Daniel - Commentaries by Unknown Author

Bible Witness and Review: Volume 3, Biblical Annotations: Daniel 9:24-27

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AN 9: 24-27

Daniel, understanding by books the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem, set his face unto the Lord God to seek by prayer and supplications, with fasting and sackcloth and ashes (9: 1-3). The chief minister of Darius, who was made king over the realm of the Chaldeans, was before his God in self-abasement and dependance, asking for Jerusalem and for his people, but reminding God that it was His city and His people. An answer comes by means of Gabriel, which reveals the whole of God's purpose about the city and the people called by His name.

The seventy years of captivity were well nigh. ended. Seventy weeks, or heptads of years were still determined upon Daniel's people and his city ere the transgression would be shut up, not to be sought for any more, sins would be sealed up (or finished, according to the K'ri), iniquity atoned for, vision and prophecy sealed up, and the holy of holies anointed. The whole period thus designated as seventy heptads or weeks, Gabriel next proceeded to explain that they would be broken up into three distinct portions—viz., seven heptads, or 49 years; sixty- two heptads, or 434 years; and one heptad, or 7 years,-for years they must be, as is clear from the time which elapsed between their commencement and the appearance of the Lord Jesus Christ. Seventy years had the Jews to undergo captivity at Babylon; seventy heptads of years would run by from the going forth of the command to rebuild the city to the bringing in of everlasting righteousness.

But from whence was this period to date? Daniel had been praying about the city and his people. The revelation concerned both these; and from the commandment going forth to restore and to build Jerusalem, unto Messiah the Prince, there would elapse seven heptads, and sixty-two heptads, or sixty-nine in all. From whence then does the period here indicated start? Now, we have four different decrees of Persian monarchs in Scripture. Cyrus issued one, Darius one, and Artaxerxes issued two-one in his seventh year (Ezra 7: 11-26), and another in the twentieth year of his reign (Neh. 2:1-8). Now, of these decrees the first was to build the house at Jerusalem (Ezra 1:3), the second was to finish it

(Ezra 6:1-12, 14), the third was to beautify it (Ezra 7:27), and the fourth was to build the city of Nehemiah's father's sepulcher (Neh. 2:5). Hence we must date the commencement of the weeks from the twentieth year of Artaxerxes, and the commission entrusted to Nehemiah, But what year was that in the world's history? Profane historians generally agree in placing the twentieth year of Artaxerxes at 445 B.C.; adding to that the years of the Lord's life to His death, which would be 29, we find the period of 483 years or sixty-nine weeks runs on beyond the date of the cross. That cannot really be; and however difficult it may be as yet to harmonize the dates in profane history with the years as numbered by Daniel, we may be sure that God's word is right, and research may yet verify its accuracy; and if Hengstenberg, quoted in a little work called The Dates and Chronology of Scripture, be correct, the solution has been already discovered.

The year of Xerxes' death was, he states, 474 B.C., and not 464 B.C. If this can be relied on, the chronological difficulty is solved. From 455 B.C. to A.D. 29 would be exactly 483 years. For it must be remembered that Daniel explicitly states that the cutting off of Messiah was not to be till after the seven heptads and the sixty and two heptads-that is, after sixty-nine of the weeks had run out, and not, as has been so often but erroneously concluded, that the whole period of 490 years was to elapse before the crucifixion. Daniel's statement clearly negatives that: "After threescore and two heptads shall Messiah be cut off and have nothing." At this point, it should be remarked, the enumeration of the heptads of years is dropped, and the angel proceeds, "And the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be in the flood, and unto the end of the war desolations are determined."

Caiphas had prophesied that " it is expedient for us that one man should die for the people, and that the whole nation perish not" (John 11:50), the mouthpiece, as. High Priest, of God the Holy Ghost, without being aware of it, or even understanding the true meaning of the words. He and those with him thought by the Lord's death to preserve their national existence and country. Daniel's prophecy foretold a very opposite result, and that which came true. Instead of preserving their place and nation, the Romans-the people of the prince that shall come-destroyed the city and the sanctuary. This carries us down to the destruction of Jerusalem under Titus. But the prophecy looks on to the end of all the troubles at Jerusalem, which can only cease in the flood (TO, -the incursion of the northern power of Daniel, the Assyrian of Isaiah. See for the term "flood," Dan. 11:22,26, "his army shall overflow," writing here of what is past; and xi. 40; Isa. 10:22; 28: 2, 15, 17, 18, predicting what is still future. An invading host from the north, either the Assyrian of old (Isa. 8:8), or the Babylonian (Jer. 47:2), or Antiochus Epiphanes (Dan. 11:26), are so termed by the sacred writers, for it must be an invading host, to carry out the simile. And. the invader of the last days who will capture Jerusalem will be the Assyrian, or northern power of that time. No end, then, can come to Jerusalem's troubles till that flood has swept over the land; and till it does, desolations are determined. The troubles to the Jewish polity and country, which commenced with the taking of Jerusalem by the Romans, the people of the prince that shall come; will not end till after the invasion of the future king of the north.

Having thus sketched out the condition of the city and sanctuary till then, some details are now given in v. 27 relative to the last heptad of years. " And he shall confirm a covenant with the many for one heptad, or week of years." Who will do this? Two princes or leaders have been mentioned, Messiah the prince (), and the prince () that shall come. Who this one is v. 26 has made plain. He is the prince of the Roman Empire, for the people of the prince that shall come, i.e. the Romans, were to destroy, and have destroyed Jerusalem. This prince, then, the last one named, will confirm a covenant with the mass of the Jews, the many, for one week. The political reasons for this Isa. 28 has foretold. They will be under

the protection of the Roman imperial power to shield them from the threatened incursion of the northern Assyrian power of that day. The head of the Roman Empire entering into a covenant with the Jews restored in unbelief, to keep a hold, by means of friendship with them and protection of them, of the land of Canaan, is the Eastern Question coming up in its last phase.

In the middle of this, the last week of years, the political head of the Roman Empire will discover his true character, and break the covenant; displacing by the instrumentality of Antichrist the worship of God, and substituting that of his image in its stead, the abomination of desolation (Dan. 12:11; Matt. 24:15; Mark 13:14); so-called because idolatry being hateful to God will bring down a desolator on the then apostate Jews. So Gabriel proceeds: " For the overspreading" -rather because of the protection-" of abominations (i.e. idolatry) there shall be a desolator () until the consummation, and that determined shall be poured upon the desolate" (). Idolatry set up by Antichrist in the temple of God, a desolator will be used of God to scourge the idolatrous people till the divine will has been carried out on Jerusalem.

Now there are two participles derived from the same root, and , both from , made use of by Gabriel in this last verse, translated in the A. V. "he shall make it desolate" , and " the desolate " . By comparison with other pas, sages light is thrown on them, and whilst the A. V. is in the main right, the more exact meaning of the first of these participles will be made apparent. For instead of translating "he shall make it desolate," which might refer to the prince already mentioned, the better translation would be " there shall be a desolator," one distinct from the prince of the Roman Empire, and who comes up in this character because of the idolatry established at Jerusalem. Thus the definite use of the term is preserved, and its application to the northern power is made clear; for it occurs again only in 11:31 of this prophet, where the northern power of the past, Antiochus Epiphanes, is described, who introduced idolatry into the temple, and was himself a desolator of the Jews, combining in his own person the action of the beast of the future, who will set up idolatry in the temple, and the action of the northern power of that day, which will be the desolator, God's scourge, in consequence. So when in this respect the active agent in the desolation is described (11: 31; 9: 27) is used; where the sin which calls down the desolation is mentioned, tut, is the word employed (see 8: 13; 12: 11). " The transgression of desolation " (8: 13) is the idolatry which brings on the Jews desolation. "The abomination of desolation" (12: 11) is the very image of the beast, which will justify God in allowing the northern power to sweep over the land. Thus these terms are used in Daniel with precision, and are not really interchangeable, and the reason of the language in 11: 31, , the reader will readily apprehend. Had we there simply, , as in 12: 11, the reason of the desolation, i.e. idolatry, would have been mentioned, but we should not have understood thereby that Antiochus Epiphanes not only introduced it, but was himself the desolator.

In 11: 24, 25, then, we have history to the date of Messiah the prince, who was to be cut off, and have nothing. In v. 26 we have the present interval between His crucifixion and the reappearance in power, and that in connection with the Jews of the revived Roman Empire. In v. 27 we have the last week described, and the incursion of the northern power accounted for.

The passage may be thus translated:-

"Seventy heptads (i.e. weeks of years) are determined on thy people, and upon thy holy city to shut up (i.e. not to seek for it any more) the transgression, and to seal up (or, according to the Kri to finish) sins, and to atone for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the holy of holies (i.e. the temple). And thou shalt know and understand from the going forth of a word to restore and to build Jerusalem unto Messiah (the) prince (or leader) seven heptads (there shall be), and sixty-two heptads; the street shall be built again, and the wall (or foss) even in troublous times. And after the sixty and two heptads Messiah shall be cut off and have nothing ( ), and the city and the sanctuary the people of the prince that shall come shall destroy, and its end shall be in the flood, and unto the end of the war desolations are determined.

And he shall confirm a covenant with the many (for) one heptad, and at the middle of the heptad he shall cause sacrifice and offering to cease, and because of the protection of abominations (there shall be) a desolator and until that which is determined' shall be poured upon the desolate one .

(* . The reader of the Hebrew Bible may remember those significant words of Isa. 10:23;28. 22. See also Dan. 11:36.)

Bible Treasury: Volume 15, Seventy Weeks of Daniel 9, The

Q. Have we the last of Daniel's seventy weeks (Dan. 9:27) defined by its events in other parts of the word? Does Matt. 24:4-14 speak of it in a general way? I have no doubt that verse 15 gives us the commencement of the last half of the week, going on to the coming of the Son of man; the setting up of the abomination of desolation (or, that maketh desolate) being the sign given for the last half-week.

This is clearly noted by our Lord's quotation from Dan. 12:11; also in Dan. 7:25, as “A time, times, and half a time.” In Rev. 11, 12 half-weeks are referred to, in the varying terms of “forty and two months;” of “twelve hundred and sixty days;” and of “time, times, and half a time.” Do these all refer to the last half? In Rev. 11:1, 2 the temple and altar are measured for protection; whilst the outer court is left out to be trodden down of the Gentiles. Do the measuring, and the leaving out to be trodden under foot, refer to the same period? The treading down evidently has reference to the last half of Daniel's last week. Does the measuring refer to the first half only, or to the whole week? for this figure seems to show the power and protection of God, in testimony for the first half-week, given in days. If at its termination the treading down commences, we should have the whole week: the first half closing when the witnesses were killed; at which period, the abomination being set up and the apostate Jews abandoned to idolatry, the treading down commences upon them, as God's judgment, this being the great tribulation spoken of by the Lord and by the prophets. If then the protection, shown by the measuring of the temple and altar to the worshippers therein, refers to the whole week; (as I should incline to think it does), the second half of the week is a protection, not by power given to the witnesses for killing their enemies, but by immediate flight from the scene of idolatry, and consequent desolation, to a place of safety prepared of God. This we have in Matt. 24:16-22; and in Rev. 12:6, where the woman flees into the wilderness, having a place prepared of God, for “a thousand, two hundred and three-score days;” so also in verse 14, “she is nourished for a time, times, and half a time, from the face of the serpent.” This last half is again referred to in Rev. 13:5, as power given to the beast to “continue forty and two months.” This last is evidently the same as Dan. 7:25, and the last half of the week.

Once again I hope these questions are not out of place. Whilst looking at Rev. 12 and the acting's of the first beast in persecuting the saints for the time mentioned, along with his “blasphemies against God, and them that dwell in heaven” (ver. 6), I would ask, Is the image, made to the first beast by the dwellers upon earth at the suggestion of the second beast (ver. 14), the “abomination” spoken of in Dan. 12 and referred to by our Lord in Matt. 24:15, “standing in the Holy Place” as the object of worship instead of God? And is this what the apostle refers to in 2 Thess. 2:4, “sitting in the temple of God, sheaving himself that he is God.” G. R.

A. The readers are directed to the Bible Treasury (first edition i. 276, ii. 32, 63). If any one can furnish fresh help, it will be welcome. In the second edition the pages are i. 272-4, ii. 32, without the notice in 63.

Gospel Gleanings: Volume 11 (1911), "But Not for Himself"

(DAN. 9:26)

WE are glad to give our readers the following interesting account of the conversion to God in 1868, as told by himself, of Mr. M. S. Bergmann, formerly a Jew (of the stock of Abraham), but now a Christian, a believer by the grace of God in the man-rejected, but God-exalted Messiah.

We are able to add that he is still living, and besides his ordinary labors in the gospel he has sedulously devoted his spare time for the last eighteen years in translating the Bible—both Old and New Testaments—into both German and Russian Yiddish, a task, we believe, now happily completed.

May God richly bless this work to the turning of many of Israel’s sons to believe in the only hope of Israel—the One whom they pierced, now exalted a Prince and a Saviour!

Here is his story:

“I came to this land of light and liberty in 1886 from that terrible land of Russia. We Jews only know the Christians of Russia as the persecutors of our people. As a young man the Lord spoke to me, as He spoke to Abraham, ‘Get thee out of thy country and from thy kindred... unto a land that I will show thee.’ The Lord led me to this land. I came with the bitterest feelings in my heart, hating the very name of Christ, and those who worship Him. When I had been in London about two years, serving as a Rabbi in a small synagogue, the Lord laid me on a sick bed. Being alone in London, I was obliged to go to a German hospital. While there a dear Christian nurse came to my bedside, and said ‘Ich bete fur Sie-!’ (I am praying for you!) That broke my heart. I never thought a Christian could pray for a Jew!

“When I was able to be up I looked about the hospital for something to read. I found a Hebrew Bible, and for the first time I made up my mind I would read it right through. There are various passages which a Jew is never allowed to read passages pointing so directly to the Lord Jesus Christ that they are forbidden by the Rabbis under the penalty of a terrible curse. I began to read the ninth chapter of Daniel. I knew the first part by heart, but from the twenty-fourth verse onward, dealing with the seventy weeks, it is forbidden. The Rabbis say, ‘Their bones shall rot who compute the time of the end.’ I shook for fear as I read it. When I came to the words, ‘ Messiah shall be cut off, but not for himself,’ I took the Bible, sacred Book as it was, and threw it away with a curse, for we Jews do not believe that Messiah is to be cut off. No, He is to reign forever and ever.

“But though I threw away the Book, I could not throw away that little sentence. Wherever I looked I seemed to see it in flaming letters ‘Messiah shall be cut off, but not for himself,’ I could not eat or sleep, and got weaker and weaker. No one knew what was going on within. ‘Messiah, shall be cut off, but not for Himself.’ For whom then, if not for Himself? For whom shall Messiah be cut off? With this question burning within me I took up the Book again. I opened it at another forbidden passage, the fifty-third of Isaiah. With the exception of one verse both pages were completely blurred to my vision. The eighth verse alone stood out clear and distinct He was cut off out of the land of the living: for the transgression of my people was he stricken.’

“Here, direct from heaven, was the answer to my question, For whom was Messiah cut off? ‘For the transgression of my people.’ If He was cut off for God’s people, for the Jews, then He was cut off for me, for my transgression! These two passages have been the means of my conversion. Healed in body and in soul, I left the hospital a converted man.

“That was in January, 1868, and ever since God has kept me as a witness among my own people in London. I have suffered a great deal of persecution from my own people. At one time they charged me with being a thief, and got me shut up, for a night in a police cell. That was the happiest night in my life, the very night of my Lord’s own suffering and crucifixion, the first night of the Passover. My accuser has now himself become a believer in the Lord Jesus Christ in answer to prayer. I myself am here in answer to the prayer of that Christian nurse.

“When I ministered in the Synagogue I imagined that the people understood the prayers and the Scriptures which I read to them in Hebrew. But when I began to preach the gospel to my own people, I found that this is very far from being the case. The greater number of the people do not understand Hebrew, and they were absolutely without the Scriptures in a language that they could understand. For twenty-one years I prayed that God would raise up someone to translate the Bible into Yiddish. When the answer came it came most gloriously. I was pleading with the Lord alone. I seemed to hear quite audibly and distinctly the words, ‘ Write my word for my people that understand it not.’ This was repeated twice. I got up, and taking my Bible, opened it at random, and asked the Lord to give me a message from the page. My finger was upon Habakkuk 2:2—'Write the vision, and make it plain... that he may run that readeth it.’ I took this as the Lord’s answer to my twenty-one years of prayer, and that morning I sat down to commence the stupendous task.”

Questions and Answers on Scripture: From the Bible Treasury, Daniel 9:26-27 Correct in Young's, or A.V. and R.V.?

Question: Dan. 9:26, 27. Is Young’s version correct, or that of the A. and R. Versions? The latter substantially agree; but Young changes the sense by confounding Christ with the one who confirms in ver. 27. Have the English translators forced the Hebrew? or is Young without

warrant? I greatly desire information.

G. A. S.

N. J.,

U. S. A.

Answer: There need be no hesitation in accepting the general sense of the A. V., modified by the Revisers. The article of reference is due to “sixty-two weeks,” after which Messiah was to be cut off and “have nothing,” as the Genevese E. V. had already rightly said. But the force of the next clause is utterly missed by Dr. R, Young. It really means, “And the people of the prince that shall come [in contrast with Messiah the Prince already come and cut off] shall destroy the city and the sanctuary; and the end thereof shall be with a flood [or overflow], and even to the end war-desolations determined. And he [the coming prince] shall confirm a covenant with the many [the apostate mass of the Jews] for one week; and in the midst of the week he shall cause sacrifice and oblation to cease; and because of sheltering [lit. wing of] abominations [or idols] a desolator [shall be], even until the consumption and ‘that determined shall be poured out upon the desolate.” So in fact the Roman people (not yet their coming prince) did come, and destroy the city and the temple [or holy place], followed by a flood of desolations on the guilty people and on Jerusalem for ages. But the time hastens, when the thread must be resumed and the last or postponed week of the 70 be accomplished. Then the coming Roman prince; in his incipient form, shall confirm covenant with the ungodly majority of the Jews, “the many,” but break it by putting down their worship, and protecting idolatry and the Antichrist as we know from elsewhere. This will bring on the closing scenes of the Assyrian, or king of the north (Isa. 10; 28; 29; Dan. 11:40-45)7 “the desolator;” and the last word of predicted judgment will be accomplished on the desolate Jerusalem. The death of Messiah broke the chain; but that closing link has yet to be joined, and all will be fulfilled in due season. The attempt to foist in the gospel is baseless. To translate the last verse, as Wintle does, following ancient versions, may be grammatically possible, but is unaccountably harsh, if not absurd: “Yet one week shall make a firm covenant, with many, and the midst of the week shall cause the sacrifice and the meat offering to cease” &c. With what propriety or even sense could “one week,” or its half, do these remarkable things? The coming Roman prince is to confirm “a” covenant with “the mass” of Jews for seven years; and then breaks it when half the time expires. How strange to attribute either to the Messiah! “The many” rejected Him and shall receive the Antichrist. “Many” and “the many” are by no means to be confused in Daniell any more than elsewhere. Translators (the Revisers among the rest) have not heeded the distinction, nor have Commentators generally. It is the few, or the remnant, who receive the Messiah in faith, and in due time (when their wicked brethren, “the many” meet their doom) become the “Israel” that “shall be saved.” This plainly and powerfully refutes the assumption that the last verse alludes to Christ’s covenant. It is rather a covenant with death and hell; as Isa. 28:15 also lets us know. This will be for seven years, but broken.

Questions and Answers on Scripture: From the Bible Treasury, Daniel 9:27

Question: Dan. 9:27. Is it true that the translation of the heavenly saints to the mansions on high synchronizes with the arrival of Daniel’s last week? or does it suppose a partial restoration of Jews in unbelief, the acceptance of antichrist as king, a rebuilt temple, and re-established sacrifices? How then, since none of these has taken place, or can occur in the next 24 hours, can it be taught that if the rapture were to be to-day, the man of sin would reign to-morrow? And if the Lord may come any hour, and the church be removed at the beginning of the tribulation seven years long, how can this be in view of the four events already mentioned? O.

Answer: There have been and are men of marked spiritual intelligence who look for (not the last week but) its latter half. I see no sufficient reason for just seven years, still less the half. The seven Seals of Rev. 6 have no apparent connection with Daniel’s last week. Their nature, especially of the first four, seems to imply a considerable time for each to stamp its own space with the predicted character; and all the more because it is a general sort, instead of anything more definite and extraordinary in divine providence. So does the persecution of the fifth Seal; and surely also the immense catastrophe to befall high and low in the sixth. We may see some traces coming into evidence of the West and East for the latter day in the later Trumpets; but we do not hear of the Beast till the parenthesis before the last or Seventh in Rev. 11. Does not all this indicate a longer lapse of time than enquirers generally conceive? Is there not implied a series of judgments before the last week begins? There is no solid ground in scripture for conceiving that, when the rapture to heaven takes place, the Roman prince of the future forthwith confirms a covenant with the unbelieving mass of the Jews as to their reconstituted worship and temple service. The week remains to be fulfilled; yet there is nothing but assumption or theory for closing up all so sharply. Enough has been said to show that scripture involves preparatory circumstances of great moment, which leave ample sphere for a considerable settlement of unbelieving Jews in the land, and for all the other connected events. Indeed there is nothing to hinder much while the Bridegroom tarries. But scripture is clear that His coming to receive His own for heaven is wholly independent of any such changes on earth. Therefore does it remain the same for us now as for the saints in apostolic days: so that the one hope might have its heavenly power, and all have the blessing of waiting for Him in holy separateness and bridal affection, sure that He is coming, with nothing to enfeeble our constant expectancy. Thus it is of all moment to keep the lamp of prophecy as distinct as the written word makes it from the Christian hope, and to know that this is heavenly and rests on Christ’s love and truth, and never there mixed up with the earthly things which prophecy unveils. Even now it is our privilege to have day dawning and Christ as daystar arising in our hearts, whilst we look for its actual fruition at His coming. Nor is there a greater hindrance to the power of the truth in our souls, our communion, our walk, and service, and worship, than confounding our proper hope with prophecy, as is done in the query here answered.

Questions and Answers on Scripture: From the Bible Treasury, Daniel 9:24 - "Holy of Holies" vs. "An All-Holy"

Question: Dan. 9:24.-Having lately seen it stated (in print) that Dr. Posey denies “holy of holies” to be the right rendering in Dan. 9:24, and asserts “an all-holy” (alluding to the Messiah) to be the true one—I should be glad of information on a point of so much prophetic importance. P.

“It cannot be spoken of the natural ‘holy of holies,’ which in contrast to the holy place is always the ‘holy of holies,’ never holy of holies. Still less is it the material temple as a whole, since the temple, as a whole, is never called by the name of a part of it. ‘Holy of holies,’ that is, lit. ‘holiness of holinesses.’ All-holiness is a ritual term, used to express the exceeding holiness which things acquire by being consecrated to God. It is never used to describe a place, but is always an attribute of the thing, and in one place, of the person who is spoken of.” (Posey on Daniel, pp. 179, 180.)

Answer: I cannot find that any person is called in the Old Testament (Dan. 9:24.) Things are, where characteristically described. The innermost part of the sanctuary is properly called (Ex. 26:33.) In Ezek. 45:3 the sanctuary is called “holy of holies” without the article. For the prophet there writes of the most holy sanctuary, not of the sanctuary and the most holy place, as the Authorized Version would represent it. With Ezekiel, then, before us we have a precedent for Daniel, there describing the sanctuary; and looking at the subject of his prayer for the sanctuary (ver. 17), city and people (vers. 18, 19), the answer of the angel is in full keeping with his request. Seven heptads are determined upon thy people, and upon thy city, at the end of which the sanctuary will be anointed. I take it the Authorized Version gives the sense, though the anarthrous form is not the usual one where the house is described. So I should dissent from Dr. Pusey’s views. The context would lead me to accept the Authorized Version as correct in making it the sanctuary, and not the Messiah. S.

