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A KINGDOM THAT SHALL STAND FOREVER.

"The God of heaven shall set up a Kingdom that shall stand forever."—Dan. 2:44.

OUTLINE STUDY OF THE BOOK OF DANIEL.*

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The purpose of this article is to offer a few suggestions, which, it is hoped, will be useful in the study of Daniel. The reader is urged to approach the book with an open and active mind. It is a great book and will richly repay a fresh, independent and prayerful study. In the limited space at our disposal in the *Union Seminary Review*, the best that can be done is to give a few hints to guide the student in his own study of Daniel. Which is all to the good. For nothing can take the place of one's own direct contact with the Holy Scriptures. In parts Daniel is difficult, and scholars do not always agree in their interpretations. To those who differ the present writer accords the utmost respect. He does not wish to appear offensively dogmatic in the expression of his own views. Should he, however, appear to some to be too sure of his own positions, please attribute his seeming dogmatism to the form and not to the spirit, and as caused by his constant effort to be both brief and clear.

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Before beginning the study of the book itself, let us spend a little time in a brief

GENERAL INTRODUCTION TO DANIEL.

1. *Helpful Books on Daniel.*

When urging the student to an independent study of Daniel, we do not mean to suggest that no helps are to be used. Some of Daniel is so difficult and so much of it refers to the great Maccabean struggle of 168-165 B. C., that one cannot make much headway without the aid of a commentary. To us it seems foolish to refuse, as some do, the assistance of a sound and scholarly commentary. Since returning from Montreat the writer has found what he considers the most helpful commentary on Daniel. It is by Camden M. Cobern, D. D., published by the Methodist Book Concern. The book is scholarly and reliable, gives both sides of all disputed questions, is written in a charming style, sells for two dollars, and can be had of the Presbyterian Committee of Publication, Richmond, Va. It covers two books—Ezekiel and Daniel. It has a few objectionable features, but in the main is reverent, conservative and sound. The American Revised Version of the Bible, A. D. 1901, is the product of Christendom's finest scholars, and every student should possess a copy. Its paragraphing, superior to that of any other translation, is of immense help. We all love the King James Version, known as the Authorized Version, which from the literary point of view will probably never be surpassed. But for purposes of study the new translation is superior; it gives more accurately the sense of the original, and is of special value for the study of Daniel, where the Aramaic and Hebrew are somewhat difficult. Every student should have a copy of the *Apocrypha of the O. T.* Read I and II Maccabees, particularly the chapters relating to the Antiochian persecutions. Read also Josephus, *Antiquities of the Jews*. He gives a good account of the heroic struggle of the Maccabees against Antiochus IV, of Syria, known as "Epiphanes," which means "God manifest," and not "illustrious," as is often er-

roneously stated. Then one should have a good Bible Dictionary. That edited by Dr. J. D. Davis, of Princeton Seminary, is the best. Get the third revised edition, price four dollars. Read the articles "Daniel," "Nebuchadnezzar," "Belshazzar," "Darius," "Cyrus." Or, if you have it, read these same articles in the International Standard Bible Encyclopedia, which is the best of the larger Bible dictionaries (5 Vols., \$30), and in which the articles relating to Daniel are written by Robt. Dick Wilson, who is recognized as one of the greatest authorities on Daniel.

Dr. Wilson's book, *Studies in the Book of Daniel* (\$3.50, 402 pages), is the ablest defence of the historical accuracy of Daniel. The substance of this book will be found in the article, "Daniel," in the International Standard Bible Encyclopaedia. Other good books on Daniel are: *The Book of Daniel*, John Kennedy; *Daniel, His Life and Times*, H. Deane; *The Pulpit Commentary*, on Daniel, by J. E. H. Thompson and W. F. Adeny; *Daniel, An Exposition*, Payne Smith; *Daniel the Beloved*, by W. M. Taylor; *Notes on Daniel*, Albert Barnes; *Daniel the Prophet*, E. B. Pusey; *The Book of Daniel*, J. G. Murphy; *Daniel in the Critic's Den*, Sir Robert Anderson; *Daniel and His Critics*, C. H. H. Wright; and *Speaker's (or Bible) Commentary on Daniel*, Fuller. *Cambridge Bible on Daniel*, S. R. Driver, is extremely valuable for its fine comments on the individual verses; but it regards the first six chapters as a kind of religious novel and not actual history, and maintains that the unknown author, while giving true predictions, is guilty of some bad historical blunders.

