a difference between the two chapters or horns. The Hebrew or Aramaic word is not the same, or rather the second is a compound of the first. The seventh chapter has simply the word "little," but the eighth chapter is "from little." Keil says, "Out of littleness, *a parvo*, i.e., *aparvis initiis*," from narrow means, which applies to Mahomet better than any one else. Sir Isaac Newton mentioned this as an objection against Antiochus, but he did not see it applied also to his own solution; surely Rome was not then little, when it conquered Mæcedon; and instead of growing on one horn, it absorbed all the four. Not so Mahomet. He was truly little to

begin with, and he waxed exceeding great, and grew upon only one. I differ with Faber and most others about the horn meant. They say Syria; I say no, Egypt. Dr. Murphy's useful little handbook, which adopts the new interpretation, says, "It is natural to look for the new power in Syria," but why? In the primary division of Alexander's kingdom, all admit that Arabia was given to Egypt. Keil says, "Lysimachus had Thrace and Bithynia; Cassander, Macedonia and Greece; Seleucus, Syria, Babylonia, and East as far as India; and Ptolemy, Egypt, Palestine, and Arabia." Sir Isaac Newton, who lived and wrote before Gibbon, says: "Ptolemy reigned over Egypt, Libya, Arabia, Celosyria, and Palestine; and Seleucus over Syria." But the fullest and most correct statement is that of the Greek historians. Robertson says, "The generals of Alexander, after much altercation and dispute, at length agreed to divide among them the provinces, &c., Macedonia, &c., to Antipater; Thrace, &c., to Lysimachus; Egypt, Arabia, and Libya, to Ptolemy; Asia Minor to Antigonus." The last was the most powerful, and sought to subdue all the rest, but they combined against him, and in the battle of Ipsus, 302 B.C., Antigonus was slain; and the rest, "after much controversy," &c. "Egypt, Libya, Arabia, and Palestine were assigned to Ptolemy; Macedonia and Greece to Cassander; Bithynia and Thrace to Lysimachus; and Asia to the Indus to Seleucus." These are the four horns "to the four winds of heaven," twenty years after Alexander, and after the death of all his relations. Of course, Syria and Egypt soon became the chief, the two brazen thighs of the second chapter. Thus I allege that neither Syria nor Antiochus had the very slightest connection with this whole affair. I consider this important, for I mean to

show that, except as king of one of the horns, Antiochus had no more connection with the first ten chapters of Daniel than Queen Victoria ; nor with the rest of Daniel, and of Scripture, except a few verses in the eleventh chapter, which I will notice in due time. This surely will dispose of Porphyry and all his followers, ancient and modern ; besides Keil, Hengstenberg, Pusey, Matthew Henry, and the great bulk of interpreters for two thousand years back. But let us return to the ninth verse, which shows that this little one came out of one of the four, and those who suppose it to be Syria, must also suppose that Antiochus, the king, represented his kingdom at least during his reign, and then we have him both the mother and the son, a feat in natural history worth noting. And to show that the objections to Antiochus are innumerable, I may here note a curious idea of Moses Stuart in his attempt to make the little horn of last chapter the same as this, wherein he follows Porphyry and his German guides, he says, "To Daniel a further disclosure was made in regard to those empires, &c. These were mainly the second and fourth dynasties, so named in reference to chap. vii. The third seems to be here introduced mainly because it stands between the Medo-Persian dominion and that of the fourth beast." That means that this goat represents both the third and fourth dominions, he means Alexander and his successors, and the poor goat must be cut in two, and yet live ; a feat the Hebrew mothers thought above the power of Solomon, when he proposed to divide the living child as well as the dead one. That was instantly understood to be fatal to the living child, but Stuart and his friends not being mothers may account for their want of acuteness. It is also said that this "little horn waxed exceeding great, toward the south, and toward the east, and toward

the pleasant land—*i.e.*, Palestine.” But the way from the capital of Syria, Antioch, or even Damascus, must pass through, or by Palestine to Egypt, so that is a mere tautology, the south and the pleasant land being the same direction, a blunder that Daniel was incapable of. But the same tautology applies to the Newtons, as the way to the Euphrates or the East must pass through or near Palestine. Now, suppose Daniel meant Mahomet, the south and the east are quite distinct from Palestine ; which is almost due north ; the fortieth degree of east longitude from Mecca or Medina passes through Asia Minor to Trebisond on the Black Sea, Palestine lying a little to the west of the line. Ver. 10. Dr. Murphy rightly explains the host of heaven as “the people of God ;” and the stars as “their pastors and teachers.” Now, both Antiochus and the Romans cast these down and trampled on them, but they did it profanely ; whereas Mahomet was raised up by divine providence like Nebuchadnezzar, for the very purpose of chastising these Christians for their idolatry. There is one God was his creed, and he would neither tolerate images, saints, nor relics, which were then the chief objects of Christian worship. Mahomet had a commission from heaven, though he went beyond it, like Nebuchadnezzar, but the others were fighting against heaven. The reader must make out who Daniel meant, and the next verse helps us. Ver. 11. [Yea, he magnified himself even to the prince of the host, and by him] (better, from him) the daily sacrifice (there is no Hebrew for sacrifice ; it is only an interpretation applicable to Antiochus and the temple service) ; the revisors make it, “it took away from him the continual burnt-offering, but with no Hebrew for burnt-offering, that is even worse than sacrifice, and both have a view to Antiochus. Murphy,

who believes in Mahomet, avoids this glaring liberty with the text, and renders, "from him the standing service"; right, but I do not like the word *standing*. Keil says: "The word much rather comprehends all that is permanent in the services of divine worship," [was taken away, and the place of his sanctuary was cast down.] There are three clauses here, and every one is the subject of dispute. Porphyry and his followers in Germany make the prince of the host, the high priest, but Stuart leaves them and says, "doubtless God himself, as the sequel clearly shows." Keil says, "obviously not the high priest Onias (Grotius), but the God of heaven and the King of Israel"; but Murphy rightly, I think, says, "He who holds the stars in His right hand (Rev. i.) and is the Captain of the Host of the Lord" (Jos. v.). Every one seeks to support his own theory of interpretation, and the decision must be left to the reader. How did Mahomet magnify himself thus? He made himself greater than Jesus, whom he made a prophet greater than Moses, but he himself was the greatest and last of the prophets. He said both Moses and Jesus referred to some one to come after them, the Paraclete or Holy Ghost, and that was he, while Jesus was only a man like himself, "the son of Mary." Antiochus did not place himself above God, nor yet did the Romans. The reader must give due weight to these facts of history. 2nd. This clause is applicable to all the three, in so far as Antiochus took away the daily service of the Jews for three years and ten days; the Romans did the same by the destruction of Jerusalem under Titus, which still lasts; and Mahomet also abolished Christian worship where he could. 3rd. The place and site of the sanctuary at Jerusalem was not touched by Antiochus. The temple was polluted by

broth made of swine's flesh, which to the Jews was unclean. This was a piece of paltry spite, but only hurt men's feelings; but the altar of Jehovah was desecrated by being made a heathen one, and dedicated to Jupiter Olympius, the king of the Grecian gods, so-called. I simply deny therefore that Antiochus fulfils this clause; hence Jerome, Pusey, Kiel, and others reckon him only a type of a future Antichrist. Keil says, "as Kliefoth has justly remarked, the type and representative, lying as yet in the far-off future." I fear it is very far off! Murphy says, "By the command of the Caliph Omar, the ground (place or site of the temple of Solomon) was prepared for the foundation of a mosque (Gibbon). Thus the stated service of the God of revelation was removed, and that of the Allah of Mahomet was set up in its stead, and there it remains to this day." I leave the decision to the reader with confidence. Ver. 12. [And a host was given against the daily by reason of transgression; and it cast down the truth to the ground; and it did (or practised) and prospered]. The Revised Version places the first clause in the margin, and takes something like the old margin into the text to suit Antiochus better; but I do not think it an improvement. The old margin is quite intelligible, "the host was given over for the transgression against the daily sacrifice." The revised text is, "And the host was given over (to it) together with the continual (burnt-offering) through transgression." The reader, I hope, sees there is no Hebrew word for *burnt-offering*. The host (meaning the Jews) was given over to Antiochus, is quite clear, but not true; and what do they mean by giving over the continual burnt-offering? How can one give a continual burnt-offering to a man? Was Antiochus to be worshipped as a god by getting the burnt-

offering? They must surely mean that he was to abolish this daily offering, but how that can be called giving over a continual burnt-offering to him I do not well see. Neither version can fit the Romans any more than Antiochus, so I will give my meaning as applied to Mahomet, which I reckon Mahomet's commission from heaven to chastise the apostate Christians for their transgressions in their daily worship, as Nebuchadnezzar was called God's servant, for he got a similar commission against the Jews, because of transgression. The literal, and I think the only right meaning is, "An army or host was given" (by providence to Mahomet) to punish the manifold idolatries, worship of saints, images, and relics of the Christian Church of that age. Such an army cannot apply to Antiochus nor the Romans. These had all national armies before Antiochus was born or Rome invaded Asia; but Mahomet was deprived of his father at ten years of age, his mother was long dead, so at that age he was without father or mother, sister or brother, and an uncle took pity on the helpless orphan. His father had left only five camels and a female slave; and surely this was a small enough beginning. If Providence had not helped him, he could not have revolutionised the world. Gibbon says, "Our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe;" and this was the work of the penniless orphan of ten years of age. His first approach to a host was at twenty-five; he was entrusted with the caravan of a wealthy widow to the Syrian markets, and made successful exchange of goods so as to increase her store; and she soon after married him, giving him a home of his own. Then he went every summer to a cave for private meditation on things human and divine,

and felt strongly inclined to oppose the religious errors of the Arabs, Jews, and Christians, and proclaimed his simple creed of two clauses, which Gibbon calls an "eternal truth and a necessary fiction," namely, God is one, or "there is only one God, and Mahomet is the Apostle of God." This he proclaimed for many years with no success, his wife and friend, slave and servant, being his whole flock. At length the Arabs would have slain him as attacking their old established religion, and he fled from Mecca for his life, but was received by a party at Medina, where he added the regal and sacerdotal office to that of the prophet. He promised his followers plunder and paradise; told them that when their hour was come they would die in their beds, as well as in a field of battle, but till then "they were immortal." "The sword (he said) is the key of heaven and of hell; a drop of blood shed in the cause of God (meaning his own cause), a night spent in arms is of more avail than two months of fasting or prayer; whosoever falls in battle his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk: and the loss of his limbs shall be supplied by the wings of angels and cherubim." He had thus the help of religious fanaticism as well as of providence. His followers are thus described as locusts in the Apocalypse. "I saw a star (the papacy) fallen from heaven to the earth: and to him was given the key of the bottomless pit. And he opened the pit, and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was *given* power as the *scorpions* of the earth have power," &c. Mahomet collected 313 followers, 70 camels, and 2

horsemen, to plunder a caravan of his Mecca foes, and they met him with 850 foot and 100 horsemen, and Mahomet gained a great victory, with 70 captives, in his first battle at Beder. He thus practised and *prospered*." The Romans also prospered, but not Antiochus; he failed in Egypt, Asia, and Jerusalem.

In the previous verses the meaning is clearly defined: ver. 10, "the host of heaven," ver. 11, "the prince of the host," must mean "the holy people" and Christ their prince. But in ver. 12 the writer changes the word by dropping the "the." Good Hebrew scholars say the context sometimes requires the article in English though not found in the Hebrew, and they infer that is the case here, because they think the author would not change the meaning in the 12th verse after the 10th and 11th. Now, I infer the very opposite, that the context does not allow the same meaning in the 12th; and the author shows this by changing the word. How can he change the meaning when he wishes to do so, except by changing the word as he does here? But this is of less moment; it is in the next clause that the mischief lies. The margin of the Old Version says, "the host was given over because of transgression against the daily." The Revised says "together with the continual (burnt-offering) through transgression." I object to "burnt-offering," as there is no *Hebrew word* for it, and if Daniel had wished to say so, he could have done so himself, and would have done it. Besides, such was impossible, when Daniel wrote in the third year of Belshazzar. Nebuchadnezzar was appointed by Providence and called God's servant for the very purpose of abolishing Jewish worship in Jerusalem, for their sins, when he destroyed the Temple. Also there has been none possible since Titus destroyed the Temple,

but there has been a daily service, and the revisers could have said service as well as burnt-offering; but they obviously wished to make the text fit their theory of Antiochus, instead of the theory being made to fit the text; but the rest of the verse won't fit either. "Prospered" will not fit him, and "a" host will not, though it is the proper literal translation; and who are the transgressors? Antiochus himself was the greatest, and the Apostate Jews who forsook the law of their God; but not the faithful, who are called "the host of heaven" in ver. 10, and who have "the Prince of the host" on their side, ver. 11. Perhaps I should also tell the English reader that "the continual" or "daily" has no necessary connection with "burnt-offering"; for in Exodus and Numbers we have burnt-offering without continual, and continual without burnt-offering; we have continual incense, and the word used as an adverb, "continually." On all these grounds I reject the revisers' translation where they seem to make a new book for their own use. If Daniel saw that "burnt-offering" was not suitable, the way to show us that was to do as he has done. Also, I may add, I think instead of "the host *together with* the continual," he should have said "the continual *together with* the host," for the less should be dependent on the greater, not the greater on the less.

If Mahomet was the little horn, what was the transgression against the daily? Gibbon will tell us what every reader of history knows: "The use and even the worship of images was firmly established before the end of the sixth century; they were fondly cherished by the warm imagination of the Greeks and Asiatics. The Pantheon and the Vatican were adorned with the emblems of a new superstition." "The devout Christian

prayed before the image of a saint ; and the pagan rites of genuflexion, luminaries, and incense again stole into the Catholic Church." "The style and sentiments of a Bysantine hymn will declare how far their worship was removed from the grossest idolatry. 'How can we with mortal eyes contemplate this image, whose celestial splendour the host of heaven presumes not to behold? He who dwells in heaven condescends this day to visit us by His venerable image. He who is seated on the cherubim visits us this day by a picture, which the Father has delineated with His immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love.'

"In the beginning of the 8th century, in the full magnitude of the abuse, the more timorous Greeks were awakened by an apprehension that under the mask of Christianity they had restored the religion of their fathers ; they heard with grief and impatience the name of idolaters, the incessant charge of the Jews and Mahometans, who derived from the law and the Koran an immortal hatred to graven images, and all the relative worship." Mahomet's commission was thus directed against the daily worship by reason of transgression, or apostacy of the whole Church.

Vers. 13 and 14. *The time, question and answer.* [*Then I heard one holy one speaking.*].—The speaker is called Palmoni (a certain one), which some reckon a proper name, and means, as in the old margin, "The numberer of secrets, or the wonderful numberer." What may this numberer have been speaking about? Daniel does not tell us, and perhaps he did not hear so distinctly as to comprehend what was said, but surely it must have been about this subject of THE TIME, or why did it take place in the hearing of the prophet?

Observe the question is : [“ How long shall be the VISION concerning the daily, and the transgression of desolation (or that maketh desolate), to give both the sanctuary and the host to be trodden under foot. (And the answer is) Unto 2300 evening-mornings; then the sanctuary (and of course *the host*) shall be *justified*”]. I reject *cleansed*, as an interpretation to suit Antiochus, not a translation, and both versions put the literal “justified” in the margin. The reader will see I also reject the *continual* of the R.V. which had no existence when the vision happened, and did *not continue* after Titus. I also remark that in the five verses, 10-14, host occurs five times, and sanctuary three, and daily three. The first three (vers. 10 and 11) have the article, and are unmistakeable without it: “the host of heaven” cannot mean any hostile host. The 4 is the disputed case of ver. 12, where I agree with Stuart, Murphy, Reuss (*une Armee*), Zockler, &c. The latter says it “does not signify *the host*, as De Witte, Lengerke, Havernick, Kranich. &c. hold. The correct view was held by Jerome, Luther, &c., and among moderns by Hitzig, Kampt, and Ewald, who notices the contrast to ver. 10, where it stands in a different sense.” Keil says, “according as we understand ‘host of heaven,’—*i.e.*, Israel, or some other host. The latter is supported by absence of the article and feminine.” Hitzig says, “A Hebrew could not understand otherwise than as ‘a’ warlike expedition against the daily.” The next case is ver. 13, “to give both (*the*) sanctuary and (*the*) host,” but there is no article. The meaning is quite clear that it must be the same meaning as in vers. 10 and 11, but why not the article? Stuart says, “it would have made the word an echo of the *host nearest to it*,—*i.e.*, ver. 12, but that is not the right meaning. The

writer therefore omits the article, and throws the reader back, by means of the preceding context, on vers. 10 and 11." That seems reasonable, and I accept it. The *vision*, therefore, relates to four things—the daily, transgression (or apostacy), the sanctuary, and host trodden down ; and as to the answer, we want a proper starting point. There was no sanctuary or daily then, and the host of heaven was suffering for the idolatrous apostacy of their fathers. The full vision, therefore, must wait for the restoration of Church and nation from Babylon. Under Cyrus they were allowed to go back to Judea and build the Temple (sanctuary). Being stopped by enemies, they were again authorised to go on by Darius, King of Persia, not Darius the Mede, but had no authority to build, and wall in, Jerusalem. This was granted in the seventh year of Artaxerxes, Ezra vii. 11. This is the copy of the letter—ver. 12: "Ar-taxerxes, King of Kings, unto Ezra the priest, a Scribe of the law of the God of heaven, perfect peace, and at such a time ; ver. 13. I make a decree that all they of the people of Israel, &c., which are minded of *their own free will* to go up to Jerusalem, go with thee. Ver. 14. Forasmuch as thou art sent of the King, and his seven Councillors to enquire concerning JUDAH AND JERUSALEM, according to the law of thy God, which is in thy hand ; And to carry the silver and the gold, which the King, &c. ; ver. 25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set MAGISTRATES AND JUDGES, which may judge all the people that are beyond the river, all such as know the law of thy God, and teach them that know not ; ver. 26. And whosoever will not do the law of thy God, and the law of the King, LET JUDGMENT BE EXECUTED SPEEDILY UPON HIM, WHETHER UNTO DEATH, OR TO BANISHMENT, OR TO CONFISCATION OF

GOODS, OR TO IMPRISONMENT." This is the first proper decree for the restoration of the NATION of the Jews, as well as the Temple (sanctuary), and it is dated 457 B.C., which subtract from 2300 = 1843. Is there anything important that then took place "to justify" "both the sanctuary and the host"? Yes! Lord Aberdeen, Foreign Minister of England, thus writes to Sir Stratford Canning, our Ambassador at Constantinople, 19th April 1844: "You have brought to a successful close a question of which the importance cannot be too highly rated." At length, 21st March 1844, the question of *religious execution*, was "happily, and to all appearance, conclusively settled," by the following official declaration: —(Translation) "It is the special and constant intention of his Highness the Sultan that his cordial relations with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased. The sublime Porte *engages to take effectual measures to prevent henceforth the execution or putting to death of the Christian who is an apostate.*" Declaration of his Highness the Sultan to Sir Stratford Canning, 22nd March: "Henceforth neither shall Christianity be insulted in my dominions, nor shall Christians IN ANY WAY be persecuted for their religion."

I call that the extinction and death of the little horn of the Greek Empire. This statement of the Grand Vizier, 24th August 1843, will explain *the law* that was thus cancelled. "The laws of the Koran compel no man to become a Mussulman, but they are *inexorable* both as respects a Mussulman who embraces another religion, and as respects a person not a Mussulman who, after having of his own accord, publicly embraced Islamism, is convicted of having renounced that faith. No consideration can produce a commutation of the

capital punishment to which the law condemns him without mercy. . . . Such executions were obligatory under the law considered by Mahommedans divine, . . . a law prescribed by God Himself was not to be set aside by any human power." One can easily conceive what a terrible engine of torment that law has been for 1200 years to those ill-informed young persons who do not know their own minds on the subject of religion, and who in an hour of danger, to save their life, may have professed Islam, and in calmer moments repented. It was obviously made in a barbarous age, when life was of small moment. It clearly annihilates all religious freedom and sincerity. Such a change brings in a new era to multitudes of the human race. It is the pioneer to freedom of thought and the extinction of religious persecution, which is a principal object of Daniel and the Apocalypse to bring about. The letter began with the fiery furnace, and for 2500 years has reigned with terrible force, and is not yet fully dead. Still the eastern horn has not been half so dreadful as the western, and it is also near its end. The causes that ultimately led to a result so beneficial to the human race are worth preserving. "In August 1843 an Armenian youth, who after (under fear of punishment) becoming a Turk, had returned to his Christian faith, was put to death. This called for the interposition of our government and its serious remonstrances, and produced in November 1843 some promises of terminating such affairs without capital punishment. In December, however, a young Greek, who had become a Mussulman, having returned to his creed as a Greek Christian, at Biligik, near Brussa, was executed. This taking place in the midst of the correspondence, called forth Lord Aberdeen's decisive letter of 16th January 1844. Thus we are indebted to the faith-

fulness of Greek and Armenian martyrs for this remarkable change," as beneficial to Turkey herself as to any one else. For the first time she can hold up her head as a civilised power. But "it required the united efforts of the five great European Powers, Austria, Prussia, Russia, France, and England."

In looking back upon the last six verses, none of them seems to fit Antiochus. Certainly the ninth does not in three particulars; he was neither very little nor very great, nor will the pleasant land fit. I need not go over the whole, but as certainly the fourteenth does not, the 2300 days, and yet they all fit Mahomet well. Vers. 15-18 are preparatory to an explanation. He felt he did not understand the meaning of all he saw, but some kind person unseen asked another to help him. This person seemed to be walking on the water, as the voice came from between this side and the other, saying, ["Gabriel, make this one understand the vision"]. This shows that they saw him though he did not see them, and they knew he did not understand. The speaker, though not quite near, read his thoughts. That must have increased his wonder, and when the one he saw came near, he felt he was in heavenly company, and fell on his face, in alarm. Gabriel tried to encourage him, saying, ["Understand, O Son of man"], showing he knew him to be only a weak man, while he himself was from the unseen world. The vision relates to a distant period, the end of something called ["the time of the end"]. This remark did not strengthen him much, as he lay on the ground in a deep sleep. But Gabriel touched him, helped him up, and set him on his feet, and then he was able to listen. Ver. 19. The explanation now begins: ["I will make thee know what shall happen at the *last* end of the

indignation”]. This must mean God’s indignation against His people for their idolatries and apostacy. They were at present scattered in Babylon, far from home, in consequence of that indignation, of which, no doubt, they would willingly see the end. That end, on which he seems to lay stress, will not come till a certain time already fixed. Ver. 20. The ram has two horns, to show that it represents a union of two kingdoms. Vers. 21, 22. The rough goat is only one, like the unity of the metallic image at first; but four parts, instead of two, follow, like the four heads of the leopard. This four may be taken either literally, or like the four winds of heaven, all points of the compass. And since the four come in the place of the one, on the head of the same animal, and out of the same nation, this effectually sets aside the modern, and Stuart’s, theory of these four representing another dynasty, the Seleucidæ. Their *prejudices* prevent them seeing that he would require to cut the goat in two, and make both parts live. Besides, if all the four have not as much *power* as the one, how should any one of them have? And as every dynasty wrests the dominion from his predecessor, when did Syria conquer, and wrest the dominion from Alexander the Great? It is humiliating to see men, who might have more sense, hugging such notions, and in vain, too! Vers. 23-25. These three verses take up the little horn again, but they are not more favourable to Antiochus. I do not see a syllable that can apply to him, except *he shall destroy wonderfully*, which was only wonderful in its baseness. As to Mahomet, he came in the *latter time* of the Greek Empire, while Antiochus was about the middle of the Syrian kingdom. I formerly asked who were the *transgressors* in the time of Antiochus? He

did not punish the transgressors or apostates, but the godly. But, as to Mahomet, ask Gibbon: "The Christians of the seventh century had insensibly relapsed into a semblance of *paganism*: their public and private vows were addressed to the *relics* and *images* that disgraced the temples of the East: the throne of the Almighty was darkened by a cloud of *martyrs*, and *saints*, and *angels*, the objects of popular veneration: and the Collyridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a *Goddess*." "The prophet of Mecca rejected the worship of idols and men." I would rather express these views in the language of another, that no one might be able to say I misrepresented them. Antiochus was the opposite of a *fierce countenance*; he was fawning and flattering and deceitful; and what sentences did he understand? And yet all this suits Mahomet. Ver. 24. ["Not by his own power"]: I have explained already, both God and the bottomless pit helped him. He destroyed wonderfully, and yet he prospered. He destroyed mighty Christian nations. Ver. 25. He had great natural sagacity, and succeeded where many would have failed, while Antiochus's best friends can only accuse him of low cunning and sneaking cowardice in attacking men unarmed, and women and children on the Sabbath day. Both could magnify himself in his heart, and Mahomet, by fair promises, robbed some of their Christian principles, from which it was death to retreat. Antiochus knew nothing of the God of the Jews, but Mahomet knew that of both Jew and Christian, and professed to be greater than Jesus, whom he acknowledged only as the Son of Mary, and, as he would not worship the Son, he was not likely to worship the Mother. He had a great mission to attack

idols and saints, but he went greatly beyond it ; and his great power will disappear like snow, or the drying up of a river ; he shall be broken without hand. Ver. 26 again refers to the vision as *true*, but distant for many days, which cannot relate to Antiochus. Ver. 27. Daniel was exhausted with his strong emotions, and was sick for days. After he recovered he did the king's business, but was deeply impressed with the vision, and also with its darkness. No mortal could properly understand either of these little horns beforehand. Few in this age can appreciate the importance of the great change which Turkey would never have granted, had she not been politically weak. It is the work of circumstances—*i.e.*, of divine Providence, not of man ; and distant ages will acknowledge its greatness. The Euphrates is dried up to make way for the kingdoms of the East. The same is true of the civil power of the Pope, but the spiritual slavery which began first is still most powerful and delusive, “but he shall be broken without hand.”

PART THIRD.