Questions and Answers on Scripture: From the Bible Treasury, Prophecy

Question: 1. Do the events occurring under the seals, trumpets, and vials, from Rev. 6 to xix., occupy the whole of Daniel’s seventieth week (Dan. 9:27), or the latter half only?

2. Are the two periods of 42 months and 1260 days in Rev. 11:2, 3 to be considered as extending over the whole of the above week, or only half of it? If the latter view be taken, how can the three and-a-half days of verse 9, beyond the 1260 days be accounted for?

3. Is it correct to say that the trumpets extend over the first half of the week, the vials over the second half, and the seals over the whole week?

4. Are these events to be considered as wholly prophetical; or do they admit of historical application as well?

- J. T.

Answer: J. T. is referred to the BIBLE TREASURY (first edition), Vol. 1, pp. 276, 277, and Vol. 2, p. 63 for answers to queries 1 and 2. As to his third question, I think it certain that the seals precede the trumpets, which go down to the introduction of the kingdom in a general way, as the vials go over the latter part of the ground specifically. But the seals do not comprehend the whole week, nor do they go down to the end. I am not disposed to doubt the intention of a general historical application, besides the fulfillment in the great future crisis.

Questions and Answers on Scripture: From the Bible Treasury, Reconciling John 2:20 With Daniel 9

Question: 1. How is John 2:20 to be reconciled with Dan. 9?

2. If Christ had been received instead of being cut off, when would the seventieth week have come in?

3. Will Elijah be the preparer of the way, as was John?

J. H.

Answer: 1. There is nothing that I see to reconcile between John 2 and Dan. 9, for the seven weeks (forty-nine years) refer to the building of the street and the wall, not of the temple—still less of that building begun by Herod the Great.

2. The cutting off is not tied to the sixty-ninth week, but is predicted as that which should be (it is not said how long) after the sixty-nine weeks. This leaves a margin which some have filled up with a seventieth week. But the fact is, that if Christ had been received, there could have been no such period as the seventieth week.

3. John Baptist’s coming was only Elias to faith, or “if ye will receive it.” His coming in power will he actually before the great and terrible day of the Lord, as the other was in spirit before the day of grace.

Seventy Weeks of Daniel, Seventy Weeks of Daniel

Having ascertained this much we proceed now to the last division of this remarkable prophecy. In ver. 27. we read “and he shall confirm a covenant with the many for one week.” It is not “the covenant” but “a covenant.” If “the” is inserted here we might infer that “the prince” means the Messiah and the covenant His. But this is not so. What we have is a person introduced most abruptly who makes a compact with the many, or the mass of the Jews. That he is a person of some importance we may safely conclude. But who is he? Expositors seem very much at a loss to answer this question. Hence, we need not be surprised that many wild theories have been propounded. The one most prevalent however, is that as he is said to be the prince “who is to come!” and the Lord Jesus is spoken of in ver. 25 as “Messiah the prince,” therefore He must be the person mentioned by the prophet in ver. 27.

But if this scripture be carefully examined (vers. 24-27), we shall find but few points of agreement between the two. We are informed in ver. 26, that the people of a coming prince shall destroy the city and the sanctuary. Now the Jews are Jehovah's people after the flesh, but, as we have already seen, it was not the Jews who laid waste their own Zion. The Romans accomplished that work. Further, this prince is said to

make a covenant with “the many,” or mass of the Jews, for one week i.e. seven years. We do not read, however, that the Messiah will make a covenant with the Jews for that period. His covenant will be an everlasting one ordered in all things and sure. It cannot therefore be the Prince Messiah that is introduced in ver. 27 but a Roman prince who shall come before the Lord is revealed from heaven. This person will be at that time the head of the federated European nations. But before the last week commences, certain events not mentioned here must take place. The Jews will be brought back again to Palestine, and they will set up a king over themselves there. 1In chap. 11:36, 37, this person is most abruptly introduced to our notice. His arrogant manner is described, and his infidel character delineated, in few words, by the Spirit of God. Mention is also made of him in some of the other prophets. In Zech. 11 he is called “the idol shepherd that leaveth the flock,” and in Isa. 30:33 “the king” — “for the king also it (Tophet) is prepared.” When the true Messiah came He had nothing; when this man comes the Jews will receive him and exalt him to regal dignity, and leadership. The temple will be re-built and its ritual performed, as aforetime. From what follows it seems clear that all the above mentioned events must take place before the last week begins. As we have seen, the first act of importance mentioned in connection with the last weeks of seven years is that the Roman prince will enter into covenant with the mass of the Jews. This could not be done if they were not already in the land of Palestine. These covenants are not formed with a nation without some recognized leaders, Be that there is every probability “the king” will be there also. Further, this seven years' contract has to do with religious services, as well as other matters. Hence it is said of the Roman prince that in the midst of the week “he will cause sacrifice and oblation to cease.” The broken agreement includes the temple service, therefore, at the time of its formation. Thus, we may safely conclude, Jewish worship will be established before the contract is signed. But this prince will not only interfere with their religious ceremonies, he will also set up “the abomination of desolation,” in the temple. That is, some form of idolatry will be introduced to the Jews as their code of religion. “The king” in the land will be his faithful ally and coadjutor in forcing this idol-worship upon the nation for the remainder of the week. Many will embrace this and bow down to the image set up, but there will be some who will refuse to do so. These will be subjected to the most trying persecution. Some of them, obeying the Lord's words, will flee into the wilderness to a place prepared of God for them (see Matt. 24:15-18; Rev. 12:6). Others will be slain by the sword. A remnant will pass through the siege of Jerusalem, and at the last extremity, they will be delivered by the Lord in person, when He comes to the earth for judgment (Zech. 14:4, 5).

Of this Roman prince, and his dealings with the Jews, we may obtain confirmatory evidence from other parts of the word. In chap. 7:25 of this prophet, the “little horn,” who is undoubtedly the same person, is said to “wear out the saints of the high places, and think (or purpose) to change times and laws; and they (i.e. the times and laws) shall be given unto his hand, until a time and times and the dividing of time.” Now, a “time” is said to have been the term used by the Jews to express the period from one yearly sacrifice or festival to another. It came to be used, therefore, for a year of 360 days. “Times” would represent two years; and the “dividing of time” would be a half-year. Thus then, we have three and a, half years during which this little horn shall have his way in putting a stop to all Jewish worship. And this agrees with the latter half of the week. Again this chapter informs us when these things will take place. In vers. 21, 22 we read, “I beheld, and the same horn made war with the saints, and prevailed against them, until the Ancient of days came and judgment was given to the saints of the high places; and the time came that the saints possessed the kingdom.” This seems clearly to refer to the future, and links itself up with the coming of the Lord in judgment. Other scriptures may be consulted in the New Testament which present the last three and a half years of the seven in a somewhat different manner, but, nevertheless, the same three and a half years, whether, as in the Revelation for example, as “a time, and times, and half a time” (12:14), or as “forty-two months” (11:2, 13:5), or again, as “a thousand, two hundred threescore days” (12:3, 12:6). It is possible, however, that the 1260 days of these last two scriptures may refer to the first half of the last week.

For this covenant with the Roman prince compare also Isa. 28:15-18, where the Holy Spirit describes it as a “covenant with death” and an “agreement with hell,” though not so recognized by the Jews themselves alas!

Now, in conclusion, we learn from the foregoing scriptures that the last week is yet future. Then, that a Roman prince will seem at first to favor the Jews and make an agreement with them; but after a time he will cause their sacrifices to cease and set up idolatry in their temple. Because of this a “desolator” will be sent against Jerusalem in the shape of the “king of the north” who will bring desolation upon the “desolate” city (Dan. 9:27) and its inhabitants. Since, then, all this is future, it follows, as already noticed, that there must be a division between the weeks, covering a long period of time not taken into account by the prophet. This being so, we may fairly conclude that no other form of interpretation will agree so well with the requirements of the prophecy. The force of this is made strikingly manifest when the current modern expositions of “the seventy weeks” are compared with the above. For one feels in most cases that the writer is laboring hard to make the scripture support his special theory or preconceived notions; instead of allowing the prophet to speak for himself, and our taking the word as it is, without doubt or question. This the critics have not done. On the contrary they have by their learned manipulation blunted the edge of the chronological testimony through finding a terminus for the seventy weeks anywhere but in the place assigned to it by the Spirit of God.

But perhaps it may he objected that the present view is modern as well as the others. By no means. For Hippolytus, as early as the third century, in his commentary on Daniel writes, “when therefore the sixty two heptads (or, weeks) have been fulfilled and Christ has come, and the gospel has been preached in every place, the times having been accomplished, one heptads (or, week) the last, shall remain, in which Elijah and Enoch shall appear; and in the half of it the abomination of desolation shall be manifested, by Antichrist announcing desolation to the world” (S. Hippol. Martyr's Interpret. in Dan. 22). This speaks for itself and shows that although the writer was not clear as to the difference between the Roman prince and the Antichrist, yet in the main his exposition is so far correct.

Again, we have seen that “times” and dates belong to the Jews. The Christian has nothing to do with either dispensationally. For when the Lord comes for His own we shall go up to meet Him. The time of this coming, however, is kept secret. Thus we see the presumption of those who pretend to give precise dates for the Lord's coming. When the last half of the last week has begun, then the faithful among the Jews will know that their time of “redemption draweth nigh.” But nothing more definite with regard to the matter seems revealed. The church will have passed away long ere this. Much might be said further, respecting the persons and circumstances mentioned in the prophecy, but I have dealt more particularly with the chronological part as was my desire.

Now in conclusion I commend you to God and to the word of His grace to keep and help and direct in the way that is well pleasing to Him. Cling to the word as His unfailing word of truth. Heed not the teaching of those who seek to undermine its inspiration or inerrancy. May the Lord thus keep all His own. W.T.H.

(Concluded from p. 134)

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We have seen the Seventy Weeks are divided by the Spirit of God into three parts. We have also seen that the first two divisions reach up to “Messiah the Prince,” who was cut off after the sixty nine weeks. This, the majority of chronologers are agreed, took place in the year A.D. 29, or early in 30. Our reference Bibles, however, give A.D. 33, which reckoning from B.C. 4, would make our Lord's age thirty-six instead of thirty-three years as usually supposed. But Bengel says respecting this, “The year 33 is too late and is refuted by all the opinions of the ancient church.” He maintained that A.D. 30 was the correct date of our Lord's death.

Now seeing we have, as already shown, abundant evidence respecting the death of the Messiah, and the time when it happened, but not so strong perhaps for the 20th year of Artaxerxes, when the decree was issued, we can take the former event as our starting point and reckon back sixty nine weeks, and we are brought to 454 B. C, as the date required. Thus the demands of the prophecy are met, which is the important thing to consider. For God must be true, and profane chronology must agree with His or it cannot be true. Upon this every Christian should rest satisfied.

There is yet another division remaining, however, to complete the prophecy, and the seventy weeks as well. One week of the seventy, or seven years, have still to be accounted for. But there are certain events mentioned in Dan. 9:26, which could not possibly take place within this last week, seeing it does not allow sufficient time for their accomplishment. Take, for instance, the first clause, after the death of the Messiah and His reward is described. The verse continues, “and the people of the prince who shall come shall destroy the city and the sanctuary.” Now the city here mentioned can be no other than Jerusalem; and the sanctuary, the temple that Herod built. “The people of the prince” were the Romans under Titus who destroyed the city and set the temple on fire, so that it was destroyed. And this took place in the year A.D. 69 or 70 which was forty years after the crucifixion. It is clear then that the seventieth week does not follow the sixty-ninth in uninterrupted sequence of time; because, if such were the case, all the terms of the prophecy could not be met (for seven years added to 29 would only reach A.D. 36). But every jot and tittle of ver. 26 must be fulfilled. How, then, is this to be done? Only by supposing a long interval of time to elapse, between the end of the sixty-ninth week, and the beginning of the seventieth.

The prophecy begins with “Seventy weeks are determined,” or rather “divided.” As here a different Hebrew word is used for “determined” from that in vers. 26, 27, so “divided,” as Dr. Tregelles translates, seems to suit the 24th verse best, And this rendering strongly supports the view that the whole seventy weeks do not necessarily imply a continuous period of 490 years. That a prophecy apparently continuous, may contain an interval of considerable length is strikingly evident from our Lord's use in Luke 4:18-21 of “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor... to preach the acceptable year of the Lord.” Here the Lord Jesus, in quoting the prophet finishes with “the acceptable year of the Lord,” saying “this day is this scripture fulfilled in your ears.” He had come to introduce this, and not yet “the day of vengeance of our God,” which awaits His second advent. We have then between two clauses of this prophecy an interval of more than 1,800 years, during which “the acceptable year of the Lord” has continued. Why then may not a period of similar length be found in ver. 26 of Daniel's prophecy? Such I believe to be the case and confirmed by the New Testament.

But in order to enter intelligently into its teaching regarding this matter, it is well first to inquire as to the present place the Jews occupy in God's government of the world.

Now we find in the prophet Hosea (chap. 1:9), “Then said [God], Call his name Lo-ammi: for ye [are] not my people, and I will not be your [God].” From this scripture we learn, that a time was coming when God would disown His ancient people the Jews, and cast them off. And this took place at the death of their Messiah. Then the dread sentence “Lo-ammi” took effect morally, and they are no longer owned by God as His people. This suspension of relationship is clearly taught in Matt. 23:38, 39, where the Lord in His solemn denunciation of the Jews concludes by saying, “Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.” They had slighted all the Lord's overtures of mercy to them, and persistently refused to accept Him. Now they were cast off until the time when they would be prepared to receive Him as their Messiah and the hope of Israel. The Jews being thus rejected, room was left for the gathering in of the Gentiles. And this will continue until “the fullness of the Gentiles be come in” (Rom. 11:25). This must not be confounded, however, with another term used in Luke 21:24, 25, “until the times of the Gentiles be fulfilled.” Here we have mentioned Gentile rule in the earth; in the other case (Rom. 11:25), the gathering in of the last member of Christ's body is referred to by the Spirit.

Politically, the Jews had at one time the chief place amongst the nations of the world; but they lost it through their disobedience. It was then transferred to the Gentiles in the person of Nebuchadnezzar. To him the prophet declared by the Spirit, “Thou, O king, art a king of kings, for the God of heaven hath given thee a kingdom, power, and strength, and glory.” And the Gentile holds this rule up to the present. This he will continue to do until the Lord shall come to judge the rulers of the earth (cf. Psa. 82.) and restore to the Jews the place they once occupied as the chief amongst the nations. Then will be fulfilled “the times of the Gentiles.”

Religiously, however, the Jews continued to retain their place as God's people until the Lord came. But they rejected and crucified Him. Then God no longer confined Himself to one nation only, but went out in grace to all men. For in Christ Jesus there is neither Jew nor Greek, bond nor free, but all on one common level (Eph. 2). From this we may gather, surely, that at present God does not own an earthly people as witnesses for Himself upon the earth, but is, on the contrary, gathering out from all nations a people, “partakers of a heavenly calling,” who shall constitute the bride, the Lamb's wife.

Again, the same truth is brought out in Rom. 11. There the rejected nation of the Jews is compared to the broken off branches of an olive tree, and the Gentiles are grafted in their place. But they are cautioned against boasting, because through unbelief the Jews were rejected, and they stood by faith. They were not to be high-minded, however, but fear; for God would most assuredly bestow upon the Jews all their former privileges and blessings. For His “gifts and calling are without repentance.” Here we have further proof of the same order of events as before. The Jews cast off, the Gentiles brought in—God gathering out of them a people for His name (Acts 15:14); afterward the Jews reinstated into

their former blessings and relationship with God. The Gentiles will then fall back into a subordinate place, and receive all their blessings through and by the Jew. (Comp. Zech. 8:22, 23; 14:9-21.)

With this convincing evidence before us, gathered from the New Testament, we may surely conclude, that the manner of God's dealings with the Jews as described in Rom. 11, is precisely that foretold by Dan. 9:24-27 long before; and it is also clear that ver. 26 forms a sort of parenthesis. The events mentioned in it, although forming part of the prophecy, do not come within its time limit; but are enacted in a period of undefined duration coming between the sixty-ninth and seventieth weeks, but not connected with either.

Now, before proceeding further with the prophecy, it might not be out of place to inquire how history agrees with it thus far. It is well known, indeed, that history is the standard by which the word of God is judged by the critics; and not, history by the word, the alone infallible standard of truth. According to history then, the Messiah was crucified, at, or about, the time appointed, as we have already seen. Forty years after, the Romans came and besieged Jerusalem, which they took after a protracted siege, during which the inhabitants passed through indescribable sufferings. At the capture of the city multitudes were slain in cold blood, and many thousands carried away captive. The Temple, which was the pride of every Jew's heart and his religious rallying point, was burnt to the ground. Thus the Jews as a nation were swept out of existence. 1Since that time this people have been more or less the objects of hatred and oppression by the nations whither they have been scattered. The last part of vers. 26 informs us of the continuous desolation which was to befall their city and race, and this subsequent to the death of the Messiah. This is exactly where Israel are now. They have been turned out of that city and sanctuary, and have never had either since. It is true they have made a remarkable footing for themselves in most countries of the earth—their influence extends into every court and cabinet of the world: but they have never, until lately, obtained the smallest power in their own land and city. And there we see these desolations going on. Thus has been, and is being, fulfilled, the word by the prophet Hosea (chap. 3:4), “For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and Teraphim.” “Clearly,” says one, “this describes the present condition of Israel—the most anomalous spectacle the world has ever seen—a people who go on age after age without any of those elements which are supposed to be essential for keeping a people in existence. For they have lost their king, and prince, they have neither God nor an idol. They are not able to present a sacrifice, having nobody that they know to be a prince. Partly since Babylon carried them into captivity, entirely since Titus destroyed Jerusalem they are literally without those genealogies, which the priests must possess and produce in order to prove their title to minister in the holy place. Whatever their pretentions they can prove nothing, and yet they are upheld by God.” How wonderful that the Prophet should have given this exceedingly accurate description of the present condition of the Jews so patent to every thinking person. Yet the book of Hosea was written many years before “the events.” Is it not very strange that our critics do not see the finger of God here? But it seems indeed true that the person who will not see is the blindest of men. So with regard to our 26th verse, history has confirmed certain facts mentioned there. The prophecy however was written before “the events” took place. The history came in its right place “after the events.” How comes it, then, that these events are so minutely detailed so long before they happened? Could it have been the result of forethought or instinct, or whatever else one likes to call it? Was there any apparent data given by which the writer could arrive at a correct judgment in these matters? There was nothing to assist him in whatever date he assigned to the prophecy. And such being the case, the writer could only have obtained his information from the Spirit of God. Thus far, then, we have not been able to do without inspiration with which many persons deal so profanely, and mention in such a scoffing manner.

Christian Treasury: Volume 7, Who Shall Confirm the Covenant?

“He shall confirm the covenant withmany for one week."Daniel 9:27

I believe that it is legitimately impossible to connect the death of the Messiah with the covenant confirmed with the mass, or many, for one week (seven years) in this passage, and that for several reasons: First-The Messiah was already regarded as cut off at the close of a previous division of the weeks, that is to say, after the first 7+62=69 weeks, or 483 years.

Second—The disastrous end of the city and the sanctuary is supposed to have come before the seventieth week begins. (See the conclusion of verse 26.) After the Messiah was cut off and before the last week, it will be noticed by the careful reader that there is an interval of indefinite length, filled up by the destruction of Jerusalem and the temple, and a course of war and desolation which is not yet terminated.

Third—After all this comes the last, or seventieth week, which has to do with the beast as clearly as the first 69 weeks bring us down to Christ's death, the interruption of the chain of weeks being left room for, and supplied, in the latter part of verse 26.

Fourth—It is clear that when the Messiah has been cut off, another personage is spoken of as the prince that shall come, whom it is absurd to confound with the Messiah, because it is his people who ravage the Jewish city and sanctuary; that is, it is a Roman prince, and not the promised Head of Israel.

Fifth—As this future prince of the Romans is the last person spoken of, it is most natural, unless adequate reasons appear to the contrary, to consider that verse 27 refers to him, and not to the slain Messiah: "And He shall confirm a covenant" (JND).

Sixth—This view is remarkably strengthened by the time for which the covenant is made, namely, for seven years, which has no sense if applied to anything founded on the Lord's death, but exactly coincides with the two periods of the earlier and the later half weeks, during which the Roman beast acts variously in the Revelation.

Seventh—It is yet more fortified by the additional fact that when half the time of this covenant expires, "he shall cause the sacrifice and the oblation to cease," just as might be gathered from Rev. 11 and other scriptures.

Bible Witness and Review

Questions and Answers on Scripture: From the Bible Treasury, 2,300 Evenings-Mornings

Question: Dan. 8:14. The meaning of this verse is inquired; and the question is raised if the “2,300 evenings-mornings,” apply to the desolation since the Roman destruction of Jerusalem under Titus.

F. F. T. (Dublin).

Answer: It helps to clear the book and its particular visions if we observe that the last Beast in chap. 7. is the Western Empire; and Rev. 11-13, and 17. enables us to say the Roman Empire revived but pointedly distinguished from Babylon the Harlot, viewed as a great city as well as the great corruptress of Christendom. Her the Beast and the ten horns, his vassal kings, unite to destroy; but they are themselves destroyed by the Lamb when He returns with His glorified saints from heaven (Rev. 17:14; 19:14). No ingenuity can make these revealed facts fit into the Protestant interpretation, as I showed many years ago in reviewing the last edition of Mr. Elliott’s Hore Apoc. before he died.

One main defect of that hypothesis is that it neglects the final future crisis for the Jewish people and the land before the Lord appears in glory and judgment. Another is that the proper Christian and church hope is not appreciated by this school, but mixed up with the Jewish. The times and seasons, which wholly pertain to the earthly people, are misapplied to Christians. These are not of the world and are called to be ever expecting the Lord Jesus, to take them to Himself and the Father’s house, before the unaccomplished measures of time begin to apply to the Jews and the powers of the world at the end of this age.

This chapter however brings to light a power in the east, not Roman, but from the Seleucid quarter of Alexander’s divided empire. And we have to distinguish the general vision of which ver. 14 forms the close from the interpretation which deals with the future catastrophe and goes from ver. 19 to ver. 26. For the interpretations given by scripture add fresh light, and enable us to discriminate the part accomplished in Antiochus Epiphanes from the final enemy of Israel in the N. E. Of him we hear much in Dan. 11, “the king of the north” at the end, who is to be judged no less awfully than the Roman emperor of that day, and his antichristian colleague, the false prophet-king in the land. This N. E. power is the same predicted by “the Assyrian” of Isaiah, Micah, and other prophets.

There are no dates attached to Nebuchadnezzar’s vision of the four great Gentile empires raised up successively on the apostasy of the Jews, and set aside by the kingdom of God figured by the little Stone. But in the corresponding vision of the four Beasts, judged and superseded by the universal kingdom of the Son of man when the saints of the heavenly places appear, and the people of those saints, we have the well-known formula of “a time, times, and half a time,” i.e. three years and a half, during which times and laws will be given into the hand of their western enemy. Chap. 8. is occupied with the east, and “the daily” is taken away “by reason of transgression”; and the peculiar term occurs of “2,300 evenings-mornings,” which I see no reason to doubt was literally accomplished in Antiochus Epiphanes of whom we hear so much in chap. 11:21-32. But the special object is the enemy “at the last end of the indignation.” In chap. 9. we have another sort of computation—by “weeks,” or periods of seven years; and there the Roman capture of Jerusalem is plainly set out, though in the general interval without date after the cutting off of the Messiah. But the last week, severed from the chain, awaits its completion in the doings of both the Western emperor and his eastern antagonist at the end of the age. In chap. 11:36-39 the Antichrist (who is to reign over the land and be the object of attack “at the time of the end” to both the king of the south and the king of the north) is seen. And the last chapter gives a variety of dates but all bearing on that future crisis, our Lord in Matt. 24:15 directing particular attention to verse 11.