2. Uniqueness of Daniel.

The book is unique in several respects.

(1) It is written in two languages; chapters 2-7 are Aramaic, while the rest of the book is in Hebrew. This is true of no other book in the Bible. No entirely satisfactory explanation of the presence of two languages in Daniel has yet been given. For the different theories the student should consult Cobern, *Commentary on Daniel*, p. 278; *Cambridge Bible on Daniel*, p. xxii.; *International Standard Bible Encyclopaedia*, p. 784.

(2) Next to the Epistle to the Ephesians, the book of Daniel gives the most comprehensive view of the Divine purposes and kingdom. In the mighty sweep of his vision Daniel stands close to the apostle Paul. "The conception of God and His power to protect and save the righteous here and hereafter, as found in Daniel surpasses the most sublime thoughts of any former prophet. All mankind is here clearly seen to be one God-family. Even heathen nations are watched over by angelic guardians, and under the eye of Jehovah, the God of the whole earth, and by His direction the destinies of all nations are dictated, and all the bestial forces of earth are compelled to work in harmony with the archangel of heaven for the bringing in of the glorious future Kingdom." (Cobern, *Commentary on Daniel*, p. 287). "The book of Daniel illustrates the remark of Darmesteter that to the Jewish mind human life and the world's history were a drama. The book is an attempt to grasp the history of the world as a whole. It is dominated not only by an unshaken confidence in the ultimate triumph of truth, but also by an over-mastering sense of a universal divine purpose which overrules all the vicissitudes of human history, the rise and fall of dynasties, the conflicts of nations, and the calamities that overtake the faithful." (R. L. Ottley, *Aspects of the Old Testament*, p. 332.)

(3) The book is unique in the influence it has exerted. There were two periods of darkness and agony when God's people turned to the book of Daniel above all other books for light and strength, and they were not disappointed: (a) 168-165 B. C., during the Antiochian persecutions; and (b) in the early Christian Church. Speaking of the martyrs and confessors of the Antiochian persecution, Principal Skinner, of Cambridge, says: "They felt they were living in the last days, and were looking for deliverance, not to an army of flesh, but to the direct interposition of God Himself. In the midst of their sorrows they turned for comfort to the Book of Daniel—a book, which at whatever time it was written, has certainly a very special bearing on the circumstances of this dark and eventful period. Their courage was sustained and their hearts were

cheered by its noble examples of Jewish constancy in bygone days; by its predictions of the downfall of the brute kingdoms of this world, and the bringing in of the Kingdom of everlasting righteousness; above all, by its clear announcement of the resurrection, which from this time, held a place in the mind of true believers in Israel such as it had never had before." (J. Skinner, *Historical Connection Between the Old and New Testament*, p. 40.) The dying Mattathias, father of Judas Maccabeaus, encouraged his sons by quoting from Daniel and well summarized the book in his last words: "And thus consider ye throughout all ages, that none that put their trust in Him shall be overcome." (1 Mac. 2:49-69.)

In the early Christian Church the book of Daniel exerted a greater influence than any other Old Testament Book. "No other writing had so great a share in the development of Christianity; it exercised a greater influence upon the early Christian Church than any other writing of the Old Testament," declares Bishop Westcott, who made a life-long study of the Scriptures in the Church. "One of the most momentous books that was ever written," says Cornill. "Upon no other Old Testament Book more than upon this did the faith of those primitive Christians take its hold." (Reuss.) "It is one of the most important appearances in the Hebrew literature." (Nöldeke.) "It is the greatest of all prophetic compositions." (Schlottmann.)