THREE chapters were revealed in the reign of Nebuchadnezzar, and he retired from the world with credit; now other three are to be devoted to Belshazzar and the close of the whole Babylonian Empire. I have already said heathen historians are hopelessly contradictory, but inscriptions cannot lie, and they put to shame the carelessness and ignorance of the historians. This is clear, that conspiracies and murders in the palace followed soon after the death of the great king; and with these Daniel could have no sympathy, so he necessarily fell into the shade; but when man forsook him, the spirit of inspiration visited him, and gave him those two splendid chapters we have just finished, the bands of iron and of brass. I must notice here a clear proof of the inspiration and genuineness of the book. If it be a novel, as the wise men of Germany tell us, the author must be an egregious fool to begin with Hebrew in the first year of Cyrus, and pass to the second of Nebuchadnezzar in Chaldee, then to give us the iron hoop in Chaldee, and the brass one in Hebrew, then back to Chaldee for Belshazzar's feast, and the lion's den, and then back to the Hebrew for the ninth chapter. Never was novel written thus before, but no fool could write the book. There are plenty learned fools among his critics, and again I defy any one of them, or all together, to produce such another novel; and till then I feel warranted to consider the book inspired, seeing all

the changes exactly suit the circumstances of Daniel. To have written the eighth chapter in Chaldee might have cost him his head, as if he was teaching treason,—he had doubtless enemies; but his critics can give no rational reason for the change.

CHAPTER V.

Vers. 1-4. **THE FEAST — THE KING'S FOLLY AND PROFANENESS.** — [“While he tasted the wine (and when the eating was over, and the guests half-way), he commanded to bring the gold and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives, and his concubines might drink therein. Ver. 3. Then they brought the golden vessels that were taken out of the temple of the house of God at Jerusalem; and ver. 4. they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.”] Vers. 5, 6. **THE WRITING.** [“In the same hour came forth fingers of a man's hand, and wrote”] the doom of the king and kingdom of Babylon. The time of this was long before fixed, but this act of profaneness and pagan triumph applied the match. We have here once more the old, old problem of predestination and human responsibility; both are true, but none can reconcile them.

Ver. 6. [The king's countenance was changed, and his knees smote one against another; ver. 7. The king cried aloud, Bring in the astrologers: ver. 8. Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof. Vers. 9, 13. Then the queen-

mother heard the commotion of the King and his lords, and came into the banquet house. The Queen spake and said—Send for Daniel, and he will show the interpretation. [Then was Daniel brought in before the King. Then the King said, Art thou that Daniel of the children of the captivity of Judah, whom the King, my father, brought out of Jewry? Ver. 16. I have heard of thee that thou canst make interpretations, and dissolve doubts; now if thou canst read the writing, and make known to me the interpretation, thou shalt be clothed with scarlet, and a chain of gold about thy neck, and shall be the third ruler in the kingdom.] Vers. 17-24.

THE REBUKE. [Daniel said, Thy gifts to thyself, and thy rewards to another (I don't need thy bounty, and am too old to profit by thy generosity;) yet I will read the writing to the King, and make known to him the interpretation. Ver. 18. As to thee, O King, the Most High God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honour: ver. 19. and all people, nations, and languages trembled before him; whom he would he slew, and whom he would he kept alive; and whom he would he set up, and whom he would he put down. Ver. 20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him; ver. 21. 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; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruleth in the kingdom of men, and He appointeth over it whomsoever He will. Ver. 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; ver. 23. but hast lifteth up thyself against the Lord of

heaven ; and they have brought the vessels of His house before thee, and thou and thy lords, thy wives, and thy concubines, have drunk wine in them ; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know ; and the God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified ; ver. 24. then was the part of the hand sent from Him ; ver. 25. and this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. Ver. 26. This is the interpretation, Mene, God hath numbered thy kingdom, and finished it ; Tekel, thou art weighed in the balances, and art found wanting ; Peres, thy kingdom is divided (from thee), and given to the Medes and Persians. Vers. 29-31. Then commanded Belshazzar, and they clothed Daniel in scarlet, &c.”] The King in that painful hour showed one redeeming point — he kept his word. Yet [in that night was Belshazzar the King of the Chaldeans slain ; and Darius the Mede took the] (vacant) throne.

I have purposely quoted nearly the whole rebuke, that the reader may see distinctly the accusations against this King and kingdom, and all the more so as I have all along looked upon Nebuchadnezzar, the Golden head, and the tree of the 4th chapter, as representing the whole image. The blessings and transgressions of the head are likely to be continued, or even intensified, in his successors. This is one successor, and in the same kingdom, and he has been weighed and found wanting, and doomed to perish and pass away. He is accused of Nebuchadnezzar's pride and religious persecution, his overweening confidence in his own visible but senseless gods of wood and stone, and his contempt of the gods of those of his subjects who differ from him, such as the God of Heaven. He is also accused of undervaluing the

bounties of the Most High God, the God of Providence, and blindness as to the lessons of the past, or the dangers of the present, forgetting that the Most High alone ruleth in the kingdom of men. That is, idolatry, pride, and persecution on the one hand; and disregard of the God of Providence on the other. These faults must inevitably lead to Heaven's condemnation; weakening the empire on the one hand, and bringing down the curse of Heaven on the other; and yet these faults have universally prevailed in the whole history of this metallic image. The first two empires have been the least oppressive, Babylon and Persia; Alexander, the first King of the Grecian dynasty, favoured the people of God, and persecuted none; while his successors in Egypt, and especially in Syria, exceeded all before them, but fell far short of Pagan Rome; the three years of Antiochus being brief, compared with the three centuries of the other. But the deepest intensity of Evil has been seen in the two little horns, in the Eastern less than in the Western, the two bands of iron and brass. The days of all are therefore numbered, and, weighed in the balances, all have been found wanting; but there is hope for humanity in the kingdom of the Stone and the Mountain. This chapter, therefore, teaches us a noble lesson, that evil shall not always reign, and that pride must have a fall. Ever and anon we may hear the echo of the prophet's voice—*Mene, Mene, Tekel, Upharsin.*

Though this chapter contains useful lessons, it must not be misunderstood. It was not the cause, but only the occasion of the downfall of the kingdom of Babylon. That downfall had been long before predicted as the punishment of pride and cruelty to many lands. In Isa. xxi., we have this day anticipated when he says,

“ Fallen, fallen is Babylon ; and all the graven images of her gods He hath dashed to the ground.” So in the 13th and 14th chapters we have fine poetic descriptions of its terrible overthrow. Belshazzar could not be blamed for what incurred the condemnation of Isaiah. But to come nearer this catastrophe, we have in the dream of the 2nd chapter a clear intimation of the end of all the kingdoms of the four metals. Nebuchadnezzar was the golden head, but he was told that the dominion should in time be taken away, and descend to the feet and toes. The appointed hour has now arrived, and the moment to intimate this great event is amid the jollity and follies of this last feast. The reader must be struck with the apparent harshness of Daniel’s rebuke ; but he is always faithful, and he is at pains to make the grounds of this terrible decree quite clear. He accuses Belshazzar of neglecting all past warnings to Nebuchadnezzar. He tells him that the God of Heaven, “ who removeth Kings and setteth up Kings,” had set up his father Nebuchadnezzar as the golden head of a great metallic image of four mighty empires of secular dominion. He had given him glory and honour and earthly majesty. But when his heart was lifted up with vanity and self-praise, and his mind hardened in pride, so that he presumed to persecute the consciences of God’s people, he was deposed from his kingly throne, and driven from the sons of men, and “ his dwelling was with the wild asses, he was fed with grass like oxen, and wet with the dew of heaven, *till he knew that the Most High ruleth in the kingdom of men, and appointeth over it whomsoever He will.* And thou, O Belshazzar, knowest all this, and hast lifted up thyself against the Lord of heaven, and profaned the vessels of His sanctuary, despising him and praising thy gods of gold and silver, wood

and stone, who see not, nor hear, nor can help you, and the God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified, and hence this terrible message of the downfall of thy kingdom.”

That is plainly such an address as kings are not wont to pay for, and hence Daniel's refusal of pay. He must have seen at a glance when he entered the hall, that the message was *one of doom*, but he did not know when it might arrive, and how his explanation might be received. He only knew that he must speak the truth, and few men care to pay for unpleasant truth. Besides, he may have thought that Belshazzar's time for presents was nearly over ; but the King was so impressed with the solemnity of the occasion that he insisted on keeping his promise, which Daniel saw no longer any reason for refusing. This will show why I make this the third part of Daniel's prophecies. It is the contrast to the second chapter, which was the beginning of the Chaldean Empire, and this is its close. The intermediate chapters partly explain the cause of this hasty close.

CHAPTER VI.

need not detain us long, it is so similar to the third. It is important as showing that even Daniel saw and felt that the second empire persecuted the consciences of men, and was properly exhibited as a beast of prey. The truth, however, had made some advance since the 3rd chapter. Nebuchadnezzar never seemed to imagine that anyone could object to worship his image except on the ground of treason, but his eyes were opened to the fact that some men have a conscience, and prefer to die rather than disobey

their conscience and their God ; and he made great progress in acquiring some knowledge of the God of Heaven. But Darius was perfectly aware of the God of Daniel, and even his enemies were persuaded he would not violate his conscience, or their plot would have been useless. And in the end all men saw that Daniel's God could defend him, but not so those many gods of his accusers. Those who object to this miracle must do the same to all Elijah's, and that of the disobedient prophet whom a lion was sent to kill, and stood over the carcase till the other prophet came to see what he had done (1 Kings xiii. 28). The Hebrew Bible begins the 6th chapter with the last verse of 5th, and the Germans are puzzled what to do with the "and." Some think it is to join the 5th and 6th chapters, but it can only join two parts of one sentence. "Belshazzar was slain, AND Darius took the kingdom." What can be simpler ? It was stupid to make two verses of it, but far worse to have one sentence divided between two chapters. Zockler says the conjunction need not join the two chapters, as the 2nd chapter also has a conjunction, and it does not join anything. This is doubly wrong. It shows he is not aware the 2nd chapter properly begins with ver. 4 in Chaldee, and ver. 1 is joined to first chapter by "and," as both were written at the same time, the date being "first of Cyrus," and in Hebrew. But both chapters are vitally connected, the first with the second, and the fifth with the sixth. Vers. 1-3 connect chapter six with five, as they make arrangements for the future government of the new empire, where not merely a king was changed but a whole empire, and Daniel was esteemed for what he had done in the 5th chapter and the whole old empire. *Jealousy of foreigners* in high place led to a plot against

him (vers. 4-9), and the unsuspecting King was entrapped, as the Persians consider the King the Vicar of God. The whole narrative is so plain it needs little explanation, and that will follow. Vers. 10-17. Daniel's integrity as well as piety becomes visible to all. He continues his prayers as if nothing had happened, and now his enemies think they have gained their end. He is accused, condemned, and cast to the lions, much to the regret of the King, who finds he has been entrapped, but cannot revoke the decree. He only says: ["May thy God whom thou servest continually deliver thee"]; not "He will deliver thee," Keil's translation. Vers. 18-24. His enemies are disappointed, and receive the same punishment. Early in the morning the King is at the den, and finds Daniel safe. His God had stopped the mouths of the lions. They are God's obedient servants, sometimes better than men, even than prophets (1 Kings xiii. 28). Some critics suggest that the accusers alleged the lions had been well fed the night before out of partiality to Daniel; but I suspect that only a guess from the event, for Darius next ordered them to be cast in, and with them, what shows the barbarity of the age, their innocent wives and children; and them the lions immediately crushed to death and devoured. Ver. 24. ["The lions had the mastery of them, and brake all their bones, or ever they came to the bottom of the den"], but I do not know what "the bottom" implies. Vers. 25-27. **THE DECREE.** The King not merely exercised stern justice and something more, according to the custom of the age, on Daniel's enemies, but proclaimed to all the kingdom his admiration of this deliverance that ["Men tremble and fear before the God of Daniel." Ver. 28. "So this Daniel prospered in the reign of Darius, and in the (future) reign of Cyrus the Persian."] That last

verse could not have been written till the time of Cyrus, forming part of Daniel's editorial notes. Keil and some others allege an interval of more than twenty years between 5th and 6th chapter, but if he finds that in his Bible it is not in mine. Daniel knew no King of Babylon but Belshazzar, at whose death the empire was transferred to the Medan King. This chapter, showing persecution of the conscience, was necessary to justify the second empire being called a bear, or beast of prey, attacking the consciences of men, of which we shall have superabundant evidence in the next two empires, even without the terrible little horns. We now only require

CHAPTER IX.

to complete the illustration of the metallic image. In the second Daniel explained the first and fourth kingdoms pretty fully, and the second and third have had the whole eighth chapter to themselves, developing the terrible HORN from little. A horn is an instrument of attack with which some animals are endowed. It is used only for hurt in this book, never for mere good, and therefore the very name is evil, but the iron one is much worse than the brazen. Having seen these terrible evils, we now come to the kingdom of the Stone. We had something of it in the second chapter, but its vast importance is worth more notice. Sir Isaac Newton has well said that "in this vision of the image composed of four metals, the foundation of all Daniel's prophecies is laid." (They) "are all related to one another, as if they were but several parts of one general prophecy, given at several times. The first is the easiest to be understood, and every following pro-

phesy adds something new. And to reject his prophecies is to reject the Christian religion, for it is founded upon his prophecy concerning the Messiah." This testifies to the unity of the book, as well as the importance of this chapter. We have largely discussed the four metallic empires, with further additional notices, and we have in this chapter to put the capstone on the grand building whose foundation was shown to Nebuchadnezzar. He saw the stone grow into a mountain; and that stone I have interpreted by the help of other Scriptures, as meaning both the kingdom of the Christians and its King. The setting up of the kingdom refers to Christ's preaching, or First Advent, and the destruction of the metallic image and the mountain means the Second Advent, or John's millennium. The next chapter where this kingdom is mentioned is the seventh, and there the stone is represented by Christ's favourite title the "Son of Man." This must be the Second Advent, for, He comes not from earth, but from heaven, "in the clouds," and He receives "the dominion" which has been abused by Nebuchadnezzar and his successors, including the two dreadful little horns, the two bands of iron and brass, by which the growth of this dominion as a splendid tree in chapter four was retarded and prevented; but it shall be so no longer, for the horns perish with the beast that wears them, whose duration is limited to three and a half times, and any further Antichrist, or little horn, is a delusion and a snare, because without foundation. The horns are not living, independent animals, but only the offensive weapons of the one great and dreadful living animal, with teeth of iron and claws of brass; and when the beast is consigned to the burning flame, "a lake of fire burning with brimstone"

(Rev. xix. 20), the horns are cast in along with "the beast and the kings of the earth, and the false prophet," &c., and they shall never come out. So much for Pusey's and Keil's expected future Antichrist! He that sits on the "white horse" (Rev. xix. 11-16), this Son of Man, shall hold fast what He once receives. Dan. vii. 14. ["dominion, and glory, and a kingdom, that ALL people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom, which shall not be destroyed."] See also ver. 27, and as to the little horn, ["the judgment shall sit, and they shall take away *his* dominion, to consume and to destroy it unto the end."] Ver. 26. Let not the reader be astonished that I have found this "Son of Man" sitting on "a white horse" in the Apocalypse, for the latter is only a continuation of these prophecies of Daniel. If the second and seventh chapters contain the First and Second Advent of this glorious personage, the ninth chapter, now before us, contains some further important information about His work. It is composed of two parts, a prayer and a prophecy, closely connected. The first three verses contain the date, searching the Scriptures, and His resolution to pray, "with fasting and sackcloth and ashes." The prayer is vers. 4-19, and the prophecy is the answer to this earnest prayer, vers. 20-27, especially from 24. This is a very instructive prayer. Confession of sin and general unworthiness, along with earnest supplication for a particular object, its chief burden; but it begins with *adoration*, and finds room for thankfulness for past mercies—"hast brought thy people out of Egypt. The *great* and dreadful God, keeping the Covenant, and mercy to them that love Him. . . . We have sinned, and committed," &c.

The fact that this aged statesman and prophet was searching the Scriptures so anxiously in regard to the period of the restoration of his church and nation shows how much he was interested in the subject, and this is the time the Spirit selected to make to him, for our sakes, another most important communication about the work and time of the Son of Man, Messiah, the Prince. When he ascertained that the seventy years mentioned by Jeremiah had nearly elapsed from the time of his own captivity, *he set his face unto the Lord God*, to seek by prayer and supplication. Ver. 4. And I prayed unto the Lord my God, and made my confession. It was no unknown God to which Daniel prayed, but one he had served with constancy and regularity three times a day for more than threescore and ten years; but yet he does not venture to pray without also making his confession. Adoration, confession, and thanksgiving prepare the way for his humble supplications. It is interesting to see how such a man of prayer will conduct his case. He said: ["O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments"]. There is profound reverence and humility here, but also great demands on the part of those who would approach such a God,—they must love Him, and keep His commandments, if they expect mercy at His hand. This is a covenant-keeping God, and He has a right to expect a covenant-keeping people in the seed of Abraham. But the Jews in Babylon had fallen far short of all that, as well as their fathers, or they would not have been there. So he must look from God to himself and the people (ver. 5), and now he says: ["We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Thy precepts, and from

Thy judgments :” ver. 6. “neither have we hearkened unto Thy servants the prophets, which spake in Thy name to our kings, our princes, and our fathers, and to all the people of the land”]. Here is national transgression sufficient to account for their present captivity, but he still goes on to accuse them. Ver. 7. [“O Lord, righteousness belongeth unto Thee, but *unto us confusion of faces* as at this day ; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, near and far off, through all the countries whither Thou hast driven them, because of their trespass that they have trespassed against Thee.”] There is a wealth of detail there that takes in all, and if the present Jews could take it to heart, it might almost convert them. Of course it applies to more than Jews, but it shows how keenly the prophet felt and here confesses the backslidings of his nation. He further contrasts the people and their God, leading up to the threatenings of the law of Moses. Ver. 11. [“Yea, all Israel have transgressed Thy *law*, even by departing, that they might not obey Thy voice ; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against Him. Ver. 12. And He hath confirmed His words . . . by bringing upon us a great evil ; for under the whole heaven hath not been done as hath been done upon Jerusalem.”] This detail of their just and threatened punishment suggests a door of mercy, but he has still another charge against them. Ver. 13. [“All this evil is come upon us, as it is written in the law of Moses : *yet made we not our prayer before the Lord, our God*, that we might turn from our iniquities, and understand Thy truth. Ver. 14. Therefore the Lord hath watched upon the evil, and brought it upon us :

for the Lord our God is righteous in all His works which He doeth ; for we obeyed not His voice.”] This is a clear detail of past national sins and punishment, but now he passes to the acknowledgment of past national deliverances. Ver. 15. [“ And now, O Lord, our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renowned as at this day : *we have sinned*, we have done wickedly.”] (Confession is still prominent, but now he passes to supplication.) Ver. 16. [“ O Lord, according to all Thy righteousness, *I beseech Thee*, let Thine anger and Thy fury be turned away from *Thy* city Jerusalem, Thy holy mountain : because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are a reproach to all about us. Ver. 17. Now, therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord’s sake.”] Those who persist in applying this book and this chapter to Antiochus and his times are here again plainly refuted, for the sanctuary was not *desolate* in his day, and this prayer has not the most distant relation to him or his doings. The most earnest part of the prayer is in the close. Vers. 18, 19. [“ O *my* God, incline Thine ear and hear ; open Thine eyes, and behold our desolation, and the city that is called by Thy name ; . . . O Lord, hear ; O Lord, forgive ; O Lord, hearken and do : defer not, for Thine own sake, O *my* God : for *Thy* city and Thy people are called by Thy name.”] Now all this earnest prayer is suggested by “ the Word of the Lord to Jeremiah that he would accomplish seventy years (which were nearly run) in the desolations of Jerusalem ” (ver. 2). The man that can apply these words to Antiochus or his times must be wilfully blind !

Next comes the answer to this prayer, ver. 20-27. It was immediate. ["While I was speaking, and praying, and confessing my sin, &c. Yea, while I was speaking in prayer, the man Gabriel . . . touched me about the time of the evening oblation. . . . I am now come to give thee skill and understanding; . . . therefore understand the matter, and consider the vision (ver. 24). Seventy weeks are determined upon *thy people and upon thy holy city.*"] Daniel calls it God's city, and now Gabriel calls it Daniel's city, &c. This was the subject of his prayer, and now he is told an important arrangement has been made whereby the people and city shall be restored and rebuilt, and six events shall take place. ["*Seventy weeks are determined to finish transgression, and make an end of sins; and make reconciliation for iniquity, and bring in everlasting righteousness; and seal up vision and prophet or prophecy, and anoint a Most Holy.*"] Some arrange these particulars in two classes of three each, but I do not see how they can make sense. It is difficult to see the difference between the first three, transgression, sin, iniquity; but the last three are plain enough. Keil translates, "to shut up the transgressions," "to seal up sin," but can any one do so? His comment only makes bad worse, it "does not denote the finishing or ending of the sins; the figure of sealing stands here in connection with the shutting up in prison," but he does not tell us how to shut up either the sin or the transgression, *in prison!* The context tells us Jerusalem is to be rebuilt, and "*everlasting righteousness*" brought in. This must belong to the kingdom of Heaven, for nothing else is said to be "for ever" and "everlasting," chap. vii. 18, 27. This is the kingdom which the God of Heaven is to set up in the time of the Romans (chap.

ii. 44), and the King of it is here said to be "Messiah, a Prince." These two words are literally translated in Luke ii. 11, the message of an angel, probably the same Gabriel, to the shepherds, "unto you is born this day a Saviour, 'Christ, a Lord.'" This same Gabriel appears with a message to Zacharias and Mary in the previous chapter (i. 19, 26), and no other name is given in chap. ii. These things, and the whole context, convince me that here we have the abolishing of the Old Testament economy, and the commencement of the New; ceremonial transgressions shall be abolished, and even moral sins be taken away; the Jewish great day of atonement for iniquity dies out by the bringing in of everlasting righteousness, through the death of the ANOINTED; also the visions and prophetic office of Old Testament sealed up or ended, and a Most Holy One anointed, or set apart to His office, by the baptism of the Holy Spirit, like a dove alighting upon Him. This is a ringing out the old covenant, and ringing in the New. Isaiah's first words are: "the vision which he saw concerning Judah and Jerusalem." Vision and prophet ceased with Malachi, about 400 B.C., but the first three depend on the death, or cutting off of Messiah. In the next verse (25) we have the seventy weeks divided into three parts, of seven, sixty-two, and one week, and the starting point of the period, which we have already seen was in the seventh year of Artaxerxes, 457 B.C., from the commandment to Ezra to restore and build Jerusalem, also what shall take place in the seven weeks, "street built and wall in troublous times." *After* this, and the sixty-two weeks (ver. 26) Messiah shall be cut off, and *none for Him*. Commentators very generally, I think justly, object to our phrase "not for himself," and the Revised Version has "and shall have

nothing," but what that means I cannot tell ; the margin has, "there shall be *none* belonging to Him," but I am no wiser, except that they make our old "not" into "none," as I do. Dr. Murphy makes it, "and nothing to Him," but what does it mean ? Reuss translates correctly, "*et nul a lui*," which I have borrowed ; but his interpretation is vile. He thinks the Messiah that was cut off must be the Jewish High Priest Onias III., who was murdered by a servant of Antiochus, but this is the mere guess of the modern rationalists to *suit their theory*. If the learned Professor had not been too great a man to notice such a humble book as John's Gospel, he might have found out very easily who the Messiah was that was to be cut off ; Chap. iv. 25, 26 : ["The woman saith unto him, I know that Messiah cometh which is called Christ. Jesus saith unto her, *I that speak unto thee am He.*"] But that does not suit modern theory. Keil divides interpretations into three classes. 1. Most of the church fathers and the older *orthodox* interpreters find prophesied here the appearance of Christ in the flesh, His *death* (cut off) and the destruction of Jerusalem by the Romans. (The Prince that shall come, Titus, shall destroy the city and the sanctuary.) That is the traditional theory, which, of course, I think correct. 2. The moderns refer the whole passage to the time of Antiochus Epiphanes, which I think blasphemy. How can Antiochus, or any man, bring in *everlasting* righteousness. 3. Finally, some of the church fathers, and several *modern* theologians, have interpreted the prophecy eschatologically, as an announcement of the development of the kingdom of God from the Exile on to the Second Coming of Christ at the end of the days ; but what ground have they for all this ? I say none ! The reader may easily see here Keil's own far-off Antichrist.

He confesses as much in a note. The seventy is divided into *seven till Christ*, sixty-two till the apostacy of Antichrist, and one the rise and fall of Antichrist." Again, I say, where is your *authority* for this, for Daniel says nothing about it. I have said this Antichrist in the indefinite, unknown, and probably impossible future is a mere delusion. The modern theory is worse than a delusion ; it is a clear falsification of Scripture and of history, such as denying that Christ is the Messiah : and I suspect some of them of intentional deception, but it would take too much time at present to prove this. I have not yet explained Reuss's *none for Him*. Well, when Pilate offered to release Jesus, *none* would cry or vote *for Him*. Pilate's wife was the only one the Evangelist names as friendly, but she was not there to vote, and His disciples even all forsook Him and fled through fear ; so when the mob cried for the release of Barabbas there was literally *none for Him*. Ver. 27. ["And He shall confirm the (new) covenant with many for one week ; and in the midst of the week He shall (by His death) cause the sacrifice and oblation to cease, and on the wing of abominations (the eagles of the standards of the Roman army, which the soldiers worshipped) there shall be (desolation or) a desolator."] The desolator here may either be the army that followed the idolatrous eagles, or the general who commanded them, or the soldier who threw the brand into the Temple, contrary to the order of Titus to spare the beautiful house. This angel had told Daniel of the destruction of both city and sanctuary, and nothing could save it.