Scripture Queries and Answers, Scripture Queries and Answers: 2,300 Evenings-Mornings; Farewell-Rejoice

Q.-Dan. 8:14. The meaning of this verse is inquired; and the question is raised if the " 2,300 evenings-mornings," apply to the desolation since the Roman destruction of Jerusalem under Titus.

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A.-It helps to clear the book and its particular visions if we observe that the last Beast in chap. 7. is the Western Empire; and Rev. 11-13, and 17. enables us to say the Roman Empire revived but pointedly distinguished from Babylon the Harlot, viewed as a great city as well as the great corruptress of Christendom. Her the Beast and the ten horns, his vassal kings, unite to destroy; but they are themselves destroyed by the Lamb when He returns with His glorified saints from heaven (Rev. 17:14; 19:14). No ingenuity can make these revealed facts fit into the Protestant interpretation, as I showed many years ago in reviewing the last edition of Mr. Elliott's Hore Apoc. before he died.

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Q.-Phil. 3:1; 4:4. What ground had the Revisers for putting " farewell " as the marginal equivalent for " rejoice "? A. B.

A.-Nothing but pedantry. The verb as a secondary meaning is used for " saluting," and so for " farewell "; but this sense is in narrow contextual bounds, as Matt. 26:49; 27:29; 28:9; Mark 15:18; Luke 1:28; John 19:3; Acts 15:23; 23:26; James 1:1, and 2 John 10, 11. Everywhere else it means " rejoice, " or " be glad," and emphatically so in the Epistle to the Philippians where it is an evident keynote, as in 1:18, 2:17, 18, 28, 3:1, 4:4, 10. What would be the sense of " Farewell in the Lord alway "? Yet this is long after 3:1, where " farewell " would be therefore unnatural. Then we have also to take account of the kindred " joy " () in the same Epistle, as in 1:4, 25, 2:2, 29, and 4:1 which it is impossible to mistake. But the verb ought not to be confounded as the A.V. does with , " I boast " as in Rom. 5:2, 11, Phil. 3:3, James 1:9; 4:16. It may surprise one that so profound a scholar as the late Bp. Lightfoot should express the opinion on Phil. 3:1 that the word conveys both meanings here, referring also to 2:18, 4:4. Spiritual perception is another thing, and indispensable for the right rendering of scripture.

The Remembrancer: 1906, Hopes of the Church of God, The: Lecture 6 Continued - Ecclesiastical Apostasy and Civil Apostasy

AN 7:16-27{

(enopion autou).

Rev. 13:11 to 14. "And I beheld.... and deceiveth them that dwell on the earth." Here is something which has the semblance of Christ's power, and which later, in the midst of the Jews, will wear the form of Christianity; but, as understood by the apostle, it is Satan's.

It is, then, the second beast who will seduce the inhabitants of the earth, and who will cause them to follow the first, namely, the civil power of the Roman empire.

" And I saw one of the heads, as it were wounded to death." This has already happened to the imperial form of the Roman empire; but the wound is to be entirely healed. Thus the beast loses its imperial character for a time, and its wound is afterward healed. When this takes place in all the astonished earth, men go after it.

The imperial beast will therefore again be seen on earth, and in all the earth they will wonder after it. But we have also read that the second beast, by the great wonders which he doeth, seduces the inhabitants of the earth. This second beast will appear at the end under the character, not of a beast, but of a false prophet; all his secular power will be lost. He will no longer be a beast ravishing, devouring; this feature will be entirely effaced. And he will be seen as the false prophet, who will be recognized as the second beast already spoken of, by the perfect resemblance of his character, as the person, in short, who has done the things which the second beast has done, but who appears at the close under this new form. (Comp. Rev. 13:14, with 19:20.)

If we take the moral side of the events already accomplished, we know who has exercised all the power in the presence of the civil authority; but there will be one also who will do great wonders and seduce the inhabitants of the earth.

Farther on we shall have to look into the Consequences of all this; in the meanwhile, let us gather up what we have been saying. Chapter 12, shows us the dragon in heaven, as the origin, the first cause of all this rebellion. Chapter 13, gives us the Roman empire under its imperial form, as the providential visible agent. This beast is wounded to death, hut his mortal wound is healed. There is also in its presence another power who seduces the inhabitants of the earth; and it is when the mortal wound of the first beast is healed, " that all the world wondered after the beast." Add to this the circumstance of chapter 19., namely, that the second beast ceases to be one, and appears at the end as a false prophet.

In chapter 17., there is a description of the first beast, which gives us other particulars. Verses 7, 8: " And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou rawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and-is not, and yet is."

It ascends out of the bottomless pit, i. e., becomes positively the power of Satan towards the end; and this is what will happen when Satan, being cast out of heaven (which event will occur when the church has been caught up into heaven), will come down to the earth in great wrath. Then, under his influence the beast (the Roman empire) " that was, and is not, and yet is," resumes his strength and form; that is, the civil power, instead of being in submission to God, takes the character of Satan, and signalizes itself, at his instigation, by an open revolt against the power of God.

To find all the marks for recognizing this last form of the beast, we must wait until the imperial head of the Roman empire, the eighth king, "shall appear in the world. This must take place before its ruin.

When the Roman empire existed under its pagan form, it had not ten kings; but when this beast reappears (let us keep in mind that it is the Roman empire), ten kings will give their power to it, instead of ten kings replacing it. More than this, it is after having been destroyed that it will come again into existence. In a word, it is not the pagan beast, nor the history of the middle ages, nor of ten barbarian kings (if indeed ten could be pronounced upon with any certainty), who have taken the place of the empire, but " and yet is;" that is, the mortal wound will be healed, and the imperial beast will reappear.

(*It is well known and sure that the genuine reading is kai parestai "and shall be present" (not kaiper estin " and yet is ") This evidently confirms the case, besides removing a sort of enigma or paradox, in the vulgar text.)

The ten kings " shall give their strength and power unto the beast;" there will be an imperial head an emperor, and ten kings, who will give him their power: the kingdoms will continue in existence, but it will' be a confederation of them. As an illustration, we may refer to the kingdoms of Spain, Holland, Westphalia, etc., under Napoleon. There has been the beast; there have been, it may be, ten kings; but never yet ten kings giving their power to the beast was not, and who came anew into existence.

"The seven heads are seven mountains.' (We are still occupied with the Roman empire.) " And there are seven kings; five are fallen, and one is "—namely, the imperial one which existed in the time of John,—" and the other is not yet come; and when he cometh, he must continue a short space.

And the beast that was, and is not, even he is the eighth (because the seven have passed), and is of the seven, and goeth into perdition." That is, there will be an eighth head, one of a pecular character, who will re-unite all the power of the beast, who will be the beast himself, and who, whilst a head apart, is still one of the seven. It is the imperial head under a new form; for there are to be ten kings, who will give their power to this eighth head; and it is in this form that it will go down to destruction. It is exactly here that the coming of Christ, and of the church, connects itself with the subject of which we are treating. (Rev. 19; 2 Thess. 2)

We must yet quote from Dan. 11:36-45: " And the king shall do according to his. will." (Compare this with 2 Thess. 2:3, 4,. and following verses.) We may observe, that in Dan. 11, the question is not one of ecclesiastical supremacy, but rather of wars between civil powers in the East. With verse 36 begins the history of Antichrist, of " the king who shall do according to his own will," just like the little horn in chapter vii., and who at last, after dealing in an idolatrous and apostate way in Jerusalem,. finds his end with that first beast. It is a king like any other, a king of the earth, but exercising his power in the holy land at the close. Christianity, as such, is not brought before us, nor the mystery of lawlessness in it: that had proceeded the appearance of the lawless one according to 2 Thessalonians. Again, I say, it is no question of ecclesiastical matters, but a king of this earth, who becomes an object of attack to the kings of the North and of the South.

One remark on 2 Thess. 2, for our consolation in the midst of this sad concourse of events. "Now we beseech you, brethren," says the apostle, "by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind," etc. Those who love the truth will entirely escape this deceivableness of unrighteousness, to which, on the contrary, all those will be delivered by the judgment of God, who have " not received the love of the truth; " but " have pleasure in unrighteousness." This is the evil which is coming, and the world ought to be warned of it; because some may be solitarily frightened at the thought and led to consider, the word of God. And why is all this announced to the children of God? It is in order that they may draw out of it the fullest comfort, and may separate themselves from all that which drags men on to destruction. I say not that we Christians shall be involved in the catastrophe; but that, by being told before hand of the judgments which will take place at this dreadful crisis, we are led to detach ourselves, even at this present time, from the causes which, by their nature, and by the justice of God, bring it on.

The apostle, it would seem, had spoken a good deal of these things to the church of the Thessalonians, and had taught them to expect the coming of the Lord. Now, what had Satan done? He had tried to terrify them, in telling them that the day of the Lord was there (enesteken, 2 Thess. 2:2), No, says the apostle, I beseech you, by the coming [' presence' see Greek] of our Lord Jesus Christ, and our gathering together to him [which will precede that day], that ye be not soon shaken in mind, etc. (as if we were already in it). This day will come upon the lawless one, and not upon you; you will already have been caught up to Him, and you will accompany Him personally in that great day when He will appear.

The day is present, said the seducers; the day is come! No, says the apostle, the day will not come until you, the Lord's faithful ones, have been caught up into the air, and until the lawless one shall be revealed apostasy. The two things are closely allied, because we read that the second beast exercises all the These consolations are again confirmed (vs. 9, 10): " Even him whose coming.... is with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth."

It is only needful to add, that in this chapter it is the description of the moral character, and of the unbridled iniquity of the lawless one, and of the power of Satan; whilst, in Dan. 11, it is the picture of his outward character.

It is to be feared, dear friends, that the exposition of prophecy this evening has not been the view which you have been hitherto led to take of it. I have been endeavoring to open out the distinction, and at the same time the connection, which there is between the civil and ecclesiastical power; as well as the distinction, and at the same time the connection, between the ecclesiastical apostasy and the civil apostasy. The two things are closely allied, because we read that the second beast exercises all the power of the first beast before him; and that the false prophet, which is the second beast, is thrown into the lake of fire with the first.

We have also noticed that this fact connects itself with the presence of the Jews at Jerusalem, in whose vicinity the beast will come to his end-an event which will close this present dispensation, in bringing out the power of Christ upon the earth, which will lead to the union of Christ with the remnant of the Jews; and in consequence of that, to the bringing of all nations under His scepter. I have only spoken of the fourth beast.

There are two points worthy of remark in connection with the history of Israel: first, as to those nations who were in league against Israel, when this people were owned of God; and, secondly, as to the nations who carried them into captivity. As yet we have only been discussing the times of the Gentiles, that period during which the kingdom was transferred from the Jews to them; that is, the time of the four beasts-the times of the Gentiles. Daniel speaks of the four beasts only; Ezekiel speaks of the nations before the four beasts, and after; but never of " the times of the Gentiles," so called.

It is during the period comprised in the history of these four beasts that Christianity comes in, and that the moral rebellion takes place. But we have seen that the ecclesiastical power, which has been the instrument of leading to such a result, by assuming the place of God—taking away faith, and, at the same time, disgusting reason; putting aside natural religion, and, under the pretext of the rights of revelation, corrupting and perverting this revelation itself, so that men should have no other objects than themselves—this power, I say, having played a part in the drama of iniquity, which the enemy of our souls, and of the Lord, has brought to pass, will itself fall a victim to the violence of the

human will-that will which itself has withdrawn from subjection to God; and as incapable, by its pretensions to religion, openly to serve Satan, as it is of serving God with sincerity-in one word, incapable of truth, it becomes the cowardly counselor and abettor of that iniquity of which it cannot constitute itself the actor. It provokes crimes which it dare not consummate, and of which the civil power is to be the active chief and executor. Dear friends, when the natural conscience is more upright than that resulting from religious forms, it is all over with the church-it is near its end; and the, candlestick will be removed where it serves only as the instrument of wickedness, such as the world can hardly imagine. As men say, the corruption of that which is most excellent is the worst of corruptions. As to the Antichrist properly speaking, he will deny that Jesus is the Christ; he will " deny the Father and the Son" (1 John 2:22); he will not confess Jesus Christ coming in the flesh (2 John 7); he will deny everything sacred-the Father, the Son, Jesus the Messiah, Jesus come as man. We have seen his character, his acts, his form, and the source of his power. Satan will work directly by him. It will be a sort of Satanic imitation of what God has done. The Father has given the throne to the Son, and the Spirit acts according to the power of the Son in the church before Him: similarly the dragon (Satan) will confer the throne on the beast, and great authority; and the second beast (spiritual power, real Antichrist, and false prophet) exercises all the power of this last beast (civil power) before hint (Rev. 13:12.)

The judgment will decide in such a state of things. May God make us attentive to the character and to the end of the pride of man! The energy of his will is able to employ, and put to use, all the means which God has delegated to him-and they are great; and the results, so long as God has patience with him, will be great also. But man will be the center of all this, the feeling of his responsibility before God goes for nothing. God is, in reality, dishonored and degraded. The end of all man's most noble, most worthy aims—God—is wanting in it all. In fine, it is the same principle and the same source—sin—from the beginning to the end. Man, acting of his own will to satisfy his lusts, ambitious for knowledge for selfish ends, exalting himself to a level with God, disobedient, and, as a consequence, acting under the influence and energy of Satan:—such is the character of Antichrist; such is the history of Adam in his first fall—his first sin. It is the commencement and consummation of the same wickedness, whose evidence and contrast appeared in the death of our beloved and perfect Savior, who made its expiation for us. May His name of grace and glory be eternally blessed; and may He engrave these things upon our hearts! Certainly He will preserve His church from all these evils which menace the world, for His church is united to Him.

(Continued from page 180.)

(To be Continued, D. V.)

The Remembrancer: 1906, Hopes of the Church of God, The: Lecture 6 - Ecclesiastical Apostasy and Civil Apostasy

AN 7:16-27{

The verses which I read are the interpretation which the angel gives to Daniel of the vision of the beasts which the prophet saw; and, as always occurs in symbolic prophecies, the interpretation contains many new features. In the explanation given to Daniel, all that will happen to the saints is added; but the principle subject of the chapter is the beast who exalts and elevates himself against the most high God.

I say, dear friends, that there are two characters in the evil which manifests itself on the,earth: the first is ecclesiastical apostasy; and the second, apostasy of the civil power itself, First, apostasy of the Church—viewed in its outward responsibility here below—has in principle taken place. Later on there will be a more open manifestation. As to the second, the civil power will rise against Him to whom all government belongs—against Christ, whom God will establish King over the earth. It is in the time of the fourth beast (Roman empire) that this revolt will take place.

Before entering directly on our subject, of to-day, I desire to make a few remarks on Matt. 25, to which we shall return when we speak of the nations; for all the peoples of the earth which shall exist at the end of the times shall be either subject to Christ and, consequently, saved; or, in rebellion and, consequently, destroyed. But to remove doubts on the subject of this chapter, a few words must be said on it. People believe ordinarily that the judgment of which this chapter treats is the last or general judgment; but they are wrong. It is the judgment of the living nations on this earth, and not of the dead. Accordingly I did not speak of it when we treated of the resurrection of the dead. In this chapter of Matthew, I repeat, there is no question whatever of resurrection. In chapters 24., and 25., are seen the judgment of the Jews, what will happen to that nation; next, what will happen to believers; then, what will happen to the Gentiles. It is the judgment of the quick, and not of the dead. It is this when we read, " Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divided' his sheep from the goats." What has given rise to the notion that it is the judgment of the dead is the statement that " these [the wicked] shall go away into everlasting punishment; but the righteous into life eternal." But this would only tell us that the judgment of the living would be final like that of the dead. Certainly, when God judges the living, His judgment sends some to eternal punishment, and others to life eternal. The judgment of the living is as certain as that of the dead. We shall be able to speak of it in its place.

Last time I was speaking mostly upon the tares, that is, the ecclesiastical apostasy—of the progress of evil there,—of that which has happened to the church as on earth. Now I am going to look into the apostasy of the civil power in its outward form, and the judgment which will come on it from God; for His wrath will fall upon this power. If at the close, ecclesiastical evil in some sort disappears in the character of secular power; and if the civil power has exalted itself, ecclesiastical power, is not the less vigorous: only it has not the supremacy; and herein is the difference. In other words, it is not that ecclesiastical power has improved itself, only it is not exercised in the same way; but its influence is not the less pernicious. It is no longer an ecclesiastical power wielding the secular arm, which is seen riding on the beast, and ruling it; but it takes a more mysterious form, and consequently a more dangerous one. Its occult influence continues, though deprived of its outward splendor; for by their pride men now begin to lift themselves up and combine against God, and so prepare the way for the son of perdition.

Although ecclesiastical wickedness is always the worst, nevertheless, as we have been saying, civil apostasy will have its time of manifestation. Scripture tells us that all civil power is of God (Rom, 8.). Now, in the same way that the church loses its proper force and character by its rebellion against God, so the civil government will be found in a state of revolt and apostasy when, instead or confessing fealty to God, it sets itself up against God, who is the source of its authority, The Spirit of God being the true strength of the church, the chinch's revolt begins when, instead of being subject to Christ, it gives itself over to the will and power of man, leans upon man's aid, and renounces truth to follow error, Christ is the Head: the Holy Spirit is the only strength by whose means the church can act; and when the

church is not guided by the Spirit, and is not in this sense truly subject to Christ, Christendom is practically apostate. Now, at the end of the present dispensation, the civil power will be found in this same state of revolt; and be it remembered that apostasy in the civil power is a thing, much more manifest end prominent than in the church.

This will take place in the bosom of Christendom; and it would seem that ecclesiastical wickedness will be its moving power-We have examples of this in Scripture. When Absalom was in revolt against David,. Ahithophel was his counselor (2 Sam. 15). The instigator of the rebellion was, without doubt, Satan; but Ahithophel directed the conspiracy against the king, It was Mahan and Abiram, simple Israelites (though men of renown), who rebelled against Moses; but the revolt is called that of Korah, who was a Levite, and seduced the others. In the same way, God accuses the priests and prophets of Judah of the iniquity of the people, since the civil power had only followed their evil counsels. The same has been the order of things in Christendom. Those who ought to have instructed the church; who ought to have represented the wisdom of God, and have recalled governments to a sense of their duty towards God, being themselves in a revolt against Him, have concealed the truth, have taken a form which has seduced the world, and have thus led the civil power into the same departure froth God.

There will be a revolt of this latter, but the ecclesiastical power will be the soul of it What do we find at Armageddon? A false prophet who falls there along with the beast. From the beginning to the end, there is always a beast, and with the beast a false prophet. It is the one or the other who guides the rebellion. But at the end the beast takes the lead, as being able to act more directly and freely: thus it is the beast which at the last is the direct object of judgment. Such we find to be the case from Dan. 7 But spiritual energy has been ministering to its power.

From the instant that the beast, or the civil power of the fourth monarchy, shall set himself in revolt against God, this monarchy will be found in relation with the Jews; and it is this which introduces us anew into the history of this people. You remember, dear friends, that when the fourth beast appeared on the scene of this earth, there were Jews at Jerusalem; Christ was presented as King of the Jews to the fourth beast, represented by Pontius Pilate, who rejected Him in this character which He is never to lose. At the end of the age the same fact will be reproduced: the Jews—returned to their own land, though without being converted—will find them-selves in connection with the fourth beast. There will he saints among them; and this fourth beast, exalting himself against God, will put himself indirect opposition to Christ, as the King of the Jews. It is true, indeed, that his deadly opposition to Christ will go much farther than at the time when Christ stood before Pontius Pilate; for he will then arrogate to himself His rights as King of the Jews; and it is then that Christ, coming down from heaven, will destroy the beast, together with the Antichrist, and will take the remnant of the Jews to be His earthly people, and will put all nations under His feet.

This being the case, you will readily understand that many things in Scripture apply to the Jewish saints, that is, to this faithful remnant of the Jews, and not to the church. We know, e. g., that, during the time of the ecclesiastical apostasy, there have been many persecutions against God's faithful children; in such cases, the saints of all times could draw comfort from the consolations of God found in such passages; hut in the last times, when it is a question of persecution of the saints, the application must be made to the remnant of the Jews, whose " blood will be shed like water " (Psa. 79:3).

If we consider the history of the beast in a general manner, whether in its pagan form, as under Tiberias Caesar, and the other emperors; or, under the influence of the corrupted Christianity of the Middle Ages, we see there have been, at every succeeding epoch, persecutions against the saints; and we may use as of them the Scriptural expressions, "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth (Rev. 18:24). But when we come to the time when the civil power will openly raise the standard of revolt—to the moment when these prophetic facts have their full realization, it is upon the Jews that the persecutions will fall; to -whom, therefore, these citations have their primary application. From the moment that the rights of Christ, as King of the Jews, are agitated, it is the Jews who will appear on the scene; for the Jews are God's earthly people. But where is the church then? It will be entirely out of the scene at the time of these last persecutions. Before we quote the el tens which treat of the apostate civil power substituted for the apostate ecclesiastical power we would insist upon this, that the revolt of the ecclesiastical power is not the less dangerous because it has not the supremacy. On the contrary, we repeat, that this power is the secret counselor of all the evil. The only change that will take place is, that it will cease to have outwardly the preponderance; and the not seeing this has led many into error. Because men, in the use of ordinary observation only, have perceived that it,Could no longer depose kings, they have supposed that the ecclesiastical power had absolutely disappeared. No attention has been paid to that which the children of God might ascertain out of His word, namely, that its moral influence would survive the destruction of its political existence; and that it was precisely this influence which would urge on the power, properly so called political, to revolt against God, and thus to its destruction.

I am not saying that it is not the will of an which, by its own energy guides the beast to its eternal ruin. This is indeed true; but in the meantime it is the ecclesiastical apostasy which, either arrogating to itself the power, or shutting the door to the manifestation of the will of God, seduces by its machinations the inhabitants of the earth to acknowledge and adore the beast.

I advert to the passages which refer to the observations just made.

First, the end of Dan. 7, where the fourth beast is found; afterward, Rev. 16, and especially chapter 27., where the two are distinguished, namely, the great whore or Babylon, and the beast: In chapter 27., we get the woman clothed with scarlet, a power whose principal element is ecclesiastical; she is mounted on the beast (civil power). After that, " the ten horns which thou rawest upon the beast, these shall hate the whore (ecclesiastical power), and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to.... give their kingdom to the beast."

Let us now examine the passages which concern the sources of evil, and more particularly the kind of evil which is exhibited in that power which is in rebellion against God, namely, the fourth monarchy. Let us see the form which the rebellion will take.

In Rev. 12:3 we find the source of the power, " the great red dragon." We are there, as it were, admitted behind the scenes, and see Satan desiring to destroy Him who is to govern all nations with a rod of iron—Christ; and, in Christ and with Christ, the church. It is properly the power of Satan, and the great combat.

The word of God puts in contrast the Father and the world; flesh and Spirit; Satan and the Son of God. Here we have the great dragon or Satan, who wants to devour Him who is to govern the nations with a rod of iron; but it is in heaven that we see it, Afterward (ver. 9), he is cast out—an event which has not yet taken place.