(4) Daniel founded a new type of literature, namely, the apocalyptic, which endeavors to express truth in symbolic vision rather than in simple narrative. "The book of Daniel represented a new departure in the sacred literature of the Hebrews. It is the earliest example, and the only one in the Old Testament Canon, of apocalypse. Apocalypse is the philosophy of history. But, while it is philosophy, it is philosophy in picture-in symbols of the imagination, not in propositions of the understanding." (Pulpit Commentary.) The symbols employed in an apocalypse "represented realities but not literalities." The moulding influence of the book of Daniel can be traced in nearly every one of the apocalypses that later ap-

peared, such as the apocalypse of Enoch, of Baruch, of Ezra and of others. Its influence on the book of Revelation, the greatest of the apocalypses is very great.

(5) The most unique feature, however, is that the book specifically asserts that it is not intended for its contemporaries but for the people of God who would be in great persecution long after Daniel's day. See Dan. 8:26; 10:14; 12:4,9. "But thou, O Daniel, shut up the words and seal the book, even to the time of the end." (12:4.) Unlike Daniel's apocalypse, the apocalypse of the Apostle John was intended for its contemporaries. The apostle evidently had in mind Dan. 12:4 when the angel says to him, "Seal not up the words of the prophecy of this book, for the time is at hand." (Rev. 22:10.) All the other 65 books of the Bible were written for their respective contemporaries; Daniel alone was written especially for the comfort of future generations; for the consolation, we believe, of the martyrs and confessors of the Antiochian persecutions. (168-165 B. C.)

3. *Unity of Daniel.*

By unity is meant in this connection not merely unity of authorship, but a deeper and higher unity—that of theme and purpose. An ever-increasing number of modern scholars are discovering that Daniel possesses this higher unity; that the book has one theme and one supreme purpose, and every chapter, section and paragraph contributes its part to the unfolding of that theme and the accomplishment of that purpose. The book is, so to speak, a rifle and not a shotgun; it shoots just one bullet. The unity of Daniel becomes the more remarkable when we recall its great variety of contents and material. And this striking unity, when once it is clearly perceived, will prove of immense help in the interpretation. The separate parts can be better understood in the light of the book as a whole. The parts more easily understood will illuminate the obscurer sections.

4. *General Analysis.*

The book falls into two main divisions: historical narratives of the past, Chaps. 1-6; and symbolic visions of the future,

Chaps. 7-12. In the first six chapters, Daniel, looking backwards in the past, brings forth the most impressive proofs of God's care for all who put their trust in Him. Here the chief emphasis is on God—His sovereignty, wisdom, power and love. In the last six chapters the prophet gazes with serene confidence into the future. The God who has so marvelously guided His people in the past is able to control the future and make all things work together for His glory and the good of His children. "Peace, perfect peace, the future all unknown; Jehovah we know and He is on the throne"—that is the abiding message of Daniel. In chapters 7-12 observe how the outlook widens: Chaps. 1-6 reveal Jehovah supreme in Babylon caring for faithful individuals; Chaps. 7-12 show us Jehovah supreme in all the world, blessing His corporate people, at work among all the nations, setting up and throwing down empires, pushing forward His plans, making all events of history to co-operate for the achieving of His purposes and the erection of a Kingdom that shall stand forever. In Chaps. 1-6 we behold the *God of the Kingdom* in the many aspects of His manifold character of infinite knowledge, wisdom, power and love; in Chaps. 7-12 we behold the *Kingdom of God* in the smallness of its beginning, the gradualness of its progress, the universality of its extent, the invincibility of its strength and the perpetuity of its duration.

However, for purposes of study, we suggest a slightly different arrangement. Look at Chapter 2. That chapter gives both a lesson from the past and a vision of the future. Counting it twice and taking Chapters 10-12 as a literary unit and as giving a single vision of the future, we may arrange the contents of the book thus: Six lessons from the past, Chaps. 1-6; and five visions of the future, Chaps. 2, 7, 8, 9, 10-12. Daniel is standing, so to speak, upon the highest peak of a mountain-range that separates two valleys—the valley of the past and the valley of the future. And running through both valleys he sees the shining river of the Kingdom of God. All other kingdoms, all other purposes, all other events that bulk so large on the page of history are merely the tiny whirlpools and eddies

near the bank, while the great central stream of the Divine Kingdom flows onward, ever growing in volume and sweeping forward to its ultimate goal.