There is still another peculiarity here which I do not remember any interpreter has noticed. In the 26th verse there are two ends ; after "the end thereof" there is still another end ; and in verse 27 there is "the consumma-

tion," which seems to be another end. The end thereof is probably the end of the city, including the sanctuary, and the next end will be the end of Jewish warfare and worship,—that is, the end of the Jewish Church ; but in the next verse there is " until the consummation," what can that be ? Sir Isaac Newton suggests the end of the national existence also, under Trajan, when the rebellion under Barchochaba necessitated the second destruction of Jerusalem or Elia, and the banishment of every Jew from the spot under pain of death. That at least gives a meaning to all the ends. After the sixty-second week, that is in the seventieth and last week, Messiah was cut off, the time not being further specified ; but in the 27th verse we are told that in the middle of the week sacrifice and oblation were made to cease, legal sacrifice being fulfilled in Christ's death ; and the destruction of the city without a date is connected with the cutting off of Messiah. The consummation again of the national existence is connected with the crime of " the many " in rejecting the Gospel covenant, which was offered to them exclusively during the last week, one week only, before the calling of Cornelius, when the Gospel is offered equally to all nations, and the consummation of the national existence is determined to be poured upon the already desolate Jewish rebels.

I have thus, I hope, satisfactorily explained most part of these last chapters, but every one professes to do the same on his own principles. Let the reader judge how far each is satisfactory ; though I cannot take time to bring the views of many before him, I have mentioned Keil's three divisions of the traditional, the Epiphanes, and the Antichrist, and I have given some knowledge of all the three ; but the full number of discrepancies is legion, so that I will content myself at present with a

more minute detail of the views of two most illustrious Englishmen, Sir Isaac Newton and Dr Pusey, to both of whom I am deeply indebted.

These two differ very decidedly in the 25th ver. of chapter ix. Newton, who wrote nearly 200 years ago, always thinks for himself, and can always give a feasible reason for his opinions, though I do not think him always right. He holds that this passage relates to both the first Advent of Christ in the flesh, and the Second in glory; while Pusey keeps to the traditional First Advent only. Newton says the prophecy of the "Son of Man" coming in the clouds of heaven relates to the second coming of Christ (chap. vii.), that the prince of the host (chap. viii.), relates to His first coming; and this prophecy of Messiah (chap. ix.) in explaining them, relates to both comings, and assigns the times thereof. He then mentions that the seventy weeks of verse 24, from the seventh year of Artaxerxes Longimanus, "the 490 years are ended with the death of Christ." So far so good, but mark his reasoning on the 25th verse: "Know also and understand that from the going forth of the commandment to cause to return and to build Jerusalem, unto the anointed prince, shall be seven weeks. The former part of the prophecy (ver. 24) related to the first coming of Christ, being dated to His coming as a prophet; this (ver. 25), being *dated* to His coming to be prince or king, *seems* to relate to His second coming. If divers of the Ancients, as Irenæus, Julius Africanus, Hippolytus the Martyr, and Apollinarius, Bishop of Laodicea, applied the half week to the times of Antichrist, why may not we, by the same *liberty* of interpretation, apply the seven weeks to the time when Antichrist shall be destroyed by the brightness of Christ's coming?" That is, two blacks may

surely make a white: if Irenæus, &c., used unwarranted assumptions, why may not we do the same? We have surely as good a right as Irenæus to go wrong! Having thus proved that these seven weeks refer to the Second Advent, all the rest is simple enough. "This part of the prophecy being therefore not yet fulfilled (I fear it will ever remain so), I shall not attempt a particular interpretation of it." The reader, I think, will admit that there is something ingenious in this. But for one slight mistake or oversight his proof would have been triumphant; and that is that the 7 weeks, 62 and 1 of the three last verses, are the very same 70 of the 24th verse, and cannot be applied to a different object without some notice to that effect in the text. It is remarkable also that these seven weeks are all he applies to the Second Advent, besides the seventh chapter.

Dr Pusey, on the other hand, applies the whole of this passage to the one Advent, but he adds the 62 weeks to the 7, making 69, which from the 7th of Artaxerxes, leads him to the baptism of Messiah by the Baptist. But Sir Isaac was prepared for this: "Had that been Daniel's meaning, he would have said sixty and nine weeks, and not seven weeks and sixty-two weeks, a way of numbering used by no nation." There is obviously considerable force in that last remark; but the former, I suspect, is conclusive that Daniel would not have used two terms where one could do, if he had not had some object in view, that no commentator seems to have observed any more than Pusey. Then what was that object? Daniel, or rather the angel Gabriel, had, I believe, two objects in view; first, to cast a kind of veil over the whole, that no unfulfilled prophecy be so clear that any one may fulfil or falsify it; and second, he meant to use the number 7 twice. Every number is

used twice except this, and this is required twice also. The 70 of ver. 24 is repeated in the parts of the following verses, and each number, that is, the 62, and the 1, are also used twice. The Masoretes saw this, and put an athnach or emphasis under the 7, which Pusey sees, but does not so understand it. He says the Masoretes are wrong. This is the easy refuge of all who are wrong themselves. I wonder Pusey used it, as he had seen it so often in others. They are always perfect and infallible, and the author only is wrong. For instance, Zoekler here observes: "If it be conceded that all the remaining assumptions are correct, it must be acknowledged that the prophecy is not consistent with itself." Of course the fault is and can only be in the prophecy, not in the interpreter, nor in any of his assumptions. I am sorry that Pusey has even once adopted this style. I think the Masoretes wished to attract the attention of the reader, and to intimate that there was something peculiar about that figure, something like "*de capo*" in music. The sentence would then read thus, "From the commandment, &c., to Messiah shall be 7 weeks, and 62 weeks; (in the 7) the street (or temple court) (Ezra x. 9), shall be built again (restored), and the wall, though in troublous times. And after the 62 weeks Messiah shall be cut off." The word "street" seems a kind of guess, it means any road or open space, which in a mercantile city would be called the market-place or forum, but in Jerusalem I think it must mean the court or place of concourse. The court would denote the finishing of the Temple, as the walls finish the repairing of the city.

GENERAL REMARKS ON CHAPTER IX.

I have now reached the close of what I reckon the first edition of the prophecies of Daniel. The other three chapters were added four years after as a special favour to Daniel, who was greatly distressed apparently about the state and prospects of his returned countrymen in Jerusalem. These nine chapters seem complete in themselves, and are all dependent on the dream of the second chapter, which they illustrate and develope. But what is remarkable, I have not been able to find the least allusion to Antiochus Epiphanes, who seems to the rationalists of Germany and elsewhere to constitute the chief substance of the book. The reader must be aware I have carefully examined every sentence and every clause, but without finding the slightest trace of Antiochus, even in the eighth chapter. This is what I may call the new interpretation, suggested as to this eighth chapter by Sir Isaac Newton, and followed up by G. Stanley Faber. The theory is not of my inventing therefore, but of my earnest approval and support; and I really could not approve of the inspiration of this book interpreted on the old lines. But to me now it seems a very complete and precious inspired unity. Its unity is beyond dispute now, though once the supporters of Antiochus denied it. Every chapter, we have seen, is more or less connected with the second, and that was not the invention of Daniel, but a dream of King Nebuchadnezzar, for which surely no man could be responsible. But many of the prophecies it discloses have long been fulfilled, and some are still fulfilling after a space of 2500 years. We must either deny the prophecies or grant the inspiration. I, who believe the prophecies, have no alternative as to inspiration; but I repudiate everything

about Antiochus in these nine chapters. The mode of proof adopted by his supporters is rather curious. They begin with the eleventh chapter, where they do find a reference to him in a few verses about the middle, and then they insist that all the rest of that chapter and the next *must* relate to him also. We have their word for it, but nothing more. They then come back upon the ninth chapter, and insist that they find him there and in the eighth. Still we have only their word for it, and too many hasty interpreters are deluded by them. Now I refuse to mix up the eleventh chapter with those before it, until I have carefully examined it, as I have done all the rest. Daniel himself seems to have thought that these nine chapters were intelligible alone, as he has carefully edited them in the first year of Cyrus, probably to send a copy to Palestine with the returning captives. He refers to Cyrus in the first chapter and the sixth, one written in Chaldee, and the other in Hebrew, probably about that date, and he thereby puts his own stamp and seal upon them.

The unity of Daniel with the Apocalypse is not yet so fully apprehended, but it must come, for I make bold to say it is as much a carrying out of the King's dream as the next three chapters are. Some of the Germans have some idea of this, for I find Keil saying, "to form a well-founded judgment regarding the appearance of this last enemy (the little horn), we must compare the description given of him in Daniel vii. 8, 24 with the Apocalyptic description of the *same enemy* under the image of the beast out of the sea or out of the abyss, Rev. xiii. and xvii. So far well, as this shows he finds the same enemy in Daniel and in the Apocalypse; but he also says of the seven heads and ten horns of chapter xvii.: "The five fallen are Egypt, Assyria, Babylonia, Medo

Persia, and Greece (Hengstenberg, Auberlen, Christ.), and not Assyria, Chaldea, Persia, Grecia, and the kingdom of the Seleucidae, as Hofmann, with Ebrard and Stier, affirms." Now, how all these learned writers could find all these countries in the 7th chapter of Daniel, and the 13th and 17th John, surpasses my comprehension, as there is not the very slightest shadow or syllable of any one of them to be found there. All these writers seem to me to be deplorably ignorant both of Daniel and the Apocalypse, or they would never dream of finding any one of these countries as *heads of the fourth beast of Daniel*, the Roman Empire as he allows; or in the *same enemy* of the Apocalypse. Keil himself is very much at sea about the "the beast that was and is not," though he is right about the Son of Man in the clouds of heaven as in Daniel and the 19th chapter of the Apocalypse. Man clearly enough denotes His humanity, and the clouds of heaven His divinity. The cloud was the vestment of Jehovah with the twelve tribes in the wilderness, so that a cloud is the appropriate emblem of the divine presence. I have shown in the Apocalypse that the beast that was and is not is Daniel's "little horn" (chap. vii.), and now I consider that Daniel's "Son of Man" is the rider on the white horse in the opened heaven; and all this shows that the Apocalypse is merely a carrying out or further development of the prophecies of Daniel. Some writers have supposed that the rider on the white horse of the first seal was also Christ, but these forget that Daniel's four kingdoms *were all secular*; and that is clearly part of the fourth kingdom, or the iron legs of chapter second. Some critics wonder why Daniel did not name the fourth beast of chapter seventh, but they need only look to chapter xiii. of Apocalypse to see it named: "a great red dragon with seven heads and

(only one tail, but) ten horns," and no little one. The head denotes civil government, and Rome had seven forms, but only one religion, "and the prophet that teacheth lies, he is the tail" (Isa. ix. 15). This animal we must suppose Daniel saw, but did not choose to name it. Some expected a date of the time of Messiah's birth, but Daniel left that to John also, as if the two books were written by the same person; and he had an opportunity of describing a true church in contrast to the false one of chapter xvii. See Rev. xii. 1, 2: "There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and there appeared another wonder in heaven: a great red dragon with seven heads and ten horns, and seven crowns upon his head. And the dragon stood before the woman who was ready to be delivered, for to devour her child as soon as it was born," &c. Can any one fail to read in that tableau, Herod and the young child? I need not continue this line of argument, which cannot please Stuart, or modern scientific critics, for there is not a word about Antiochus.

I think it would be equally superfluous after this, to say a word at present about unity, inspiration, authenticity, prophecy, or miracle, and I reckon a fulfilled prophecy the greatest of all miracles: those who have any doubts on these subjects must adopt some other interpretation than mine. And if my aim were simply to explain this book, or to ascertain its true meaning, I might now be content to pass on to the last three chapters; but I intend something more than that. I believe that the ANTIOCHUS THEORY has done much mischief, leading some to doubt or deny its authenticity or inspiration, and, therefore, I will do what I can to banish the whole theory from the nine chapters now

and for ever. For this end I must examine some of the arguments which are supposed to justify such an interpretation. These may be divided into two classes : the arguments of those that like Stuart and Bleek, as in my prospectus, find him everywhere as the chief or only persecutor of the people of God, or of those who like Dr Pusey and Keil, find him only occasionally as a type of their supposed *Antichrist of the future*. These last will have to give us some good reason to suppose (1) that there is any further Antichrist to be expected ; (2) that there are any such types, excepting always those relating to Christ and His great work. Stuart denies all such types, and I agree with him, but we shall see. (3) They must show that Antiochus was intended to be such a type ; and (4) that with the first-class, there is any clear prediction or description of him in these chapters.

1. Let us see what Dr Pusey can tell us about Antiochus in these nine chapters. He says, having called Antiochus the Old Testament Antichrist (p. 89), "We Christians look for an Antichrist *yet to come*." That is not exactly true, unless he reckons me and many others no Christians. I reply, we look for no more Antichrists ; he does so, but shows no ground for it, and that to come cannot be Antiochus, who is long past. In p. 88 : "The vision closes with the extinction of this Antichrist of the Old Testament ; he shall be broken without hand," chapter viii. 25, 14. I object to the language here. Whatever the word Antichrist may mean, it must surely relate to Christ in some way or other, but how an *Old Testament* Antichrist or persecutor (Antiochus) can be related to Christ I cannot see. But apart from this, though it is the usual meaning of the eighth chapter for the last 2000 years, it has no authority. It began probably in the time of the Maccabees, when men were every moment in danger of

their life ; they had no time for nice distinctions or critical interpretations, but there has been plenty time since to correct mistakes, though none has attempted to do so till of late.

Faber says on this subject : (p. 136, volume II.) “ It is easy to show that the second little horn (chap. viii.) cannot be the symbol, either of Antiochus or of the Roman Empire. Until the time of Sir Isaac Newton, it was the general *opinion* of commentators, both ancient and modern, that the little horn of the he-goat was the symbol of the individual King, Antiochus Epiphanes. Yet is this opinion so crude, so abhorrent from analogy, and so irreconcilable with the whole tenor of the prediction, that we can scarcely refrain from expressing our wonder how it ever came to be started, much more how it was so commonly acquiesced in.

1. Throughout the prophecies of Daniel, a horn never denotes an individual King, but always a kingdom or sovereignty, &c.
2. Such an exposition introduces a palpable confusion into the whole hieroglyphic. Antiochus, as King of Syria, was the existing representative of the Syrian horn of the he-goat. To make him, at the same time, a distinct little horn, is in fact to confound the little horn with one of the four horns.
3. The *character of the little horn does not answer* to the character of Antiochus, &c. (Stuart says, “ whose reign and *character* correspond well with the *iron and clay* ” of the second chapter. How doctors differ !)
4. The chronological termination of the little horn’s reign does not correspond with the chronological termination of the reign of Antiochus. We are twice assured that the vision reaches to the time of the end. Hence it follows that the time of the end is the epoch of the little horn’s destruction without hand ; the close of the latter three-and-a-half times ; and Antiochus died many centuries

before even the beginning of that period. 5. The number mentioned in the vision can by no management be made to quadrate with the times of Antiochus. Even when analogy has been violated by understanding the 2300 as natural days, and even when the accurate phraseology of the angel has been wholly disregarded: still by no contrivance can these days be made to correspond with the history of Antiochus. The term of 2300 natural days amounts to more than six-and-a-quarter years; but from the (first) profanation of the temple to the feast of dedication there elapsed rather more than five years; from the latter profanation to the same feast three years and ten days; and from sacrificing on the altar of Jupiter Olympus to the same feast, which all commentators . . . acknowledge the terminating point of the profanation, exactly three years," &c.

I have given these long extracts to show that I deserve *none* of the credit of this *new interpretation*, which was begun by Sir Isaac Newton, and established, as we see, by Faber at much greater length, and I have only had to read and recognise the accuracy of the statements which I mean to emphasise, and to banish so far as I can Antiochus from this part of Daniel. When the eighth chapter fails, everything must follow or fail with it, for Pusey himself shows that the horn of the seventh chapter is quite different from that of the eighth. None but M. Stuart and his guides dispute this.

The *horns are different* in the 7th chapter; we have ten horns with one after, and among them, and three destroyed before, not by, the little horn; in the other only four, with one sprouting. The *chronology is different*, $3\frac{1}{2}$ times and 2300 days; but especially *the horn itself* has nothing like it, no equal in history—a

mouth speaking great and blasphemous things, a stout look, and two human eyes in a horn. If one saw even in a dream a cow with a horn that spoke, and a pair of human eyes staring in one's face, he would exclaim it was the devil himself in the body and horn of the cow. The interpretation is equally unique. There is no one thing in the whole history of the human race that can fit this formidable, awe-inspiring description, except the Papacy. Now the horn of the 8th chapter is not the least like this; bad enough magnifying himself to the Prince of the host, the Prince of princes, taking away the daily worship, and desolating the place of the sanctuary; still no mouth, no eyes; no person of even *average intelligence* could mistake the one for the other. Pusey, of course, believes in Antiochus, but any one's *mere say* is powerless against Newton's and Faber's facts; and he does not attempt to show his Antichrist in the 7th chapter any more than Antiochus in the 8th.

THE FUTURE ANTICHRIST.—Keil, indeed, makes the attempt, but he only exposes his weakness by attempting to falsify the facts. He says (p. 275): "The giving of the kingdom to the Son of Man goes before the appearance of the great adversary of the people of God—the little horn." This is either true or false, according to the meaning attached to the word kingdom.

Keil is there quite confused, as I shall show. In p. 269 (Clark's translation) he says: "In the image of the monarchies of chapter ii. the everlasting kingdom of God is simply placed over against the kingdoms of the world, &c. In chapter vii., on the contrary, Daniel sees not only the judgment which God holds over the kingdoms of the world, to destroy them for ever, *with the death of their last ruler* (his future Antichrist), but

also the deliverance of the kingdom to the Messiah, coming in the clouds of heaven in the likeness of a son of man, &c. In both visions the Messianic kingdom appears in its completion. Whence Auberlen, with other Chiliasts, concludes that the beginning of this kingdom can refer to nothing else than to the coming of Christ for the founding of the so-called kingdom of the thousand years (taken from the Apocalypse, not from Daniel), an event still imminent to us. In favour of this view, he (Auberlen) argues—1. That the judgment on Antichrist *goes before the beginning of this kingdom* (which kingdom?). 2. That this kingdom in both chapters is depicted as a kingdom of glory and dominion, while till this time the kingdom of heaven on earth is yet a kingdom of the cross. (True.) (Keil tries to refute this, and adds) But the judgment on Antichrist does not altogether go before the beginning of this kingdom.” True also, but irrelevant as an answer to Auberlen, who flatly contradicts your statement of the Son of Man going first. If these learned writers had consulted the works of a greater man than themselves, they would both have been saved this confusion. They do not seem to be aware of the grand distinction of Joseph Mede, which is essential to the right understanding of the book, that the Messianic kingdom consists of two successive parts—viz., the kingdom of the *Stone* or the cross, when the little horn is to persecute and wear out the saints, which Mede calls the *regnum lapidis*, and the second part which succeeds this he calls the *regnum montis*. Now, this is so plainly stated by Daniel that every school-boy may see it when his attention is directed to it, and yet it constitutes the sole ground of controversy between these two able and orthodox Germans. If the orthodox cannot see their way and

agree among themselves, how can we expect their rationalistic opponents to agree with them? The latter seem to delight in nothing so much as in mischief, feigning and imagining all sorts of contradictions or so-called errors, and this case of discord suits them well. Undoubtedly, Keil cannot make out his point that the Son of Man receives His kingdom in its completeness before the appearance of the little horn, and so Auberlen refutes him, though he also does not see the whole case. He sees that the Son of Man receives a kingdom, the kingdom of the cross, *regnum lapidis*, before the appearance of the little horn, but that is not the subject he mentions, the millennial kingdom of glory and dominion, the kingdom of the mountain, *regnum montis*. Both are partly right, and partly wrong. Auberlen had no right to introduce the millennium, and Keil has no right to consider, as he does, the judgment of the Ancient of Days as the final and literal judgment. If Keil could only comprehend that the Ancient of Days is the God of providence, and that the whole of Daniel refers only to the Messianic kingdom, not to the end of the world, he would understand the whole subject more clearly. In fact, I believe I am justified in contending that Joseph Mede, who wrote 250 years ago, knew more than of Daniel and the Apocalypse than all the Germans know yet. Keil, Auberlen, and Hengstenberg seem to be the best informed, and yet they have all a good deal to learn. These are the so-called orthodox, and as for the self-styled scientific critics, they have made a mere laughing-stock of themselves, as any school-boy can easily refute them. They can never get over the famous 44th verse of chapter ii. As for Keil, in this very passage he refutes his own theory of a future Antichrist. He says (p. 270), "The kingdom of the

Messiah is thus already begun, and is *warred against by Antichrist*," &c. Then Antichrist is *already come, and not future*; and the kingdoms of the ten horns must also be come, but this is contrary to p. 268, where he says, "The kingdoms represented by the ten horns belong still to the future." But a man will make many sacrifices for a favourite theory, and so he rushes to the Apocalypse for support. At p. 276 he says, "But to form a well-founded judgment regarding the appearance of this last enemy (the little horn, his future Antichrist) we must compare the description given of him in Dan. vii., 8, *f.* with the Apocalyptic description of the same enemy under the image of the beast out of the sea or abyss, Rev. xiii. 1, and xvii. 7 : . . . The beast with seven heads and ten horns speaks great things and blasphemies, and continues forty-two months, corresponding to the $3\frac{1}{2}$ times of Daniel. . . . The angel further says of the seven heads : Five (of these sovereignties) are fallen—*i.e.*, are already past, one is, the other is not yet come, and it must continue a short space." Keil thus concludes : . . . "Finally, as in the Apocalypse, &c. So MAY also the prophecy of the seven heads, and the ten horns of the beast (*cf.* Daniel and the Apocalypse) PERHAPS *yet so fulfil itself in the future*, that the Antichristian world-power may reach its completion in ten rulers who receive power as kings one hour with the beast—*i.e.*, as companions and helpers of Antichrist, carry on war for a while against the Lord and His saints, till at the appearance of the Lord to JUDGMENT they shall be destroyed, together with the beast and dragon.

"How indeed this part of the prophecy, relating to the last unfolding of the *ungodly and Antichristian world-power*, shall *fulfil itself*, whether merely according to the symbolic meaning of the numbers, or finally

also actually, *the day will first make clear.*" Surely that is a most lame and impotent conclusion! Practically, it means that he cannot satisfy his own mind, but it is a pity he should satisfy any other minds. That seems to me a most miserable foundation on which to build so great a prophecy of some grand, unknown Antichrist! Without this great unknown, they must admit that the Papacy is the little horn, and the author of the terrible mischief that this book records. Dr. Pusey belongs to this class. He was more afraid of rationalism than Romanism; and we can all well understand how he should be unwilling to believe any evil of the Papacy. But facts are stubborn things, and the Holy Ghost makes no allowance for people's prejudices. Pusey was very much misled by the fact that the eighth chapter was almost universally ascribed to Antiochus, whom he saw it very imperfectly fitted, and so he clung to him as a mere imperfect type of something greater to follow. As he could not see Mahomet in the eighth chapter, so he could hardly be expected to see the Papacy in the seventh, and thus one error led to another. Still I deny that there is any reasonable ground to expect any future Antichrist or little horn; all the horns are long since come, and they cannot well evade this fact, or find the eighth chapter a satisfactory portrait of Antiochus. Of the moderns, Pusey says, "Such interpreters can hardly believe themselves" (p. 157). Of the future Antichrist he is as uncertain as Keil, for he says (p. 78), "The latter part of this being still future, we cannot explain *certainly*. This, however, will be made clear when the time comes." Will it ever come as you wish?

Let us next see what the Stuart school are saying on this important subject. In speaking of the ten toes of *chapter second* he says, "Let the reader turn to chapter

vii., where he will find ten horns of the fourth beast, as meaning ten kings who are to precede the little horn, *which beyond all reasonable doubt symbolises Antiochus Epiphanes.*" Now, as there are no horns at all, little or big, in the second chapter, is it reasonable to thrust them before the reader's notice before he has reached the facts of the case? The object is plain enough—to prejudice the reader beforehand in favour of his own opinion. It satisfies me that either he is very enthusiastic and cannot wait, or that he has not much confidence in the justness of his cause, or he would leave it to speak for itself. And he does make it speak plain enough, with what success we shall see anon. Meanwhile, let us see what Zoekler says on this second chapter (Lange's Com., p. 78). Ver. 42. ["And as the toes of the feet are part of iron and part of clay."] "That Daniel, while mentioning the toes, *already* refers to the ten kings of the *Seleucidæ*, who are represented later (chap. vii. 7, 24), as the ten horns of the fourth beast *cannot be certainly shown.*" And yet he proceeds to assume that they are *perfectly certain*, for the theory requires it! Ver. 43. ["They shall mingle themselves with the seed of men"] *i.e.*, the several kingdoms, or *rather their rulers* (or according to Moses Stuart, *their chiefs*) shall seek to establish harmony by means of *marriage*. This clearly refers to the *Seleucidæ*, although he has just said it cannot be certainly shown. I have shown that Reuss admits there were *two* such marriages, for the third does not fit them, and this is what they consider the iron and clay mingling themselves with the seed of men, dragging those irrelevant marriages mentioned in the eleventh chapter into the second. On vers. 44, 45. The fifth, or Messianic kingdom. ["And in the days of those kings;"] hence, while

these kings, the Seleucidæ, Lagidæ, and other Diadochi, are still reigning (there seems no uncertainty now) ["the God of heaven shall set up a kingdom."] On "God of heaven" compare on vers. 18 and 37." Now observe, having said the God of heaven sets up a kingdom while the Seleucidæ and Lagidæ are still reigning, he asserts what is not true, what is *false history*; it was in the days of Augustus Cæsar that Christ was born, and the kingdom set up under Tiberius and Pontius Pilate, and Zoekler could not be ignorant of that; so having written what seems to me very like a deliberate falsehood, he tries to throw dust in the reader's eyes by slipping away to remark on "the God of heaven," a totally different subject, where there is no difficulty. Such are the means the party adopt to lug in Antiochus even into the second chapter, where there is not a syllable about him. "The days of those kings," or kingdoms, plainly enough means the Kings of the gold, silver, brass, and iron kingdoms just mentioned, but they try to make their readers suppose it means the Kings of the 8th chapter, the four horns or heads of Alexander's successors; an evasion which serves no purpose, and which any intelligent person may easily see through. To refresh the memory I must reprint a paragraph from my prospectus, which will show the state of the case.