Here there is a difficulty to some minds. Because the devil is cast out of the conscience, which is true, they suppose that he is cast out of heaven. Satan has indeed no power over our conscience if we have understood the value of the blood of Christ; but he is still in heaven, where he accuses the children of God.

We see from Eph. 6:12 that the wicked spirits (margin) are in heavenly (margin) places: by reason of this, there will be a battle in heaven—a battle, the effect, not of intercession or of priesthood, but of power, which will take place, perhaps with the help of angels; but which will ever be a work of power. At the same time, though Satan shall be cast down from heaven, he Will not yet be chained to the bottomless pit; and the fruits of his wickedness will not yet have found their limit; so it is said, " the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Satan, cast down from heaven to earth, will act there by the agency of the Roman empire. Rev. 13, describes what will appear on the scene as the providential instruments by which he will seek to make good his power on earth: "I saw a beast rise up out of the sea, having seven heads and ten horns." This is the terrestrial agency. This beast will unite all the characters of the three previous boasts.

The authority of the dragon becomes established in the Roman empire—in the beast with seven heads and ten horns. "I saw one of its heads, as it were, wounded, to death;" that is, one of the governing forms of the Roman empire ruined. But afterward the mortal wound is healed, and the form which was destroyed re-established. Now, if we compare the acts of the little horn of the same beast in Daniel, we shall find that the little horn "whose mouth speaketh great things, before whom three [horns] fell "-that this very one, we say, becomes the beast itself. That is, the beast will find itself under the dominion of this little horn; as we might say, that Napoleon was the French empire, because he wielded all its resources. This beast will be the civil power, the Roman empire, in apostasy, or in open revolt against God.

(Contained from page 140)

(To be continued, D. V.)

The Evangelist: Volume 2 (1868), Short Notes on Daniel.

Chapter 7:13-28.

IN verse 13 a new scene is ushered in; the “Son of Man” comes with the clouds of heaven to the “Ancient of days,” and dominion, power, and glory are given to Him. The reason of His being thus presented in a double character is this: as “Son of Man” He has gained a right by his work on the cross, by His path on earth, to be made Head over all things. (See Heb. 2., Phil. 2.) As such He rules over the kingdoms of this world, administering them as the faithful servant, till He delivers them up to God even the Father, that God may be all in all. (See 1 Cor. 15.) Thus we have the Lord Jesus Christ in two characters here—as the “Ancient of days”—the one who has been of old from everlasting, and as the “Son of Man.” 1St As the One who is “before all things,” and 2nd As the One “for whom” all things were created, both things “that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.” (Colossians 1)

In verse 17 and 18 we find the interpretation of this vision, which states two facts, one we have already looked at, viz., That the four beasts are our kings which shall arise out of the earth: Nebuchadnezzar, Darius, Alexander, and the “Little Horn.” Secondly, A point not yet noticed is added, and it is that the saints of the Most High would take the kingdom; the beasts being set aside. Notice here the word “Most High,” which we have seen in the earlier chapters of this book to be the millennial name of Christ as “the possessor of heaven and earth.” (Genesis 14:19.) It should, however, be read according to the marginal reading (high places) in every verse but the 25th where it stands as it is, the name of Christ.

It occurs in various parts of the chapter in order to characterize the saints, for as we shall see a little lower down, there are more than one company of saints mentioned—those that belong to the heavens, and come with the “Son of Man” in His glory, for “the Lord my God shall come, and all the saints with thee” (Zechariah 14:5); and “when Christ, who is our life, shall appear, then shall ye also appear with Him in glory” (Colossians 3:4, also Matthew 13:43); and those that are on the earth—the suffering remnant, so fully described in the Psalms and Prophets (Zechariah 13:9), give us their character. Daniel and his companions, Shadrach, Meshach, and Obednego, are types of them.

The saints then that belong to the heavens and come with the Son of Man, take the kingdom and possess the kingdom forever, even forever and ever. (See Revelation 20:4, and 1 Corinthians 6:2.)

Precious truth, blessed end for them, after all their wanderings, in deserts and mountains, in dens and caves of the earth; being accounted “the filth, the off-scouring of the earth,” they have been through “a time of patience, for His name’s sake, have” labored and not fainted,” but now their reward is given. The world which had cast them out, sees them coming with the Son of Man in power and great glory,” taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.”

The saints which are thus brought upon the scene form an important part of the rest of the chapter; in the first part we merely have the history of the beasts, now we have the saints as well, and find the beast persecuting them, but more than that, he prevails against them; only, however, till the “Ancient of days” comes, which soon puts a stop to it all. These are the times our Lord speaks of in Matthew 24. and so fully in the Old Testament Scriptures.

Note as well, that here in verse 22, it is the “Ancient of days” comes, he is thus identified with the One who has the dominion given to Him in verse 14, the “Son of Man” of Psalms 8.

But we find at the close of verse 22 Saints mentioned again, who possess the kingdom on its being taken by the “Ancient of days,” they are those who are spared, or who have escaped on the earth during the time of persecution, and who inherit the earthly kingdom, partaking of the long promised blessings to Abraham’s seed, as well as comprising the heavenly saints who possess the kingdom, inasmuch as they have the judgment of it given to them; “for unto the angels hath He not put in subjection the world to come.”

Thus, in verse 22, we have both the heavenly and earthly saints brought before us as the result of the appearing of the Ancient of days, and the consequent judgment on the little horn.

In verse 23 the historical details of this “fourth beast” begin; it is not a consolidated empire, as we have already seen, (see verse 7,) but divided into ten parts; it is nevertheless terrible in its actions, ravaging the whole earth. During the existence of these ten kingdoms, the “little horn” arises from out of their midst. He is different from the ten and subdues “three” of them. We have this verse explained more fully by Revelation 13:1-10; but the close of that chapter, be it remembered, is descriptive of the false prophet or Antichrist, though they are both “anti-Christian,” but he has more of the ecclesiastical character about him.

The summing up of the iniquity of this “little horn” is his speaking great words against the Most High; here (verse 25) the name is used with reference to God, and is not characteristic of the saints; but more than that, he vents his malice by seeking to wear out the saints of God on the earth, who have refused to acknowledge him, but confess the name and authority of God as the lawful ruler, not of heaven only, but of the earth as well. Many of these as we may gather from the book of Revelation, are slain by him, but if thus losing an earthly kingdom, they have instead on the Revelation of the “Ancient of days,” a place in the heavenly one. (Rev. 20:4.) Some, however, will escape, and are the elect, for whose sake these days shall be’ shortened; but the Jewish laws and feasts will be given into his hand, only however for “three years and a half.” Here it is that the dates come in, and we find their use, that they are given by God to be a comfort to His beloved people; so that when their oppression is at the worst they may have a sure ground of hope, and know that soon the oppressor will have ceased, the enemy perished out of the land, their darkness be past away, and the “Sun of righteousness arise with healing on His wings.” For ourselves we need not to know the times or seasons; we are of the light, the children of the day. (1 Thessalonians 5) Our hope is in the coming of the Lord to take us to Himself.

Questions and Answers on Scripture: From the Bible Treasury, Discrepancy Between Revelation 19:20 and Daniel 7:11

Question: Have you any light on the seeming discrepancy between Rev. 19:20 and Dan. 7:11?

The former states that the beast and the false prophet were both cast alive into the lake of fire. But the verse in Daniel states that “the beast was slain, and his body destroyed, and given to the burning flame.”

ENQUIRER.

Answer: If we distinguish in Dan. 7:11 between “the horn” and “the beast,” we observe that it is concerning the latter we read, “the beast was slain, and his body destroyed, and given to the burning flame”, as the consequence of “the voice of the great words which the horn spake.”

The “little horn” (ver. 8) is the last ruler or chief of the long defunct but to be revived Roman empire, the fourth beast that was so “diverse from all the beasts that were before it” (ver. 7). And of this particular head or chief, Daniel does not say more than “they shall take away his dominion, to consume and to destroy it unto the end” (ver. 26).

The “beast” (i.e. the empire) was slain &c. by the direct visitation of divine wrath— “the burning flame.”

In Rev. 19:20 where the apostle gives us the character of the empire under its great chief, rather than the historic details of Daniel, we have “the beast” and “the false prophet,” the two individual leaders, civil and religious, summarily dealt with by being “cast alive into the lake of fire” where also later Satan himself has his final doom.

It will thus be seen that as the apostle goes on to speak of the remnant as “slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth” (Rev. 19:21), so the prophet would appear to describe the same act by the expression— “the beast was slain, and his body destroyed, and given to the burning flame.” The “burning flame” here refers, not to “the lake of fire” but, to the preceeding verse of Dan. 7 “a fiery stream issued and came forth from before him” and this appears to be the same as spoken of in Rev. 19:20 “the sword that proceeded out of his mouth.”

We have then, in both scriptures the fate of the Roman, or last world-empire, while in the later revelation, as might be expected, the further fact is disclosed that the leader or head of this future empire would himself, along with the false prophet or antichrist, (“the king” of Isa. 30:33, Dan. 11:36) be “cast alive into the lake of fire”, to which are consigned all the dead great and small raised to stand before the throne to be judged according to their works (Rev. 20:10-15; 21:8)—the fixed and never ending judgment of all those who reject the Savior. “Knowing therefore the terror of the Lord, we persuade men” (2 Cor. 5:11).

Questions and Answers on Scripture: From the Bible Treasury, Daniel 7:8 - When Will it All Take Place?

Question: Dear Sir, In Dan. 7:8, the prophet is occupied with the horn and his audacious pretensions, which cause the “Ancient of Days” —the everlasting God—to act judicially (ver. 9). Hence the thrones are set, and the books are opened. After this, in the same sequence of events, it would appear, and as the result of God’s judgment, the beast is slain, his body destroyed and given to the burning flame (Rev. 19:20), in contrast with the other beasts which had their dominion taken away, but their lives prolonged for a little time. Then in the night visions the prophet sees one like the “Son of man” coming to the Ancient of days and receiving a kingdom, the world-kingdom of Rev. 11:15, it is to be supposed.

Now the question in my mind is as to when this will take place. The books I have read on the subject seem to treat the matter vaguely. They all seem to conclude that the Lord Jesus first receives the kingdom and afterward comes to execute judgment on the nations. But is this the Scripture order of events? Psa. 110:1 says, “Sit Thou on My right hand until I make Thy foes Thy footstool.” And in Matt. 26:64 the Lord says “Hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds.” He does not leave His own throne then to come in the clouds; and therefore cannot have received His kingdom at that time. It is true in the counsels of God, the Lord Jesus is King

already; but it seems to me from the word that He does not receive His kingdom until the nations are subdued and the eve of the millennium come. W. T. H.

Answer: Is not the querist also a little vague? No intelligent reader of the prophetic scriptures conceives that the Lord will “leave” His own throne but the Father’s, when, receiving the kingdom, He comes to execute judgment, whether warlike (Rev. 19) or sessional (Matt. 25 or Rev. 20:4). Psa. 110:1 speaks of His sitting. at Jehovah’s right hand meanwhile, till the moment comes for the judgment of the quick, quite passing by (as a yet unrevealed mystery) His descent to receive to Himself the heavenly saints. His advent in judgment will deal with His foes made His footstool. But scripture does not describe the nations as “subdued” before He comes in His kingdom) to judge, though God will have smitten the earth with increasing severity in His providence before then. During the millennium the Lord will reign over them all in peace and righteousness; after it will be the last outbreak, when Satan is loosed for a little, but they are destroyed. And then follow the dissolution of all things, the judgment of the dead—the wicked dead, and the new heavens and earth in the full and final sense, the eternal scene with its solemn background of everlasting punishment.

Christian Treasury: Volume 5, Roman Empire, The

The Roman Empire is more often spoken of in Scripture than is generally recognized. In the vision of the great image by Nebuchadnezzar, four great empires are prophesied of, each being inferior to its predecessor. The fourth is the Roman Empire, which in its last phase is compared to iron and clay, materials which would not unite; the kingdom would be divided in itself. In the visions of Daniel the same four kingdoms are further portrayed. Whereas the first three are compared to known animals, the Roman is compared to some dreadful monster that cannot be named (Dan. 7:7).

The history of the Roman Empire fully answers to the prophecy. There were many changes before the line of emperors, but there was always the democratic element in the ruling power. When there were emperors they depended upon popular choice—mostly upon the soldiers, and the senate endorsed the choice of the army. The emperor exercised imperial power, but had to please the troops. There were two elements at work: the iron and clay, which would not unite. Of the first twelve emperors, seven were either put to death, or committed suicide to escape a more violent end.

There is no empire mentioned in Scripture as succeeding Rome, and the iron and clay elements, as the relics of Rome, are at work more or less in all civilized countries. The same empire is described in the Revelation as a beast that was, and is not, and yet it shall be present, or come.

It is further described as "there are seven kings," or forms of government (Kings, B.C. 753; Consuls, 509; Dictators, 498; Decemvirs, 451; Consular Tribunes, 444): "five are fallen, and one is" (Imperial, B.C. 31; it existed when John wrote), "and the other is not yet come." Rev. 17:10. From this we learn that the Roman empire will be reconstructed: it will be a union of ten kings (ten horns), and will be of the seven numerically, but will be the eighth as being of a new order.

The empire will make a covenant with the Jews for a week (seven years), but will break it in the middle of the week (Dan. 9:27). It will be in close association with another great power, symbolized by a beast (the Antichrist), coming up out of the earth, and both will be energized by Satan (Rev. 13:1-18; 17:8-18). The empire will be used by God to destroy Babylon (Papal Rome) and will then itself be destroyed.

Palestine became subject to Rome in B.C. 63. It was an officer of the Roman Empire that delivered the Lord to be crucified, and it was the Romans who were used by God to punish His people and destroy their city. They in their pride have been displaying this before the world ever since in the Arch of Titus at Rome.

Concise Bible Dictionary

Scripture Queries and Answers, Scripture Queries and Answers: Daniel 7:8

Q. Dear Sir, In Dan. 7:8, the prophet is occupied with the horn and his audacious pretensions, which cause the "Ancient of Days "-the everlasting God-to act judicially (ver. 9). Hence the thrones are set, and the books are opened. After this, in the same sequence of events, it would appear, and as the result of God’s judgment, the beast is slain, his body destroyed and given to the burning flame (Rev. 19:20), in contrast with the other beasts which had their dominion taken away, but their lives prolonged for a little time. Then in the night visions the prophet sees one like the “Son of man” coming to the Ancient of days and receiving a kingdom, the world-kingdom of Rev. 11:15, it is to be supposed.

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the earth with increasing severity in His providence before then. During the millennium the Lord will reign over them all in peace and righteousness; after it will be the last outbreak, when Satan is loosed for a little, but they are destroyed. And then follow the dissolution of all things, the judgment of the dead-the wicked dead, and the new heavens and earth in the full and final sense, the eternal scene with its solemn background of everlasting punishment.

Dear Mr. Editor,

I beg to submit the following queries to you.

Q. 1. John 1:14, . Is there anything in this passage which necessitates or even allows departure from the regular rendering of with a genitive by "from, proceeding from" &c? Is "with" (which requires rather a dative, see 1:40, 17:5, twice, &c.) permissible here? It is so given in "A new Translation." Every other instance in John's Gospel of with a genitive seems to exclude any but the regular construction of "from" or "of." Cf. xvi. 28, xvii. 6, 8, &c. Of course the interpretation will be affected by the translation.

Q. 2. John 1:18. , ... The reading here seems a difficult question, , , and other variants having some support. But . appears to be supported by some uncials, cursives, versions, and Fathers. It is adopted by Alford, Tregelles, Westcott and Hort, and others. Griesbach marks as doubtful; Lachmann inserts in margin. This being the case, is the evidence brought forward in favor of really strong enough to shake confidence in the Received Text of this passage? Yours faithfully in Christ, W. J.

. 1. All the older English Versions of John 1:14 favor "of" and avoid the usual rendering " from," as does the new translation which prefers "with," ordinarily answering to the dative. "On the part of" or shortly "of" seems best here.

A. 2. There is no doubt of the ancient, if not large, support, of , instead of the ordinary reading , "Son." Nevertheless Tregelles alone ventured to follow them as he does in other harsh readings, till the Cambridge Editors joined him. All others, notwithstanding B Cpm L 33, two or three versions, and patristic allusions, prefer A and fourteen other uncials, all cursives but one, the ancient Vv. and Fathers. It is not according to the analogy of scripture to speak of "only-begotten Gad"; and "Sun" is the true correlate to "Father." Alford stands with Griesbach, Lachmann, Scholz, Scrivener, Tischendorf, Wordsworth, as well as all the older critics.

Faithful Words for Old and Young: Volume 25, Side Lights on Scripture: 5. The Plaster of the Wall

WHEN Belshazzar, the Chaldean, at the feast, inflated with wine, drank before his thousand lords, he called for the gold and silver vessels which had been taken by his father from Jehovah’s temple in Jerusalem. And he and his princes, his wives, and his concubines drank in them; and having thus insulted the God of Israel, they praised their gods of metal, wood, and stone. At that same hour, in the midst of the revelry at the palace, there came forth fingers of a man’s hand, and wrote his doom upon the plaster of the wall, and on that night Belshazzar was slain.

“The plaster of the wall”1 was a kind of stucco, with which the Chaldeans covered and decorated their walls. They were particularly gifted in enamel and stucco work, and fragments of “the plaster of the wall” of the palace and noble buildings are with us today. The accompanying illustration is from a painting on the plaster of a palace of Nimroud. At the lower part of the wall, slabs sculptured in bas-relief were placed ; above them came the plaster, gorgeously colored. Some of these borders are very handsome, and that of the bulls, rendered upon a yellow ground with the broad dark outline, is regarded as a masterpiece. The Chaldeans used enameled brick to a large extent in their buildings, and these bricks, after the lapse of centuries, are as beautiful as ever they were.

The colored figures given upon the bricks were often very excellent in design and color. Here is one, also from Nimroud. It portrays a king offering a libation, and attended by two warriors. Some of this work was prepared upon what may be termed a slab of clay. The artist executed his design upon the clay, making a perfect model; the colors were afterwards laid on; the whole was then marked off and divided into “bricks,” and these were baked. After being baked, the “bricks” were put together and joined with bitumen. Such work lasts longer than stone, and practically for the life of a world. It was these works of art, which in their way have never been excelled, which called forth Ezekiel’s words “She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea.”2 If the fragments of the wall decorations which lie in their ruins in Chaldea could only be carefully sorted and built up together once more, we should have as fine picture galleries of Babylonia as we now possess of Egypt. And thus we should obtain further help in reading into the Bible story, the manners and habits of the people of which it speaks.

Correspondence, Correspondence: EPH 2:10; Language in DAN 5:25; Unbeliever in Eternity

Ques. Please explain the meaning of, "We are His workmanship created in Christ Jesus unto good works, etc.," Eph. 2:10.

Arts. The passage shows that we are created by God for His glory. It is a wonderful thing when the soul really grasps this. That we have not even to choose the good works that are to occupy us, for all things are of God, and He has prepared our path before us, and those works for which we are most suited. We trust many of our readers are found walking in this simple and God-honoring path.

Ques. What language are the four words in Dan. 5:25? Could the astrologers understand any of them? Why is Upharsin changed to Peres in the interpretation?

Ans. In the old Chaldee, Mene, Mene, meaning in Hebrew and Chaldee "he hath numbered and finished." Tekel (Chaldee) "thou are weighed," or (Hebrew) "thou art too light." Upharsin, pharsin, or Peres; Pharsin in Hebrew means "the Persians;" Paresin in Chaldee signifies "dividing." Possibly the astrologers would not, as well as could not interpret such a fearful message to King Belshazzar.

Ques. Kindly say what kind of life the unbeliever will have throughout eternity, and what kind of body he will have?

Ans. We do not know anything more than that he will have a perpetuity of existence in unutterable misery, and that the body will be immortal. Eternal life, properly speaking, belongs to the Christian alone, and means much more than existing forever, which is equally true of the unbeliever. Only those who are in Christ have eternal life; the others, although existing forever, shall not see life. (John 3:36.)

Christian Treasury: Volume 2, God's Handwriting

God has chosen three times to record in His own handwriting that which He wished man especially to notice. Once the finger of the mighty God traced the letters in the solid stone, a second time on the plaster of a king's palace wall, and a third time in the drifting sand. We hear of things written in heaven, but how solemn when God stoops to write on earth!

In Deut. 9:10, God wrote the law on two tables of stone "written with the finger of God." God is holy; man is sinful, and has no righteousness of his own that will enable him to stand in the presence of a righteous God. If Israel of old wished for God's favor, they must walk before Him in a way to obtain it. God therefore gave Israel the law, being a standard of what He required from man, so that Israel could now say "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." Deut. 6:25. Yes, "if." No one but the man Christ Jesus ever attained to that, or ever could.

God wrote the law in stone, a type of its unbending, enduring claims on man. For though it finds a man helpless to keep it, yet it abates not one jot of its claims. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10.

In Dan. 5:5, 24-28, again God writes, this time the sentence of judgment on a guilty king. On the plaster of the palace wall, over by the candlestick, where the light enabled all to see it, a Hand was seen writing: “Thou art weighed in the balances, and art found wanting." No need to record that on stone! On plaster, emblem of weakness and speedy decay, that awful sentence would stand as long as needed. "That night was Belshazzar... slain.”

Babylon's mighty city has long been blotted off the face of the earth; the plaster wall, with God's handwriting on it, has long ago decayed, its dust become the sport of desert winds. But your condemnation, if still unsaved, stands recorded on the pages of God's own Word, which shall endure forever. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3:19.

In John 8:3-11, we behold God writing the third time. In the One stooping to write on the ground we see "God manifest in flesh." The Jews had brought to Him a woman guilty of adultery. Moses said "that such should be stoned: but what sayest Thou?" they ask. The Lord from Sinai had given that command. Can He now speak contrary to His own command through Moses? He is silent; He stoops, and writes on the ground. Scoffers say it was to gain time to think. Away with such satanic insinuations, as though man, a thing of dust, could put his Creator into a dilemma! His silence! What a proof, even under the law, that "God is slow to anger," that "judgment is ever His strange work"! At last He answers the Jews. "He that is without sin among you, let him first cast a stone at her.”

If stone flinging is to begin, all around must be stoned. Again He writes on the ground. Writes what? Scripture does not say what He wrote, but records what He said.

Christ is seen as God delighting in mercy. Did He then wink at sin, and annul His own laws? No; He had come to take "the guilty culprit's place, and suffer in his stead." He had not come to destroy men's lives, but to save them. The Jews had made Him the judge in this case. I love to think that in that capacity, while He had written the law in stone, He wrote possibly the sentence of death on the ground where the next gust of wind could blow it away! It was a sentence no man was able to execute, and the Lord, alone qualified to do so, would not. He was going to die for such as her, and thus the law would be carried out. As a man who writes on the shore may see the waves wash it all away, so what the Lord wrote was never recorded only the gracious words of forgiveness.

The waves of God's awful judgment soon rolled over Him, and wrung from Him the cry, "All Thy waves and Thy billows have gone over Me.”

Oh, what a Savior, in such wondrous pity and grace to love us so much as to die for us, in order that His precious blood might cleanse away our sins and fit us for His own presence throughout eternal ages!

Echoes of Grace

Correspondence, Correspondence: Dan. 3:18; John 3:13; Luke 23:43

Ques. Would Dan. 3:18 illustrate the words of the Lord Jesus, "Render unto Caesar the things which are Caesar's, and unto God the things that are God's"? J. T. G.