5. *Theme.*

There are two thought-movements in the book. The first is that of the sovereignty of Jehovah, the God of Israel; which thought occurs in every chapter and is most tellingly expressed in 4:35: "And He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand or say unto him, What doest Thou?" The sovereignty of God is the most fundamental conception in Daniel. It is the unifying idea of the book. It is the rock on which the prophet plants his feet. It was his unshakable conviction of the sovereignty of a wise and loving God which enabled him to interpret aright the past and look with serene confidence into the future, which gave him unflinching courage and unruffled peace in the face of danger and suffering. The second thought-movement is that of the ultimate triumph of the Divine Kingdom on earth, which thought of necessity flows from the belief in God's supreme sovereignty. Daniel is one of the most radiant and optimistic books in the Bible. The prophet never doubts that in the end righteousness will prevail, that the Kingdom of God will eventually triumph over all other kingdoms. This confident expectation is expressed throughout the book in many verses of eloquence and beauty. See 2:44; 4:17; 6:26; 7:14, 27; 9:24; 12:2-3. Combining these two thought-movements we reach the complete theme of the book: "Jehovah, the God of Israel, is the supreme sovereign of the universe, and therefore His Kingdom will finally prevail over all other kingdoms."

6. *Horizon of Daniel.*

At the outset let it be said that we accept the inspiration and accuracy of the book. Yet we ask the question, How far into the future did Daniel see? At what point of time did he drop the curtain on the troubled scenes of this present evil age? The raising of this question does not, as some suppose, involve a denial of the prophet's inspiration. For the more correct form

of the question is: How far into the future did God permit Daniel to see? Daniel speaks of "the time of the end," "the latter time," "the appointed time of the end," "the full end." (2:28; 8:17-19, 26; 9:26-27; 10:14; 11:35, 40, 45; 12:4, 6, 9.) What "end" did he have in mind? The answer is to be found by a careful examination of each of these statements concerning the "end" in the light of the immediate context and also of the book as a whole. The result of such an examination has been, at least to the present writer, the clear conviction that Daniel was thinking precisely of what we mean by "the end of the world," that is, the end of this present evil age, which end will synchronize with the triumph of righteousness and the perfect and never-ending supremacy of the Kingdom of God. He was thinking of what the apostle John meant when he wrote, "The Kingdom of the world is become *the Kingdom* of our Lord, and of His Christ; and He shall reign forever and ever"; (Rev. 11:15) and of what Peter meant when he spoke of "the everlasting Kingdom of our Lord and Saviour, Jesus Christ." (2 Peter 1:11.) But God did not see fit to reveal to Daniel the time when the Kingdom would triumph, nor the details and circumstances of, nor the events leading up to, that triumph. It is even very doubtful whether Daniel ever refers to a personal Messiah, as will be shown later. Another point: Daniel seems to place the final triumph of the Divine Kingdom just after the cessation of the Antiochian persecution, about 164 B. C. At least, he passes in silence over the centuries that intervene between Antiochus and the complete establishment of the Kingdom of God.

Daniel's horizon is to be determined by a comparative study of his five visions of the future: (1) "The Image and the Stone," Chap. 2; (2) "The Four Beasts and the Little Horn," Chap. 7; (3) "The Ram, He-goat and the Little Horn," Chap. 8; (4) "The Seventy Weeks," chap. 9; and (5) "The Great Warfare," Chaps. 10-12. These visions will be considered under the head of "Detailed Analysis." Suffice it for the present to say that in accordance with the principle of repetition, which is a frequent characteristic of apocalyptic composition,

each vision covers practically the same period and teaches the same lesson; each starts from the prophet's own feet, from a point in Daniel's own day, and reaches to the "end," which for Daniel is marked by two events: (a) the cessation of the Antiochian persecution, and (b) the inauguration of God's Kingdom on earth.