"Bleek has fallen (says Keil) into a strange expedient of comparing the prophecies of Daniel, going backward from chap. xii., for the purpose of showing that, as chaps. xii. and xi. 21-45 speak only of the reign of Antiochus Epiphanes (not true) . . . so also in chaps. ix., viii., vii., and ii. the *special pre-intimations of the future do not reach further than to this enemy of the people of God.*" The reader sees that Bleek (and all the moderns agree with him), for the purpose of throwing

dust in the reader's eyes, begins at the end of the book, and pretends to find Antiochus in every prophetic chapter stretching over a period of seventy years ; now I mean to make a clean sweep of all these fictions, as he is not to be found in any one of them except the xi. 21-32. I reverse Bleek's process, for I begin at the beginning, and in chap. ii. 44, I find, as I have quoted from Zoekler, thus : [“ And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed,” &c.] No one, I suppose, doubts that this is the Messianic kingdom of the Stone, and our very Sabbath scholars know when that was set up,—in the reign of Tiberius, third emperor of Rome, which begun in 14 A.D., and in the fifteenth of Tiberius, A.D. 29, came John the Baptist, preaching the kingdom of Heaven is *at hand*, near, but not come. Pilate said, “ Jesus, who is called Christ, Messiah ” ; and he wrote, “ This is Jesus, the KING of the Jews,” and Matthew says (chap. xxi.), “ Rejoice greatly, O daughter of Zion, *thy King* cometh to thee riding on a colt, the foal of an ass.” Still, we don't find the kingdom till Pentecost, nineteenth of Tiberius, 33 A.D. Now, Antiochus died 164 B.C., and the kingdom of Macedon, one of the Diadochi, ceased to exist in 168 B.C. Add 33, and we have 201 years before the Pentecost. How then can Zoekler, or any one, say the Diadochi were still reigning, or that Pilate knew Antiochus, with two centuries between ? And yet the whole modern theory requires all this ! They cover violations of history by plain falsehood and reckless assertion, and this they call scientific criticism ! Every schoolboy can see what learned German professor, Moses Stuart, and others cannot see. Dr Pusey saw that this 44th verse proved that the Romans were the fourth kingdom, because reigning when this kingdom

was set up; but he did not see that the converse was equally true—that the whole modern theory had collapsed, as a clear violation of history. If the Roman was the fourth kingdom, then the traditional theory is *true*, and all the others are *necessarily false*. That disposes of the kingdoms; but this verse also contains clear *prophecy*, though written by Antiochus himself, of events 200 years later; but the Stone was also supernatural in itself and all its doings, lasting for ever; so the moderns have prophecy, miracle, and civil history violated, all in this verse, and all against them. Will any one ever again venture to follow or defend them? Some will say much, almost anything, in support of a favourite theory; but this never had any solid foundation—like a soap-bubble vanishing into thin air while you are looking at it. The whole Book of Daniel repudiates Porphyry, Antiochus, and all modern wrangling about the kingdoms. This second chapter demands the traditional interpretation, and does not care who may cut the he-goat in two, or who the Persian ram, preferring the sense of Solomon's harlots to the whole bundle of learned German professors. Two of the Diadochi perished 200 years too soon, and the third, Syria, was made a Roman province by Pompey the Great in 65 B.C., which, with 33, makes 98 years, or near a century before Zockler's time; and Egypt was seized by Augustus B.C. 30, which, with 33, is above half-a-century too soon for modern scientific criticism! Will they now confess themselves refuted by the stern logic of historical facts? or will they leave it to me to tell the world that it has turned out a complete failure,—that it never had an inch of ground to stand upon—was the mere effect of Porphyry's malice, giving their silly hearers sound instead of substance, the emptier the louder, like an empty barrel!

This mode of treating the subject, searching every word and clause to find out the meaning, and then returning upon opponents, must require some repetition; but the subject is so important as to justify a good deal of repetition. It matters little whether these professors believed themselves or not, if only others were so enlightened as not to believe them. This must come, sooner or later, for *magna est veritas, et prevalebit!*

I hope it will now be seen that Antiochus has no right to appear in the second chapter, so I may turn to the seventh. Their object here is to assume or assert that the little horn of the seventh is the same as that of the eighth chapter, and as the latter has been very generally admitted to be Antiochus, so that the seventh chapter must be the same if there is only one; but Keil, Pusey, and many others, from the days of Jerome, maintain they are very different, and the man is blind who does not see so. The differences are very great, though there is some resemblance, like two sisters; but it is the differences, not the resemblance between two persons that proves them to be different. Keil and Pusey, &c., call the horn of the eighth chapter Antiochus, that of the seventh Antichrist of the future. I call them both Antichrists, the one the Papacy, and the other Mahommedanism. I have already refuted the position of Stuart and the moderns, that there is only one little horn, by saying that the horn of the seventh chapter is unique; there is none like it in creation, never was, and never will be, a horn with a blaspheming mouth and human eyes; this constitutes a difference which no assertion, assumption, or reasoning can ever evade; and the person that does not see it, is either willingly or judicially blind. There are many more differences. The very text of Daniel is different. He calls the one little,

the other from little, a compound of the former word. Then the horns are different, ten and four; the little one of chapter vii. is an eleventh, but of chapter viii. only a sprout on one of the other four. Then the time is incurably different, 2300 days can never make three and a-half years. But then they have a way of their own of dealing with numbers. Zockler says, "All the expositors are in the end obliged to assume a merely *approximate* correspondence of the numbers, the author's general usage, which employs numbers in an *ideal* sense, that this interval is exactly forty-five days is *wholly imaginary*." "While the representatives of the opinion that the 2300 are but half as many days fail to establish an exact correspondence between the prophecy and its fulfilment, those who regard the language as designating 2300 days succeed no better." "Wieseler himself afterwards recognised the untenable character of this method of reckoning." At the risk of tiring the reader I think the following too good to omit: "The number ten is hardly to be *strained* to represent ten specified Kings; but like the number four in ver. 6 it is rather to be taken in a *symbolic* sense, as indicating a *multiplicity* of rulers, or an *indefinitely large* number"—a few thousands perhaps, and on the three plucked up by the roots; "Here also the definite number three is hardly to be *strained* to signify precisely three." Words are to have a new meaning, because they can't suit the theory! I hold that to be first-class nonsense.

I beg leave to quote here a sentence from Keil which I mean to make use of. "The one of the four horns from which the little horn grew up is the Syrian monarchy, and the horn is King Antiochus, as Josephus, *and all interpreters acknowledge on the ground of 1 Mac-cabees i. 10.*" This is a very unjustifiable statement;

it is not true, and if it were, it has no support from the book of the Maccabees. To convince the reader of what I say, and to save him trouble, I shall quote the passage in 1 Macc. i. Vers. 7-12. "So Alexander reigned twelve years and then died. Ver. 8. And his servants bare rule every one in his place. Ver. 9. And after his death they all put crowns upon themselves; so did their sons after them many years; and evils were multiplied in the earth. Ver. 10. And there came out of them a wicked root, Antiochus Epiphanes, son of Antiochus the King, who had been an hostage at Rome, and he reigned in the 137th year of the kingdom of the Greeks. (Not a word of Daniel's *horns* there, big or little!) Ver. 11. In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us; for since we departed from them we have had much sorrow. Ver. 12. So the device pleased them well." We see here the source of the Jewish troubles, which sprung from apostates among themselves, who wished to adopt the Greek religion; but the writer seems to have *no idea* that Daniel had anything to do with it. He mentions also the death of Antiochus, but not connected with Daniel or a horn, and also the fiery furnace and mouth of lions, but not as connected with Antiochus. The book ends with the priesthood of John Hyrcanus (son of Simon, grandson of Mattathias), who died 105 B.C., so it seems to have been written about 100 years B.C. Now, Josephus does speak of Daniel in connection with Antiochus, but whether that is the private opinion of Josephus, or that of the Jews of his day we cannot discover. He knew little of the Christians. His antiquities are supposed to have been written about 93 A.D., and toward the end of the third century Porphyry borrowed from Josephus his Antiochus

theory, which has been adopted by *modern Germans* with little alteration, but I do not know that it was at all current before Porphyry. It is quite plain that this tenth verse of 1 Maccabees i. proves the very opposite of what it is quoted to prove, which shows Keil is guilty of unpardonable carelessness. One can hardly know what to believe when respectable writers show themselves so reckless. Perhaps I should quote Josephus also, as it is my first notice of the Antiochus theory. "Out of them arose another lesser horn, which waxed great; and *God showed him* that it should fight against our nation, and take their city by force, and bring the temple worship to confusion, and *forbid the sacrifices to be offered for 1296 days.*" He could hardly get that in Daniel. The explanation is: "From among them shall arise a certain king that shall overcome our nation and their laws, and should take away our political government, and should spoil the temple, and *forbid the sacrifices to be offered for three years' time.* And indeed so it happened that our nation suffered these things, under Antiochus Epiphanes, according to Daniel's version, and *what he wrote many years before they came to pass.*" This clearly applies the little horn of the eighth chapter to Antiochus, but it also contains a noble testimony to the antiquity and authenticity of the whole book, which he wrote *many years before they came to pass.* Josephus, therefore, shows no sympathy with the modern creed. But the reader will observe this is not an accurate quotation from Daniel. The number in the eighth chapter is 2300 days till the sanctuary be *justified*; but in chapter twelve there occurs the number 1290, which has nothing to do with Antiochus, who did not forbid sacrifices "for three years' time," or 1290 days, but for ever. His avowed object was, along with the apostates, to abolish

the whole Jewish Church and nation for ever, and incorporate them with the people and religion of Syria. (See ver. 41 of 1 Macc. i.). "Moreover, King Antiochus wrote to his whole kingdom that all should be one people (ver. 42), and every one should leave his laws; so all the heathen agreed, according to the commandment of the King. (No one ever learned that in Daniel!) Ver. 43. Yea, many also of the Israelites consented to his religion, and sacrificed to idols, and profaned the Sabbath. Ver. 44. For the King has sent letters by messengers unto Jerusalem and the cities of Judah, that they should follow the strange laws of the land, and forbid burnt-offerings, &c." It is clear that Antiochus and the apostates thought to defeat the God of Abraham, but in "three years' time," the King was dead, all his armies routed, and the Maccabees victorious, and the sanctuary cleansed which he had sprinkled with swine's broth, and the altar of Jehovah on which he had sacrificed to Jupiter Olympius, was *renewed*. This is Josephus' three years' time *in the Maccabees*, but *not in Daniel*. We see the carelessness of all these writers.

I have thus shown that neither Keil nor Josephus is supported by the book of Maccabees or the Jews, for what they allege about Antiochus being the little horn of Daniel. But what say the Christians? We know that before Josephus was born in the first year of Caligula, A.D. 37, the attention of the disciples had been drawn to "the abomination of desolation, spoken of by Daniel the prophet," and the Christians generally seem to have understood the warning, so that none were supposed to be in Jerusalem during the siege. They fled to Pella, and were safe, before the siege began. Paul too speaks of the man of sin, whose description he seems to borrow from Daniel xi. 36: but he cannot be

revealed till some "let" is taken out of the way, supposed to be the Roman Paganism; and the Christians are well known to have prayed for the continuance of the empire, as expecting great trouble from this man of sin, when the "let" was removed. Again, John speaks of the Antichrist "that cometh," for although every Jew was virtually an Antichrist, yet the Christians expected something worse in the future. It is clear, therefore, that this Old Testament Antichrist, or little horn in the past, was the direct opposite of all the Christian notions during the first century. I hope the reader now sees that Pusey and Keil have no authority from Daniel, the Maccabees, the early Christians, Christ or His Apostles, and the Scriptures old or new, for their *Antichrist of the past*, of the Old Testament, or the Antiochus theory, which seems to owe its existence to Josephus, no great Biblical critic. In the second, third, and fourth centuries, the Christians discussed Antichrist, but Eusebius, Apollinarius, and others opposed Porphyry, and probably his Antiochus theory. So does Jerome in the fourth century, but he mentions several interpretations, and Keil's typical one among the rest. When that was first broached I do not know, but all such typical or double meanings are vigorously opposed by Stuart, and there I agree with him. I think it absurd to apply a portrait or accurate description to two persons, one whom it does not fully fit, as the type of some one else whom it does fit, as the anti-type. I am satisfied in the meantime with having expelled Antiochus from the first ten chapters of Daniel; and the little horns from the books of the Maccabees, and nearly the whole first century of the Christian era; but I am willing to hear what Stuart can allege in favour of his theory of only one little horn, namely, Antiochus. Let us see.

In his introduction to chapter viii. (p. 226), he says, "To Daniel disclosure is made in regard to those empires concerned in *favouring* or annoying his countrymen. These are *mainly* the second and fourth dynasties; the third seems to be here introduced *mainly* because it stands between the Medo-Persian dominion and that of the fourth beast." Now, there are various blunders here. 1. There is no fourth beast in the eighth chapter, nor in fact any beast at all. Only two domestic animals, representing Medo-Persia and Greece, the second and third empires or dynasties, the silver and the brass. The ram represents the Kings of Media and Persia, ver. 20; and the goat represents Alexander the Great, and his four successors, ver. 21; he translates, "The he-goat is a King of Greece; and as to the large horn between his eyes—this is the first King." Now observe "the goat is a King, and the horn is the first King" — *i.e.*, the first King of a King! Surely that is nonsense! To make sense the word King must mean kingdom or sovereignty, the one implying the other. He tries to shove Alexander into a corner as the third dynasty, though he was the sole founder of it, and no heathen prince ever *favoured* the Jews so much as he. But he has a purpose to serve. He wishes us to take this goat to mean the fourth dynasty also, representing his four successors, Syria, Egypt, Macedon, and Thrace. This is to exclude Rome from being the fourth empire, as I have shown in the second chapter when the kingdom of the Stone was set up. Antiochus belonged to Syria, but not to Rome. Nebuchadnezzar built up his golden empire with long war and hard labour; so did Cyrus, the Persian, or silver empire; Alexander laboured twelve years and defeated Darius in three great battles, to build up the Greek empire of brass; but when did

Syria or Egypt meet Alexander in battle and defeat him, so as to snatch the third dominion from him, and form the fourth? Every one knows that this is a clear *violation of historical facts* that Stuart and modern scientific critics must submit to, in order to support a false theory. Stuart trusts much to the word plucked up in ver. 4 of chapter xi., and certainly the generals plucked everything from the natural heirs, his two sons, two wives, mother, and brother. Darius' daughter, whom he married, was murdered, because supposed to be with child, and likely to produce a lawful heir. But these Grecian tigers, who could kill all Alexander's heirs, and cut each other's throats, could not *build up* a great empire like Babylon, Persia, Greece, or Rome. But suppose I grant it for the sake of argument, then Stuart must cut up the goat into *two empires*, third and fourth, and still *keep the goat alive*. Solomon's harlots knew that could not be done; so the real mother relinquished her child to her rival rather than kill it; but Stuart not being a mother, this may account for his blindness. It might be bad manners to send these learned professors to Solomon's harlots to learn the first elements of common-sense. Still this is not all. The fifth kingdom was to be that of the Stone, and to be given to the saints of the Most High, and the Romans conquered and succeeded Alexander's successors, so they must be saints of the Most High—viz., Tiberius, Caligula, Nero, &c. Does anybody believe that? Stuart and his friends must make new history as well as a new Daniel, to suit his own theory. Still all this does not prove that Antiochus has any connection with Daniel or the little horn. This is meant to prove that there is only *one* little horn, but I find only untenable assertion.

But to go on: "In chapter vii. no account is given of

the manner in which the third beast *perishes*, and the fourth arises ; but in ver. 8 here we have one specifically given." Now, no beast *perishes*, and all arise equally out of the sea ; and ver. 8 only states two facts which are quite *irrelevant* ; how the great horn (Alexander) was broken by the hand of God, not of man, and four took the place of it, to the north, south, east, and west ; but that does not prove anything to the purpose. "In chapter vii. the little horn is merely said to arise among the other ten horns of the fourth beast ; here it is stated that *it* arose out of one of the four dominions of the *last* empire." The word *last* has already been refuted, but the difference in the number of the horns, and of the whole narratives, clearly proves to my mind two different little horns ; with none of which Antiochus seems to have aught to do. "In chapter vii. we have a designation of *the time* during which the desolations of *Jerusalem and the Temple* shall take place, ver. 5 ; while in chapter viii. we have a different designation of time." Aye, so different as clearly to relate to a *different subject* ; while in chapter vii. 25, there is not the most distant reference to either Jerusalem or the Temple, but only of speaking against the Most High, and wearing out His saints. Such reckless and unfounded assertions can prove nothing but a hopeless cause. "If the reader (he says) should think it strange that the same subjects should be *repeated* as in the case with the fourth dynasty in chapters ii., vii., viii., xi., and above all with the description of the little horn or Antiochus," &c. More false assertion, as the reader knows there is not a word about either Antiochus or any horn in the second chapter where Stuart interprets the iron and clay of one marriage of a King of Syria and one of Egypt, but Antiochus was not that King. It is really disgusting to

call that proving anything, but falsehood. In chapter vii. there is certainly a little horn and ten others ; of which Stuart thus writes : “ That the little horn means Antiochus may, after all that has been said, be taken for granted ; (it seems to be all taken for granted), and as he was a Syrian, so were the ten Kings Syrians, whom he succeeded, inasmuch as he came from the midst of them. We have then only to inquire whether there were (why, he has just said it, what then is the use of inquiring ?) ten Kings who actually preceded him in this dynasty.” Did ever any one see such reasoning or proof ? He first *asserts* there were ten Kings Syrians, insinuating that the ten horns or ten toes were Syrian Kings, and then he gravely proposes to inquire if there were actually ten Kings who preceded him ! But who authorised him to *limit* the Kings of Syria to ten, like the ten toes ? as there were nearer twenty ! But, neglecting all this, does he not see, or does not the reader see, that the Syrian Kings were *successive*, one at a time, and a second only after the former is dead ; while the ten horns and toes were contemporaneous, existing all at the same time ? I wonder he has the assurance to trifle with his readers in that style, and consider it proving anything ! I shall only add when M. Stuart or any one else can show me a race of human beings who are born only with one toe, like the Kings of Syria, and who do not get a second till the former is dead or cut off, I will return to this argument, but not till then ! We have already seen he cannot show us Antiochus in the eighth chapter, but even if he could or thought he could, he would only show that Antiochus was his own mother. If Syria was the horn on which the little horn grew, as we are often told, then Antiochus, as eighth King for eleven years must represent Syria

during his reign, and to that extent must be the mother of the little horn that grew out of it. Here is another wonderful piece of natural history which we may safely leave to Stuart and those who agree with him, the whole moderns. But what of the ninth chapter. He is honest enough to acknowledge that "Antiochus *does not indeed appear* in a special manner, in chapter ii." That is, he does not appear at all there, and if he had not acknowledged this, other people would. But he still tries to edge him in somehow. "He is *virtually* there, in the crushing power of the fourth dynasty." As I hold the fourth dynasty to be that of the Romans, we may all be said to be there *virtually*. But as he holds the Syrians, &c., to be the fourth dynasty, and as it is past, I ask where and when did Antiochus appear in Daniel's second chapter, for *virtually* will not do. "His fall is involved in that of the dynasty," ii. 44. "That verse predicts and explains the setting up of the kingdom of the Stone, which *shall break* in pieces and consume all those kingdoms," that is a prediction of something future, but no time is mentioned, and there is nothing said of *the fall* of Antiochus, or any one else, and if there were, when did it, or will it take place, for unless he can tell us this, he or we cannot be sure that Antiochus will be living at the time, and we know that dead men cannot fall; so if he knows no more than that, he had much better have held his tongue. The reader must see that this is mere trifling, as there is no Antiochus there. "He next refers to the 7th and 8th chapters, assuming that Antiochus is the two little horns, which we have denied, and our assertion is as good as his; and then he comes to chapter ix. He says, "The identification of the same tyrant in all these prophecies and visions, is altogether *certain*. How comes it now . . . that the

present chapter should be discrepant from all the rest ?” Very plainly, for all these former chapters treat of temporal kingdoms, but this is spiritual ; Christ’s kingdom is not of this world. He adds, “If the exclusively Messianic interpreters are in the right, then Antiochus is not all the subject of the prediction in ix. 25-27.” This assumes, what he mentions elsewhere, that verse 24 is Messianic. He could not well do otherwise, for he could hardly make Antiochus “bring in everlasting righteousness,” &c., but I must notice his translation which is copied in the *margin* of the Revised Version. I do not accuse the revisers of copying from M. Stuart, but I must conclude that both have been digging in the same quarry ! There may be many of the revisers who may be guided by the strong intellects of Germany, as many changes seem to me to be in the interests of rationalism. I have given my interpretation on the passage ; let us see theirs. “Seventy weeks . . . to restrain transgression, and to seal up sin.” Is it at all likely that the Almighty would send an angel to tell Daniel that Christ would come to do what every policeman, magistrate, and civil government in the world is doing every day, what they can, to *restrain* transgression. Every punishment has that in view ! If they had wished to turn the whole into ridicule, they could hardly have chosen a more inappropriate expression. To *seal up sin* is not much better in my eyes, “to anoint a holy of holies,” margin, “or a most holy place ;” why a place ? I have called it a person, ver. 12, Christ ; but Stuart says, “The phrase never designates *persons*.” He is wrong, as usual, but he has the assurance to quote the very passage in the same page that proves his mistake, “the tabernacle and all its furniture was anointed,” Exod.

xl. 9. Yes, to ver. 11 is the furniture, and from vers. 12-15 is the anointing of Aaron and his sons. Ver. 15. ["And thou shalt anoint them, as thou didst anoint their father, that they may minister unto Me in the priest's office: for their anointing shall surely be an everlasting priesthood throughout their generations."] Now, why should not the everlasting Priest be *anointed* also? The object of the next three verses is still more apparent. Stuart, "ver. 25, mark well and understand; from the going forth of a command to rebuild Jerusalem unto an anointed one, a prince, shall be seven weeks; (the revisers have a colon here in the text, and Stuart's prince in the margin) and sixty-two weeks shall it be rebuilt." That is neither sense nor grammar: the sixty-two weeks are isolated, or have no concord. Some supply "during," but Stuart fairly confesses he can make nothing of the seven weeks or forty-nine years. He holds the building took 434 years, or 62 weeks of years, but then he begins them with Daniel's captivity, so that Jerusalem was both abuilding and not requiring it till its destruction; and then it was both being built and lying desolate during all the rest of the captivity; and yet he seems to think it was worth the Almighty's while to send His angel Gabriel to tell Daniel such nonsense for our edification. He can find neither beginning nor end of any command to restore Jerusalem, and he examines three out of the four such. 1. Cyrus, to rebuild the temple and restore the worship; 2. when this was stopped, it was renewed again by Darius, who fought the Greeks at Marathon, and lost. Then Artaxerxes, his grandson, in his seventh year, gave Ezra full civil powers to restore Jerusalem, appoint magistrates, &c.; and the last to Nehemiah, in his twentieth year. Whether he

ignores the seventh of Artaxerxes, the principal one, by ignorance or design, I do not think it worth while to inquire. It is much more important to notice that this interpretation undermines this grand Messianic prophecy, on which Sir Isaac Newton says Christianity is founded, and whoever rejects it, rejects the Christian religion. And what do they give us for it? An anointed one, a prince, is shown us in the person of Onias, a Jewish high priest, who was deposed by Antiochus for a higher bribe from his brother, and afterwards murdered. This is Stuart's Messiah, a prince, but he was no prince, and never anointed, as the peculiar oil was lost at the destruction of the Temple, and never made after the Exile. If this interpretation serves no other purpose, it at least gets rid of Christ as the Messiah of Daniel. What meaning the revisers attach to their translation I do not know, but my idea of a good translator is that he endeavours to communicate faithfully his author's meaning, and I suppose most authors have a meaning, but what they can mean by the forty-nine years puzzles me as well as Stuart.

The latter opens ver. 26 thus: ["And after sixty and two weeks an anointed one shall be *cut off*, and there shall be none *for it* (the people), and the *city* and the *sanctuary* shall the people of a prince that will come destroy; but *his* end shall be with an overwhelming flood."] He remarks: "Two things are made very plain by the first part of this verse—viz., that the period of sixty-two weeks stands by itself, separated, in the view of the writer, from the preceding seven weeks." That is very plain in the 25th verse, but not in this, and there is doubtless an important reason for making the time = A + B; but the next clause, "and none *for it* (the people)," is wholly inadmissible. None what?

The clause is clearly elliptical, but *people* won't do. Murphy says, "and nothing to him." Still meaningless. The revisers say, "and shall have nothing." Still the same. Nothing will make sense but a Messianic meaning; let them turn to Luke xxiii. 13-23, where Pilate makes three earnest efforts to release Jesus, but the multitude, ver. 18, "cried out all at once, away with this, and release unto us Barabbas. Ver. 23. And they were instant with *loud voices*, requiring that He should be crucified. And *the voices* of them and of the chief priests prevailed," but none (voted) for Him! No voice for mercy to Him!

As to the anointed one (who) shall be *cut off*, Stuart says, "The Messiah I must therefore regard as 'the Lord's *anointed*' high priest, Onias III., conspicuous for his piety and steadfastness, who was displaced *from office* by Antiochus, and his heathenish brother put in his place. Soon after Onias was obliged to flee to Daphnæ for a refuge from the malice of his enemies; thence he was drawn by false promises, and murdered by the governor of Antioch." This, then, is Stuart's Messiah! an honest and ill-used man, but oh, what a contrast to Jesus, the Man of Sorrows! I almost hear someone crying, "*Away* with him, release unto us Barabbas." He calls Onias the "Lord's anointed," but he does not venture to apply to him the second Psalm.