Ans. It would illustrate their faithfulness to God, and that they would not give the king's authority a place above God's. It was better to obey God than man. Dan. 6:4, 5, shows both. Daniel was faithful in the 1 business of the kingdom (the things of Caesar), at the same time he set God first, and prayed to God, though forbidden by the king to do so, thus he rendered to God the things that are God's.

Ques. I cannot get the sense of John 3:13. Jesus Himself was speaking, and was not yet crucified, yet He speaks of having ascended and being in heaven, while here on earth.

W. D. W.

Ans. Matt. 11:27 and Luke 10:22 tell us of the mystery of the person of the Son of God, whose being none can know. John's Gospel brings this much before us. He does not solve it, but counts on our faith to trust Him. Men say, "Seeing is believing." Faith says the opposite, "Said I not unto Thee, that, if thou wouldest believe, thou shouldest see?" John 11:40. John's Gospel anticipates, and speaks as if all was done. It is as

good as done in the purposes of God, which cannot fail. Who else but He could speak as being in heaven, while here upon earth? In these verses He is bearing witness to what He had seen and heard-new and heavenly things never heard of before, that God 'so loved the world that He gave His only begotten Son..

Ques. What did the Lord mean when He said to the thief on' the cross (Luke 23:43), "Today shalt thou be with Me in paradise"? Is that hell or heaven? Did He descend into hell to preach to the departed spirits, and was not ascended to His Father?

I believe the thief was saved, but the matter is not clear to me. Could He mean that the thief went to God, and God and Christ are one.

"I and My Father are one"? C. E. W.

Ans. When the Lord was about to die, He committed His Spirit to His Father. He did not go into the prison where lost souls are; He did not descend into (gehenna) hell, the place of punishment, but into (hades) the state of the soul absent from its body. This word is also translated "hell," and is used of Him in Acts 2:27, 31. The word "paradise" means a place of delights. In 2 Cor. 12:2, 4, Paul was caught up there; in the second verse it is the third heaven; in the fourth it is paradise. So when the Lord committed His Spirit to His Father, He was received there while His body lay in the grave; yet no corruption was allowed to touch it. (Psa. 16:9, 10 and Acts 2:27.) But this was not ascension. Ascension is where spirit, soul and body-the complete man-is taken up. David has been there with the spirits of just men (Heb. 12:23) ever since he died, but it is written (Acts 2:29, 34), "David is not ascended," but Jesus is (Acts 2:29-36.)

The rich man in Luke 16:22, 23, died and was buried, and in hell (that is hades, the state of the dead), was also in torments. That was not paradise, nor is it said to be gehenna, but it is real suffering begun. When he is raised from the dead (Rev. 20), then he will stand before the great, white throne, and, spirit, soul and body, be put into the lake of fire-judged according to his works.

The Lord did not go into prison. There never was any preaching done there. 1 Peter 3:18, 19, tells us of Christ who once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which (the Spirit) He went and preached to the spirits in prison. It means that the Spirit of Christ in Noah preached to the antedeluvians, and because they were disobedient to the preaching, they are now in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah. (Compare also 2 Peter 2:5, 9). The great gulf is fixed by death; there is no discharge in that war. (Eccl. 8:8; Luke 16:26.)

The first mark of grace in the soul of the thief was seen in condemning himself and the other one, as justly receiving what they deserved, and he justifies Jesus, saying, "This man has done nothing amiss." The second mark was that he turns to the very one he reviled before (Matt. 27:44), with the prayer, "Lord, remember me when Thou comest into Thy kingdom." Here his faith owns this dying man as Lord and King, and looks forward to their being raised from the dead. Jewish faith looks for the kingdom to be set up in earthly glory, but what a surprise to hear of immediate blessing before the kingdom could possibly be. "Verily, I say unto you, Today shalt thou be with Me in paradise," in that joyful garden of delights, and best of all, in companionship with his blessed Redeemer. What grace to make a condemned thief, the earliest trophy mentioned in Scripture of His grace to sinners. How could He do it? Because there on that cross He bore his many sins.

There are three persons in the Godhead-Father, Son and Holy Ghost. They are one in mind and purpose. It is the Father's will, the Son's work, the Holy Spirit's power and witness, both in creation and redemption. In John 10:28 to 30, the Father and the Son go together in one mind to give eternal life, and to hold the sheep securely. "I and My Father are one." It is in mind and purpose, while distinct persons.

Bible Witness and Review: Volume 1, Who Are "These Kings?"

Dan. 2:44.-The meaning is not the four kingdoms in reference to the fourfold succession in the metallic image, but rather, as it seems to me, an incidental allusion to the peculiar and complex constitution of the fourth, last empire of man. " The kingdom shall be divided," speaking of the feet and toes (ver. 41), and to this we must refer, as I consider, " the days of these kings " (ver. 44). The consequence is important; for thereby is excluded Mede's scheme of the regnum lapidis, first; and the regnum montis, by and by. I can understand this in a certain sense; but it is not the teaching, in my opinion, of this chapter. God's kingdom, here described and symbolized by the stone, is raised up not in the days of Augustus or Tiberius, much less in those of Constantine, but in the days of the decem-regal division of the Roman Empire. (Compare Dan. 7:7-14,23-26; Rev. 17:7-14.) The first exercise of its power is to break in pieces and consume all existing empire; all, at least included in the prefigurations of the statue. There is no such idea as the gradual action of the stone upon the statue; but a sudden and decisive judgment, which crumbles the statue into dust; after which, the stone which smote the image became a great mountain, and filled the whole earth. Evidently this is not the gospel which wins souls to Christ, and saves them; it is not a revolution, moral or material, which man brings about. It is nothing less than the power of God administered by the Lord Jesus; the stone cut without hands, dealing with the powers of the world, and judging their final antichristianism, in order to make way for His own manifest and immediate dominion. " And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one." I would add my opinion, that " these kings," symbolically set forth, by the toes here, and by the ten horns in Dan. 7, pertain exclusively to the West or European part of the Roman Empire. For we must leave room for the destruction of what is represented by the gold, silver,' and brass, no less than for the portion of iron and clay.

THERE IS ONE BODY." EPHESIANS. 4: 4.

PH 4: 4-4:32{)If our readers will dispassionately inquire into the testimony of God's word, I am persuaded that they will distinguish, as Scripture does, between the saints of the old Testament and those who are now being baptized by the Holy Ghost into one body. The question of the one body really turns on that baptism. For those only who are baptized of the Spirit constitute that body (1 Cor. 12:13); and it is certain that this baptism did not exist before the day of Pentecost. (Compare Acts 1 and 2.) No one denies that the Old Testament saints were born of the Spirit, that they were justified by faith, or that we are to sit with them in the kingdom of heaven.

But the New Testament shows that a corporate unity, over and beyond their common privileges, was formed by the descent of the Holy Ghost consequent on the accomplishment of redemption by the Lord Jesus Christ; and this solely is called the " one body." Eph. 2, 3, 4. are most explicit as to this.

None are contemplated as members of this one new man, save those in whom the Holy Ghost dwells, and so unites to a glorified Head in heaven. For the union here spoken of is an actual subsisting fact, and therefore incapable of being predicated, as it never is in Scripture, of saints previously. They had righteousness imputed to them, as it is to us; but the Holy Ghost was not then sent down, as he is now, to baptize Jews and Gentiles that believe into one body.

Further, I am of opinion that Heb. 12, distinguishes in the most positive way between " the spirits of just men made perfect" (i.e. the Old Testament saints) and the " church of the first born, which are written in heaven." So that this text, with 1 Cor. 12 and Eph. 2-4, contradicts the ordinary confusion on the subject.

Notes of a Lecture on Daniel 2 and Daniel 7, Daniel 2 and Daniel 7, Notes of a Lecture on: Part 2

“I beheld till the thrones were cast down, [here with the LXX and best judges we must read, “set,” which falls in with the sense indeed of the whole passaged and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” The three first powers, you may remark, had their dominion taken away (their power was destroyed); but subsisted afterward as subject kingdoms, whereas, when the Roman Empire is put an end to, it is destroyed utterly.

To this we must now turn. It has an importance which none of the others have, though Babylon has a special character. It was the Roman Empire that was in power when Christ was born and took part in His rejection through Pilate, and hereafter they will join Antichrist when he comes. The prophet regards till the thrones are set and the ancient of days sits. The Roman Empire will then subsist and, whatever its form or its apparent subversion, is not supplanted by any other beast till the judgment comes. The prophet beholds till the thrones are set and the Ancient of days sits. This is an important element in the fourth beast's history; the consequence is, that it is utterly destroyed when it ceases to be an Empire Remark, too, the clear proof we have of what I drew your attention to as so important in speaking of chap. 2, namely-that the kingdom is not assumed by the Son of Man till the judgment is executed. He may and will destroy the beast by His power; but it is only when it is destroyed, His own kingdom is established. It cannot be along with evil. This is the question of the expectant and suffering Jew in Psa. 94:22. It is not now but after the judgment that the growth of, Christ's kingdom takes place. He is sitting at the right hand of God, but comes thence to take the kingdom with glory and power; He is gathering in now the joint-heirs.

Next, we find here that what is brought out as the cause of this judgment is the great words of blasphemy of the little horn. There cannot be a more definite statement that the glory and kingdom of Christ is consequent on the judgment. I insist upon this, because it bears upon everything we are treating of, and determines our whole view of the nature of Christ's kingdom. There is no change in the principle of sin, in the first Adam, but it goes on to the end. It was lawless at the beginning, breaking law when law was given, rose up against the Lord in hatred to God when He was made flesh and dwelt among us; and Satan having, throughout corrupted the church as we have seen, his power is allowed to unfold itself in the beasts, and in the last beast ripens to a head, and leads the kings of this earth to make war with the Lamb (the lawless one, the man of sin, being then openly revealed). Our portion, as we have seen, is in the Lord, nor will the fruitful power of His grace towards us cease till we shall be like Himself.

But though the kings of the earth stand up together, and the rulers take counsel together, yet God will set His King upon His holy hill of Zion. Here, however, the aspect of His power is somewhat different, He is seen as Son of Man, a term of wider dominion than Son of David, in which Psa. 2 views Him, but even there the heathen are given to Him for an inheritance, and He breaks them in pieces like a potter's vessel. The difference is this that here the kingdom is given and possessed as a dominion, in Psalm established by judicial power.

We now come to the interpretation in which this very judgment is spoken of, some immensely important truths besides being brought out. In the prophecy nothing had been said of the saints, heavenly or earthly: here we shall find both—I do not say the church, but still heavenly saints. Indeed, when God's mind is thus given, and not merely the outward facts, the connection pf these events with the saints is the principal point. (17th verse,) “These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.” The saints will do it, not the Son of Man only. (21st verse), “I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.”

Here you will first remark the extremely important point that the Ancient of days Himself comes. For though Christ, as man, is gone to receive a kingdom and to return; yet the Son of Man is the Ancient of days. So it is said in Timothy that the King of kings and the Lord of lords would show Christ in glory. But in the Revelation Christ comes as King of kings and Lord of lords; and I may add, in another relationship, the traits of the Ancient of days in Daniel are found in the Son of Man who walks in the midst of the golden candlesticks. He is there distinctly both—Son over His own house who built all things.

Another term calls for remark here—the saints of the Most High; or, as in the margin, heavenly places, which we find again in Ephesians as the place of the saints; yet it is immediately connected with the name God takes as possessor of heaven and earth. It is not here the Church but all the saints who have their dwelling in heavenly places in connection with the kingdom, yet in a state of eternal glory. God took the name of God Almighty in relationship with Abraham, of Jehovah with Israel, of Father, in grace, with us. Thus Abraham was to be perfect, walking before God Almighty, Israel was to be perfect with Jehovah their God. We are called to be perfect as our Father which is in heaven is perfect. We are before God as Christ; but, as He is in us, we are called to display the divine nature; to be imitators of God as dear children and walk in love as Christ loved us. But the name of Most High is the expression of God's sovereign dominion, above all that is called God, the Supreme. So, when Abraham returned from the slaughter of the kings, figure of Israel's deliverance and final victory in the latter day, Melchisedec, the figure of Christ as King and Priest, Priest upon His throne in the world to come, King of righteousness, King of peace, comes forward and blesses Abraham on the part of the Most High God possessor of heaven and earth and blesses the Most High in Abraham's name. In our chapter the saints have their name in connection with this, and indeed it is applied to God (with the difference then of being singular, instead of plural).

Meanwhile tribulation and trial is the portion of those on earth. The little blasphemous horn who speaks such great things makes war with the saints This is the general character. Of course they must be down here. Those on high he can only blaspheme. I do not believe this little horn to be Anti-Christ; the source of persecution is ever the traditional religious power. Antichrist will be in direct association with him and urges him to it of this hereafter. But this is the last active power of evil in the Roman Empire or beast whose names of blasphemy are on it: of this also further. This persecution will continue till God's power interferes. This is stated in a very important verse: he prevailed till the Ancient of days came (here we see that the Son of Man is the Ancient of days, for we know that the Son of Man comes); and thus a total change takes place, judgment is given to the saints of the high places, and the time is come that the saints possess the kingdom. He does not say saints of the Most High here, for on earth and in blessing the earthly saints will possess the kingdom as in Matt. 25; but judgment is given only to the saints of the Most High. The Ancient of days then comes, judgment is given to the heavenly saints (compare Rev. 20:4, where we read judgment was given unto them, and they live and reign with Christ 1000 years), and the saints possess the kingdom.

When will Christians learn their place? He is never called our King, but He is the King of the nations, of the world. We reign with Him—Nothing is so hard as to get the saints to accept the place they have in Christ—to know that in Him, through the price of His own most precious blood, they are one with Him in God's sight and purpose now, and (after having been caught up to Him in the clouds, as we have already seen in a previous lecture) will come with Him when He comes to judge the nations.

But I pursue the explanation. Verse 24— “And the ten horns out of this kingdom are ten kings that shall arise, and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and think to change tithes and laws; and they shall be given into his hand until a time and times and the dividing of time.” Most High, the first time it is mentioned here, is God himself. “Times and laws” refer to Jews entirely, the words are terms which refer to their statutes and ordinances These (not the saints) are given into his hands: God never gives His saints into their enemies' hands, though He may use these as a rod.

When that time comes, the beast at first makes his covenant with Israel according to Dan. 9:27—first joins with them, then breaks with them, and makes the sacrifice and oblation to cease. All the Jewish order which had been set up in pride will he completely upset, as in Isa. 18— “They shall be left together unto the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.” They are brought into such trouble as never was since there was a nation, no, nor over will be. It is the time, times and half a time—the great tribulation. The verse gives in few words, but precisely, the state of things when the little horn is wearing out the saints of God.1 Satan will be cast out of heaven and have come down, as we have seen, in great rage, having but a short time.

Before that period everything is given into the power of the beast. Then the Lord, the Ancient of days who is come, takes all into His hands. “A short work will the Lord make upon the earth.” For the judgment shall sit; the kingdom shall be given to the people of the saints of the Most High—that is, to the Jewish people, now brought into connection with the rule of heaven, and secured by it.

In order to get that clear a little, we turn to the Revelation, for there we find the history of this beast unfolded in chapter 13. I shall refer to it fully farther here, only to notice its character and what it is. It is the Roman beast with seven heads and ten horns. It receives its power from the dragon, blasphemes God and those in heaven, and makes war with the saints. It is ministered to spiritually by the deceitful power of Satan. It is the instrument of Satan's power in the earth, when he is cast out of heaven. Already, as the dragon, the Romans had joined in rejecting Christ. The Roman beast is the only one which has done it in the person of Pilate. But then Christ owned the power as of God, as it was. He said “Thou hadst had no power, if it had not been given thee from above,” though Satan's influence, as prince of this world, was guiding the use of that power. Then judgment was on one side, perfect righteousness on the other. When Christ comes again, judgment will return to righteousness. They will be reconciled in one, as it is in Psa. 94— “The Lord will not cast off His people, neither will He forsake His inheritance. But judgment shall return unto righteousness, and all the upright in heart shall follow it.” Till then the saints must not expect it. God may hold the reins and control to His own purposes the powers that be whom He hath ordained—may give thus all quietness, as we surely experience it and have to thank Him for; but we must not expect the motives of government to be righteousness as God sees it. It is the time to do well, suffer for it, and take it patiently as Jesus did; and when God looses the reins to evil, when Satan is come to the earth, then the full true character of evil power from Satan will be manifested. “The dragon gave him his throne, and power, and much authority.” Such is the Roman beast in its final state during the time, times and half a time.

The distinct and definite place and character of this period becomes as plain as possible if we consult the end of Dan. 9 The prophet receives from the heavenly messenger the assurance that the Jews will be restored. “Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks: the streets shall be built again, and the wall, even in troublous times; and after threescore and two weeks shall Messiah be cut off and shall have nothing,” as in margin, “not 'for himself',” is not the sense. “And he shall confirm covenant with the many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease.” -First, seven weeks during which time Jerusalem is rebuilt, then sixty-two weeks—making sixty-nine weeks; Messiah was cut off; but there was a week or part of one left. After the dose of the sixty-ninth week Messiah was cut off, and He took nothing. Thereupon the Jewish nation, instead of being restored, was completely subverted. So we find in Luke, “And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled”

The last week thus remains. In the first half indeed Messiah was there, but rejected by the nation and owned only by the remnant. At the end Antichrist is owned by the nation, rejected by the remnant. The beast makes a covenant with the Jews for that week, but breaks it in the midst of the week, the half week remains unaccomplished. You get then three and a half years that remain to be accomplished, when abominations (i.e., idolatry) will overspread the Jewish people, the times and laws will be changed at that very time Satan is come down (in chapter 12 of Revelation), and the woman, the true remnant in Jerusalem, flees into the wilderness for a time, times, and half a time. This is Daniel's half week. You get it thus perfectly clear. The remnant owned Christ, but the Jews did not. You get the sixty-nine weeks, and then a long parenthesis in which Christ is set aside and the Jews on the earth, “desolations being determined,” which goes on until the time of the Gentiles is fulfilled During this period the church, the heavenly thing, is called.

Thus the time we are in is not reckoned at all. So the prophets (who do not speak of the times of the Gentiles as Daniel does) pass it over altogether and connect Christ's second coming to earth with His first. We have a very remarkable proof of this from the Lord Himself, when quoting from Isa. 61— “The Spirit of the LORD GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to

proclaim the acceptable year of the LORD.” The prophet adds— “and the day of vengeance of our God.” This Christ does not read, though in the same sentence, but stops short in the midst of a sentence, when He had read as far as— “to preach the acceptable year of the LORD” —and then ceased. “He closed the book, and sat down;” because the remaining part of the prophecy extended beyond the period in which they then were, and in which we still are, to a time which is yet to come—the time of vengeance of the Lord.

All this time the interval in the midst of Daniel's week runs on without being counted. We do not count by time in heaven, and this is the time of the heavenly calling. This is evident from the passage in Dan. 9, for the weeks go on to sixty-nine; then all is vague to the one week at the end; but as soon as ever God takes the Jews up again, Daniel's week begins again. If you apply therefore the time, times, and half a time, or the forty-two months, or the twelve hundred and sixty days (which are precisely the same time, three hundred and sixty days being counted to a year, and the five intercalary days or epigomena being left out) to the intervening epoch, you are necessarily on false ground. I believe there is an analogy, as there are many Antichrists though they are not the Antichrist, proving in a moral sense we have been in the last days since the Apostle's time. But the moment you come to be precise, it all falls to the ground, although there is an analogy. The counting of time belongs entirely to the Jews, and the three years and a half begin to run when they are again on the scene, when Satan has been cast down, and the beast has assumed a diabolical character—is come up out of the abyss.

If you take chap. 13 of Revelation, you get the details of this beast—Verse 2— “And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.” There I get the direct authority of Satan. The saints of the Most High did not take the kingdom then: we shall be caught up and be entirely out of the way of that power of evil. Verse 3, “And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.” I do not doubt that we get here the Imperial head once destroyed but now revived—Verse 4— “And they worshipped the dragon which gave power unto the beast, saying: Who is like unto the beast? who is able to make war with him?” That is, the direct power of Satan, as dominant, is publicly owned, and the Roman Imperial beast thus restored carries all the world enthusiastically after it. In verses 5-6, “And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwelt in heaven.” Mark here, he cannot touch them in heaven, but he blasphemes them. Satan had been cast out, he was no longer an accuser and those above he can only blaspheme. There will be some who will have a place in heaven and whose hearts are weaned from earth whom he will injure. Those whom he can hurt and kill will be taken up, or they would have lost earthly blessings by their faithfulness, and not get heavenly ones. Such there will be, who refuse to worship him But this is a detail into which I do not enter here, as our subject is the Gentile powers and their judgment. But “all that dwell upon the earth shall worship him, whose names are not written from the foundation of the world in the book of life of the Lamb that was slain.” Verse 8—for such I have no doubt is the true force of the passage. Complete power (only God preserves a remnant) is in the hands of Satan and his instruments.

But, connected with this, we have now another power coming out of the earth. “And I beheld another beast coming out of the earth: and he had two horns like a lamb, and he spake as a dragon.” In this, I have no doubt, we have the Antichrist, or false Messiah, the direct exercise of Satan's falsehood on earth. He is not a priest, or anti-priest, here: that he exercised in heaven. He is a false prophet (compare 19:20), and he has two horns like a lamb. Horns are the power of a kingdom; and he sets up to have that like the Lamb. He pretends to the power of Messiah's kingdom and to be the hoped for king; but when his voice was heard, it was evidently Satan's. Antichrist denies the Father and the Son (i.e. Christianity); he openly denies its truths, and he openly denies that Jesus is the Christ, the first, so to speak, the Jewish form of Christianity, though ever of course true, but what a Jew was and will be called on to own. Verses 12 and 13, “And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed, and he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”

How solemn this, as the power of delusion, remark. It was the proof Elijah gave that Jehovah was the true God, not Baal. Here this active power of Satan is showing by the same sign that his witness is to be received, and that they are to own the beast and worship him, and they are so given up that they do believe the lie. We have seen elsewhere that he did falsely what Christ did to prove His mission. He leads them thus further to open denial of Christ, denies Christianity altogether, and says he is Christ himself; but, at the same time, leads them by these means into idolatry, and to make an image to the restored beast (14, 15, 16), “and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live, and he had power to give (not life, none can do that but God, but) breath unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark on their right hand or in their foreheads:” that is, he forces them to be his avowed slaves, and make an open profession of his service.

In sum, we have a second beast using diabolical spiritual energy, and playing into the hands of the beast who held his throne from Satan. You get a kind of trinity of evil, and resurrection. The dragon gives the throne to the beast, as the Father to Christ, and the second beast exercises in spiritual energy the power of the first beast in his presence, as the Holy Ghost with Christ. This is the fruit of the falling away, the apostasy of Christianity. So the first beast was slain and his deadly wound is healed.

In chapter 17 we have other aspects of the beast, or Gentile power. The empire is given, but it will ascend out of the bottomless pit, become definitely diabolical and go into perdition. Ver. 9, 10, 11, “And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth, and there are seven kings, forms of power, five are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space And the beast that was, and is not, even he is the eighth and is of the seven, and goeth into perdition.” That is, five forms of government were fallen in the apostle's time; and one was the imperial; a sixth was to come and abide a short time; and the last, who is of the seven, as a form I suppose imperial, but is an eighth. In this last form he comes out of the bottomless pit—as a diabolical character. It will be a Roman Emperor: he is the eighth head, and is the beast (that is, concentrates all the power in his own person). After him the world, save only the elect, will go, seeing the long-lost form of power revived in his eighth head. It is Rome; for the seven heads are seven mountains, on which the woman sits: of her anon. But another important element is added (Ver. 12), “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”

“One hour with the beast” —mark that, because it is the definite evidence that it had not been going on since the fall of the Roman Empire through the inroad of the Northern nations. Those nations broke up, and, for the time, destroyed the beast—gave it its deadly wound. These receive power one hour with the beast: therefore the beast must come up again. It existed at the first without these kings Then these kings

existed without it, and you have the ten kings without the beast. At the end you get the ten kings with the beast. Men form schemes; but the moment I get Scripture, I can surely say we have not the beast in this form yet. What is presented here is subsisting kingdoms, but kingdoms which have given their power, without ceasing to be kingdoms, to one head, who leads all as a whole. These shall make war with the Lamb, and the Lamb shall overcome them: for he is the Lord of lords, and King of kings and they that are with Him are called, and chosen, and faithful. This beast, with his subordinate kingdoms, rises up in open hostility against the authority of Christ; while Christ comes with His armies to judge and destroy them all. God's mighty ones come down, the saints come with Christ, 15th and 16th verses, “And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.”