Here the question arises, If each vision traverse the same period of history and inculcates the same truth, why is there any need of five visions? Would not one have been sufficient? The answer is three-fold. (1) Daniel is careful to say that he himself did not understand some of his visions. See 7:28; 8:27; 9:22; 10:12. Therefore God gave him not one vision but five, and made each succeeding vision clearer, fuller, more detailed, in order to enable His servant to understand the revelation. The repetition was partly for Daniel's own sake. (2) These visions were divinely intended to sustain God's children in the time of persecution, when their minds would be distracted and their faith feeble and their hope dim. They needed *repeated* comfort. The apocalypses have well been called "tracts for bad times." They constantly employ this principle of repetition. The reason is obvious. The repetition is for the comfort of God's people. (3) Although covering the same period and teaching the same lesson, each vision, nonetheless, has an emphasis and accent of its own. Each presents a certain phase of the conflicts and struggles of God's Kingdom on earth, and the five combine in a wonderful climax. The first vision (Chap. 2) presents the arena of the conflict, the great stage on which the age-long conflict is to take place. Here we see the Divine Kingdom in its relationship to the kingdoms of the world. In the second vision (Chap. 7) we are shown the parties to the conflict. The third vision (Chap. 8) reveals to us the world-powers in perpetual conflict among themselves and how God uses these conflicts to accomplish His purposes. The fourth vision (Chap. 9) teaches that the final and complete triumph of God's Kingdom will be delayed because of the sin of His people. And the closing vision (Chaps. 10-12) portrays that triumph in its full perfection and abiding splendor.

Daniel saw on his horizon two peaks: (1) the cessation of the Antiochian persecution and (2) the triumph of God's Kingdom. To him these peaks seem to pierce the horizon along the same line; they appear to stand together. The long valley—the many centuries lying between—he did not see. The traveler in the mountain sees ahead of him two peaks, which, as he gazes upon them in the distance, seem to be very close together. When he arrives at the first, he is surprised to find a long valley which must be gone over before reaching the second peak. His visions of the distant landscape lack perspective. He saw clearly the peaks. What he did not see was their relative position. Likewise, Daniel saw clearly in the distance the Antiochian persecution and the full and final triumph of the Kingdom of God. But God did not give him to see the relative position of these two events on the stage of history. Daniel saw these events on a flat wall. His vision of the future lacked perspective. "The prophets behold the future by means of the light of divine illumination as we do the sidereal heavens. To us the stars appear as if they were on one level; we do not distinguish their distance from us and from one another." (Delitzsch's *History of Redemption*, note, p. 147.)

This lack of perspective is found in practically all the writers of both the Old and New Testaments. In the closing paragraph of Isaiah, Chap. 10, we have a vivid description of the march of Sennacherib, the King of Assyria, against Jerusalem. "This very day shall he halt at Nob: he shaketh his hand at the mount of the daughter of Zion." (v. 32.) The last two verses of the chapter describe the complete overthrow of the Assyrian army at the very gates of Jerusalem, which occurred 701 B. C. Immediately in Chapter 11, without stopping even to give a hint of the many intervening centuries, the prophet describes the blessed condition of righteousness, peace and love, which is to prevail when the Messianic Kingdom is completely established,—a time perhaps still a long way in the future. We still pray, "Thy Kingdom Come." The prophet Micah does precisely the same thing. See the fifth chapter of his book. To him the appearance of the Messiah and the triumph of His

kingdom apparently follow close upon the destruction of Assyria. Jeremiah and Ezekiel connect the Messianic Kingdom intimately with the return of the Jews from the Babylonian captivity. In a comment on Daniel 11:35 the Scofield Reference Bible remarks: "Here the prophetic foreview, having traced the history of the two parts of Alexander's kingdom which had to do with Palestine and the Jews, viz., Syria and Egypt, to the time of Antiochus Epiphanes, and having described his career, overleaps the centuries to the time of the end." "Overleaps"—that is precisely what Daniel does. In each of his five visions of the future he surveys history from his own age down to the death of Antiochus; then, overleaping the intervening centuries, he closes with a general description of the ultimate triumph of the Kingdom of God. Of the interval between Antiochus and the Kingdom he has not one word to say. He gives no details as to when or how or under what circumstances the Kingdom is to achieve its final triumph; he says nothing as to what events are to precede that triumph. The whole interval he leaves entirely blank. And here is where the mischief is wrought. For we regret to say that there still remain a few expositors (?), who jumping about over the Scriptures like grasshoppers and dislocating passages from their historical connections, dump these passages down on this interval where the Word of God is silent, and construct "dispensations," schemes and programs of the future to suit their own fancy. But God never intended the Bible to be an almanac or chart of the ages. Its purpose is ethical and not chronological. These so-called "dispensations" and programs of future events have an existence only in the imagination of those who invented them.