Antiochus is Stuart's prince, but even he dare not say "he destroyed the city and the sanctuary." But he tries feebly to put some face on it. "The word does not necessarily mean a *total destruction*, but such a *wasting* as *mars* the object concerned, and renders it comparatively useless." A miserable attempt to explain away a very plain statement! But Antiochus, whom he refers to, did not even produce a wasting to mar, he only offered a pig on Jehovah's altar; and making pork broth,

he *sprinkled* the Temple with it to disgust the conscientious Jews; and that hardly made it comparatively useless. After three years, when Judas Maccabaeus had conquered all Antiochus's armies, they removed the profaned stones to a corner, and, getting fresh stones, made a new altar, and then consecrated the whole, when it was as good as ever; so Antiochus did not give a *total destruction* to anything but the pig! Now contrast with this what Titus, the prince that came, the son and heir of Vespasian, the Roman Emperor, did. He certainly, or at least his army, was the means of most effectually *destroying both the city and the sanctuary*; they did not only *mar* it with swine's soup. Ver. 26. [His end with a flood.] Stuart says "Whose? The obvious grammatical answer is, the Prince that comes. One need but compare viii. 25, *respecting Antiochus.*" I have already shown that viii. 25 does not refer to Antiochus, and now I deny that his death was *like a flood*. Proof is unnecessary, as all the world knows it: he did not destroy city and sanctuary. A more important question is: Whom do the revisers refer to? The Old Version is "end thereof," meaning its end, that of city or sanctuary. But the revisers seem to think that not correct; so *whose* do they mean to substitute? They can only mean, as Stuart says, "the Prince that comes." Titus, not Antiochus, surely. Now, nothing is said about *this prince* in the context, to make his end or death of any consequence to the reader. It is not he that is said to destroy the sanctuary, but *his people*; and I think it very improbable that an angel should be sent from heaven to tell us that one man should die of such a very common disease of which millions have died before as well as since. Titus is said to have died of a fever, or perhaps by poison

through means of his brother Domitian. But I am thoroughly convinced that the revisers are wrong, and that the old translation is alone correct ; the destruction of the sanctuary being intended, and I hope a sentence or two from Josephus will make that clear.

“ So Titus retired into the tower of Antonia, and resolved to storm the Temple the next day, early in the morning, with his whole army, and to encamp round about the holy house ; but as for that house, God had for certain long ago doomed it to the fire ; and now that fatal day was come, according to the revolution of ages. It was the tenth day of the month Lous (Ab), upon which it was formerly burnt by the King of Babylon ; although these flames took their rise from the Jews themselves, and were occasioned by them ; for upon Titus’s retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning in the inner court of the temple ; but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time one of the soldiers, without staying for any orders, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward the Jews made a great clamour, such as so mightily an affliction required, and ran together to prevent it ; and now they spared not their lives any longer, nor suffered anything to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it.

“ 6. And a certain person came to Titus and told him

of this fire, as he was resting himself in his tent after the last battle ; whereupon he rose up in great haste, and, as it were, ran to the holy house, to have a stop put to the fire ; after him followed all his commanders, and after them the several legions, in great astonishment ; so there was a great clamour and tumult raised, as was natural on the disorderly motion of so great an army. Then did Cæsar, both by calling on the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, ordered them to quench the fire ; but they did not hear what he said, though he spoke so loud, having their ears already dinned with a greater noise another way ; nor did they attend to the signal he made with his hand neither, as still some of them were distracted with fighting, and others with passion ; but as for the legions, they came running thither, neither any persuasions nor any threatenings could restrain their violence, but each one's own passion was his commander at this time ; and as they were crowding into the Temple together, many of them were trampled on by one another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered ; and when they came near the holy house, they made as if they did not hear Cæsar's orders to the contrary, but encouraged those before them to set it on fire," &c.—*Jewish War*, Book VI., Chapter iv., Sections 5 and 6.

Christ predicted the same—"There shall not be left one stone above another that shall not be thrown down."

I have now examined all Stuart's objections which I think worth notice, and find not one tenable allusion to Antiochus in these nine chapters, on which I may make

a few further remarks. There have been various modes of explaining this book of Daniel. First, that of the Jews and Christians who in every age have looked upon it as a divine prophecy, given in a dream to the King of Babylon, when he was raised up by providence to punish the Jews for their frequent idolatries and faithlessness to the covenant of God made with Abraham. That dream showed him a great metallic image of gold, silver, brass, and iron to represent four great empires, which should hold political dominion over the people of God in succession, till, when the fulness of the Gentiles had come in, the people or church of God should be delivered from all religious persecution and thralldom to any civil powers. That is called the *traditional theory*, handed down to us by successive generations ; and the second is that of Porphyry, a pagan Greek philosopher of the third century, who held that there was no prophecy in it, but only a forged history of the persecutions of Antiochus Epiphanes, a king of Syria in the second century before Christ ; and that the whole book is fulfilled in this Antiochus. Various modifications have been made of these two theories, but it is plain if any *fulfilled predictions* have been found in history, the last theory must be set aside. Many writers profess to find such, so that the whole is reduced to a question of interpretation ; and the first inquiry must be how much, if any, can be fairly applied to Antiochus. I profess I can find nothing to suit Antiochus and the followers of Porphyry, and I suppose all modern critics, Bleek, &c., can find nothing else. Moses Stuart is peculiar, for he professes to find the whole a true and divine prophecy, but solely occupied with the persecutions of this Antiochus. I have found enough to satisfy myself that Stuart is completely wrong, and, of

course, all who hold they find Antiochus in these first nine chapters. I consider they explain and enlarge the metallic image, and so Daniel collected them all together, and wrote the first chapter as a preface, in the first year of Cyrus, when he granted liberty to the Jews to return to Palestine and re-establish the worship of God in a new Temple at Jerusalem. The last three chapters were revealed and written two years later, and therefore had no connection with the explanation and true meaning of the former. I think I have said enough to show that Stuart and the Porphyry School have not an inch of ground to stand upon; they are all at loggerheads among themselves, and refute each other; and I think I have refuted all, and taught every schoolboy to refute them. I think chapter ii. 44, convicts them of false history, and prophecy, and miracle, showing the book to be divine, while these nine chapters contain no allusion to Antiochus, though many traditionalists have long believed that the eighth chapter refers to him; but Sir Isaac Newton and Faber have convinced me that this is a delusion, and that it refers to something vastly more important. They believe and teach that the first little horn of the seventh chapter means the Papacy, a dreadful persecutor of the true people of God; and the other little horn of the eighth chapter means Mahommetanism, almost as destructive a persecutor of Christians. I agree with them, and desire to emphasise this *new interpretation*, which I think entirely revolutionises this prophetic book. If I have succeeded in expelling Antiochus from these nine chapters I have done a great work, which will bear good fruit. If the little horn of the seventh chapter means some terrible Antichrist, with human mouth and eyes, and a look more stout than his fellows,

surely that of the eighth chapter is not much behind it ; and both are much more worthy of being the subject of a divine prophecy than that insignificant persecutor, the wicked King of Syria, who gets as much notice in the eleventh chapter as he deserves. If once it is understood that there is no Old Testament Antichrist, no Antiochus in the eighth chapter known to Daniel, no one will be likely to look for him anywhere else out of the eleventh chapter, and then both little horns will have to be accounted for. It could be no small matter that rendered Daniel sick for days, and unable to do the King's business, when he was so astonished at the vision which none understood. And how many are there that do not understand it yet? A power that (ver 10) ["waxed great to the host of heaven, and cast down of the host and of the stars to the ground and stamped upon them (when ver. 12), a host was given him against the daily because of transgression, and he cast down the truth to the ground and prospered."] This is by far too magnificent for any Antiochus, and must force the intelligent reader to think. There is something Messianic to comfort the reader in the seventh chapter, an everlasting kingdom shall be given to the saints of the Most High, but in the eighth there is nothing to relieve the gloom except that the presumptuous horn ["shall be broken without hand."] I reckon the seventh, eighth, and ninth chapters a magnificent illustration of the second, preparing the way for the Apocalypse ; and I wonder how any one could ever reckon the horn of the seventh chapter the terrible Antichrist, and that of the eighth chapter only Antiochus. Here the prophecies of Daniel might have stopped, as complete in themselves, and probably would, but for Daniel's great anxiety on considering the ravages

of the two little horns, and that even Messiah was to be cut off, with perhaps bad news from Palestine. So the aged saint, four years after the last vision, betakes himself probably a second time to prayer and supplication, with fasting and sackcloth and ashes, and a heavenly being is once more sent to comfort him, and review the subjects already communicated, with some additions.

Nay, the great I Am, the Angel of the Lord or Messiah the prince, condescends to visit him as the man clothed in linen, which we will see in the next chapters.

But here the intelligent reader will naturally ask, Why should there be such a diversity of interpretations? Simply because so few commentators take the trouble to think. They generally follow each other like sheep; just allowing themselves to think and say what some one else has said before them. But why think with this man rather than with that? Some great name has impressed his sentiments on their mind, which he, in his turn, has derived from some one else; and so the most absurd notions pass current as veritable truth; and commentators themselves are astonished at each other's absurdities, but none sees his own. And so much truth lies concealed. How few, for instance, would think of seeing in chapter ii. 41 ["the kingdom shall be *divided*"] a hint that the empire would then be divided into Eastern and Western, with two capitals, Constantinople and Rome? Or in the next verse, that partly strong and partly *broken*, should mean that the empire should be *weakened* by being *broken* up into ten kingdoms?

PART FOURTH.

CHAPTERS X.-XII.

THE first verse is a sort of preface, written in the third person, and ver. 2 begins the account of the vision, while chapter xi. begins the prophecy, and chapter xii., ver. 4, gives the conclusion of the whole book. This is the last and the longest, and I may say the most difficult of Daniel's great prophetic revelations. The former were often a vision and explanation in one chapter ; here the symbols are wanting, and the whole is verbal explanation, but still not mere history, only brief pictures of certain coming events. Ver. 1 gives the date, and Daniel's impression of the truth and importance of the whole. Of course, he had seen and heard all before he sat down to write, and had means of knowing that the whole was true ; but the simple fact of the vision must have assured him that it was a message from God, a supernatural vision and prophecy, and that was enough to convince him of its truth ; and in turn he seeks to convince his readers of its importance before they begin to read. The Revised Version here is better than the Old. Instead of "the time appointed was long," they read, "even a great warfare." Stuart renders it, "the message was truth and the warfare great." The trials of life may be compared to a war-

fare, but those of the saints of old were often very great and terrible. If we find any truth in what follows, it will be a clear proof of the inspiration of the whole book. A fulfilled prophecy is the greatest of miracles. Of course, the clearest proof may not convince some people, as one may deny that the sun shines if he thinks fit, but those that wish to know the truth will honestly ask themselves, Is this true? and if so, what lessons does it teach? I write thus, because some intelligent persons tell me they do not believe in this book. I do not wonder at their disbelief, if they believe in the common interpretation; but the new interpretation is satisfactory and essential to me, and Daniel himself seems willing to let the inspiration of the whole book and his own integrity depend upon the following prophecy rightly explained. Let us hear his story of the great vision. Vers. 2, 3. [“In those days I Daniel was mourning three whole weeks (weeks of days, or three times seven days, the paschal feast being only one seven). I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all till three whole weeks were fulfilled.”] This shows his sincerity at least. Something heavy must have been pressing on his heart. It reminds us of his abstinence from the food and wine of the King’s table in the first chapter. This was somewhat different. A *special fast*, for which the troubles in Palestine and gloomy predictions of the three former chapters can sufficiently account where one truly believes them. Ver. 4. The fast being ended, he seems to have resumed his usual duties; and on the twenty-fourth of the same month he, with others, was on the banks of the great river Tigris, or Hiddekel; when (ver. 5) [“I lifted up mine eyes, and looked, and behold a certain man clothed in linen (a priestly robe), whose loins were

girded with the fine gold of Uphaz ; ver. 6. his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.”] In Rev. i. 13 a very similar vision appears to John in Patmos, [“one like unto the Son of Man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle ; his eyes were as a flame of fire, and his feet like unto fine brass, as if they burnt in a furnace ; and his voice as the sound of many waters.”] A certain commentator is quoted by Dr. Robinson as saying, “we find that (these) descriptions, though resembling each other, are not to be confounded, *the latter having every divine attribute, while the former has none.*” The reader can judge of the value of that criticism for himself. I maintain I see no material difference between them. I confess I cannot conceive the Apocalyptic vision to represent the risen Saviour in glory appearing to His beloved disciple in the one case, taking a deep interest in the character and concerns of His infant church, in a garb borrowed or imitated from a forgery or fiction,—the one being a pure emanation from hell, borrowed by the Saviour now in heaven, and exhibited to the world as the highest manifestation of divine condescension. His hovering on the water of the river reminds me of him who walked on the Sea of Galilee ; and his two attendant angels remind me of him who talked with Abraham, and sent his two attendants to destroy Sodom and Gomorrah. If I am mistaken in the pictures, I am willing to hug my own delusion. Vers. 7-9. The next three verses describe the impression on Daniel and others. [“I Daniel alone saw the vision ; for the men that were with me saw not the vision ; but a *great*

quaking fell upon them, so that *they fled* to hide themselves. Therefore I was left alone and saw this great vision, and there remained *no strength* in me. . . . Yet heard I the voice of his words; and when I heard . . . then was I in a deep sleep on my face, and my face toward the ground.”] This was like Paul on the way to Damascus. The impression on the men with him is very remarkable. Though they saw nothing they fled, struck with terror through the idea of something supernatural, while he himself was completely prostrated; but the mind was not so much so as the body. He fell on his face to the ground, as if in a profound sleep. The supernatural fills with a sense of danger, for conscience makes cowards of us all. This is the more remarkable as it was not intended to frighten but to comfort and instruct him. The only way to get rid of the divinity of all this is to deny it. All lies! This is neither ordinary miracle nor prophecy, but only supernatural impression, where Nature speaks, and cannot be made to falsify. The first care is to remove this terror before he can listen to the prophecy, so what caused it must now cure it. Ver. 10. [“A hand touched me, which set me upon my knees and the palms of my hands.”] The margin adds “tottering” or shaking. From this verse to the nineteenth we have the various means used to strengthen and encourage him. He is *thrice* touched here, and ver. 16. “the similitude of sons of men touched my lips,” and in ver. 18, another touch. He is twice called “a man greatly beloved,” vers. 11, 19; he is addressed in 11-14, told to stand up, which he does, still trembling. The speaker says he has “been sent” to him, that his prayer has been heard, and that he should not fear twice, 12, 19, “be strong” twice, 19; in ver. 15 he “set his face towards the earth and was dumb,” but by the touch

of ver. 16 he could say to [“him *that stood before*” him “O, my Lord, by *reason of the vision* my sorrows are turned upon me, and I retain no strength. For how can the servant of this my Lord talk with this my Lord? Straightway there remained no strength in me, neither was there breath left in me.”] He was strengthened by the third touch, and the address [“O man, greatly beloved, fear not; peace be unto thee, be strong, yea be strong;” (and then he said), “let my Lord speak; for thou hast strengthened me”]. All this shows remarkable patience and condescension on the part of the illustrious visitor, and is well worth being told. Keil observes that in regard to the statement in ver. 1, “the thing was true,” “Hitzig finds an intimation that betrays the writer’s standpoint, when the thing was realised, Daniel not being able to say it was true before it happened.” I think if he had not, after all this condescension, known that he was in the hand of a benevolent and supernatural being, he must have been an enormous ass; but it shows what Hitzig is! I hope there is not his second in the whole world! Is it possible for ignorance and prejudice to go farther? Ver. 20. Then said the heavenly messenger [“Knowest thou wherefore I am come unto thee?”] We are to take the answer for granted, as he had plainly told him in the 14th ver. [“I am come to make thee understand what shall befall thy people in the latter days”]; which clearly implies predictions. This must have been the burden of his mourning in the recent twenty-one days; so he adds [“I will now return to fight (contend) with the Prince of Persia; and when I go forth, lo, the Prince of Greece shall come. But I will tell thee that which is noted in **THE SCRIPTURE OF TRUTH**; and there is none that holdeth with me in these things, but Michael your

prince. I also, in the first year of Darius the Mede, I stood up to confirm and strengthen him. Chap. xi. ver. 2. And now I will show thee THE TRUTH.”] Does not the reader find in all this, as I do, that there is even more divine condescension here than in the Apocalyptic vision? And can he envy the man that considers all this grand manifestation as mere forgery and lies? But, before we go further, we may notice two questions that have been raised. 1. Is the speaker all along the man clothed in linen? I think not. 2. Are these so-called princes, as Jerome has taught, the guardian angels of different countries, holy angels who fight with one another? Again, I think not. 1. This man clothed in linen is again mentioned only in the 12th chapter, ver. 6, and there he is upon the waters of the river, like Jesus walking on the sea; but we are not told where he was in the eleventh chapter. This, however, is plain, that the great vision completely paralysed the prophet, both in body and mind. He is never mentioned more. But this speaker *stands before him* in the similitude of the sons of men (ver. 16). He speaks also of the vision as the cause of his fear, and speaks with a common voice. 2. Guardian angels too, of kingdoms, and good angels fighting, seems to me to be a groundless imagination, founded upon one ambiguous word, the Hebrew *Sar*, a prince. In the eighth chapter Christ is called *Prince* of the host, and *Prince of Princes*. But Michael is also called one of the chief princes, and one speaks of the Prince of Persia and Greece. The word seems to be applied to any great person, whether on earth or heaven; but Jerome and others wish to make the Prince of Persia the guardian angel of Persia, but is there any such? Jerome makes his hare soup before he catches his hare. This angel or the speaker speaks

of fighting with the Prince of Persia (vers. 13-20). That should settle it. What weapons do they fight with, who hears of or cares for wars unknown. They refer to Rev. xii., where the dragon and his angels are said to fight with Michael and his angels; but I have interpreted that to mean the Roman emperors persecuting the Christians. The latter gained the victory by not fighting; but only dying rather than renounce their faith: they loved not their lives unto the death, and thereby defeated all the machinations of the devil, or heathen gods. Michael and this angel, probably Gabriel, did what they could to incline the Kings of Persia and Greece to be favourable to the Jews; the rest is speaking like men *more humano*; or as God has feet and eyes.

Chap. xi. 2. We now come to what is noted in the Scripture of truth, or God's decrees. ["Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Greece."] This is very brief but very correct, so much so that enemies call it history after the event, not prophecy; but this only shows they do not know what history or prophecy is. Keil says correctly history goes straightforward, but prophecy is like the rising sun which gilds the mountain peaks, but leaves the intervening valleys to the natural shade. The peaks here are Cambyses, son of Cyrus, Smerdis, a supposed brother, but an impostor, as the real brother was murdered; third is Darius Hystaspes, who fought and lost the battle of Marathon against the Greeks. The fourth is Xerxes, son of Darius, who fitted out the largest army on record, and passed the Hellespont from Asia to Europe by two bridges of boats in four weeks. Herodotus says he had

2,317,610 men, and the camp followers were supposed to be more, near 5,000,000 in all. They were stopped some time at Thermopylæ by Leonidas, and his gallant band, who died to a man. Justin says, "We may praise his riches, for though rivers were drunk up by his army, yet his wealth was unexhausted. He lost the sea fight of Salamis, and his general Mardonius lost the battle of Platea the following year, when Xerxes had gone home in disgust. Greece having been named, the prophecy leaves Persia as already routed, and goes on to Greece and Alexander, one of the greatest geniuses that ever lived. He undertook the conquest of the world at the age of twenty, with a small but well-trained army, defeated the Persian King Darius in three battles, with an army of 1,000,000, and colonised as he went along. He founded many cities, Alexandria in Egypt, &c., and finished his work and his life in twelve years and eight months." This is the mighty king of ver. 3: ["Who shall wield a great dominion, and do according to his will."] Ver. 4. ["His kingdom shall be broken (by his death at Babylon on his way home), and divided toward the four winds of heaven (that is, all the winds, into about thirty at first, but they attacked each other, and reduced them to four, north, south, east, and west), but not to his posterity (his whole family were murdered by the chiefs, his half-brother Philip, his two wives, two sons, and his mother, that these treacherous Greeks might reign alone), nor according to his dominion wherewith he ruled."] No, for they could not preserve the kingdoms that he made, and if all united were not equal to his *dominion*, of course, no one could be so, not even Antiochus. The reader will remember that in the second chapter, verse 39, the silver and copper kingdoms have but half a verse each, but then they had the whole

eighth chapter to themselves, the ram and he-goat, so now the review of the past visions is brief, but very complete. Also, the eighth chapter stopped with the death of Alexander, and the division into four horns, and then, passing over the history of the horns, came to the little horn which grew on one of them. So here it takes up the history of the horns to the time of the Maccabees. Ver. 5. [“The King of the South (Egypt) shall be strong, and of his princes (Alexander’s perhaps), and he (another surely) shall be strong above him, and have dominion,—a great dominion.”] Syria, the largest kingdom of the whole successors of Alexander. These two, Egypt and Syria, contended long for the mastery, as we shall see, but they could not extinguish each other, far less rule the whole world, or equal Nebuchadnezzar or Alexander. Palestine lay between Egypt and Syria, and shared to some extent in the calamities of each, but reaped none of the benefits. Still this was only contending for temporal dominion, and not like the fiery furnace and lion’s den, a religious persecution; and what is noteworthy, the seventh chapter has represented all the four great metallic empires as wild beasts, preying on God’s sheep and lambs; but so far as we have gone there has been nothing of that in this third empire, as Alexander was kind and even partial to the Jews. That persecution must come, or the prophecy of the beast of prey is falsified. And such a beast as it was too, a leopard or *panther*, a larger species of the cat kind: Dr Pusey says, “the panther is about one-third less than the tiger, which lives further east. It is said to attack men, and every animal but the lion, and is more destructive than either lion or bear, for they kill and eat till they have enough, but the panther has a savage delight in blood, and if not driven away, it will

kill a whole flock, which it cannot eat, as if intoxicated with the mere sight and taste of blood, in which it delights to wallow after it has had enough to eat." This is the horrid brute the Jews must yet encounter ; I warn the reader that it is coming, or the vision will be falsified. There is none of it in the eighth chapter, except the little horn, then future. This kingdom of Egypt was the first to be established, as Ptolemy was appointed over it by Alexander, and was governor at his death, and his family continued to reign from B.C. 323 to 30, when Augustus made it, the last of Alexander's dominions, a Roman province on the death of Cleopatra, famous for her beauty and her tragical death, by the poison of an asp, applied by her own hand to prevent her falling alive into the hands of the conqueror. Augustus was so mean as to murder her illegitimate son to Julius Cæsar, through fear of a rival. The next last to be made a Roman province was Syria by Pompey in B.C. 65. The first, Macedon, was conquered by Paulus Emilius B.C. 170 or so. The fourth Pergamos shortly after. These are called the kingdoms of the Diadochi or successors, on whose partial history we now enter. Ver. 6. ["And at the end of years (after the lapse of many years) they (Syria and Egypt) shall join themselves together : the daughter of the king of the south shall come to the king of the north to make an agreement : (this was, that Antiochus Theos, the third king of the north, should divorce his wife Laodice, and declare her two sons illegitimate, and marry Bernice the daughter of Ptolemy Philadelphus, the second king of Egypt, "but she shall not retain the strength of her arm (that is, her power to make peace), neither shall he stand, nor his arm ; (either her father or her husband, two years after the former died, so nothing happened to him, but Antio-

chus was induced to turn Bernice away, and take back Laodice. She was afraid he might change again, so she had him poisoned, and her son placed on the throne. Thus he lost the power of his arm). [“ But she shall be given up, and they that brought her, and the child she bore, and he that strengthened her in those times.”] I suppose this last must be her brother who succeeded to the throne of Egypt. She fled to Daphnæ, a sacred grove or city of refuge, to be under the protection of the Deity, but Laodice had her murdered and her child and all her friends. This is certainly wonderfully like history, but not too hard for omniscience. It was likely to breed more wars than it prevented. Vers. 7-9. [“ Then shall stand up out of a branch of her roots (her father’s house) one in his stead (her brother), who shall come with (or to) the army, and shall enter into the fortress (or fenced cities) of the king of the north, and shall deal (or do great things) against them, and shall prevail. And shall carry captives into Egypt their gods, with their princes (or rather graven or molten images) and with their precious images of silver and gold, and for years shall remain aloof from the king of the north. But he (the king of the north after two years) shall come into the kingdom of the king of the south, and shall return to his land,”] having done nothing. Ptolemy, we are told, was greatly incensed at the cruel treatment of his sister, and invaded Syria, killed Laodice, and proceeded as far as Babylon. But he had to return home because of a sedition in Egypt, or he might have taken all Asia. He plundered the kingdom of Seleucus, took 40,000 talents of silver and precious vessels, and 2500 images of their gods (among which were those Cambyses took out of Egypt to Persia), for which he got the title of Euergetes, the benefactor. Vers. 10-19. The sons of

this defeated king, Callinicus, grandsons of Laodice, now come before us. The oldest, weak in body and mind, reigned three years, and was poisoned by two of his generals. The younger was the third Antiochus, afterwards called *the great*, with whom began the decline and fall of the successors, whom Stuart and some others absurdly call the fourth dynasty. Now, observe the wonderful accuracy of the prophecy, which no historian would have thought of. [“But his sons shall be stirred up, and assemble a multitude of great forces; and one (he) shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress. Ver. 11. But the king of the south shall be moved with choler, and come forth and fight with him, with the king of the north: and he (also) shall set forth a great multitude, and the (first) multitude shall be given into his hand.”] Multitude is twice mentioned, one to each, and we know that Ptolemy had a great victory at Raphia, so we are indebted to the help of history. Ver. 12. [“When the multitude shall be taken away, his heart shall be lifted up; though he shall cast down tens of thousands he shall not be strengthened by it. Ver. 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army, and with much riches.”]