This introduces us to the judgment of Babylon, of Rome, of the great whore, the mother of harlots and abominations. We see, not a spiritual change, but her utter destruction by the beast and the ten kings, the ruin of priest craft. They pull it all to pieces and devour its wealth and destroy it utterly, wearied with its dominion and falseness. It had deserved it. But it is not the power of good. “For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled.” It is a perfect riddle how people who profess to receive the Scripture have invented all sorts of notions as to the course of events connected with Christianity in this world. The moment I come to Scripture, they are all gone. Men may talk as they like about the steady growth of religion in the world, and the way in which God's word will remove the power of evil from it. It is directly stated that, when the beast and the horns destroy the corrupt power which had long ruled them and made the nations drunk with her fornication, they give their kingdom to the beast.

You will find at the end of chap. 19 God's dealings with the beast (14th to 20th verses), “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD or LORDS. And I saw an angel standing in the sun: and he cried with a loud voice, saying to the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of men mighty, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.” — And the false prophet which is the second beast—21st verse— “And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh” —a strong figure drawn from Ezekiel of judgment and destruction. There we see that power has come, not the influence of the word, whether law or gospel; but power has come in which puts down evil power.

In chap. 20 we have a full development of what we read in Dan. 7. We get in the Revelation the history of the last beast more fully developed (that is, of the Roman Empire which had already rejected Christ when on earth in conjunction with the Jews). Consequent on the exaltation of Christ to the right hand of God, the Jews being set aside as a nation, the church was formed. She does not belong to the world, but is the bride of Christ in heavenly places. Then when the church is caught up, the beast which seemed to have been destroyed is found in a new form—still as such, its deadly wound being healed; and as he had joined in rejecting Christ, he is now in the closest connection with Antichrist. At the first he deals with the Jews, makes a covenant with there, but in the last half week of Daniel turns against them, persecutes them, changes times and laws, makes the sacrifice and oblation to cease. The King, the Antichrist, establishes idolatry, and divides their land. You read his character in this point of view in Dan. 11, verse 36— “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished; for that that is determined shall be done.” In a word, in Daniel as in the part of Revelations I have referred to, is the testimony of the beast, the last form of the power which oppresses Israel when they are captive, and does so until the Lord comes and delivers, though He judges them.

Now another power, the Assyrian comes before us, Israel's great enemy when God owns them, and who will also appear on the scene in his last form in the last days, thinking, when the beast is destroyed, to possess all, but comes to his end. In verse 5 of Isa. 10 we read— “O Assyrian, the rod of mine anger, and the staff in their hand is my indignation!” After giving the various instruments which God has used to chasten Israel, he comes to the last and terrible invader. That was God's indignation against the rebellious people (the indignation describing the last terrible visitation of God). Compare Isaiah 26:20, 21, with Dan. 11:36, the last words of which are also a technical expression for the short work which God will, at the end, make on the earth, as in Dan. 9:27, and this chapter Isa. 10 verse 23 (compare Isa. 28:22). If you look now at the 23th verse, you will see what will make the force of it quite clear, “For yet a very little while and the indignation shall cease, and mine anger in their destruction.” That is, the whole judgment of God on Israel—His indignation—is closed in the destruction of the Assyrian.

Now, beloved friends, we will turn to chap. 30 of Isaiah; but before we do so, let us just in passing look at the passage I have referred to in chap. 28:14, 15, 16, “Wherefore hear the word of the Lord, ye scornful men, that rule His people which is in Jerusalem. Because ye have said, we have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a corner stone, a sure foundation: he that believeth shall not make haste.” That is, they made, as we have seen, a covenant with the power of evil, but to no purpose. But the remnant who trusted the Lord and counted in His promise, though not yet delivered nor knowing redemption as we do, yet looking, through the testimony then given, to the Son of man, the Branch whom Jehovah had made so strong for Himself at any rate the wise ones of Daniel and all true-hearted ones, resting on such testimonies as this and Isa. 8, did not make haste or join the Antichrist, while as to the mass the hopes they had put in him and the beast are confounded, and the scourge of this invader flows through.

Afterward at the end, as we see in the following chapter 29, it is exactly the opposite (verses 4-7;) the enemies who were ready to devour are destroyed.

Now look at the end of chapter 30, and you will find this enemy and his end. “For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the LORD shall lay upon him, it shall be with tarbets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the king [or, as I believe, “also for the king"] it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” The grounded staff is God's decreed rod. When this is laid on the Assyrian, it is the source of joy and triumph

because of deliverance, the end of the indignation.

Turn now to chapter 5 of Micah where we shall see the connection of Christ with the judgment of the Assyrian and the subsequent blessing of Israel. Nothing so laid hold of a Rabbi I was conversing with, as this passage (verses 1-9.) “Now gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land; and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders And the remnant of Jacob shall be in the midst of many people, as a dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.”

The rejected Christ is now to be great to the ends of the earth. He is the peace, secures the peace of Israel when the Assyrian (their last rod whose destruction puts an end to the indignation) is in the land. He will at first tread in Israel's palaces; but at the end Messiah's power destroys him; and Israel will be as a lion among the Gentiles, though as the dew of divine blessing also. The enemies of the Lord will be cut off. He will judge fully rebellious Israel, indeed, but execute vengeance and fury upon the heathen such as they have not heard. At this time remark the Jews are owned, seen in their land and judged as the people of God there.

Daniel, we have seen, is occupied with the Gentiles when Israel is in captivity, and Jerusalem and the land desolate. He brings all these powers to an end but never takes up the consequent blessing. His subject is the times of the Gentiles.

Ezekiel does exactly the contrary. He goes, himself a captive, up to the taking of Jerusalem by Nebuchadnezzar, and goes then right over to the end when Israel would be restored and the enemies go up against them in their land. We will turn now to his prophecy where you will find largely developed this other great power. Chap. 38: 1-2, “and the word of the Lord came unto me, saying, Son of man set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him.” The chief prince of Meshech, properly interpreted prince of Rosh, Meshech, and Tubal,2 and then follow the names of countries which agree with the names of those of the present day under the influence of Rosh (Russia). You will remark that, in the two preceding chapters 36 and 37., you have the restoration of the people and divine revival of Israel. Now, when restored and quiet in the land, Cog comes up against them (38:8) to plunder and possess the land, but it is that the heathen may know Jehovah when He is sanctified in Gog before their eyes (verse 16.) They will then know by His judgments that He is Jehovah (23). In ch. 39 God leaves a sixth part of them, and when judgment is thus executed, God's holy name is known in the midst of His people Israel. He will not let them pollute His holy name any more, “And the heathen shall know that I am Jehovah, the Holy one in Israel.” He then calls on all the fowls of the air to come and feast on the slaughtered victims whom He has slain for a sacrifice: so many are they that it is seven months before the land is clean. This also is the one of whom He has spoken in old times by His servants the prophets, the Assyrian of the last days, in whom as these chapters plainly show, the indignation ceases.

Chapter 38:14-20. “Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God: in that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company and a mighty army. And thou shalt come up against my people of Israel, as a cloud to cover the land. It shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God: Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground.”

Chap. 39:1-8. “Therefore, thou son of man, prophesy against Gog, and say, Thus said the Lord God; Behold, I am against thee, O Gog, the prince of Rosh, Meshech, and Tubal, and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy how out of thy left hand, and will cause in the arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog, and among them that dwell carelessly in the isles. And they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel; and I will not let them pollute my holy name any more; and the heathen shall know that I am the Lord, the Holy One in Israel. Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken.” Ver. 21, 22. “And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hands that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward.” Ver. 28, 29. “Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God.”

I get here this other fundamental principle, when Israel is restored, then the heathen themselves, judged that it may be so, understand that Jehovah, the God of Israel, is the Most High over all the earth, and submit to Him You will see how Psa. 8 expresses this: “O Jehovah our Lord,” says. Israel, when Christ is set up, not simply as Son of David, according to Psa. 2, which will indeed now be accomplished, but as Son of Man, “how excellent is thy name in all the earth.” This is the prayer of Psa. 67 I should multiply quotations too much, were I to quote all the Psalm which speak of this. I will allude to a remarkable series—Psa. 94 to 100. Psa. 94 calls for judgment; 95 summons Israel to repentance; 96 the heathen are called to own Jehovah, for He is coming to judge the world in righteousness; in 97 He is actually coming in clouds; in 98 the Lord is come and has made known His salvation; in 99 He is known upon the earth again, and is sitting between the cherubim; and 100 calls on all

nations to come and worship Him now that His throne is set up on earth for blessing. The cry for vengeance and deliverance is the cry of the remnant from the time of God's bringing back the people till His sitting on the throne of judgment. He will send deliverance by power. The throne of iniquity will not share the power with Him. Now, grace calls souls from the evil to come to God and go to heaven, and grace characterizes the Christian though he knows vengeance will come.

I have now gone through the passages which give us the history of the beast, and a sufficient number of those which speak of the Assyrian, to have a distinct idea of these two powers, now concentrated in Western and Eastern Europe. Zechariah never speaks of the Assyrian, He belonged to the captivity of Israel, though the Jews were restored that Messiah might be presented to them. But the post-captivity prophets do not call the Jews God's people unless speaking of their future; and the other prophets, those before the captivity, never speak of the beast as such, because Israel was owned, God's throne still there. Ezekiel, we have seen, goes over from Babylon to Israel again in the land. We have more directly to say to the beast because the time is going on in which they rule: only that in result it becomes open rebellion. There is a raising up of the beast from a seemingly fatal wound in an utterly diabolical character. God has put into the hearts of a little remnant of the Jews then to look to Him. But the nation blossoms and buds and seems as if it was beginning a time of full prosperity in its own land. But then it is bruised and eaten down, the resort of beast and birds of prey. These are judged and Israel is received and blessed. And if, says the apostle, the falling of them away be the riches of the Gentiles, what shall the receiving of them be but life from the dead to the world.

All this calls our hearts, beloved, to a far more divine apprehension that our portion is in heaven while Christ is rejected, and that Christ having been rejected Christians are, and that Christ being in heaven their conversation or citizenship is there also. No living here anymore, though we pass through it as pilgrims and strangers. What I have to do is to convince the world that there is a power which delivers from it to manifest Christ and Christ's motives in it. If ye do well and suffer for it and take it patiently, this is acceptable with God. The danger for the saints now is that instead of seeing evil going and rising up to a head against the Lord, man is thinking of improving the world and bringing in good. What is before us is that in the last days perilous times shall come. But men are wise in their own conceits and fancy they will do better than Christ and the Apostles—not make Christians for God, but improve the earth. The testimony of God is that the professing church and the world are both ripening up to evil and that the Lord is coming to receive us to Himself, and to judge the habitable earth in righteousness, and reign for its blessing, and primarily over the restored Jewish people.

Notes of a Lecture on Daniel 2 and Daniel 7, Daniel 2 and Daniel 7, Notes of a Lecture on: Part 1

I have to read this chapter, dear friends, because it gives an outline of a part of prophecy of which other parts of Scriptures are the detail. We began with the Church's having a sure and certain hope, through the never changing promise of God, of being caught up to be forever with Christ before He comes to judge the world, and we saw that the looking and longing, where the heart is truly for Christ, for His coming again, is the bright and cheering influence of the Christian's path. Last evening we saw the professing church looked at as in the world, that which is called the Church, to be at last utterly rejected of God, fearfully judged for its corruption, or spewed out of Christ's mouth as nauseous.

When we turn to the ways of God on the earth, we have seen that His direct government had always been exercised with the Jews as a center. Providential government He always exercises. He makes all things work together for good to those that love Him. Not a sparrow falls to the ground without Him who is our Father. But when we come to direct government, the immediate dealings with men on the earth according to their conduct, and the direct public interference of God to show His ways on earth, then the Jews come on the scene, and are the pivot round which those ways turn. But they extend necessarily, when fully displayed, to the Gentiles who surround them, and fill the earth, the great body of whom have now long oppressed them. Hence the same passages which refer to the Jews refer to the Gentiles also, as those who come up before God when He begins that government in which the Jews have the first and principal place on earth. These passages I will now refer to, some of which, by reason of what I have just noticed, have already been quoted in reference to the Jews.

But before doing so I must point out two classes of Gentiles to which they refer, in respect of whom there are two very distinct classes of prophecy in Scripture: that which refers to those who were enemies of the Jews when God was there with them on the earth, when He owned them, or will hereafter again own them as His people; and that which refers to those who oppress them when they are not, when God has written on them Lo Ammi, “not-my-people,” and the times of the Gentiles have begun. These are entirely distinct. We get certain powers dealt with which are outside Israel, and are their enemies—when [the presence of God and His throne are still in the midst of that people, and the representatives of whom will be found in the latter days, when God has taken Israel up again. But after the Jews turned to idolatry, and, whatever had been God's patience rising up early and sending His prophets till there was no remedy, He was obliged to give them up to judgment. He then set up Nebuchadnezzar, and the times of the Gentiles began; and they are still running on. The empire passed from Babylon to Persia, and Persia to Greece; and the Jews were slaves to the Romans when Christ came, slaves to the Gentiles. Their ecclesiastical polity was allowed to exist, but the civil power was in the hands of their oppressors. These times of the Gentiles run on until Christ executes judgment, until those who were the oppressors of God's people, when He does not own them, shall be destroyed, and those who are their enemies outside these oppressors shall be brought to naught at a time when they think they have got it all their own way; and then the Jew is set free.

In a word, Scripture shows us that the Jews are the center of God's earthly dealings; and that as regards the Gentiles there are two classes of prophecy, one referring to the enemies of God's people when He owns them, and the other their oppressors when they are turned off and He does not own them. Deut. 32 lays the prophetic ground at the very origin of their whole history, of all that is to come to pass. In the 8th verse, as we have seen when speaking of the Jews, they are shown to be the center of His ways. “When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people (peoples) according to the number of the children of Israel.”

Just connect it now with the general judgment of the Gentiles. The prophet first states that after his decease Israel would corrupt themselves; then he goes on in verse 21 to the wickedness, the fruit of which is going on now. In the 25th verse he rises above the wickedness so as not to destroy them, to show that He is God. Then he goes on to the time of His rising up to judgment, leading us to that of which we are speaking. When Israel is brought utterly low He will indeed judge His people, but He will also repent Himself concerning His servants. His hand, as it is expressed, takes hold on judgment, rendering vengeance to His enemies, for such the Gentile powers are found to be, and apostate Jews too.

He makes His arrows drunk with blood, and His sword devours flesh. Yet this it is brings in the millennial blessings, when the nations will rejoice with His people, for He will avenge the blood of His servants (a thing we have not yet accomplished)—will render vengeance to His adversaries, and, mark the expression, be merciful to His land and to His people. Thus we have His people judged, His servants avenged, His adversaries brought under vengeance, yet His land and people Israel coming into mercy, and the Gentiles rejoicing with them—in a word, judgment, the Lord's adversaries destroyed, Gentiles and apostate Jews, His servants avenged, Israel restored, and the nations blessed with them, but Israel His people.

I will now turn before distinguishing the enemies of Israel owned of God, and their oppressors when given up, to the general testimony of the judgment of the nations, and then show you the two distinct. Turn to the last chapter of Isaiah (66) verse 15, “For, behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh.” We have the great general fact of the judgment of the nations; and if you turn to verses 6 to 14, you will see the Jews set up again. “For thus saith the Lord (verse 12) Behold I will extend peace to her (Jerusalem) like a river, and the glory of the Gentiles like a flowing stream.” Then you get the ungodly Jews in verse 17th and thence to the 24th, the manifestation of Jehovah's glory, those that escape the judgment that accompanies it going off to the nations and announcing the appearing of that glory, and bringing back the scattered Jews to Jerusalem. I get, then, thus the great fact that the Lord comes to judge all flesh; and those He finds interfering with Israel He cuts off.

Now turn to Psa. 9 and 10. They celebrate the judgment and destruction of the enemies of Israel in the land. The Psalmist introduces the whole subject in the 4th and 5th verses, “For thou hast maintained my right and my cause; thou satest in the throne judging right, thou hast rebuked the heathen, thou hast destroyed the wicked, thou East put out their name forever and ever.... that I may show forth all thy praise in the gates in the daughter of Zion: I will rejoice in thy salvation. The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken. The LORD is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell and all the nations that forget God,” verses 14-16; Psa. 10:16. “The LORD is king forever and ever: the heathen are perished out of his land.” These are the two Psalms which, after speaking of the rejection of Christ as king in Zion, and His taking the character of universal headship as Son of man in Psa. 8, bring in the whole testimony of the Psalms, the state and feelings of the remnant of Israel in the last days, and the judgment which God executes upon the Gentiles.

Hence, remark, it is that we find in the Psalms these appeals to judgment and demands for it, which have often stumbled Christians, when urged by the enemies of Christianity. They are not, the expression of Christian feelings. We leave the world and go to heaven. In no sense have we to demand the destruction of our enemies in order to pass into glory. But Israel cannot have their rest on earth until the wicked are destroyed; and therefore they do demand this righteous judgment, and that is the way they will be delivered.

To pursue our subject; turn to Jer. 25. This is a remarkable chapter; but first Twill give you a few verses from the end of Isa. 24:16, but to show the connection with Israel I will read from verse 13th “And thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done, they shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea. From the uttermost parts of the earth have we heard songs, even glory to the righteous. But I said, my leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously. Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.” There you get the world reeling like a drunkard, under the terrible judgment of God, and (verses 21, 22) we see the judgment of the powers of evil on high, the prince of the power of the air and his angels, and of the kings of the earth on the earth; and then the LORD reigning in Zion and before His ancients gloriously.

Now turn to Jer. 25:15, “For thus saith the LORD God of Israel unto me: Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.” He speaks of the various nations in that way, and then goes on from verses 29 to 33 to declare the universal judgment of the heathen, describing the terrible coming down of Jehovah in judgment upon them.

Turn now to Mic. 5 “And I will execute judgment in anger and fury upon the heathen, such as they have not heard.” But then, too, Israel is blessed and re-established in power in verses 7, 8, and that through Christ, great to the end of the earth (verse 4, 5.) “And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God: and they shall abide: for now shall he be great unto the ends of the earth And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men.”

Turn to Joel 3:9 to 17. “Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near, let then come up. Beat your plowshares into swords, and your pruning. hooks into spears: let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord; let the heathen be wakened, and come up to the valley of Jehoshaphat: (Jehoshaphat means judgment of Jehovah) for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.”

What makes this passage additionally important is, that Jerusalem is brought back to blessing and never to be trodden down again, no strangers shall pass through her any more, but the Gentiles who helped on her affliction are destroyed forever. In the time of Nebuchadnezzar, when Jerusalem was in trouble, and again when Titus besieged and took it, the Gentiles were not destroyed at all. When Cyrus sent back a remnant to Jerusalem, they remained captive, and strangers are yet in Jerusalem. Again we find here all the nations gathered together, the Gentiles destroyed and the Jews set up.

Zeph. 3:3 to end: Jehovah's determination is to gather all the nations. They are to be devoured by the fire of His jealousy. Here again, too, we find that Israel will never be cast out again. He will bring back their captivity and make them the praise among all the people. He will cast out

their enemy. They will not see evil any more. Jehovah is in the midst of Jerusalem, God will rest in His love. I will turn to one more passage before I show the difference between the two classes of enemies to Israel.

Hag. 2:5 to 9, “According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts: yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land, and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house [properly, the latter glory of this house] shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” The apostle quotes this passage in the Epistle to the Hebrews, showing that it has not yet come. “See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.” He is urging them not to rest on earthly and created things, showing that that time of universal shaking of the first and changeable creation was yet to come, declaring that all would be shaken and pass away.

Let us now take a review of Scripture as to the two classes of Israel's enemies of which I have spoken.

The chief enemy of Israel, while Israel was still owned of God before the captivity of Babylon, was the Assyrian. There had been others, as Syria, but Syria succumbed to the Assyrian. Egypt then sought to fill the scene of the world and came up, conquered Judea, and met the power of Babylon at Carchemish; but its power was broken, and Nebuchadnezzar became the head of gold over the whole earth, and the times of the Gentiles began, which are still running on, and will, till the Lord takes His great power and reigns. No doubt the Jews came back, or a small remnant of them, from Babylon, to present Messiah to them. But they were so wicked and perversely idolatrous that God had given them up to captivity, and, even when in their land on their return, they were subject to the Gentiles. God's glory and His throne were no longer amongst them. When they came back, they never got the Shekinah; the Shekinah was the cloud that manifested the presence of God. They had no longer the ark, or the Urim and Thummim What constituted the witness of God's presence was gone, and these things were never restored. These are the times of the Gentiles still; the four beasts constituted the times of the Gentiles. And this, as to the earth, was of the last possible importance. The throne of God ceased to be on the earth.

Prophecy, indeed, remained till the outward order was restored; but it is remarkable that the post-captivity prophets never set aside the judgment pronounced in Hosea— “Ye are not my people.” They never call the Jews God's people in their then standing, doing so only when they prophesy of that future day when they will be restored to the divine favor which is yet to come.

Finally, when Christ came, He was rejected, and sat down on His Father's throne, and the divine power and glory is wholly above, the object of faith to the believing soul. The people whom God had called, and who had God's throne among them, were wholly cut off, though preserved.

Well, the throne of God had ceased on the earth at the beginning of these times of the Gentiles; and therefore, in Daniel you never get the God of the earth, but the God of heaven, because He was not there with them. The departure of God from the direct government of the earth with Israel for the center, His throne being in their midst, sitting between the cherubim, as it is said, and His return to the government of the earth, are of immense importance.

In Ezekiel we see His judgment on Jerusalem. God comes (Nebuchadnezzar being the instrument), God comes on the cherubim in the way of providence (those wheels which were so high they were dreadful), spares His own whom He has marked, and gives up the rest to destruction. He executes judgment, leaves them, and goes into heaven. The Gentiles are left to rule, subject to God's providence and final judgment; Israel, and God's throne in their midst, is set aside.

Four great empires arise successively—Babylon, Persia, Greece, and Rome. The Roman Empire, while devastating everywhere, does not succeed in getting all nations under its power, but continues the great power of the world till the judgment, though in a special form.

Then the Assyrian comes on the scene again at the close; that is, geographically what is now Turkey in Asia and part of Persia, but in the last days Assyria will appear on the scene in the Russian power, according to the testimony of Ezek. 37; 38 (a passage applied to this power one hundred and fifty years ago by the elder Lowth before the present question arose). And the world, as connected with Israel and God's ultimate purposes on the earth, is divided into Western Europe, and the basin of the Mediterranean; the Roman Empire, and Eastern Europe or the Russian. These two are never confounded in Scripture. The Assyrian was the power that warred against Israel when God owned them, and the other the power that oppressed and held them captive when they were not owned.