To some of the Old Testament prophets God saw fit to reveal the coming of a personal Messiah. To others He gave no such revelation. To practically all of them He revealed the future final triumph of His Kingdom. But He revealed to none of them the *time* of that glorious triumph. Hear the apostle Peter on this point: "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should

come unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them." (1 Peter 1:10-11.) "What time" refers to the point in history when the Messiah was to appear. "What manner of time" relates to the circumstances and conditions of His coming. According to Peter, then, the Old Testament prophets were ignorant of both the time and circumstances of the Messiah's appearance. They saw only one Coming, and all through the Old Testament at every crisis of their history they expected that Coming, just as the men of the New Testament looked for the Second Coming at any time. Did not Jesus tell His disciples that He Himself did not know the time of His coming and the triumph of His Kingdom? If He did not know, need we be surprised that Isaiah, Jeremiah, Ezekiel and Daniel were also ignorant? And Jesus rebuked His disciples for wanting to know the time. "Lord, dost thou at this time restore the Kingdom to Israel? And He said unto them, It is not for you to know times or seasons which the Father hath set within His own authority." (Acts 1:6, 7.) Inspiration does not involve omniscience. God did not reveal everything to His servants. Neither did Jesus to His disciples. "I have yet many things to say unto you, but ye cannot hear them now." (John 16:12.)

We see the wisdom and love of God in thus limiting the horizon of the men who wrote the Old and New Testaments. It is not too much to say that from the human standpoint we cannot see how the New Testament would ever have been, had the writers known the time of the Second Coming. For, as James Denney said, "The whole New Testament is the literature of a catastrophic expectation." The same thing may be said of most of the prophetic books of the Old Testament. The Thessalonian Christians at one time thought they knew the exact time of our Lord's coming, but their supposed knowledge proved to be a hindrance and not a help. God knows best. We leave "the secret things" to Him. (Deut. 29:29.)

7. *Author, Date and Purpose.*

The book itself does not assert that Daniel is the author; but it does claim, it seems to us, to narrate events which actually occurred in Daniel's day and to record visions which the prophet received from God and left in writing. (See 7:1.) Neither does our Lord nor any of the writers of the Bible declare Daniel to be the author. If Jesus had said that Daniel wrote the book, that would have been the end of the matter for us. *Ipsè dixit*, "The Master has spoken." Jesus refers, it is true, to "the abomination of desolation as spoken of by Daniel the prophet" (Matt. 24:15); but that does not mean that He accepted Daniel as the author of the book. Some unknown man may have written the account of what Daniel spoke, and Jesus by this reference accepts that account of Daniel's words as accurate and trustworthy. It was the opinion of the rabbis that the book was written by an unknown member of the Great Synagogue. The present writer believes that Daniel himself wrote the book about 530 B. C. It was certainly written after the third year of Cyrus (535 B. C.); for that was the year when God gave to Daniel the fifth and last vision of the future, which is recorded in Chaps. 10-12. (See 10:1.)

Nowhere do we find an explicit statement as to the purpose of the book. There is no need for such a statement; for the purpose is clearly implied in countless passages; such as, 7:19; 8:26; 10:14; 11:40; 12:4, 6, 7, 9, 13, etc. Daniel wrote with the aim of comforting and sustaining a people of God who would be afflicted and persecuted at a time long after he himself was dead and buried. He wrote for the benefit not of his contemporaries, but of a people living after his day; and he wrote for the benefit of a persecuted people. An open-minded and honest-minded study has led the writer to the clear conviction that the persecution referred to in Daniel is that of Antiochus Epiphanes of Syria, 168-165 B. C. Daniel achieved his purpose of comforting the martyrs and confessors of the Antiochian persecution by showing that God controls and directs nature and nations, individuals and kings in fulfillment of His plans for a Divine Kingdom. He did not write in order to give a history of himself or of Israel in exile or of the world in general, but

in order to demonstrate that every event, every life, every nation is in the hand of Him who "doeth according to His will in the army of heaven and among the inhabitants of the earth," and who maketh all things to work together for good to them that love Him.