Antiochus was forced to begin warfare early at fifteen, and he was unsuccessful; but he went to Asia and got practice with inferior nations, and returned to attack Egypt again. Ptolemy had a great victory at Raphia, but he failed to make a good use of it, so he could not become strong. He died B.C. 205 or so, and was succeeded by a child of four years. “Antiochus,

says Stuart, "had just returned from his splendid conquests and triumphs in Persia, Bactria, and Asia Minor, and was at the very height of his power and wealth." But the reader may say, Why waste time on such purposeless wars? So thought the spirit of prophecy in the eighth chapter, but Daniel was so distressed to know more of what should befall his people, that the prophecy here returns to it; and we must remember that Epiphanes is regarded by the great men of modern criticism, and what Stuart rejoices in as *historico-grammatical exegesis*, as the subject of most of Daniel, and especially from ver. 21 to the end of chap. xi., so that it is important to refute such nonsense. Now, we have ten verses here on the subject of *his father*, a much greater man than he, more respectable and influential, so his history becomes *important*. I have already said that with him begins the decline and fall of the successors, the last of the Grecian or third empire. Also, these wars were much more important to the Jews of that age than to us. Palestine lies between Syria and Egypt, as a sort of football between the contending armies, and whoever lost or won, the Jews always lost peace, comfort, sometimes property, or even life in wars with which they had no connection; so now some of them try to mix themselves up with them, and thus they open the door to Epiphanes. Ver. 14. ["In those times many shall stand up against the king of the south; even the violent of thy people shall lift themselves up so as to fulfil the vision, but they shall fall. So the king of the north shall come and cast up a mount, and take the fenced cities: and the arms of the south shall not withstand, neither his chosen people, nor shall there be power to withstand. Ver. 16. But he that comes against him shall do as he pleases, and

none shall stand before him, and he shall stand in the glorious land, and destruction shall be in his hand. Ver. 17. And he shall set his face to come with the strength of his whole kingdom, and equitable conditions with him; and he shall do so: and he shall give him the daughter of women, corrupting her, but she shall not stand, neither be for him. Ver. 18. And he shall turn his face to the isles, and take many; and a captain shall cause his reproach to cease, besides he shall turn back his reproach on himself. Ver. 19. Then he shall turn his face toward the fortresses of his own land: but he shall stumble and fall, and not be found.”] This is a very full description of the life of Antiochus the Great. His first attack on Egypt was a failure, but the Jews were greatly distressed, “as a ship in a storm,” says Josephus, “tossed on both sides, in the middle between Antiochus’ prosperity and its change to adversity.” But worse than even that, Ptolemy came to Jerusalem and tried to enter the Temple, and greatly offended the Jews who had long been friendly with Egypt, and he went home in wrath and slew many thousands of Jews in Alexandria, and thus disposed them to seek the friendship of Antiochus when he came home from his successful wars in Asia. Ptolemy Philopator being dead, Philip of Macedon agreed with Antiochus to assail Egypt, and many dissatisfied Jews joined in the same, after the general of the King of Egypt, Scopas, was defeated near the source of the Jordan, and fled to Sidon, was besieged and had to surrender to Antiochus. The dissatisfied Jews are called robbers, an ambiguous expression, as it may denote those who rob the Jews; but in Ezek. xviii. 10 it is clear it means worthless persons, the violent, or given to change, and this because it was the real turning point to their future sufferings under

Epiphanes. The same characters effected the destruction of city and temple under Titus or Vespasian. The ambition of Antiochus rose with his success, and that proved his ruin. Palestine was now entirely in his hand, but the Romans had entangled Philip III. of Macedon, and he wanted to attack the Romans too, so he proposed a treaty with Egypt, and offered his beautiful daughter Cleopatra in marriage to the young King, hoping through her to make Egypt a province of Syria, but his plans oozed out, and this drove the King and Queen of Egypt to seek the protection of Rome, which sealed its fate. It was no longer independent. The Syrian attacked the isles of Greece, and coast towns of Asia Minor, &c., and this sealed his fate, for the Romans were too heavy for him; besides the prophecy showed that the copper kingdom should yield in due time to the iron one, and this was the watershed. A captain, Lucius Scipio (Asiaticus) caused his reproach to cease. The reproach was this: "his scornful and contemptuous declaration to the Roman ambassadors at a meeting in Lysimachia, that "Asia did not concern them, and he was not subject to their orders." But Scipio turned the tables on him. He had a brilliant victory (heaven being on his side) near Magnesia, at the foot of Mount Sypilus in Lydia, B.C. 190, which enabled him to force Antiochus to an immediate peace on very severe and humiliating terms. Peace was granted "in B.C. 188, on condition of the surrender of all his dominions west of Mount Taurus, and of his elephants and ships of war, and the payment of 15,000 Euboic talents in twelve years, as the expenses of the war, and twenty hostages, including his son Epiphanes, for the due fulfilment of the treaty." This part of his history is well told by Bishop Newton, whom I willingly quote as

M. Stuart has spoken, I fear, sneeringly of his *profound* work, a work of which Stuart was utterly incapable of either conceiving or executing. He says, "Antiochus fitted out a formidable fleet of 100 large ships of war, and 200 smaller. With this fleet he turned his face to the isles of the Mediterranean; subdued most of the maritime places on the coasts of Asia, Thrace and Greece; took Samos, Eubaea, and many other islands. This was a great indignity offered to the Romans when their confederates were thus oppressed, and the cities which they had lately restored to liberty were enslaved. But the Roman generals repelled the injury and caused *his reproach* to cease. The Consul Acilius routed him at Thermopylæ, and drove him out of Greece B.C. 191; Livius and Acilius defeated his fleet at sea; and Scipio finally obtained a decisive victory near Magnesia at the foot of Mount Syphilus, where Antiochus lost 50,000 foot and 4000 horse, and 1400 were taken prisoners, and he himself with difficulty escaped. By these means he and his successors became tributary to the Romans, so truly and effectually did they not only "cause the reproach offered by him to cease," but caused it to turn back upon him. He did not long survive this disgrace. He 'then turned his face to the fort of his own land' (and next year perished in) trying to rob a rich temple at Elymais (his object was discovered and) he was assaulted by the inhabitants of the country, was defeated, and he and all his attendants were slain." Thus "he stumbled and fell, and was no more found." This long history of a great king I ask the reader to compare with that of his son Epiphanes, who will soon appear.

Ver. 20. His eldest son, Seleucus IV. Philopator, succeeded him; but he found himself no longer an independent king, but a mere tax-gatherer for the Romans.

The father had paid one instalment of the money claimed by Rome, but the rest was a heavy burden on the crown and country ; so Seleucus seems to have lost heart, and entrusted everything to his prime minister or treasurer, Heliodorus, whom he sent to plunder the Temple of Jerusalem, but he failed somehow. Perhaps he thought if he was to steal he might do so for his own behoof, and not for a useless master ; so, shortly after this attempt at sacrilege, he had the King poisoned, hoping to mount the vacant throne. The true heir, Demetrius, had gone as a hostage to Rome, in room of Epiphanes, who was unwilling that the murderer of his brother should reign ; so he hastened to Eumenes, King of Pergamos, and sought his aid to oust Heliodorus, which he did ; but this begins the history of the great bogie of the commentators. Seleucus reigned 12 years, and died 175 B.C. Ver. 21. Dr Murphy says, "Ver. 21-30. This is the only passage in the book of Daniel that refers to Antiochus, surnamed Epiphanes, and nicknamed by Polybius, Epimanes" (or the mad man). This of Dr Murphy is the strongest testimony I have met with in favour of the new interpretation. Dr Robinson, author of the Homiletic Commentary, says, "Dr Cox remarks that in this (eighth) chapter, according to Faber, whose interpretation appears to be, on good grounds, now universally adopted, the prophet records the history of the Mahometan imposture." This statement of Dr Cox is modified by Dr Robinson, but even his statement seems over sanguine. He corrects "universally" into "extensively adopted," which is going a great length for one who does *not* adopt it. I am sorry I have not seen Dr Cox's work, and Robinson gives no reference ; but I shall notice Faber, Murphy, and the Newtons on this passage in the eleventh chapter. I agree with them substantially as

far as ver. 30, but not in 31, 32. On ver. 21, Dr Murphy says, [*“A vile person ;”*] he was despised because, though possessed of some ability, he played the part of a buffoon.” Yes, and much worse than that (see Newton); but the reader will see enough as we go on. [*“They shall not put (give him) the glory of the kingdom.”*] This, if it means Judea, as in ver. 20, was wrested from him by the Maccabees.” I prefer the ordinary meaning here, that no one *honoured him* on the occasion, and he [obtained the kingdom by flatteries.] I cannot always prefer Murphy’s translation to the Revised or even the Old Version. Ver. 22. Newton prefers the Septuagint translation: [*“And the arms of the overflow shall be overflown from before him.”*] The meaning is quite plain: [*“and shall be broken; yea, also the prince of the covenant.”*] All authors that I have seen understand the High Priest Onias III. here, but that I have already rejected. A prince means a king or heir-apparent, as I showed in the case of Titus in ninth chapter. Now, I think it clearly means *Demetrius*, son of the former king, the murdered Seleucus IV. He was heir-apparent when he was sent to Rome as a hostage, and now he is the lawful heir of the kingdom and of the *covenant* the Romans forced upon his grandfather Antiochus the Great, who paid 1000 talents of war expenses; and his father Seleucus had paid probably 12,000 in the twelve years of his reign; and now to deprive the son and heir of the whole kingdom seems grossly dishonest on the part of the Romans, who surely had no right to keep him at Rome a hostage for an uncle that was defrauding him of his right. But the iron *heart* of Rome had no more honesty than Epiphanes himself.

Ver. 23. [*“And after the league (or agreement) with him he shall work deceitfully, for he shall come up, and*

become strong,"] but there is no deceit in coming up or becoming strong. But first, With whom does he make the league? The last known was the Prince of the Covenant; was this with Demetrius? It might be so, if we had any knowledge of such, but history is silent: or, rather, was it with the Jews, a *small nation*? For Murphy translates "he shall work deceit, and he shall go up and be strong in a small nation," surely meaning the Jews; now, here we do know both of agreements and deception. He deposed Onias III. from being high priest, and appointed his brother Jason in 175 B.C., the first of his reign, for the latter offered 360 talents more of tribute than that paid by Onias, and he broke this again, and deposed Jason for a greater bribe by his brother Menelaus; and after all these agreements he robbed the temple of 1800 talents of sacred deposits which Heliodorus had failed to obtain. All this he did *violently*, as the Jews were too weak to resist him. That is the best interpretation I can think of. Ver. 24. ["He shall enter peaceably the rich places of the province, . . . scatter the spoil, and he shall forecast his devices against the strongholds (of Egypt) for a time."] Then in ver. 25. He shall attack Egypt. This was in the fifth year of his reign, 171 B.C. So the twenty-first verse gives us his despicable character, *a vile person*, not worth the honour of the kingdom, yet he obtained it by flatteries. Ver. 22. How he overwhelms all opponents, even his nephew Demetrius, the prince of the league of the Romans, with his grandfather and father. Then (ver. 23) his treachery and greed with the small nation, when he shows himself strong. Ver. 24 gives us his actions and devices till he is ready to attack his other nephew in Egypt. Ver. 25. Having got one kingdom from one nephew by dishonesty, he forecasts devices

to get a second from a second nephew, with the tolerance of the Romans. [“He shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battle with a very great army, but he shall not stand; for (some) shall forecast devices against him. Ver. 26. They that eat of his bread shall betray him: his army shall be defeated, and many slain.”] Ver. 27. He got Ptolemy into his hands somehow, and [“at one table they shall speak falsehood”] and try to outwit each other. His sister Cleopatra had died, 173, and Ptolemy VI. was declared of age at fourteen, and Antiochus sent Apollonius to congratulate him, but really to see how the ground lay, as the young King’s guardians had demanded Cœlo-Syria and Palestine, according to Cleopatra’s marriage contract. “On learning that he was viewed as an enemy, he proceeded to put the forts on the frontier in a state of defence,” which virtually began the war with Egypt. He took some strongholds in 171, again in 170 he conquered all Egypt except Alexandria, and got the young King into his power. But the Alexandrians outwitted him by declaring his younger brother king in his stead. Ver. 28. [“He then returned home from Memphis, ‘with great riches; and his heart against the holy covenant.’”] This is called *holy* to distinguish it from the former league and Prince of the Covenant. He visited Jerusalem on his way home, and did much mischief. This was his first deliberate attack on the Jews, though he had been oppressing and breaking his arrangements with them from the beginning. This is the prophecy and 1 Macc. gives us the history. Chap. i. 16: “Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might

have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy. And made war against Ptolemy, King of Egypt: but Ptolemy was afraid of him, and fled; and many were wounded to death." The prophecy adds that some that ate his bread betrayed him, when he had the strongest army. Observe how the history and prophecy agree. Ver. 20. "After he had smitten Egypt, and taken the spoils of it, he returned in the 143rd year (of the Seleucidæ) and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary (showing his strength against a small people) and took away the golden altar, and candlestick, and all the vessels, and the table of shewbread, and pouring vessels, and vials, and censers of gold, and the veil. Ver. 23. He took also the silver and the gold, and the precious vessels, and the hidden treasures, and went into his own land, having made a great massacre, and spoken very proudly, therefore there was great mourning in Israel." The pretended reason of this was that when in Egypt a rumour got up that he was dead, and there was great rejoicing among those he had unjustly attacked and oppressed; while Jason, whom he had deposed for a higher bribe from his third brother Menelaus, got one thousand Ammonites and attacked Menelaus in Jerusalem to take back his office by force. 2 Macc. chap. v. says, "Menelaus fled into the castle, but Jason slew his own citizens without mercy. . . . Ver. 11. Antiochus thought Judea had revolted, whereupon removing out of Egypt in a furious mind, took the city by force of arms, and commanded his men of war not to spare. . . . Ver. 13. Thus there was killing of young and old, men, women, and children, virgins and infants. Ver. 14. And there were

destroyed in three whole days, 80,000, whereof 40,000 were slain in conflict, and no fewer sold than slain." This is his first personal massacre, but not exactly on religious grounds. Then follows his last attack on Egypt. Chap. xi. of Daniel, ver. 29, 30. ["At the time appointed he shall return and come into the south ; but it shall not be as formerly, for the ships of Kittim shall come against him."] The reason of this was that Antiochus, seeing the brothers opposed to each other, left Egypt, hoping they would weaken each other, and fall an easy prey into his hand. But they saw his object, and agreed to reign together, and also sent to renew their claim of protection from Rome. At this time the Roman Consul conquered *Macedon*, the original kingdom of Alexander, at the battle of Pydna, 22nd June, 168 B.C. I am particular in giving the date, as it was the beginning of the end of the Grecian dominion, that is, of the Diadochi or successors of Alexander. Pergamos soon followed, and Syria and Egypt were both thoroughly in the clutches of Rome, as we shall soon see. The Roman Senate sent an embassy to Egypt to prevent Antiochus interfering with that kingdom. They saw his drift, and thought Egypt too nice a cherry for his mouth. Antiochus had subdued all Egypt, and was within four miles of Alexandria when the ambassadors met him, after the news of Pydna had reached him. Antiochus had known at least one of them, Popilius Laenas, the chief, and held out his hand to welcome him ; but Popilius said business must go before friendship, and shoved into his hand the commands of the Senate. He read and said he would consult his friends, but Popilius drew in the sand a circle round him, and said, Answer me before you leave that circle. That was enough. He saw he was in the iron grasp of

Rome, and had nothing for it but instantly to obey. Egypt was saved, but only for Rome herself to devour when ready. The reader can see that Antiochus must have been in a bad humour, and returning home he vented all his wrath against Jerusalem. Here Murphy, Faber, and the Newtons apply the rest to Rome, as the children of the Chittim, but surely they make a great mistake in stopping at the most important point in the history. They have not yet reached the Maccabees, or the fiercest persecutions. Bishop Newton says truly on the 31st ver., "Thus far the meaning and completion of the prophecy is sufficiently clear and evident;" so thus far I have agreed with these advocates of the new interpretation, and I suppose with almost everybody. But in the next two verses, I must differ with Dr Murphy and the others. They are misled by Sir I. Newton, whose theory Faber has already condemned, but here for a moment he falls back into it. I think it *important to note* that I do not here agree with Faber and Murphy. Ver. 31. ["And arms shall stand on his part, and they shall pollute the sanctuary"]; on his part is literally *from him*, I understand Antiochus; he did not go himself, but sent his general, Apollonius, with 22,000 men against Jerusalem, &c. Sir I. Newton translates this phrase, "after him." So Bishop Newton, "after him" arms, that is, the Romans. So Murphy, "And arms after him." This supposes that ver. 30 finished the paragraph; but this is contrary to every version I have seen. The Old Version is: "and have intelligence with them that forsake the holy covenant. And arms," &c. Murphy translates: "and give heed to them that forsake. And arms," &c. This "give heed," or "have intelligence," clearly implies that certain measures were agreed upon against the Jews; and ver. 31 is the

carrying them out. See what Bishop Newton says : “ Josephus ascribes the distress of his country to those ‘ among his countrymen who fled to Antiochus, and besought him to invade Judea.’ ” Josephus continues, “ The King being thereto disposed beforehand, complied with them. . . . He also spoiled the Temple, and put a stop to the daily sacrifices,” &c. This in 2 Macc. chap. v. 24, seems to me to fulfil the 31st ver.: “ He sent also that detestable leader Apollonius, with an army of 22,000, commanding him to slay all those of their best age, and sell the women and younger sort : who coming to Jerusalem, and pretending peace (with 22,000 soldiers !) did forbear till the holy day of the Sabbath, when he commanded his men to arm themselves. And so he slew all them that were gone to the celebrating of the Sabbath, and running through the city with weapons, slew great multitudes.” I must quote this also from 1 Macc., which Dr Murphy and the others omit, the most important part of the whole history of Antiochus’ persecutions. Ver. 41, chap. 1 : “ Moreover, King Antiochus wrote to his whole kingdom, that all should be one people. And every one should leave his *laws*; so all the heathen agreed. Yea, many also of the Israelites consented to his *religion*, and sacrificed unto idols, and profaned the Sabbath. For the King had sent letters to Jerusalem and the cities of Judah, that they should follow the strange laws, . . . and forbid burnt offerings. Ver. 46. And pollute the sanctuary and holy people ; set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh. Ver. 50. And whosoever would not do according to the commandment of the King, *he should die*. Ver. 54. Now the fifteenth day of Casleu, in the one hundred and forty-fifth year, they set up the abomination of desolation upon the

altar, and builded idol altars throughout the cities of Judah on every side. And burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever any was found with the book of the testament . . . they should put him to death. Ver. 59. Now the twenty-fifth day of the month they did sacrifice upon the idol altar, which was upon the altar of God ; . . . they put to death certain women that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Ver. 62. Howbeit many in Israel were fully resolved and confirmed in themselves *not* to eat any unclean thing. Ver. 63. Wherefore they chose rather to die, and that they might *not* profane the Holy Covenant ; SO THEN THEY DIED." I make these long quotations because many of my readers may not have the books of Maccabees at hand, and to show how much Dr Murphy and the rest deprive their readers of as *essential* to Antiochus' persecutions ; and illustrative of ver. 31, pollute the sanctuary, take away the daily, and place the abomination. All this was done by his underlings in obedience to his letters, but I must beg the reader's patience for a specimen of the man himself. 2 Macc. chap. vii. : " Seven brethren with their mother were taken, and compelled *by the King* to taste swine's flesh, and tormented with scourges and whips. But one of them spake first, We are ready to die rather than transgress the laws of our fathers. Ver. 3. Then the King in a rage commanded pans and caldrons to be made hot, to cut out the tongue of him that spoke, to cut off arms and legs, the rest of his brethren and mother looking on. Ver. 5. Now being maimed in all his mem-

bers, he (the King) commanded him being yet alive to be fried in the pan; and as the vapour of the pan was for a good space dispersed, they exhorted one another to die manfully. Ver. 7. So when the first was dead they brought the second, and when they had pulled off the skin of his head with the hair, they asked, Wilt thou eat before thou be punished in every member of thy body? But he answered, No. Wherefore he also received the torment as the former did. Ver. 10. After him was the third. . . . When he was commanded, he put out his tongue, holding forth his hands manfully; ver. 12. insomuch that the King, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains. Ver. 13. Now when this man was dead also, they tormented and mangled the fourth in like manner. Ver. 15. Afterwards they brought the fifth also, and mangled him. Ver. 16. Then looked he unto the King and said: Thou hast power over men, thou art corruptible, thou doest (now) what thou wilt; yet think not that our nation is forsaken of God. Abide awhile, and behold His great power, how He will torment thee and thy seed. Ver. 18. After him they brought the sixth also, who being ready to die," &c. Dr. S. Davidson suggests improbabilities and exaggerations in this narrative. But hardly any cruelty can seem improbable connected with this senseless persecutor; and as no one thinks of a pure invention, any exaggeration of mere details is of small moment; but of course Davidson is sure to be on the side of the wicked: he has nothing to say for the oppressed. The first book speaks of great massacres, shedding innocent blood, attacking on the Sabbath that there might be no resistance, and slaying the very cattle of those who sought shelter in a cave, all testifying to

acts of brutality on the part of a King against his own subjects that almost exceed belief; but I am only concerned about the meaning of Daniel, and the facts of this 31st verse are nowhere doubted. Bishop Newton says: "Porphyry and his adherents would have those to be signified who were sent by Antiochus to take away the worship of God, &c. And it is very true, as the writer of 1 Maccabees saith, that Apollonius was commissioned by Antiochus to 'pollute the sanctuary, and forbid offerings in the temple, and set up the abomination of desolation.' And this interpretation might very well be admitted, if the other parts were equally applicable (he means with Porphyry, &c., to the end of the chapter), but the difficulty, or rather impossibility of applying them to Antiochus, obliges us to look out for another interpretation," so he applies this verse to the Romans. Now I condemn Porphyry's views as much as he does, but no such difficulty exists as to this verse. The same conduct is ascribed to Titus in the ninth chapter, but I see no objection to apply this verse and a half to Antiochus, Ver. 32. ["And such as do wickedly against the covenant, 'the robbers of thy people,' shall he (Antiochus) corrupt by flatteries;"] this is the last word of Daniel about Antiochus, and the rest of the verse is all we have on the victorious Maccabees. ["But the people that do know their God (the Maccabees) shall be strong (stronger than all the power of the enemy), and do" exploits or great things. Ver. 33. And they that understand among the people (the Apostles) shall instruct many (this the Maccabees did not attempt, nor yet the Romans, but Christ and his Apostles did). Yet they shall fall by the sword, and by flame, by captivity, and by spoil many days. (This is the three centuries of Roman Pagan persecutions.) Ver. 34. Now when

they shall fall they shall be holpen with a little help; but many shall cleave to them with flatteries.”] This I reckon Constantine’s help, called only a little because though he freed them effectually from persecution, and enriched many; yet much more formality crept into the Church, undermined its spirituality, and laid the foundation of future corruptions.

Dr Murphy says, “the struggle of the Maccabees is without any distinct reference,” that is his opinion, but it is not mine, as I have shown on ver. 32; but though it had been true, the reason assigned is clearly untenable. It is “because it was corrupted by a prevailing mixture of carnal and worldly elements.” Now all the metallic kingdoms, and the former part of this chapter, are composed of worldly and carnal elements. If you reject any cause mixed with these elements you must reject the whole book, and the Apocalypse to boot. I must also deny that the work of Christ, and “the foundation of the Christian Church” are “passed over without any notice.” This subject had a whole chapter to itself, the ninth, as he admits, and it is also noticed in ver. 33, according to my interpretation. Bishop Newton agrees with me that those who know their God, are the Maccabees; and those who “instruct many” are not the Maccabees, nor the Romans, but early Christians. Ver. 35. [“And some of them of understanding shall fall, to try them, and to purge, and to make white, to the time of the end,”] This denotes the Papal persecutions till the date specified, the time of the end. Ver. 36. Having now arrived at Papal times, we can hardly doubt who the wilful King is, who during the Middle Ages exercised *the most despotic and tremendous power the world has ever seen, both temporal and spiritual*, or temporal through the spiritual? Every one acquainted

with the history of Europe will reply Hildebrand. ["And the King shall do according to his will."] Ignoring all law, human or divine, his will was his only law. "Haughty and arrogant beyond all measure (says Mosheim); obstinate, impetuous, and intractable; he looked up to the summit of Universal Empire." He recommended to Philip I., King of France, "a humble and obliging carriage from this consideration, that both his *kingdom and his soul* were under the DOMINION of St Peter, who had the power both to bind and unloose him *both in heaven and upon earth.*" Why has he omitted purgatory? But "the views of Hildebrand were not confined to the creation of an *absolute and universal monarchy in the Church*; but also of a civil monarchy equally extensive and despotic." I suppose his treatment of Henry IV., Emperor of Germany, is generally considered a piece of the most despotic insolence on record. "In a raging fit of vindictive frenzy (says Mosheim) he thundered his anathemas at the head of that Prince, excluded him both from the Communion of the Church, and from the throne of his ancestors, and impiously dissolved the oath of allegiance which his subjects had taken to him as their lawful sovereign. When things were come to this desperate extremity, and the faction that was formed against this unfortunate prince, grew more formidable from day to day, his friends advised him to go to Italy, and implore in person the clemency of the Pontiff. He passed the Alps amid the rigour of a severe winter, arrived in 1077 at the fortress of Canusium, where the sanctimonious Pope resided at that time with Matilda, the young Countess of Tuscany (the buxom widow of the Duke of Lorraine), the most powerful patroness of the Church, and the most *tender* and

affectionate of all the spiritual daughters of Gregory. Here the suppliant prince stood during three days, in the open air at the entrance of this fortress, with his feet bare, his head uncovered, and with no other raiment but a wretched piece of coarse woollen cloth thrown over his body to cover his nakedness. The fourth day he was admitted to the presence of the lordly Pontiff, who, with a good deal of difficulty, granted him the absolution; but, as to his restoration to his throne, he refused to determine that before the approaching congress." I think no one can mistake this picture of a wilful king, who claimed temporal as well as spiritual power, in heaven as well as earth. The other attributes agree equally well with the Papacy. ["He shall exalt himself, and magnify himself above EVERY GOD, and speak marvellous (that is, blasphemous) things against the God of gods, and shall prosper till the INDIGNATION be accomplished."] That seems to be, till Heaven's indignation against the Jews, and perhaps the Christians, is fulfilled. The next three verses expand this verse with additions. The 37th has three negative statements, and the 38th has two positive and contrary ones. 1. "He shall not regard the God of his fathers," this means the religion of his youth, or of paganism, "nor the desire of women," or matrimony, the source of all the domestic and social relations; "nor any God, for he shall magnify himself above all," all men, as well as all gods. This is a repetition of a clause of the 36th verse, to contrast it with what follows. Ver. 38. "But instead thereof he shall honour the God of *Mahuzzim*; and a God whom his fathers knew shall he honour with," &c. The reader must here observe that this seems a flat contradiction. How is it to be explained? Very easily. Heathen gods are

reckoned lying vanities, *no gods* at all; so here the spirit of inspiration or the revealing angel reckons these two gods of that description. Sir I. Newton has two learned chapters on this wilful king and these Mahuzim; and, after Joseph Mede, he reckons them the relics of martyrs, whom the Christians of that age honoured, and the dead men they worshipped and prayed to help them with their prayers. The greed of wealth and pomp and power began very early, as we see in Cyprian and the Bishops of Rome and of other cities.