Now in Isaiah and the pre-captivity prophets you get the Assyrian all through, the beast being scarcely mentioned (once “the King,” so as to complete the scene; and even that, I apprehend, is a subordinate ally of the beast). Whereas in Daniel you do not get the Assyrian, unless, possibly, obscurely in one chapter, and then not as such, the same thing being true of Zechariah, save that all nations are mentioned in both in a general way, as brought as sheaves to the floor when rising up against Jerusalem. Thus far I have been speaking of the general judgment; now, having distinguished between the beasts and the Assyrian power of the latter day, we have to cite those which apply to them distinctively.

Turn to Daniel, you get fully the beasts, but not the Assyrian. Let us examine first the chapter I read. Here we have Nebuchadnezzar the head of gold, the Persian Empire denoted by silver, the Grecian by brass, the Roman by iron, while the iron and clay represent the present state of things. Then after these last were formed, a stone is cut out without hands (God's sovereign work), smites the image all becomes as the chaff of the summer threshing floor, and no place is found for them; and then the stone which smote the image became a great mountain which filled the whole earth.

There is not here, remark, a trace of influence exercised over the previous component parts of the image so as to produce a change of character. The notion is that Christianity will spread and pervade these countries. Now the stone does not grow at all till they are entirely destroyed. There is no influence exercised, no modification takes place, no change at all is spoken of here. The little stone destroys all before it increases. It is the stone which has smitten the image which grows.

What we have got here is the coming of Christ's kingdom in judgment, and a total destruction of the empires which preceded its action. That action was on the last, and more particularly on the toes of iron and clay, the last form which this image took, looked at in its geographical distribution on earth, and the condition of its parts, partly strong, partly broken. What gives its specific character to the figure is, that the

stone does not grow at all until it has clone all these things, and after it has finished its work of judgment and destruction, grows to be a great mountain.

What is going on now is not this. Christ has ascended up on high and He waits, in the spirit of grace, sitting on the right-hand of His Father's throne, while the saints, His co-heirs, the church is gathering out of the world; until at the moment known to God alone, He rises up from the Father's throne, then to take to Him His great power and reign, His enemies being now put under His feet.

Turn now to the interpretation itself, which is perfectly clear on this point. Power in the world is entrusted to man in the person of Nebuchadnezzar; three empires succeed his, and at the end, though there be a strength in the last which breaks in pieces and subdues all around it, yet a conflict of principles characterizes its latter form (I have little doubt the Teutonic and Latin elements); and it is partly strong and partly broken. But then the close comes, verse 44: “And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms and it shall stand forever.”

You will remember, beloved friends, that on the last evening we saw the general outline of God's dealings with the Gentiles, in connection with His chosen earthly people, the Jews: (the Jews being the center of all God's earthly dealings) First, that at the restoration of the Jews there would be the judgment of the Gentiles, the nations being divided into two classes, those that were enemies to God's people when God owned them and had His throne in their midst; and those who led them captive and oppressed them when God did not own them. Both will be cast out from the seat of power. It is evident that, as regards the world, it is an all important fact, God's taking His throne from it. When that took place, He was no longer the God of the earth, though He over-rules all things providentially, but does not exercise direct government as in Israel when His throne was there. Hence Daniel calls Him the God of heaven, and it is not until He comes to judge the world that He takes his name of God of the earth, Lord of the whole earth (see Zech. 14). The time during which God gives up His throne on the earth is called “the times of the Gentiles.” During these times the Jews who were taken captive and made slaves to Nebuchadnezzar have ceased to be God's people as a present position, and are always subject to the Gentiles, and the times of the Gentiles run on till He comes to take vengeance. Then He takes them up again, casting out, as we saw before, those who oppressed them when they were not owned, and those who were enemies when they were owned and His throne was in their midst.

The distinctions of these two classes is important to us because we are in the times of the Gentiles. In the prophecies there is never the slightest confusion between the two. The Assyrian, and finally Gog, is the great enemy of Israel when the people is owned, the four beasts or Gentile empires their oppressors when they are not. The prophets up to the captivity and Ezekiel speak of the former, Daniel and Zechariah of the latter, to which (when we come to the New Testament) we must add Revelation. The whole New Testament history is under the last beast.

The first, fullest, and most general account of these is in chapter 7 of Daniel, which we have read. If we turn to it now for a moment, we shall see that it is divided into portions by the term: I saw in the night visions. First we have, verses 1-6, the fact of the four great empires and a brief account of three. The next division, beginning with verse 7th to the 12th, a particular description of the fourth beast, and then a throne set up and judgment. Verse 13 begins another division in which the kingdom is given to the Son of man After this we have the explanation given to Daniel by the angel, in which the condition of the saints under the beasts and particularly the last beast, and, finally, under the Son of man, is given. They are beasts as having lost their intelligence towards God, not owning Him, and doing their own will in ravening power as far as they can. Of this the madness of Nebuchadnezzar was a figure.

The three first great empires are Babylon (the head of gold); the bear, Persia (silver); the leopard, Grecian (brass). On these I do not dwell they are past. The fourth beast, described as we have seen apart more particularly, is the Roman; you find him represented as fierce and powerful, tearing and devouring—not simple conquest, but putting all down under it, treading down what it did not devour; and where has not Western Europe sought to place its power? But which is far more important still, we find direct antagonism to God.

Verses 7-8, “After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots, and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.” You will remark that there is a special power here (a horn, the symbol of power or a kingdom); before it three of the kingdoms fall. Its general character is given here. We shall see the details farther on. It has eyes of man: eyes here mean intelligence, insight into things. His mouth speaks great things, saying, Who is Lord over us? Nor is this all—that his lips are his own, as the psalm speaks; but he will not allow of God.

Food for the Flock: Volume 8, Faith and Hope

I HAVE read these passages at some length, beloved friends, because I desire that the very words of Scripture should be fresh in our minds whilst considering the subjects of intense interest which they bring before us, and in the hope that the Lord will give blessing to His own word.

Faith in God, you will see at once, is the leading characteristic of these incidents; and it is of this I speak. I am specially anxious, however, that we should form the habit of examining more carefully that which sometimes assumes the appearance, and receives the name, of faith, when in reality it can claim to be nothing more than hope.

It is important, therefore, for us to inquire what faith is, and what it is not; to ascertain what it calls us to be, to do, and to suffer; to know what we become under its power, and what we are, and shall be, without it; especially when we remember that we are in a scene where all that is real and lasting is invisible, discernible only by faith. Not that faith of itself is enough.

The Spirit of God must be in it. For there is a natural faith which can do great things in a human way, without any divine power, motive, or object. Whereas a divine faith will be characterized by three things: it will be led by the Spirit of God, instructed by the word of God, and sustained by the power of God. It must, therefore, reach its end without fail. It is infallible and invincible.

And in this it differs from hope, with which fear it is sometimes confounded. Wrong labels are used, and what is really only hope in the soul is called faith, and much confusion brought in thereby. If I see something before me that I desire, I may have either faith or hope about it; but I ought to be clear as to which it is. If I am led by the Spirit of God to desire it, and am assured by the word of God that I may have it, and am sustained by the power of God in pursuing it, I may be sure I have faith; otherwise it is only hope.

"Have you faith for this?" is often asked. Before I answer, I ought surely to be clear that I may have faith for it. If the flesh has any part in my desire, or if the word of God does net authorize my counting upon it, on what ground can I say I have faith for it? I may have hope, and even reasonable hope, and the thing may come to pass too, yet I dare not say I have had faith about it; and the soul that ventures to say so is injured thereby. These three conditions, I maintain, must be fulfilled ere I am justified in saying I have faith.

We are saved by faith; we are justified by faith; we live by faith, &c.; and in all these it is faith. There are divine authority, guidance, and power. But where these are not present there can be only hope, as we find indeed to our sorrow too often. How many we meet who never even lay claim to more than hope, even in the matter of salvation! Why? Because they have never seen the ground for faith, namely, the work of the cross, the occupant of the throne, and the positive assurance of the word of God, that " He that believeth hath everlasting life;" that " By one offering he hath perfected forever them that are sanctified," or set apart, as having life in Him. And this defect characterizes their creed and mars their whole course as Christians, crippling them continually. They do not go far enough; they only hope where they ought to believe; others go too far and profess to believe where they can only hope. A true perception of this distinction makes things wonderfully clear, and opens the door for much blessing. It prevents disappointment; it keeps things in their proper order; and it saves the character of God from dishonor, and the word of God from discredit.

I might add here also, for the sake of some who have overlooked it, that faith itself has two aspects: one, that of believing; the other, that of trusting. Believing is simply receiving something on the evidence or testimony of another. Having no evidence of your own, you receive that which some one else brings. Now trusting in that which is thus received ought always to follow, and generally does in worldly matters, because the witness of men is so readily accepted. But when the evidence of God's word is all men have to rest upon, alas! how feeble too often is their acceptance of it, and therefore how imperfect their confidence in it!

I fear that sometimes the activity of faith, that is trusting, is attempted before the truth on which it is to trust has been received; and hence unrest and uncertainty are the result. Faith that receives the word of God with a little child's belief, is a faith that trusts the Son of God with a little child's confidence. Faith that attempts to trust before receiving, is like one running in the dark over a dangerous and unknown ground, or like a mariner who steers across the pathless deep without an authentic chart or a trustworthy compass.

Evidently, therefore, " without faith it is impossible to please God," or even one's own soul, which ever craves the certainty of a complete and sufficient testimony: But with this what wonders faith can work! Yea, what wonders it has wrought, as the Scriptures testify from beginning to end. How strikingly Heb. 11 stands out as a record of what faith has done, encouraging and strengthening to the end the saints of God when cast exclusively upon Him!

So with the children of the captivity in Daniel. There it is faith, without any doubt; no mere hoping, but sublime and godlike faith. Oh that such faith may be displayed now, and that, in these last days, the Lord may have those in testimony for Himself who shall possess the same unswerving, uncompromising faith which we love to admire in these captives of Babylon! It is indeed a solemn moment for us. Ancient landmarks are being removed, and the saints of God, exposed to many curious and subtle wiles, are tempted on every hand to depart from the narrow path, to concede, to amalgamate, to tolerate evil, so that a pleasant and easy (but unholy) fellowship may be maintained in the very place of professed separation!

Let us look at these illustrious captives for a moment. In Dan. 1, four men, chosen for their natural attractions, their birth, their beauty, their education, are appointed to be fed with the king's meat in a place, and at a time, when positive separation from the world and exclusive dependence upon God are demanded. This would be defilement, and they refuse. Daniel, acting for the rest, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Moreover God had to be honored among these uncircumcised; and to feed and fatten on the king's meat would be but poor testimony for Him! It would be in reality to enrich the king at His expense; to transfer to him the honor due alone to God. Yea more, it would be to take that which was specially devoted to God in the land of exile, wherewith to adorn the retinue of an earthly court and of the conqueror of God's people in that land; robbing God in order to enrich and exalt man!

And is not this the very thing men seek to do now? How plausible the guise, how specious the reasoning by which a saint may be persuaded to abandon the ground of testimony, and connect himself pleasantly and affably with the enemies of God! But " Know ye not that the friendship of the world is enmity with God," under whatever name it goes?

What powerful arguments could have been used by these four men for concession and submission to the ruler's decree! How forcibly the plea of necessity could have been urged; and the assurance, too, that it was not in heart but only in form, and for a time, and under constraint! But this was a language unknown to faith. In meekness and gentleness; certainly, let us obey the powers that be; but always in harmony with the word of God, as in Acts 4, when " Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." These four men listened to no such pleas, kept the eye single and fixed above, and, despite all that could be said in favor of it, they refused fellowship with the world.

Yes, beloved, this it is that has to be discerned now, by us, as our special danger. How manifold are the forms of seduction! We must be on our guard indeed, and " Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." (1 Peter 4.) We need surely to " abound yet more and more in the full knowledge and all intelligence," (or fine perception) of Phil. 1:9, " that we may judge of and approve the things that are more excellent;" that we may keep ourselves unspotted from the world, our hearts weaned, and our hands clean, and clear from all fellowship with it, however plausible its claims, however tempting its rewards, however painful its penalties; ever purposing in our heart not to defile ourselves with the king's meat.

Then in Dan. 3, we have another scene, where three men, under tremendous pressure, resolutely refuse conformity to the world. This is another point for us now, though approaching us, it may be, in a different manner. The three faithful witnesses of God at that time were

required to do homage to the idolatrous image which king, lords and commons, with one consent had lifted into Jehovah's place. No, say they, we will not serve thy gods, nor worship the golden image which thou hast set up, not even under the threat of the burning fiery furnace. And when defied by the impious question: " Who is that God that shall deliver you out of my hands?" they calmly answered: " O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." What confidence in God! What obedience is this! What a bold and decided stand for God, under the severest strain to which faith can be exposed!

But was there no skilful reservation that would enable them to escape the difficulty? Could they not conform outwardly, whilst inwardly retaining allegiance to Jehovah? Would it do Him any harm? or any one else in fact? Nay, if they appeared to be contumacious, might it not bring dishonor on Jehovah's name, and endanger the whole body of captives, bringing unnecessary suffering on thousands? And for what purpose? What end would be gained by persistent refusal? And then think of the penalty! Think of the furnace roaring with sevenfold fury, presenting a death of the most horrible, appalling, excruciating character! Will it not really partake more of self-will and obstinacy than of faithful allegiance to God if we refuse?

Thus the enemy would parley, as indeed he does with all of us still, more or less. What can be more obvious than the same Satanic spirit at work amongst us at this moment? I need not enlarge. I feel how forcibly the case itself speaks, and how every sensitive conscience must acknowledge its power, and, I trust, surrender to it also. On every hand, in many a form, the enemy is enticing us to come down from an elevation which he seeks to degrade by holding it up to ridicule and contempt, representing it as Pharisaism, self-conceit, and assumed superiority. Only come, down a little, slightly bend and bow the head to the golden glittering image of peaceful pleasant conformity, and all will be well, and no harm done! Ali, yes; but the cloven foot is too visible in all this. The Lord preserve us all, young and old, from such insidious wiles, " Lest by any means, as the serpent beguiled Eve by his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (.2 Cor. 11.) No fellowship with the world; no conformity to the world. Let this be the ground on which, in all humility and dependence on God, but in unflinching fidelity, we take our stand now as these noble men did then!

Once more, in Dan. 6, we have another scene of similar import. One man now stands before us with all the calm holy dignity of a divine faith. He, too, has to refuse the world's claim, not for fellowship, nor for conformity, but for obedience to its prohibitory mandate: You shall not approach the presence of Jehovah in prayer! " Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Mark these words, " as he did aforetime." Is not this exceedingly beautiful, presenting as it does such a lovely combination of power and gentleness, of grace and truth! Daniel would not yield for one moment to the pressure of the enemy without, and deny his God; nor would he 'listen to the whisperings of the enemy within, and make a parade of his faithfulness to God, displaying his devotions in a marked and ostentatious manner, and going beyond his customary habits as if defiantly to challenge persecution. No, it was simply " as he did aforetime." A word for us, on two points: neither on the one hand to cringe to a foe when a confession of faith has to be made; nor on the other to irritate him by needless and boastful parade. We need the wisdom of the serpent and the harmlessness of the dove; and these in union with that faith which staggered not even in view of the lion's den.

The king himself, we observe, quailed as he thought of it. For though on the previous evening he had confidently said, " Thy God will deliver thee," yet, after an anxious and sleepless night, he cried with a lamentable voice to Daniel, " O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Here we see the difference between faith and hope. With Daniel it was proved to be faith when he went into the den; with the king it was proved to be hope when he drew near and said, " Is thy God able to deliver thee?" It was labeled faith the night before; now it is discovered to be only hope. Is not the trying of our faith precious then, beloved, that we may know of a truth what is in our heart? Therefore we read that " no manner of hurt was found upon Daniel because he believed in his God."

It is not a little interesting, I think, to notice the similarity between Satan's plan of attack on our Lord when, in the wilderness, he assailed Him in person, and that which he pursued through the instrumentality of others when his object was to destroy the testimony of faithful witnesses in Babylon.

In both cases the temptation begins with food; the weakest point, the natural appetites, are assailed first. Act independently of God as to the nourishment of the body, is the demand; and in both it is refused. Our Lord said, " It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And " Daniel purposed in his heart that he would not defile himself with the portion of the king's meat."

Then again, " Fall down and worship me," said the devil to Christ. " Fall down and worship the golden image," said Nebuchadnezzar. " Thou shalt worship the Lord thy God, and him only shalt thou serve," replied the blessed and obedient Son of God. " We are not careful to answer thee in this matter," said the three faithful ones before the mouth of the furnace; He can deliver, and He will deliver. BUT IF NOT, we are ready to be offered up rather than dishonor and deny our God. Oh, this is faith, faith of the highest order! As with Job of old, " Though he slay me yet will I trust in him." Nothing can shake the confidence of Such men in their God. It is far above all circumstances. Whatsoever lie doeth is right and faithful and true, no matter what becomes of us; for " He is the faithful and true Witness," who Himself has said, " Whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

A third attempt is made in both eases; eliciting from the Lord the simple reply, " Thou shalt not tempt the Lord thy God;" and from Daniel the eloquent action which unequivocally refuses to tempt God by anything either more or less than that which " he did aforetime."

These are striking examples of faith, beloved, and for our admonition too, sheaving clearly what faith is and what it is not; and how, through the grace of God, it can make the unseen more real than the seen, and can shape a course on earth, though involving loss and shame and suffering, after the pattern of the will of God, and in the power of implicit confidence in Him.

The Lord in His rich mercy give such power to His own in these perilous times that they may refuse fellowship with the world, even in seemingly trifling and innocent things; refuse conformity to the world in any of its ways, whether ecclesiastical or secular; and refuse obedience to the world in its unholy demand, however presented, for a practical denial of the testimony committed to them. "

(T. L.)

Bible Witness and Review: Volume 1, National Resurrection

Dan. 12:2.-Many Christians, whose judgment is to be respected, apply this passage to a literal resurrection. But they are involved in difficulties, from which ingenuity essays in vain, as I think, to extricate them. Instead of commenting on what appear to me mistakes, let me state my firm conviction that a national resuscitation of Daniel's people, i. e. Israel, is in question here, as in Isa. 26 and Ezek. 37 This being understood, the entire context is plain. It is at the time of their deepest distress that Michael stands up, and not merely are all those elect Jews delivered who have been glanced at in the previous parts of this prophecy, but many who are dispersed, as it were buried, or at least slumbering, among the Gentiles, awake, some to everlasting life, and some to shame and everlasting contempt. (Compare Isa. 66 sub finem.) Then follows the peculiar blessedness of the " Maschilim," i.e. the understanding ones, that instruct the mass in righteousness, who, instead of going out like the moon, though it may appear again, shine as the stars forever and ever. This figurative application of a resurrection to Israel's circumstances at the close of the age is of course perfectly consistent with a real bodily resurrection of saints before, and of the wicked after, the millennium, as in Rev. 20:4-12.

I am aware of the assertion that the phrase - is never used elsewhere in Hebrew as distributive of a general class previously mentioned. But I believe it to be unfounded. The reader has only to examine Josh. 8:22, and he will see that the pronoun is used in a similar way, Israel being the general class, and the same expression as here taking it up distributively. Accordingly, our English Bible in both cases, and in my judgment rightly, translates ".some... and some." Of course it is not denied that in certain circumstances " these" and " those " would well represent the meaning. My opinion is that the other is an equally legitimate rendering wherever required by the context, as I conceive it to be in both the texts cited. And such, I find, is the view of the Vulgate and Luther as to Dan. 12:2.

Again, I have no sympathy with those who apply this verse to mere temporal deliverance. But it is not a necessary inference, on the other hand, that the words " everlasting life" imply a resurrection-state. People forget that the saved Israelites in question are supposed to possess eternal life, which certainly may be before any change as to the body. It may help some readers to notice a somewhat parallel case, both in good and evil, as respects the Gentiles in Matt. 25:46. Plainly they are the nations at the beginning of the millennium discriminated as sheep and goats, and dealt with by the King without delay. " And these shall go away into everlasting punishment; but the righteous into life eternal." So, when Israel reappears in that day, sad examples are to be there, whose " worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh;" while others are to be brought an offering to the Lord, who shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. These awake to everlasting life; the others are abandoned to shame and everlasting contempt, apart from the question of resurrection. It will be a time, not of national deliverance merely, but of signal mercy and judgment from God; and this for Israel after their long sleep among the Gentiles, as well as for such Jews as will have figured more in the previous crisis in the land. The Maschilim seem to be a special class still more distinguished (ver 3).

Questions and Answers in Christian Treasury, Questions and Answers: "Run to and Fro"? Knowledge Increased in Dan. 12:4?

QUESTION: Who are the many that "run to and fro"? What knowledge is increased (Dan. 12:4)?

ANSWER: It is the last days of Israel's history under the times of the Gentiles. Another translation puts "run to and fro" as "shall diligently investigate." The Psalms, Prophets, Gospels and Revelation will be well investigated and guidance given to both converted Jews and Gentiles then where the gospel of the kingdom is preached. It is not yet. Daniel's book is still sealed.

Correspondence, Correspondence: Works and Rest; 1 Pet. 3:19;John 13:1; To and Fro in Dan.12:4

Ques. What works were finished from the foundation of the world? (Heb. 4:3.) What is the rest which remains to the people of God? (Verse 9.)

Ans. God had wrought in creation and then rested from His works when He had finished them, but man did not enter into it. Neither did Joshua nor David give God's people rest; so that the rest of God is still future, and believers will enter into it. We are to take care not to appear like coming short of it. It is laboring now as Christians; it will be resting when God's rest comes.

All taint of sin shall be removed,

All evil done away;

And we shall dwell with God's Beloved,

Through God's eternal day.

Ques. Did the wicked who were drowned at the flood, go into everlasting punishment in Sheol, or did they have another chance when Christ preached to the spirits in prison? (1 Peter 3:19.)

Ans. All the wicked that died before, at, or after the flood, will be raised to stand before the great white throne (Rev. 20:11-15). This is the resurrection of judgment. (John 5:29.)

When an unsaved man dies, his soul is in prison, awaiting the judgment (2 Peter 2:4, 9); he is also in torment. See Luke 16:23, where the rich man's soul is "in torment", while men give his body a funeral. It is everlasting punishment; justice cannot be defeated when Christ is the judge. The wrath of God abideth on the sinner. (John 3:36.)

There is no preaching or offer of salvation to a man after death. There was no preaching in the prison. The Spirit of Christ preached through Noah to the people who lived at his time, then they were drowned, and their souls are in prison for their disobedience to the preaching.

When Christ died, His spirit went to the Father.

“Father, into Thy hands I commend My spirit." Luke 23:46.

His body was put in the grave. Then He arose, and after forty days He ascended up on high. He is now the Man at God's right hand. It is a man-spirit, soul and body-that ascended. He had been in death, but could not be holden of it. That was “the lower parts of the earth." When He ascended up on high, He led captivity captive. Satan is vanquished, and we are set free, sharing His triumphs now over sin, death and Satan's power. This is our blessing now, as brought to Himself to share His place before and with His God and Father.

Ques. What does, "He loved them unto the end" mean? (John 13:1.)

Ans. Christ's love is eternal, it cannot cease, nor change. It is proved by what He did on the cross (Eph. 5:25).

In the present by what He is doing (Eph. 5:26). In the future by what He will do (Eph. 5:27).

In the glory we will still feast and delight our souls in His love. So here on the journey until it end, we can count on Him to care for and provide all we need, spiritually and temporally. There is no end to His love. "The end" here, must therefore mean, all the way through (see also Heb. 7:25).

Of Him and His love will we sing,

His praises our tongues will employ,

Till heavenly anthems we bring

In yonder bright regions of joy.