8. *Occasion.*

"Jehovah or Zeus" is a terse summary of the historical occasion of the book. Daniel was led to write his book by reason of the persecution of the Jews by Antiochus, which he saw by divine inspiration would overtake the Jews in 168-165 B. C. Upon the death of Alexander the Great, his empire was divided among his four leading generals. Ptolemy received Egypt; Lysimachus, Asia Minor; Cassander, Macedonia; and Selencus, Syria. The successors of Seleucus in the Greek Kingdom of Antioch in Syria were called Seleucids or Seleucidae. Antiochus IV, the "little horn" of Dan., Chaps. 7 and 8, after putting down three rivals (see Dan. 8:20,24), mounted the throne of Syria in 175 B. C., as one of the Seleucids. He gave himself the title of "Epiphanes," "god-manifest," claiming to be the manifestation of Zeus, the supreme deity of the Greeks, and demanding divine worship. His vaulting ambition was to unite his part of the world under the worship of Zeus. He was passionately devoted to Greek civilization and religion. "On his return from Rome at sixteen years of age he stopped at Athens, where a celebration was staged in his honor and where he took part in the dedication of a magnificent temple to Zeus, which had been erected largely by his generosity. At Daphne, a suburb of Antioch in Syria, he built a temple to Zeus. At the time of his death, he was building a more magnificent temple to Zeus in Antioch itself. He reigned 175-164 B. C. In 171 B. C. he began to take oppressive measures against the Jews for their reluctance to embrace the Greek civilization and religion. In 168 B. C. the storm of persecution broke in all its fury. His first effort was planned to destroy every trace of the worship of Jehovah among the Jews and every copy of the Hebrew Scriptures. His second endeavor was to inaugurate the worship of Zeus in the temple at Jerusalem and in every city, town

and village of Palestine. Failure in these two efforts transformed Antiochus into an infuriated demon, and he decided to satiate his rage by exterminating the Jewish people, root and branch, against whom he sent large armies commanded by the ablest generals of the time. His favorite method of torture was to throw the resisting Jews into red-hot frying pans, made for the purpose, and roast them alive, after having cut off first their ears, then their tongues, then their hands and feet. It was the darkest hour in the history of God's people on earth. But through the marvelous exploits of the Maccabees, who were sustained in the conflict by the book of Daniel, God delivered His afflicted and persecuted people, and on Dec. 25, 165 B. C. Judas Maccabeus broke down the statue of Zeus in the temple, re-erected the altar of burnt offering and restored the worship of Jehovah. That notable day was commemorated in Jewish history by the Feast of Dedication. (John 10:22.) The Maccabean resistance to Antiochus constituted the brightest and most thrilling page in the long history of God's ancient people. The student should read I and II Maccabees, and Josephus, *Antiquities of the Jews*.

DETAILED ANALYSIS.

I. *The God of the Kingdom. Jehovah, the God of Israel, is the supreme sovereign of the universe. Lessons from the Past. Illustrations of the infinite knowledge, wisdom, power and love of Jehovah, the only living and true God.* Chaps. 1-6.

1. Loyalty to Jehovah wins His favor and also the favor of men. Chap. 1, "Pulse," Chap. key verse 1:8.

(1) Loyalty tested. 1:1-7.

This was a severe test for Daniel and his companions; because (a) they were very young, (b) they were far from home, (c) disobedience meant death, (d) what they were asked to do was not wrong in itself.

(2) Loyalty triumphant 1:8-16.

(a) by the power of principle, 1:8.

(b) by the blessing of God, 1:9.

- (c) by the resourcefulness of common sense and tact, 1:9-16.
- (3) Loyalty rewarded, 1:17-21.
 - (a) God's favor, 1:17.
 - (b) Man's favor, 1:18-20.
 - (c) Increasing power and influence, 1:21.

During the Antiochian persecution, loyalty to Jehovah was the supreme question. The alternative was Jehovah or Zeus. A common test of loyalty to Jehovah at the time was eating or not eating strange flesh; the same test that Daniel and his companions met successfully. "Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean things. Wherefore they chose rather to die, that they might not be defiled with meats . . . so then they died." (I Mac. 1:62-63.) The refusal of Daniel and his three companions to eat forbidden food would appeal powerfully to the Jews to resist the attempts of Antiochus to compel them to eat forbidden food.