Sir Isaac Newton traces these corruptions of the Church from the fourth century, I should say from Constantine. He says, "The king who established the worship of the images and souls of dead men, here called Mahuzzim, placed *holiness* in abstinence from marriage. Eusebius, in his ecclesiastical history, tells us that Musanus wrote a tract against those who fell away to the heresy of the Enekratites (or continent), which was then newly risen, and had introduced pernicious errors; and that Tatian, the disciple of Justin, was the author thereof; and that Irenæus in his first book against heresies teaches this. . . . Montanus made only second marriages unlawful; he also introduced frequent fastings and annual fasting days, the keeping of Lent, &c. . . . Paul the Hermit fled into the wilderness from the persecutions of Decius, and lived a solitary life till the reign of Constantine, but made no disciples. Anthony did the like in the persecution of Diocletian, and made disciples. . . . Constantine had those men in the highest veneration, and that he almost venerated the most holy company of virgins. In his time this profession of a single life was propagated in Egypt by Anthony, and in Syria by Hilarion, and spread so fast that, soon after the time of Julian, a third part of the Egyptians were got into the

deserts of Egypt. They lived first singly in cells, then associated into convents, and at length came into towns, and filled the churches with bishops, presbyters, and deacons. Athanasius, in his younger days, poured water upon the hands of his master Anthony. The like was done in Syria, the superstition being quickly propagated thither out of Egypt by Hilarion, a disciple of Anthony (and multitudes of the most learned men, including), Gregory Nazianzen, Gregory Nyssen, and John Chrysostom of Constantinople, were both monks and bishops in the fourth century. (Jerome complains that) the clergy were the Fathers of the monks, and that the Eastern Churches receive virgin clergy, or continent, or if they have had wives they put them away." This shows when and where "forbidding to marry" began in the Christian Churches, East and West.

The Cataphrygians brought in also several other *superstitions*, such as the doctrine of ghosts, and their punishment in purgatory, and prayers and oblations for mitigating that punishment. They used also the sign of the cross as a charm. All these superstitions the Apostle refers to: "*Now the Spirit speaketh expressly, that in the latter times (the times of the wilful King) some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, the demons and ghosts worshipped by the heathens, speaking lies in hypocrisy about their apparitions, the miracles done by them, their relics and the sign of the cross, having consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats. For the mystery of iniquity did already work*" in the Apostles' days, in the Gnostics, and continued to work very strongly in their offspring, the Tatianists and Cataphrygians; and was to work "till

that man of sin (the wilful king) should be revealed ; whose coming is after the working of Satan, with all power and signs, and lying wonders, and deceivableness of unrighteousness ” ; coloured over with a form of Christian godliness, but without the power thereof. So much for this wilful king, and the origin of the Papal system in both priests and people. I now turn to the Mahuzzim, quoting Sir Isaac Newton.

“ In Scripture we are told of some *trusting in God* and others *trusting in idols*, and that *God is our refuge, our strength, our defence*. In this sense God is the rock of His people, Deut. xxxii. In this same sense the gods of the wilful King are called Mahuzzim, munitions, *fortresses*, protectors, guardians, or defenders. This came to pass in the following manner. Gregory Nyssen tells us, that after the persecution of the Emperor Decius, Gregory, Bishop of Neocesarea in Pontus, instituted festival days and assemblies, to the martyrs. The heathen were delighted with the festivals of their gods, and unwilling to part with them ; and therefore Gregory, to facilitate their conversion, instituted annual festivals to the saints and martyrs. Hence, for exploding the festivals of the heathen, the principal festivals of the Christians succeeded in their room ; as the keeping of Christmas with ivy and feasting, and playing and sports, in the room of the Bacchanalia and Saturnalia ; the celebrating of May-day with flowers in room of the florialia ; and the keeping of festivals to the Virgin Mary, John the Baptist, and divers of the Apostles, in the room of the solemnities at the entrance of the sun into the signs of the Zodiac. This was the first step made by the Christian religion towards the veneration of the martyrs ; and in a short time ended in the invocation of saints. The next step was affecting to pray at the

sepulchres of the martyrs, which began in Diocletian's persecution. The Council of Eliberis in Spain, 395, decreed that fires be not kindled in the cemeteries by day, that the SPIRITS of the saints be not disturbed. Whoever does not observe that shall be driven from the communion of the Church. Those of the Church are not allowed to go into the cemeteries of heretics for the sake of prayer or recovery of health; but such as go shall be excommunicated for a time. Council of Paphlagonia, 324 (say), "If any man, being arrogant, abominates the congregations of the martyrs or the liturgies performed therein, or the memories of the martyrs, let him be anathema accursed." It appears that in these burying places they commemorated the martyrs yearly on days dedicated to them. They lighted torches to the martyrs in the day-time, as the heathen did to their gods; which custom, before the end of the fourth century, prevailed much in the West. They sprinkled the worshippers of the martyrs with holy water, as the heathen did the worshippers of their gods, and went on pilgrimage to see Jerusalem and other holy places, as if those places conferred sanctity on the visitors. The Emperor Constantius began the practice about 359, of translating the bodies of saints and martyrs into new churches; the next step was attributing to their dead bodies, bones, and other relics, a power of working miracles by means of the separate souls, who were supposed to know what we do and say, and to be able to do us good or hurt. This was the very notion the heathens had, &c. As the first step to the invocation of saints was set on foot by the persecution of Decius, the second by the persecution of Diocletian, the third was owing to Constantius and Julian. When the latter vilified the martyrs, the Christians of Syria and Egypt made a noise about the

miracles done by the relics of their martyrs, in opposition to the powers attributed by Julian and the heathen to their idols. The cry of these miracles once set on foot continued many years, and increased, &c. Egypt abounded most with the relics of saints and martyrs, keeping them embalmed on beds even in their private houses, and Alexandria was eminent for dispersing them. Antioch followed the example of Egypt in dispersing the relics, and the examples of Egypt and Syria were soon followed by the rest of the world. The miracle-working bones of John the Baptist were carried into Egypt, and hid in the wall of a church, that they might be profitable to future generations. In propagating these superstitions, the ringleaders were the monks, and Anthony at their head. While Egypt abounded with monks above any other country, the veneration of saints began, and spread faster there than in other places. BASIL, a *monk*, made Bishop of Cesarea in the year 369, and died 378, in his oration on the Martyr Mamas, says: 'Be ye mindful of the Martyr; as many of you as have enjoyed him in your dreams, as many as have been assisted by him in prayer, as many as upon invoking him by name have had him present in your works, as many as he has restored to health, as many as have had their dead children restored by him to life, or their lives prolonged by him, &c. At the memory of the martyr, the whole region is moved; at his festival the whole city is transported with joy,' &c. In his oration on the forty martyrs: 'These are they, who obtaining our country, like certain towers (fortresses) *afford us safety against our enemies*. Neither are they shut up in one place only, but being distributed, are sent into many regions, and adorn many countries. You have

often endeavoured, laboured to find one who might pray for you; here are forty emitting one voice of prayer, &c. O ye common keepers of mankind, the best companions of our cares, suffragans and coadjutors of our prayers, most powerful ambassadors to God,' &c.

GREGORY NAZIANZEN, a monk, in his sixth oration written 373, saith: 'Let us purify ourselves to the martyrs, or rather to the God of the martyrs, mediators of obtaining an ascension or divinity! And to Athanasius, newly dead. Do thou look down upon us propitiously, and govern this people. . . . O divine and sacred head, look down upon us from heaven, and by thy prayers either take away that thorn of the flesh,' &c. GREGORY NYSSEN in the life of Ephraem Syrus, tells how a certain man in great danger, invoking Ephraem by name, saying, "Holy Ephraem assist me," he escaped, &c. 'But thou, O Ephraem, assisting now at the divine altar, and sacrificing to the Prince of Life, together with the angels; *remember* us all, and obtain for us pardon of our sins, that we may enjoy the eternal happiness of the kingdom of heaven,' &c. EPHRAEM SYRUS says, "Intercede for me, &c. Help me, O ye saints, with your intercession, &c. We entreat you, most holy Martyrs, to intercede with the Lord for us miserable sinners," &c.

By what has been cited out of Basil, the two Gregories, and Ephraem, we may understand that saint-worship was established among the monks in Egypt, Syria, Phœnicia, and Cappadocia, before the year 378, the year in which Basil and Ephraem died. CHRYSOSTOM was not much later. "Perhaps," saith he, "you are enflamed with no small love toward these martyrs; therefore with this ardour let us *fall down* before their relics, let us embrace their coffins. For the coffins

of the martyes have great virtue, even as the bones of the martyrs have great power. Nor let us only on the day of this festival, but on other days apply to them, invoke them, and beseech them to be our patrons ; for they have great power and efficacy," &c.

Thus early had the grossest ignorance and superstition been introduced to the Christian Churches, the whole people were contaminated, and thought more of a martyr's bones or other relics than of a martyr's principles. How could any good come out of such grovelling superstition ? It was just paganism revived, or under a different name.

So I adopt this interpretation of Mahuzzim ; but what of the strange God their fathers knew not ? The Old Version " God of forces " I cannot accept, as there is no such God known to history. The Revised Version has " fortresses," and Dr Murphy " strongholds." In ver. 31 the sanctuary is called the " fortress," or " stronghold," of course, in a spiritual sense. So the Psalmist says, xviii. 2, " The Lord (Jehovah) is my rock, and my fortress, and my deliverer ; my God, my strong rock, in Him will I trust : my shield, and the horn of my salvation, and my high tower." Such, says Daniel, was the sanctuary, and such these corrupt Christians reckoned these saints, angels, martyrs, and relics.

In all this I agree with Mede, Newton, and others, but I know few who even try to explain this strange God. It is, like the Mahuzzim, considered a God by some, but not by the revealing angel, or he would contradict himself in ver. 37 ; so I must here borrow from myself in the thirteenth chapter of Revelation, where I have carefully examined all explanations of the *image for the beast*, and conclude that it is the Roman Catholic host or wafer which they consider divine, but

Protestants do not. I can imagine nothing else as the strange God here; but if any one can show me a better interpretation, I am ready to adopt it.

A few extracts will throw much light on this subject. "The wilful King established the worship of images and souls of dead men, here called Mahuzzim. The same King placed holiness in abstinence from marriage." "Eusebius tells us that Constantine the Great had those men (the monks) in the highest veneration; . . . and that he almost venerated the most holy company of virgins. . . . In his time, and that of his sons, the profession of a single life was propagated in Egypt by Antony, and in Syria by Hilarion; and spread so fast that, soon after the time of Julian the Apostate, a *third part* of the Egyptians were got into the deserts. They lived first singly in cells, then in convents, at length came into towns, and *filled the churches* with bishops," &c. So the people must have venerated their supposed sanctity. "Athanasius, in his younger days, poured water on the hands of his master Antony." "They sprinkled the worshippers of the martyrs with holy water, as the heathens did the worshippers of their gods." "Chrysostom says, Egypt abounded with the relics of saints and martyrs embalmed upon beds in their private houses; . . . Antioch followed in dispersing the relics of the forty martyrs; and then the rest of the world." "Rufinus tells us that Athanasius, by a prophetic spirit, hid the bones of John the Baptist from the heathens in the hollow wall of a church, before proper witnesses, that they might be *profitable to future generations*." "If any one is permitted to carry away the dust with which the tomb is covered, wherein the body of the martyr (Theodorus) rests (says Gregory of Nyssa), the *dust* is accepted as a gift, and gathered to

be laid up as a thing of great price. For to touch the relics themselves, how great a favour that is, and not to be obtained without the most earnest prayers." "Constantinople was free from these superstitions till Gregory Nazianzen came thither in 379, but in a few years it was also inflamed with it." "From what has been cited from Basil, the two Gregories, and Ephraem, we may understand that saint-worship was established among the monks and their admirers in Egypt, Phœnicia, Syria, and Cappadocia before 378. Chrysostom was not much later. . . . Perhaps, says he, you are inflamed with no small love toward those martyrs; therefore, with this ardour let us *fall down before their relics*, let us embrace their coffins. For the coffins of the martyrs have great virtue, even as the bones of the martyrs have great power. . . . For now they bear the marks or brands of Christ; and *when they show these marks they can obtain all things of the King*," meaning Christ. Now, I believe and maintain that these views endow dead men, bones and relics, with divine attributes, almost the very dust and the coffins; and they degrade God and Christ to the level of our common humanity.

Ver. 39. I consider this wilful King the little horn of the seventh chapter, which is quoted by Paul almost verbatim in 2 Thess. ii. 3, 4, and his forbidding to marry in 1 Tim. iv. 2, as referring to the desire of women. Keil, I think, calls it the Messiah as the desire of all nations; but it is absurd to say that all nations are composed only of women. So the Porphyrites speak of Anaitis, but all women know not Anaitis. The rest of the 39th verse is plain enough, though difficult to translate. The old version is "whom he shall acknowledge *and* increase *with* glory," but there is no "and"

in the text, and no "with." The revisers make it, "And he shall deal with the strongest fortresses by the help of a strange god; whosoever acknowledgeth *him* he will increase with glory," but there is no "him," and who does it mean? the King or the god? I propose, "And he shall do as he pleases, or according to his will, to the strong defenders of Mahuzzim, with a strange god, whom acknowledging, he shall increase (or multiply) the honour; and he shall cause them to rule over the many"; the monks and bishops, the defenders of Mahuzzim shall rule over the multitude, or the laity; and this strange god shall greatly increase the dignity of the priesthood, who rule. Bishop Newton says, "It is difficult to say who the strange god is," and strange to say very few take any notice of it. Faber calls it "human reason," applying the whole, or the wilful King, to the French Revolution. But human reason was not unknown to his fathers, nor does it appear that this Revolution took any special notice of the desire of women. I have no doubt of the soundness of my interpretation of this strange god, and observe it distinguishes between the clergy and the multitude, and that it increases the dignity or honour of the priesthood. And surely nothing could be invented to do so more where men believe it. How stupendous is the miracle and the power of him who can make a piece of bread into a divine being? If Catholic priests really make the maker of all things, for "without him was not anything made that was made," I know nothing greater in the universe; for to make a true God is surely greater than to make *all worlds*, not to say, *all false gods*? But an important thing to notice is that the revealing angel does not believe that it is a true god, or he would contradict what he says in the former (37) verse, which shows this

angel is a Protestant ; and that is a sufficient reason why Roman Catholic writers should stick to Antiochus and a future unknown mythical Antichrist. But we believe in Antichrist too, but an Antichrist that is past, the little horn of the seventh chapter, and now we come to another Antichrist that is past, the little horn of the eighth chapter.

Vers. 40-43. That this is a new paragraph is plain, for it begins with a special date, the same as we dropped in ver. 35, the time of the end. This verse (40) begins at the time of the end, as if immediately succeeding ver. 35 ; but ver. 36 must also have succeeded ver. 35, so these two little horns seem to be contemporary, exactly as the Papacy and Mahometanism are known to have been. We know then where we are. Ver. 40. [“ And at the time of the end shall the king of the south push at him, and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.”] The king of the south is the Saracens who attacked Christendom, or the wilful king, and subdued many, but not all Christians ; but the king of the north, or the Turkish successors of this king of the south, subdued, with their horses, and chariots, and many ships, at least the capital of eastern Christendom, and there they reign at this day. He [“ shall come against him like a whirlwind, and shall enter into the countries, and shall overflow and pass over (ver. 41). He shall enter also into the glorious land and many shall be overthrown ; but Edom and Moab shall escape out of his hand.”] The wild Arabs, we are told, have never been completely subdued by anybody. But Egypt was subdued by both Saracens and Turks, so [“ the land of Egypt shall not escape (ver. 43). But he shall have power over the treasures,

&c., of Egypt, and the Libyans and Ethiopians shall be at his steps.”] These verses are almost a literal history of the depredations of both Saracens and Turks, the Mahometan little horn. In the Apocalypse they constitute the first and second woe to Christendom. Thus far all is plain enough, but the next verse (44) is more difficult. [“And tidings shall trouble him from the east and from the north; and he shall go forth with great fury to destroy, and utterly to make away many.”] Newton and Faber think it is not yet fulfilled, and therefore do not attempt to explain it; but this is little better than a confession they do not understand it, referring it to the great unknown. The modern critics make it easy work by referring everything to Antiochus Epiphanes. I do not know any other view except Keil’s Antichrist of the far-distant future; and to me that is equally unsatisfactory. The key to the passage is what do we mean by the “him,” in this verse, and also in ver. 40? Keil says of ver. 40-45, “not Antiochus, but Antichrist. This reference has been rightly vindicated by Kliefoth. We cannot, however (he adds), agree with him in distinguishing this enemy in ver. 40 from the king of the south and of the north (what? does he hold *both* the same, his Antichrist, whom he here calls “the hostile King”?), and in understanding (that) ‘the kings of the south, as well as of the north, shall attack him, but that he shall penetrate into their lands and overthrow them.’ . . . This interpretation is not merely possible, but it is even very natural. . . . But, &c.” Now, I think Kliefoth is right and Keil wrong, and on that fact is my only hope of a satisfactory explanation. I make both the “hims” of ver. 40, as well as that of ver. 44, the wilful or hostile King. Keil adds, “It is true that the suffix in *immo* refers *without doubt* to

this King; but the suffix in *aluv* can be referred only to the king of the south, because the King against whom he pushes (vers. 21-39) is not only distinctly designated as the king of the north, &c., vers. 13-21." Now that is most extraordinary fatuity. He first refers to ver. 21, which I have applied to Epiphanes, and then he goes back to his father in ver. 13, and he wants us to believe, with the moderns, that the whole chapter applies only to these Syrian Kings. That is such folly as annihilates his own Antichrist! It seems to me absurd for the revealing angel to be supposed to refer to a person that has never been mentioned as "him," against whom the king of the south pushes. If we suppose that the Papal Antichrist is here (ver. 44) troubled with tidings, I think the whole becomes easy, and refers to the Crusades. The tidings are the treatment of the Popish pilgrims at Jerusalem in the East by the Saracens, and the tidings out of the north I make the progress of the Turkish kingdom of Roum in Asia Minor, encroaching on Constantinople and the Christians of the Eastern Empire. So the Pope sends forth Peter the Hermit and the furious multitudes of Crusaders, who establish a Christian kingdom at Jerusalem, with his palace on Mount Zion, the City of David, "yet it shall come to its end (after 200 years), and none shall help it." Ver. 45. I do not know the views of Kliefoth on the subject; but as far as I am concerned, this interpretation is original, and, I believe, correct.

CHAPTER XII.

Vers. 1-3. ["And at that time shall Michael stand up, the great prince that standeth for the children of thy

people.”] Here is a fourth circumstance connected with this wilful King, and united to the former chapter by “and.” The time formerly mentioned (ver. 40) was the time of the end, the time of the two little horns. The fact that Michael has to stand up implies trouble. He is referred to in vers. 13, 21 of the tenth chapter, and in Revelation xii. 9, where he and his angels fought with the dragon, called also the devil and his angels, in defence of the woman that was to remain 1260 days in hiding in the wilderness. These days form three-and-a-half years, or half the seven times of Nebuchnezzar’s insanity. This is what I consider the time of the little horns, from about 608 to 1868 ; and in that first war Michael and his angels gained a complete victory, and expelled the devil from heaven altogether, casting him out into the earth, “and his angels were cast out with him.” I have already explained that event in my Apocalypse, where I considered Michael the representative, or a symbolic name for Christ, and the dragon a Roman standard, representative of the heathen Roman emperors, persecuting the Christians of the three centuries of Pagan rule. Michael’s angels were the suffering Christians, who gained their spiritual victory by simply holding fast their profession, and dying when required ; “ they loved not their lives unto the death,” and by this means conquered the whole violence and power of imperial Rome. Now here, again, I think I am entitled to infer that Michael is just another name for Christ, spiritually watching over his people, and delivering them from another time of terrible persecutions. [“ And there shall be a time of trouble such as never was since there was a nation even to that same time : and at that time thy people shall be delivered, everyone that shall be

found written in the book.”] I remember the time when I believed with Bishop Newton, Faber, &c., that this time was future, and I was greatly concerned about the terrible calamities that were soon to overtake the world. But now when I believe the whole past, I can still see that it was a dreadful revelation for any reasonable person to read. I can well understand how Daniel was sometimes so shocked with considering his own revelations as to be sick for days. Perhaps the reader is astonished to hear me speak of this awful time of trouble as past! When was it? I reply it is the time of the great REFORMATION that is thus described: Such a long and dreadful period of religious persecution as never before appeared on the earth, and such as I hope will never occur again. Papists will hardly believe that they are either idolators or persecutors, at the very time they teach that no faith is to be kept with heretics. Yet here the blindest must see that the Holy Ghost who inspired the prophets, or the heavenly messenger who revealed this vision to Daniel, regards this as the most terrible time of trouble for the people of Michael that ever existed on the face of the earth. Surely that is strong language, and should convince all flesh of the terrible guilt of religious persecution, at least unto blood, such as took place during the protracted period of the Reformation. This religious insanity began with the fiery furnace and the lion's den, and was continued during the three years of Antiochus Epiphanes, and the three centuries of the dragon or the devil and his angels; these were one and all mere child's play compared with the brutalities of the Duke of Alva, the Bartholomew Massacre, and the like, which are just short'pages of this surpassing time of trouble.

The time when this wilful king began the worship of

his god Maluzzim was in the end of the fourth century. Another epoch in his history was when he received the key of the bottomless pit, along with Papal supremacy (606 or 610), when he opened the pit, and a dense cloud of dark smoke like that of a furnace escaped from the pit, along with the swarms of Saracenic locusts, the date of the two little horns; but he did not reach the length of trampling on the laws of both God and man, as the wilful King, till Hildebrand in the tenth century; and in the end of the same the first Crusade began. The last Crusade and Latin kingdom of Jerusalem, and of Constantinople, under the patronage of this wilful King, lasted to the middle of the fourteenth century, when it perished for want of "help"—*i.e.*, men and money, from Europe. "Another formidable army of Crusaders (says Mosheim) was assembled in the year 1363, in consequence of the zealous exhortations of Urban V.," and in 1360 John Wickliff, the morning star of the Reformation, began his exposure of the iniquities of the mendicants. Thus the whole of the last part of this book, from chapter xi. 36, is connected with this wilful King. Innocent III. instituted the worship of the strange god, transubstantiation, in the thirteenth century, which exists in full force at the present day, and the Reformation period cannot be said to be yet ended.

[“At that *time* shall Michael stand up.”] The time I reckon to be the end of the Crusades, in which the first little horn attacked the second, as the second had attacked the first in the seventh century, on the plea of their idolatry. When a person is said here to stand up, it means he prepares for warfare, which generally implies the shedding of blood. Who are the children of Daniel’s people who are to be delivered? After the kingdom of Heaven was set up and the Jews rejected, the Christians

would seem to take their place, and their deliverance would be from the "great tribulation," much of which is past. But it is somewhat natural to think of the Jews; and, if so, their deliverance is certainly future. In fact, it is not safe to say what may yet be in store of evil to the Christians. "Every one found written in the book" implies that all God's children are well known and cared for; not a hair of any head shall perish without the permission of the Master. How precious would this doctrine be to those about to be slain, who "loved not their lives unto the death!"