Ques. Who are the many that "run to and fro"? What knowledge is increased? (Dan. 12:4.)

Ans. It is the last days of Israel's history under the times of the Gentiles. Another translation puts for "run to and fro," "shall diligently investigate." The Psalms, Prophets, Gospels and Revelation will be well investigated, and guidance given to both converted Jews and Gentiles then, where the Gospel of the Kingdom is preached. It is not yet. Daniel's book is still sealed.

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Correspondence, Correspondence: Dan. 12:4; Col. 3:15; Luke 17:30; 1 Tim. 4:10

Ques. "Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. When will this be?

Ans. In order to rightly apprehend this statement, we must go on with another portion in verse 10, "None of the wicked shall understand; but the wise shall understand.”

A more correct rendering of verse 4 might be, "Many shall diligently investigate, and the knowledge (thereof) shall be increased." Here we see "the wise", i.e. the faithful Jewish remnant, searching the prophetic Word, and using it for their guidance in the day of the setting up of the abomination of desolation in the holy place (compare Matt. 24:15, 16). This has reference to the days of tribulation through which Israel will pass in the time of the end, before the setting up of the Millennial Kingdom on earth.

Ques. What does "singing with grace" mean in Col. 3:15?

Ans. Not merely with melody of voice which man can hear and appreciate, but with the grace of Christ in the heart which God alone can see and love. No singing is beautiful to God that lacks this; while the feeblest song, though with a broken voice, that is the fruit of His love and grace in the heart, is sweet to His ear.

Ques. What is the "day when the Son of Man is revealed" Luke 17:30?

Ans. It is the day of His public appearance when He descends to the Mount of Olives to reign over the earth.

Ques. Would you explain the meaning of 1 Tim. 4:10 where it speaks of God as "the Savior of all men.”

Ans. We understand this to mean that God is the gracious Preserver of all, but especially of those who believe. God takes care of sparrows. (See Matt. 10:29.) You ask, "In what sense is Jesus the Savior of all men?" and then quote 1 Tim. 4-:1. Now we adoringly own Jesus as God over all, blessed forever; but the apostle in verse 10 is not speaking of Jesus in His saving work, but of God in His gracious Providence. Scripture is divinely accurate. You never find any distinction without a difference. We must ever remember this.

Bible Witness and Review: Volume 1, King in Daniel, The

Daniel.-1. " The king," in Dan. 11:36, is, without doubt to my mind, the political side of the same person whom St. John designates religiously or irreligiously as "the Antichrist." It is clear from Daniel that his seat of power is "the Holy Land," the object of attacks at the close from the powers of the South and of the North (i.e. Egypt, and Syria or Turkey, of our days). However, his destruction is reserved for the Lord Himself,

appearing from heaven (2 Thess. 2:8; Rev. 19:20). It is of the Syrian power (whoever then may hold it that the last verses of Dan. 11 speak. He also falls by Divine judgment (see Dan. 8: 25; 11: 45).

2. The relation of Daniel to the Revelation is a wide subject; but this I may briefly say, that, as Daniel reveals the results of the failure of the earthly people Israel, so Revelation presents the consequences of the failure of the heavenly testimony throughout Christendom and the world at large. This remark may help to show the analogy and the difference between the two prophecies. What the former was to the Jew, the latter is to the church.

Bible Treasury: Volume 5, Scripture Query and Answer: The King in Daniel

Q. Can we take “the king” in Dan. 11:36, as the king of the north, and understand verse 40 as meaning that the king of the south shall push at him: (i.e., the king of the north:) and the king of the north shall come against him, (i.e., the king of the south,) so as to identify the rest of the chapter that follows with the same personage? J. B.

A. To me it is evident that “the king” is distinguished from both these monarchs, and that the characteristics and the locality, as well as his abrupt introduction into the scene, as some well-known personage at the time of the end in the holy land, exercising royal rights over the apostate mass of the Jews there, point to one conclusion—that he is the “man of sin” of 2 Thess. 2 and “the antichrist” of the Epistles of John, “the beast of the earth” (or land) and “false prophet” of the Apocalypse. This being so, verse 40 is quite simple, and shows us “the king” assailed both by the ruler of the south and by him of the north. With this, too, agrees verse 41, where “the king of the north” enters into Palestine. Again, in verse 45 he plants the tents of his pavilion in that land. “The king,” on the contrary, lived and reigned there. If “the king” can be naturally understood of one who reigns in the holy land only, the question is decided, and the kings of the north and south mean those of Syria and Egypt respectively. It would be violent indeed to identify “the king of the north” with antichrist or “the king,” of whom he is the deadly enemy. 2.

Questions and Answers on Scripture: From the Bible Treasury, King of the North, The

Question: Dan. 7; 8; 11; Rev. 13; 19, The article in B.T. for Feb. pp. 212, 13 raises questions. “Who can doubt?” says the writer. I can for one, what is taught of the king of the north as “like the second Beast.” Why is he not the second beast? or “King” of Dan. 11:36? F.C.J.

Answer: It ought not to be a difficulty that as Dan. 7 treats of the Western Empire with its head which Rev. 13 and 17 declare is to be revived, but destroyed by the Lord’s appearing, so Dan. 8 tells us of a great offshoot, north-east of Palestine, from the third or Greek empire which is to afflict the chosen people at that “time of the end,” with both craft and violent power. This therefore is quite distinct from the internal enemy of God who reigns in the land and is a Jew, in fact the Antichrist. Whereas the king in chap. 8 answers to “the overflowing scourge,” the retribution for “the covenant with death and agreement with hell,” the contract between the Roman Empire and the apostate king. Though for all three is the same doom, they ought to be distinguished. Compare Isa. 30, which tells of “the king” as well as the Assyrian or the north-eastern power, as Rev. 19 tells it of the western empire with its ally the king of the Jews in that day. It is clearly the same power which in Dan. 11 is designated as “the king of the north” in distinction from “the king of the south” (or, of Egypt), with “the king” between them. But here again, the distinction is plain, however many may have failed to see it. We should rather compare the king “of fierce countenance and understanding dark sentences” to a quasi-Solomon than to a rabbi. But the sense is the same if the degree differs; and it is natural enough for an oriental Gentile to affect wisdom and entangle the Jews before he turned to besiege and overwhelm them. But this could not be the policy of the false Messiah or of his Roman ally. Compare a Gentile; for so described is the prince of Tire (Ezek. 28:3).

In short Dan. 7 and 8 must not be confounded. One is western, the other eastern; and both distinct from the willful king of Dan. 11:36, who will have his ally in the one, his antagonist in the other, at the time of the end, when all three perish awfully. Their judgment with the subsequent one of Gog (Ezek. 38; 39), the last of the hateful and persistent foes of Israel, will be a large part of God’s lesson whereby the world’s inhabitants learn wisdom, and bow to Messiah’s kingdom and personal reign for a space without example, before the heavens and earth that are now melt into the new heavens and earth wherein dwelleth righteousness, the eternal state, when God is all in all.

The Scripture of Truth, Scripture of Truth, The: 5

IT is the Assyrian or King of the north who acts as the overflowing scourge from without, and at first is successful against the willful king and the apostate mass of the Jews. But God shields the righteous remnant. While the king of the north goes down to deal with the king of the south, the Lord appears to the destruction of the wicked king, now reinforced by the beast from the west and his kings and their armies, which is described in chap. 19. of the Revelation. But it is omitted in our chap. 11. of Daniel, in order to pursue the conflicts of the north and the south about the land and its chief, and then to give the return of the king of the north into the land to find his dismal end, as the others had before.

“And at the time of the end shall the king of the south push at him [the willful king]; and the king of the north shall come against him [the same] like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass through. He shall enter also into the glorious land, and many [countries] shall be overthrown. But these shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon” (vers. 40, 41). Beyond question he is not king of the glorious land, because he enters it as an enemy. Demonstrably it is the king of the north, and not the willful king who is here before us. “He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape” (ver. 42). This proves he cannot be the king of the south, because he attacks Egypt and spoils it. “But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps” (ver. 43). The conquered are compelled to fight under his banner. “But tidings out of the east

and out of the north shall trouble him," that is, out of his own country. I have little doubt that the tidings are about the movement of the ten tribes, in whom God is working to return from these parts to the land of their fathers. They were transplanted by the king of Assyria of old. And now the last holder of that power is on the alert to oppose their return. Much may be found in Isa. 10 which looks onward to the Assyrian in what Daniel calls "the last end of the indignation." Sennacherib was but a type.

The dealings of God with the ten tribes come out in a very remarkable way, as we may read in Hos. 2 and Ezek. 20. It appears that God is to bring them through the wilderness again; where they are purified by a process of spiritual discipline through which the Lord will put them in those days.

Certain it is that tidings trouble the Assyrian out of the north and east, and he hurries back to Palestine. "And he shall go forth with great fury to destroy, and utterly to make away many." Already the proud powers of the west had gathered there for their doom, but this he does not consider if he knew it. Men are easily blinded by their passions; and there will also be the special delusion of Satan. The Lord shining from heaven will have destroyed Anti-Christ or the willful king of the land, as he also destroys the beast solemnly, slaying the kings and their armies that came up to support him. The emperor of the west and his ally in the holy land are both cast alive into the lake of fire, called in the Revelation "the beast" and "the false prophet," for this king in the land pretends to be a prophet as well as to be Messiah and God. Those at the head of the western powers as well as their armies that follow them are slain on the spot, to be judged another day when raised.

After this comes up the king of the north at the head of a vast force. Then shall the Lord go forth at the head of His people "as in the day of battle." So we find it stated in Zech. 14:3. Before that it was the Lord coming from heaven that dealt with the beast and the false prophet. Now He will have taken up His people Israel. It is the rod of His power from out of Zion, as Psa. 110 expresses it, dealing with the head of a great country, who comes to the same end as the beast and the false prophet before him. This is described in the end of Isa. 30 For the king also [not "yea"] it is prepared, that is, for "the king" in the land as well as for the Assyrian. You will see that from the beginning of the 36 ver. of Dan. 11, it is entirely a future time that is referred to. Never has been anything like it; but God here reveals that it must be.

(To be continued, D.V.).

The Scripture of Truth, Scripture of Truth, The: 4

Such is the strained condition west and east. Not only is it the fact, but the very powers which thus arm excessively are confessedly perplexed and most anxious under the ever-increasing burden, which they necessarily incur on all sides through these bloated armaments. It is the unwitting preparation for the changes and conflicts which precede the great day when the self-exalting king in the Holy Land is worshipped, yet worships "the god of fortresses." People do not worship what they do not prize or covet. The most audacious in pride knows his own nothingness and bows down to some unworthy superstition. Such a secret but enslaving power is unbelief. The willful one that sets up in Jerusalem and the temple may so far remind us of Napoleon, who, however inordinate in his vanity, unscrupulous in conscience of heart, the ground of their engrafted fables? Isa. 11 clearly reveals him, and his end at that time: "With the breath of his lips shall he (Messiah) slay the wicked (one)." This is the man. The text is referred to and applied by the apostle in 2 Thess. 2:8, "And then shall the lawless one be revealed, whom the Lord Jesus shall consume with the spirit of his mouth, and shall destroy with the appearing of his coming." The king is the same person who is designated "the wicked" in our version of Isa. 11 and "the lawless one" in the R. V. of 2 Thess. 2. It is a single individual, and "lawless" more precisely describes him than "wicked." He is the man who defies all law, all authority of whatever sort, every object of reverence, every heathen god, yea the true God, in order to set up himself above all. Not merely does he trample upon law and gospel, but on God Himself, and his image he sets up in the temple of God. As he reigns over the Jews, it is natural that for this he should choose the holy place in Jerusalem. "The prince that shall come," or Roman emperor in the coming day, of whom you were hearing in chap. 9. is not referred to in this passage. But the prince of Rome in the latter day is to support the lawless king of the Jews, as its chief had the guilt of gratifying the Jews in crucifying the true King. The Roman prince or emperor of that day will be a strong ally of the Antichrist that reigns over "the land." Rome will then have got clear of the Popes; but instead of being better, it also will rush to perdition. The Roman emperor with his satellite kings will have turned upon Babylon, consumed her flesh, and destroyed her with fire.

Here evidently the Protestant school are at fault; for they cannot deny that it is absurd to suppose the Pope would lead his vassals to destroy Babylon, whether as "city" or as "whore." Yet it is certain that the Beast and his horns are to do so. This is intelligible and plain when we believe that the Beast is the revived Roman empire, to which even the most corrupt religious power is obnoxious. The Beast in Rome is as willful as the king in Palestine, and will not brook the harlot's interference. Babylon is therefore destroyed by him and his horns. The Beast is the coming Roman prince. The empire will be reconstituted, as surely as anything, little as politicians expect it; and insatiable in his ambition, worshipped his own star. The anti-Messiah will worship the god of fortresses.

"Thus shall he do in the most strongholds with a strange god, whom he shall acknowledge and increase with glory, and he shall cause them to rule over the many, and shall divide the land for gain" (39). There again we see the unmistakable marks of a Jewish king in the land. We recognize in "the many" the technical word for the mass of the Jews; as "the land" in Daniel can legitimately be no other than Palestine.

"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" (40). Can there be more positive proof sought that "the king" in these verses is quite distinct from the two contending lines hitherto described? Here it is beyond doubt that on the contrary the kings of the north and of the south attack him. How could he be the same as either of the assailing parties?

But there is a yet more important series of details to point out now, about which there have been often great disputes in the minds of Christians, simply because they have looked at the wrong time and place. The Spirit of God says a little more here about this lawless king. We learn that the king of the south appears to be the first in opposing him. This is resented by the king of the north who comes down with still greater resources, indeed, as it is said, "like a whirlwind, with chariots, and with horsemen, and with many ships." From this point to the end of the chapter the account is of the king of the north. Impossible to ask fuller proof that it is no longer the willful king in the land, but the king of the north that is described henceforth, ravaging but destroyed beyond help, as in the end of chap. 8.

One may be asked why “the king” should be dropped here without telling what becomes of him. Great pains had been taken elsewhere to mark him out as devoted to destruction when the Lord shines from heaven at His appearing. Of course one does not heed the disgusting fiction, with which the Talmud speaks of Armillus. But the Jews, apart from traditions, were aware they will have to do before Messiah comes with a terrific and lawless chief in the land. Whence did they get and Dan. 7:8, lets us know somewhat of the progress to supreme power of a king with a small beginning, before whom three of the first horns were rooted up. It is not for any man to say which these are to be: least of all should we prophesy, who simply believe the prophets. Setting up to prophesy is a great sin, unless you are a prophet in the inspired sense. But it is a shame for a Christian not to believe those whom such a man as king Agrippa durst not say he disbelieved.

Here, however, we have divine ground to know that the “little horn” of the west is at first to be a small power among the other ten; and that he only becomes great by destroying three of his contemporary powers. He becomes at last not only the possessor of these three kingdoms but the suzerain of all the rest. This is the form in which he becomes emperor of the western powers. It is not a profitable even if a hopeful inquiry, to conjecture the special power which thus from little becomes so ominously great. How sad for Italy if the bad pre-eminence is to be hers! But in that verse in the progress as clearly as the facts can make it is the future, as far as God has revealed in His wisdom. There will be, it would seem from Rev. 13, a sea of confusion for the powers, out of which the Roman empire will reappear.

In that day will be the startling new policy of the latter day, when the western powers will no longer be, as now, striving after a balance one against another. We are sufficiently familiar with the balance of power that has ruled in Europe for many hundreds of years, some trying to unite with others in order to hinder predominance. By-and-by that will be abandoned. God will allow Satan to have his own way for a short time; and all authority and power will be at the back of this chief, the emperor of Rome. At that time he is allowed to dictate to the whole of them. He wields the forces of all the western powers, among the rest, sad to say, of Great Britain. This country once came under that empire. When that empire will be restored, all the divided kingdoms will have their share in the awful catastrophe.

When the Roman prince shall go to support the Jewish king, against the king of the north, they must march at his bidding. It will be, in effect, with the Lamb that they have to fight, as Rev. 17 and 19 make plain. The king of the north is the leader of the north-eastern powers, though there appears to be another behind, which (Gog) is still greater than he, that comes up afterward to his own destruction. The king of the north is so angry at the king of the south meddling with Jerusalem, that he leaves his campaign unfinished to punish the land of Egypt and its supporters. Half of Jerusalem shall go forth into captivity, and the residue of the people shall not be cut off from the city, as we have it stated in Zech. 14:2. It is expressly the coming of Jehovah's day when all nations gather against Jerusalem to battle. But there are very distinct events which occur within the compass of “that day.” “For I will gather all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.” A third part in all the land had been spoken of in the previous chap. (xiii. 9), as brought through the fire, refined as silver and tried as gold; who call on Jehovah and are heard. He will say, Thou art My people; and they shall say, Jehovah is my God. Thus while we find extreme trouble, no less clear is the work of God in a remnant.

(To be continued, D.V.).

The Scripture of Truth, Scripture of Truth, The: 3

IN verse 36 we read, “And the king shall do according to his will.” This is no king of either north or south, but quite another monarch who is called simply “the king.” No other designation was required. Every intelligent Jew would at once know, as every Christian ought to know, who that portentous ruler is. O.T. prophecy prepares us for an awful time that is to befall the nation before the Messiah comes in power and glory. They boast much about their boundless charity to their own people; but how little they enter into what David calls the “kindness of God!” Christians are called by their Savior to love their enemies. I wonder if every Christian here loves his enemies, no matter how unjust they may be? It is just our opportunity of showing that grace makes us to be above spite and evil. Should we be able to sing at midnight in prison, with our feet in the stocks? What can be done with such people? The world finds them invincible. No wonder that they are to reign with Christ by-and-by, seeing that by His grace they now conquer in the irresistible might of weakness. Exploits are all well for Puritans as for Maccabees; but they suit not the Christian. Stonewall Jackson in America and Havelock in India were too like the Maccabees. They had an imperfect idea of the true place of the Christian. They had not learned to bear all, and endure all, not only in passive obedience to their earthly rulers, but in grace to such as shamefully injured them.

Here it is supposed that the readers know there is to be at the time of the reigning in Judea an apostate potentate. Having rejected the True Light, the Jews do not realize that they are the very people to be governed by this self-exalting enemy of God. They would not deny that there will surely arise an audacious and wicked king in the land of Israel; but they forget that they are to be his subjects, accomplices, and victims. So far from being king of the north or of the south, we see here that he is attacked by the then kings of both those lands. He is simply called “the king,” as neither of those powers is ever called. He bears that name, as being then king of the land between the north and the south. The text affords demonstrable proof of this. “The king shall do according to his will; and he shall exalt himself.” This may be no uncommon quality; but he manifests it to an unheard of degree: “He shall exalt himself and magnify himself above every god.” What pretension! Did he not then require to eat, drink, and sleep like any other poor creature? Surely this ought to have convinced him how far he must be from God, or even an angel, had he not been blinded by Satan's power. Nay, he shall “speak marvelous things against the God of gods.” Not this only, but we are told that which gives astonishing evidence of long-suffering till judgment come; we are told that he “shall prosper till the indignation be accomplished; for that which is determined shall be done.” What a solemn way of God it is to let one go on in blasphemous pride, that wickedness may fully come out, and its downfall may be all the more just and complete! God is righteous. But what is man? What are the Jews, and particularly then?

How came such a king to reign over Judea? They refused Him that came in His Father's name. They will then receive one that comes in his own name. Here we read what he is and does. “Like king, like people” we may say, as one of the earlier prophets said, “As the people, so the priest.” They will be in that day one evil lump. The difference is only in degree. Lawlessness will have reached its height. “And he will not regard the God of his fathers.” This shows, according to scripture language, he is a Jew. Nobody but a Jew can correctly be described thus: a simple, but incontrovertible proof for such as know the Bible. Where do we find anything like it?

An Englishman who believes may speak of God as his Father; but he cannot talk of “the God of his fathers” except as imitating the phrase of a Jew. This reference of course is to Abraham, Isaac, and Jacob. They are the true fathers whom God chose to be the depositories of promise, on behalf of their seed and land, yet to be verified under Messiah: a most happy time for the world, after its hitherto sinful and sad history. I do not of course speak of the gospel, founded on Christ's cross and calling us as the church to heavenly glory. But there is a bright and blessed time for the earth when Israel shall be truly the people of Jehovah exalted above all nations and a blessing to them. The church will have a glorious place in heaven, and will reign over the earth, but not on it. This is the mistake often made in rendering ver. 10 of Rev. 5. It ought to be not “on” but “over.” ere is an idiom in the construction which bears this out. Why it should have been overlooked by many excellent scholars seems strange; for the usage is plain enough.

Neither shall this king, to take the next characteristic, regard “the desire of women.” The phrase alludes to the well-known expectation that a maiden of Israel would be the mother of Immanuel (Isa. 7). “Nor [will he] regard any god, for he shall magnify himself above all.” So excessive is his lawless self-exalting presumption that prevalent idolatry he repudiates in his self-assertion. Yet he is an idolater after all—this man who pretends to be the Most High God. “In his estate shall he honor the god of forces.” We can readily understand how everything at such a time will turn to the worship of material force. Never has there been such a rage for arming to the teeth as at the present moment. There have been many epochs when a countless host of barbarians has swept over the civilized world, but never a time when such vast armies stood confronting one another, though their own lands groan under the necessary taxation, afraid of breaking the peace, but ready for war if they saw the opportunity to seize the coveted prize.

(To be continued, D.V.)

Christian Treasury: Volume 2, "Doers of Our Own Will"

“The king shall do according to his will." Dan. 11:36. Are there any of us sufficiently aware of what a fearful thing it is to be the doers of our own will? Here is the end of self-will. It was the first great characteristic of sin from the beginning. It is what Adam did, and the fall of the world was the immediate result. Here is one who at that day may seem to be the loftiest and most influential of Adam's sons. But he does "according to his own will." And nothing worse. Are we to read such a history as this without moral profit to our own souls? Do we forget what an evil thing it is ever to be the doers of our own will? Let none suppose that, because they may be in a position to rule, they are therefore outside the danger. It is not so. No one thing so unfits a person for righteous rule, as the inability to obey. It is good first to know what it is to be subject. May it strike deep into all our hearts that "the king," the Antichrist, is first stamped as one doing his own will. May it test us as to how far we are seeking ours!—how far, under any circumstances, we are doing or allowing anything that we would not wish any soul in this world to see— perhaps even those that are nearest to us. From experience and observation, we know the difficulty and danger in these things from our own hearts. Yet there is no one thing more contrary to that Christ whom we have learned.

We are sanctified "unto the obedience and sprinkling of the blood of Jesus Christ." It is not only to the blessing in the sprinkling of the blood, but to the obedience of Jesus Christ to the same spirit and principle of obedience, for this is the meaning of the expression. We are not like the Jews who were put under the law, and whose obedience had the character of obligation to do such and such things under the penalty of death. We are already alive unto God, conscious of the blessedness in which we stand, and awakened to see the beauty of the will of God, for it is His will which has saved and sanctified us. This is our calling, and our practical work here below. Christians have no other business, properly speaking, than to do the will of another. We have to do God's will according to the character of the obedience of Christ as sons delighting in the will of the Father. It does not matter what we may have to do. It may be one's natural daily occupation. But do not make two individuals of yourselves with one principle in your business or family, and another for the church and worship of God. Never allow such a thought. We have Christ for everything and every day. Christ is not a blessing for us merely when we meet together or are called to die. If we have Christ, we have Him forever, and from the first moment of salvation we are emancipated from doing our own will. This we learn is death, but we are dead to sin through Christ's death. We are delivered, for we are alive in Him risen. But what are we delivered for? To do the will of God. We are sanctified unto the obedience of Jesus Christ.

W. Kelly

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