Ver. 2. ["And many of the sleepers in the dust of the ground (that is, whose bodies are in the grave) *shall awake* (it does not say *shall arise*), some to life everlasting, and some to reproach and contempt everlasting."] Many have hastily supposed that these words refer to the *general resurrection*, but the whole language of the text is opposed to that. Of the resurrection our Saviour says, "*all* that are in the graves shall hear His (the Son of Man's) voice and come forth; they that have done good unto the resurrection of life," &c. Now, there is no *voice* here, there is no RESURRECTION, and there is no ALL; but, instead, there is only "*many* sleepers shall awake to life everlasting." This can only apply to such as are clearly good, people who deserve to live for ever; or to the clearly bad, who deserve everlasting contempt and abhorrence. These are all persons whom the world has supposed to be dead, but it is now plain this has been a mistake; they have only been sleeping, like Elijah of old, who awoke as John the Baptist: and now many have awaked, and are ready for the business of the world as before. They are such men as Daniel and his friends, the noblest of the Christian and Jewish martyrs, who deserve to be held

in everlasting remembrance ; or such men as Nero, Domitian, Antiochus Epiphanes, &c., who deserve and shall obtain everlasting execration. There was a rumour that Nero was not dead, but would again appear ; and it is quite true, for Nero is yet alive, and will live for ever in the abhorrence and contempt of every generous mind. Philip II. of Spain was a bad copy of the worst of the Roman emperors ; but that which has immortalised the iniquities of the Church of Rome and the kingdom of France is the Bartholomew Massacre. That can never die ! The Church that sanctioned such conduct and rejoiced in it, as the Papal medal testifies, can only come from the bottomless pit, and to that pit it must return. They thought they were extirpating heresy, they were only extirpating themselves as a church and as a nation ; and France is the only kingdom in Europe without a king. The curse of Heaven took hold of the kingdom as well as the church, and the horrors of the French Revolution were the first-fruits of the massacre, and more may yet be in store. Thus we see there is a God in heaven whose eyes behold, and whose eyelids try the children of men ; and though the wicked triumph for an hour, the righteous alone shall triumph in the end : but it may be through much tribulation that the just shall enter the kingdom of heaven. This is my interpretation of these concluding verses of Daniel. It is neither a literal nor a spiritual resurrection, but a symbolic return of the best and the worst of all past times, to act their part anew in their descendants during this terrible time of trouble. Ver. 3. [“ And they that be wise,” &c.] The first verse of the chapter is the general announcement of this time of trouble ; the second verse is a further illustration of what may be expected ; and the third is a precious

consolation and encouragement. The *wise*, who have truly the "fear of the Lord," "shall shine as the brightness of the firmament." Surely that needs no interpretation! "And they that turn many to righteousness, as the stars for ever and ever." Here the prophecies of Daniel are meant to end; and he is bid farewell in ver. 4. ["But thou, Daniel, shut up the words, and seal the book, to the time of the end."] Roll every word up carefully, and seal the whole that nothing be injured or lost; for it will all be required at the time of the end, when these troubles shall be finished, and the object of the whole book will be apparent to the intelligent; when ["many shall run to and fro, and knowledge shall be increased"]; nobody needs to be told that that time has now arrived. Who does not know how these words have been verified in the last fifty years. Steamships, railways, telegraphs, telephones, &c., are all proofs that Daniel was a true prophet. None but omniscience could have foreseen and predicted what is written in this book, as I have explained it. Its unity, inspiration, true prophecies, and miracles, must be apparent to all the intelligent! And the copestone is placed upon the whole by the solemn oath of "the man clothed in linen." Vers. 5-7. ["Then I, Daniel looked, and behold, there stood other two, one on either bank of the river."] The two are other than the man on the river, the only person, perhaps, distinctly seen by the Prophet. A hand touched him, chapter x. 10, and "like the similitude of the sons of men touched my lips," ver. 16, &c., and this may be the revealing angel, but he is not named, nor further described; and he, if another, seems to disappear with the injunction of the fourth verse. The 5th verse gives us a new scene in the same vision. When the

Lord appeared to Abraham in the plains of Mamre (Gen. xviii. 1), he was accompanied with two attending angels, whom He sent to destroy Sodom, &c.; so I think this man clothed in linen is the same, and these his two attendants to do his bidding. Ver. 6. ["How long to the end of these wonders?"] needs no explanation. Ver. 7. The very solemn oath confirming the whole book. Raising both hands to heaven ["he sware by Him that liveth for ever that it shall be for a time, two times and a half; and when he shall have finished to scatter the power of the holy people, all these wonders shall be ended."] There are two dates given there, the one given before in the seventh chapter, ver. 25, as the duration of the little horn's power to persecute, and repeated here to show he is still speaking of the same little horn or wilful King; and a new name of a date which we can see before our eyes, when the Papacy ceases to persecute men who think for themselves, and who resolve to die sooner than deny their conscientious religious opinions. So this book ends as the third chapter did, with a testimony in favour of liberty of conscience, and condemnation of all religious murders, from Cain to this day. "Where is thy brother? The voice of his blood crieth to me from the ground." How often must that question have come from heaven? Where? and the earth opened her mouth to receive thy brother's blood at thy hand! Ver. 8. ["And I heard, but I understood not; then said I, O my Lord, what the end (or future) of these wonders? Ver. 9. And he said (your predictions are finished), Go thy way, Daniel; for the words are closed up and sealed till the time of the end."] They cannot be fully or further understood till history shall throw its light upon them. Ver. 10. ["Many shall be purified, and made white, and tried;

but the wicked shall act wickedly; and none of the wicked shall understand (they shall not believe it, even when they see it); but the wise (the good) shall understand.”] All that seems to me so plain as to require no explanation. It is a condensed view of the whole Reformation period, trial, purification, and wickedness. Now comes the close. Vers. 11-13. [“And from the time that the daily (service) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days (or years).”] This is a new date, which commentators have most perversely trifled with. Some call it the same three-and-a-half years, but it is three years and seven months, and has no connection with either *the times*, or the 1260 days of the Apocalypse, which last are not found in Daniel. The beginning of these 1290 years is given as the time of the taking away of the daily ordinances of God’s worship, and the setting up the abominations of idol worship instead. Nebuchadnezzar abolished the Jewish animal sacrifices when he destroyed Jerusalem, but he did not set up idols; and besides, this was only temporary, as that worship was restored by Cyrus. Antiochus Epiphanes did both, but it was of short duration, and that worship was restored by the Maccabees after three years and ten days. But the Romans under Titus abolished the animal sacrifices of Judaism for ever, at least it still lasts for above eighteen centuries, and the soldiers of Titus worshipped the eagles of their standards in the very precincts of the holy place, so I have no doubt this is the abomination or period referred to; and from the date of this destruction of the Jewish service to the morning star of the great Reformation, John Wickliff, is exactly 1290 years. This date, then, I reckon the beginning of the great trouble, and the

1335 will be the end, which is yet future. Ver 12. ["Blessed is he that waiteth, and cometh to that time,"] which, of course, I cannot explain. I have borrowed the explanation of the 1290 years from Faber, but I cannot accept of his other dates, which have also been falsified by history. I have no doubt, however, that some great event is shadowed forth by that peculiar number; and that it will include perfect "liberty of conscience" established in most parts of Europe or the world. Ver. 13. ["But go thou thy way till the end."] Here Daniel is again bid farewell; ["for thou shalt rest, and stand in thy lot at the end of the days."] Then Daniel shall be found to be a valuable and important prophet. Thus concludes this long and very precious prophecy.

CONCLUDING REMARKS.

I. *The Resurrection and end of the world.*—I think it a wild delusion to imagine that any such thing is referred to in the book of Daniel, though taught, I believe, by all commentators. REUSS, one of the most sober and sensible of the Porphyry school, remarks on xii. 8: "These wonders are not the events of the glorious time, the Resurrection, &c., but those which immediately precede." This, of course, refers to the end of the world, as generally held. ZOCKLER is quite plain, and, says, on ver. 2 ["shall awake"]: "While *all* the ancient Christian expositors regard this as referring to the general resurrection of the dead, and among moderns, &c. It is manifest, however, that the final and general resurrection is here intended; ver. 2, because the mention of the eternal punishment of the wicked

(there is no *punishment* mentioned by Daniel, only shame and everlasting contempt). Ver. 6. Nor does the intimate connection . . . militate against the universal character of the resurrection in question. It is evident that in the mind of the prophet *that period of trial* was the immediate precursor of the end of the world. (That is pure fiction; there is no evidence of anything of the sort. He goes on—) The antitypical general judgment of all flesh (there is no such judgment in Daniel) was identical with the typical judgment that came upon the Old Testament oppressor of God's people. (If identical, there will be only one judgment, not two; so their grand general judgment of all flesh must be past with Antiochus!) On the contrary, the mention of the eternal shame and torment (no torment in Daniel!) which await the wicked at the judgment is a leading thought . . . demanded by the . . . ruin of the Antichristian madman, xi. 45." Why is Antiochus called Antichristian? These authors plainly make a text for themselves to suit their theories, and so by slipping in any word they may require, they can easily prove anything; but I am not prepared to handle Scripture in this manner. If they were men of business, and should attempt such things with business men, they would be dealt with for swindling and forgery; and yet fashionable theories depend on such trickery. KEIL does not go so far. He only says, "At this time (ch. xii. 1) the angel further places the resurrection of the dead. . . . Accordingly (this time) extends into the Messianic time. (He adds) HOFMAN finds in vers. 2, 3, the prophecy of the final close of the history of nations, the time of the great tribulation at the termination of the present course of the world, the complete salvation of Israel in it and the resurrection of the dead at the end of the world."

I hold that nothing more is taught in this book but what is substantially taught in the dream of chap. ii.; but the interpretations of it are many, though they may all be reduced to three, and known by the name of

II. ANTICHRIST—

(1) of the past (Antiochus); (2) of the present (the Papacy and Mahometanism); and (3) of the future (the unknown infidel King). (1) The Antiochus theory needs no further refutation, that of Porphyry and modern rationalism. The 44th verse of the 2nd chapter disposes of that for ever. (3) It is not so easy to refute that of the future, as we have to deal with what is unknown and non-existent; but a sentence or two from Keil, which I quoted in my prospectus, will throw some light upon the subject. At page 40 he says, "BLEEK has fallen upon the strange expedient of comparing the prophecies of Daniel, going *backward* from chap. xii. for the purpose of showing that as chaps. xii. and xi. 21-45, speak only of the reign of Antiochus Epiphanes, . . . so also in chaps. ix., viii., vii., and ii., the special pre-intimations of the future do not reach further than to this enemy of the people of God. (That is, Bleek gets rid of all as past. Keil goes on—) Now, certainly, in chap. xii. vers. 11 and 12, WITHOUT DOUBT refer to the time of Antiochus Epiphanes, and xi. 21-35, *as surely* treat of the proceedings and of the wicked actions of this Syrian king; but the section xi. 36 to xii. 3 is almost unanimously interpreted by the Church of the rise and reign of Antichrist in the last time." That is the clearest statement I can find of where Antiochus stops and Antichrist begins—at the 35th and 36th

verses. Now, as Antiochus died 164 B.C., and this Antichrist of the future has given no signs of beginning, there is already a gap of more than 2000 years between these two verses. This is rather ominous for those who are in a hurry for the end of the world and the general resurrection, for Antichrist is generally supposed to reign 1260 years, and nobody knows when he is likely to begin! Keil, it would appear, agrees with Bleek and Porphyry in ascribing the *whole of this book* to Antiochus, except this section, chap. xi. 36. I have agreed with him that ver. 36 refers to an Antichrist, and is quoted by Paul in 2 Thess. chap. ii. vers. 3, 4, 8, &c., as the man of sin, who is not to be revealed till a certain "let" is taken out of the way. Here we find one commencing date, and another is that it, as a little horn, springs up *after* or among the ten horns of the Roman wild beast; and its duration is three-and-a-half times; while its end is when the stone strikes the image on the feet, including the toes or horns. Keil and Pusey must remember, therefore, that this Antichrist of theirs cannot be delayed for ever. As soon as we find that the Roman Empire has been divided into ten toes or horns, Antichrist has begun, and must end in three-and-a-half times. The simple question, therefore, between us and Keil is just this one of fact: Has the Roman power been split up into ten kingdoms, and when? We say, yes! at the Gothic invasions; and those ten kingdoms practically still exist, and the three-and-a-half times have nearly, if not wholly, elapsed. If wholly, then Daniel's little horn or *Antichrist is past*. Paul's man of sin has been revealed, and the "let" taken out of the way, and the complete destruction of the whole metallic image, or of the four beasts, and both little horns, are all very near. I have reduced the whole controversy, therefore, about the

Antichrist to a mere question of fact : Has the old Roman Empire been divided into ten modern kingdoms ? Yes or no ? I think that man must be very blind who does not see that it is, and has been for many centuries. So much for the Antichrist of the 7th chapter, but there is as good a proof in the Antichrist of the 8th chapter, and this in fact is the key to the interpretation of the whole book. For very many centuries this chapter has been handed over to Antiochus, but Sir Isaac Newton was not so easily deceived. Before Jerome, many saw and said it did not fully fit Antiochus, but what he wanted would be supplied by the future Antichrist. This assumed the whole case. Now, I agree with Stuart in holding that there is not the most distant ground for believing that there is any type of an enemy of God in the Bible, or any authority for any text having two meanings. A portrait cannot be meant to fit two persons. One feature fitting, such as yellow hair, will not do ; for then it would be the portrait of all men or women of yellow hair : but one feature disagreeing shows it was not meant for that person. So the simple question of fact again is : Does the little horn of the 8th chapter exactly fit Antiochus ? and the plain answer is, Certainly not. No one ever said or supposed so, except Porphyry and his followers, deists, and unbelievers of various sorts, ancient and modern. Sir Isaac Newton has settled that for ever. Faber tells us it fits Mahomet completely. But even he hankered after a future Antichrist, which time has discredited. He says the three-and-a-half times of the man of sin end with 1864, and Antichrist will have only one year's reign, 1865 ; and if that should not come true, he confessed he had miscalculated ; so *his* future Antichrist is also finished. I will only mention that the time, 2300 days or years, fits

Mahometanism but not Antiochus, and also that from little he became very great is also true to the letter of Mahomet, but not at all of Antiochus. Keil says, “*it came up out of littleness, a parvo—i.e., a parvis initiis,*” from a small beginning, or narrow means, and this he says while he means Antiochus. Now, Antiochus never achieved any particular greatness, and was never *called great*, like his father, nor did he spring from any particular littleness. A king’s son, a king’s brother, a king’s uncle, shows no great littleness. It was only on account of this relationship that he obtained the crown of Syria; but every one knows of Mahomet’s original meanness. Left a penniless orphan at ten years of age, he was brought up by the charity of an uncle till he was twenty-five, when he became the servant of a rich widow, who afterwards married him, but his greatness does not depend on money, but on the religion and empire he founded.

This word Antichrist should be carefully watched, for it may be sophistically used. There is no such word in the whole book of Daniel, or even in the Apocalypse. The Reformers used it to denote the first little horn, which they reckoned the Papacy; but the Maccabees may have applied it to Antiochus. We know from Jerome that some before his day spoke of Antiochus, as well as a future Antichrist, of which Antiochus was only a type. Moderns have made no advance; but we maintain both little horns have come, and there is no room nor authority for a third, so that Keil, &c., must either refute our interpretation, or confess their own is without foundation; and there with confidence I leave it. I may add, however, that Bleek’s metallic image has no legs, and Keil’s has no feet. Keil and Pusey go the length of the iron legs of Rome, but there they have remained for above 2000 years. It may help the reader

if we take a rapid view of our interpretation of the eleventh chapter.

The last three chapters contain a mere review of the former eight chapters which contain Daniel's full prophecy; but his anxiety and supplications brought the man clothed in linen to comfort him with this review. The *condensation* here is admirable, except twenty verses in the middle about Antiochus and his more distinguished fathers. The second verse contains *the whole history* of the Persian Empire till the invasion of Greece, Marathon, Thermopylae, &c., and the third verse the *whole history* of Alexander the Great, while the fourth verse shows the collapse of his great empire, and its division into four parts, to be possessed by strangers who did nothing for it but murder all his kindred. What a magnificent sweep of history do these three verses bring before the intelligent reader! The fifth verse limits the view to the most distinguished successors of Alexandria, Egypt and Syria. The sixth verse contains their wars and the unfortunate marriage of Bernice, and her cruel and unjust death; vers. 7th to 9th contain the consequences till Antiochus the Great, vers. 10-19. The 18th verse brings him into contact with the Romans, and the 19th verse his downfall, and the 20th verse the heavy debt he entailed on his son Seleucus. Vers. 21-30 are the history of the "vile person," his attacks upon his nephew's kingdom, which throws Egypt as well as Syria into the hands of the Romans; ver. 31, his attack upon the Jews; and ver. 32, the renegades and the glorious deeds of the Maccabees, "the people that do know their God;" ver. 33, the preaching of Christ and His Apostles, and the persecutions of the Roman Emperors; ver. 34, Constantine's "little help"; and ver. 35, the Christian troubles and perse-

cutions up to Hildebrand and Innocent III., the man of sin ; and alongside of him come the attacks of the Saracens and Turks (vers. 40-3), which ultimately lead to the Crusades (vers. 44-5) and kingdom of Jerusalem, which shall come to its end for want of further help from Europe. Chap. xii. 1-3. The great and terrible struggles of the Reformation, which are hardly yet ended ; but John saw, in Patmos, a glorious "great multitude, clothed with white robes, and palms in their hands, which came out of *the great tribulation*" of this Reformation, I think. Ver. 4. The present date, "many shall run to and fro, and knowledge shall be increased," finishes the book of Daniel.

III. INSPIRATION AND INTERPRETATION.

In my prospectus I proposed to consider the Inspiration and Unity, as well as the critical interpretation of this important book ; but that will seem superfluous to all who accept of *my interpretation*, as the whole is clearly a Unity, due to supernatural illumination. Even the enemy now admit the Unity which they and even Sir I. Newton rejected, as the result of not understanding what they presumed to condemn.

This, I believe, is the source of most of the objections to the book of Daniel. Men attempt to teach others before having fully studied the book themselves, and hence the many erroneous interpretations. Two things are essential to any correct interpretation : 1, a conscientious regard to the text, so as to ascertain its true meaning and keep to it ; and 2, an equally conscientious regard to its historical fulfilment, or one in perfect consistency with the text. The violation of one or both

of these rules is the cause of all wrong interpretation. As to the text, we must neither add to it nor subtract one single word, syllable, jot, or tittle, or we cannot be sure we have the author's full meaning. I do not think it necessary to hold that the words written should be exactly those spoken—*i.e.*, verbal inspiration; but a verbal text is indispensable, and neglect of it the source of much mischief. For instance, I find in Mr Deane's valuable handbook on "Men of the Bible," Daniel, chap. ii. ver. 44, which Jerome and most interpreters ignore, this clause, "Kingdom which God will set up in the *days of the Kings of the Fourth Empire.*" The italics are an interpolation of his own invention, and calculated, if not intended, to alter the meaning, and substitute a Daniel of his own instead of that of the prophet. So Fuller also in his *Students' Commentary*, says, "in the *days of the fourth or iron kingdom,*" &c. There we have the same blunder, or unwarrantable alteration of the text. Daniel simply says, "In the *days of those Kings* shall the God of heaven set up a kingdom," meaning, of course, the kings or kingdoms of the metallic image, the only ones mentioned in this chapter, which, I believe, was written thirty or thirty-five years before any other portion of the book. Now, how does Porphyry and many others understand these fictitious interpolations, as referring to Antiochus, *who was dead and buried 200 years before the kingdom was set up?*

Thus falsification of the text leads to erroneous interpretations, of which there is no end, as every one takes the liberty of saying whatever he thinks fit. For instance see Fuller on Daniel xii. 1—"the last days of Antiochus Epiphanes." Has he any *authority* for saying so? Not the very slightest! They blind themselves, or let others, blind them, with foolish theories or pre-conceived

notions, and then they can see nothing in the book but what they have first put into it. Thus, Bleek and the rationalists can see nothing but Antiochus. Stuart can see only one little horn, and Pusey can see no ill in the Papacy, and must fall back on a future Antichrist. Pusey's successor in Oxford, Dr Driver, in his "Old Testament Literature" (the word Cheyne has inadvertently crept into p. 35 instead of Driver) can see little more than the most antiquated rationalism, ignoring the labours of a life-time of his great predecessor. While Pusey is traditional as to the four kingdoms, Driver's leaning is clearly rationalistic, though he shows he knows very little about it. After referring to the traditional, he says, "According to many modern interpreters, the empires are—1, the Chaldean, 2, the Median (there is none such in Daniel), 3 the Persian, 4, the Macedonian. As the vision in chap. vii. is *generally allowed* to be parallel to the dream here, if the fourth kingdom there be rightly interpreted of the empire of Alexander, *the second interpretation will be the correct one.*" But if Pusey is right, the Roman is the correct one. He says in a note, "Zöckler, &c., understand *less probably*, the Diadochi." He gives certain distinguished names "in favour of Mede and Persian *Empires* being reckoned separately; it is remarked that in the book itself they are distinguished," which is not true, and he gives two texts, both of which are clearly against him, and this is a distinguished Professor appointed at a good salary, I suppose, to teach his fictions to students of divinity! The texts are chap. vi. 8, *the law* (singular) of the Medes and Persians. The next, chap. viii. 3, *the ram* (singular), with two horns, ver. 4, "And I saw *the ram* pushing." He thinks that proves the Median Empire second, and

the Persian Empire third ; and on his principles Great Britain is already one empire, and Ireland another ; which would save Mr G. much trouble if true. That is a sufficient specimen of the many unsafe guides to the knowledge of Scripture.

As to the inspiration or genuineness, which STUART has ably, and, I think, successfully, defended, the best part of his whole book—he thus writes : “ The objections to the genuineness are numerous, and urged with great confidence and earnestness by nearly the whole corps of Neological critics. Indeed, it has been of late confidently and somewhat frequently declared, that *fruit Ilium* will soon be written on this supposed monument of ancient times. Or (to use another of the *decent* comparisons that have lately been made), it will take its place, with general acquiescence, along with Amadis de Gaul and Jack the Giant-Killer.” Now, for my part, I should as soon think of defending the inspiration of Jack the Giant-Killer as of Stuart’s interpretation of Daniel, and I believe it will soon take its place with Amadis de Gaul. This I apply to the whole views of Porphyry and *modern scientific criticism*. And there I leave it. When D.D.s tell me they do not believe in Daniel, I presume it is such as Stuart’s they mean, and I sympathise with them ; but I hope a new era will arise very soon with very different views. Perhaps the best proof of the Inspiration of Daniel is to see how the Apocalypse depends on it. The ten horned beast in both writers can hardly be mistaken, but the references to the Reformation are more concealed, and, therefore, more striking. Daniel’s time of trouble is called by John the great tribulation, and the *third woe*. But I cannot continue this at present.

IV. I think I may now conclude with asking the

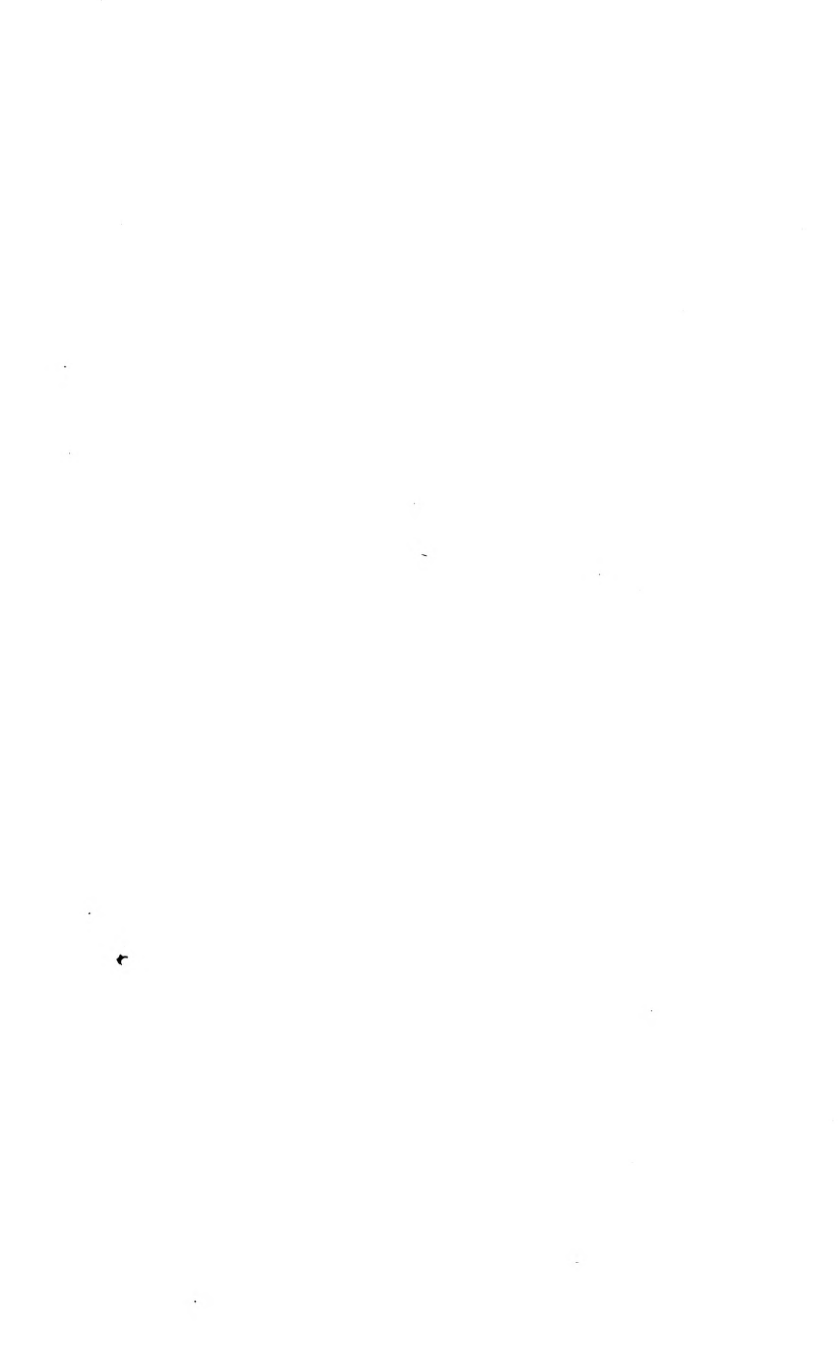
OBJECT of this very wonderful book ; and I think it is twofold : First, like all Scripture, to prove the existence and attributes of the God of Israel, His omniscience or foreknowledge, His prophetic and miraculous powers, and His constant superintending providence.

But *second*, the great object of this book is to show Heaven's indignation against IDOLATRY, and the persecutions against the *consciences* of men that necessarily follow. Any power, civil or religious, that degrades the invisible Godhead to the level of things visible, will not hesitate to degrade man, and persecute a fellow-creature to the last extremity. All history is full of proofs of this. But to abolish *idolatry* God condescended to enter into covenant with Abraham, and to call him to leave Ur of the Chaldees that he might have a faithful people to worship himself without an image ; but this proved a failure in Egypt. So the attempt was renewed at Sinai, but again it proved a failure in Solomon and his successors till the captivity of Babylon. The chief sins prior to that period were "shedding innocent blood, making their sons and daughters pass through the fire to Moloch, and the most debasing idolatry." "According to the number of thy cities were thy gods, O Judah ; and according to the number of the streets of Jerusalem have ye set up altars to burn incense to Baal," Jer. ii. 13. "And they have built the high places of Tophet to burn their sons and their daughters in the fire," Jer. vii. 31. This book shows what has taken place since, where *idolatry and persecution for conscience' sake*, have been once and again written in blood ; against the folly and wickedness of all such this book is an eternal testimony. God is always on the side of *conscience and integrity*, and against every form of *idolatry* and persecution. Roman Catholic priests are called *fathers*, and all baptised

persons their children, and how many millions of their sons and of their daughters have they caused to pass through the fires (of Smithfield, &c.), to Moloch, that old serpent, called the Devil and Satan? Till all this is for ever abolished, the book of Daniel has not served its purpose. This is a most important book for the STATESMAN, as well as the *Divine!* The latter is concerned with the right interpretation of the Word of God; but the *statesman* has lessons to learn here, chap. i. iii., &c., which we can find nowhere else; and to these, and men of all religions, I dedicate and leave my humble labours.

I hope I have fully shown that the views of Porphyry and modern rationalists are inconsistent with history and the text, and therefore intolerable. Those of Pusey and orthodox Germans are a little better, but those of Sir Isaac Newton, Faber, and others, are alone tenable. I believe no man really understands this book who does not see in it a magnificent protest against all forms of *idolatry and religious persecution*, which all men, statesmen, churches, and nations, have still seriously to consider.

FINIS.



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