2. Jehovah, the God of Israel, is the only wise God, and His Kingdom will ultimately prevail. Chapter 2.

"Image and stone," Chap. key verse 2:47. Nebuchadnezzar's forgotten dream.

- (1) Failure of the highest human wisdom, 2:1-16.
- (2) Triumph of Jehovah's Wisdom, and the ultimate world-wide supremacy of His Kingdom foretold. 2:17-45.
- (3) Jehovah's wisdom recognized and His faithful servants rewarded. 2:46-49.

Chapter 2 gives both a lesson from the past and a forecast of the future. Here we outline the chapter only from the first viewpoint. Later in this article we propose to discuss the chapter from the second viewpoint, as giving a vision of the future. Note that the feet of the image, which symbolize Antiochus Epiphanes, are the part that is struck by the stone "cut out without hands." Thus the chapter gives a vivid symbolic picture of the certain destruction of Antiochus, a picture that would surely bring encouragement to God's persecuted people of that dark period.

3. Jehovah, the God of Israel, is the Incomparable Deliverer.
Chap. 3.

“Fiery Furnace,” Chap. key verse, 3:29.

- (1) Jehovah’s power to deliver tested, 3:1-23.
- (2) His power to deliver proved, 3:24-27.
- (3) His power to deliver recognized, 3:28-30.

“ ’Tis the grandest theme through the ages rung,
’Tis the grandest theme for a mortal tongue;
’Tis the grandest theme that the world e’er sung,
Our God is able to deliver thee.”

The lesson of this chapter is especially appropriate to the martyrs of the Maccabean age, many of whom were roasted alive in red-hot frying pans. See II Mac. 7:5, Dan. 11:33. “The devotion and fidelity of the three heroes who faced the fiery furnace rather than prove traitor to their God is held up as an example to those whom Antiochus Epiphanes was tempting to betray their Lord, and their marvelous rescue is held up as a divine deliverance, and an illustration of the fulfilment of the prophecy: ‘When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.’ (Isa. 43:2.)”

4. Jehovah, Israel’s God, holds every human life in the hollow of His hand. Chap. 4. “Tree,” Chap. Key verse 4:35 or 37.

God’s absolute control of every human life is proved by

- (1) His prophesying through Daniel a tragic doom that shall overtake Nebuchadnezzar, 4:1-27.
- (2) Exact fulfilment of the prophecy, 4:28-37.

God struck down Nebuchadnezzar when he was on the pinnacle of earthly glory. Read Dan. 4:30, 31. We are reminded of the fate of Napoleon, Alexander, Herod, Agrippa I (Acts 20:20-23), Philip II of Spain and Antiochus Epiphanes, all of whom when elevated to the very summit of power fell over the precipice of utter and final defeat. Victor Hugo said of Waterloo: “Was it possible for Napoleon to win Waterloo?”

We answer, No. Why? Because of Wellington? No. Because of Blucher? No. Because of the rain? No. Because of God. It was time this vast man should fall. He had been impeached before the throne of the Infinite and his fall had been decreed. Napoleon bothered God."

"The motive of Chapter 4 is obvious. If God struck down Nebuchadnezzar at the zenith of his power, he can bring a similar downfall upon Antiochus Epiphanes. It is a significant fact that Antiochus was derisively called Epimanes (madman) instead of Epiphanes (god-manifest)." There were points of resemblance between Antiochus and Nebuchadnezzar. Both captured Jerusalem, both robbed the temple of its holy vessels, both were subject to madness, both tried to dictate the religion of their subjects, and both suffered a horrible fate. 2 Mac., Chap. 9, gives a vivid picture of the miserable death of Antiochus, who came to his doom by the "scourge of God."

5. Jehovah, Israel's God, also holds all Kingdoms in the Hollow of His hand. Chap. 5.

"Handwriting on the wall" chapter. Key verse 5:21, 23. Babylon's doom.

- (1) Cause of her doom is sin, 5:1-24.
- (2) Prophecy of her doom, 5:25-29.
- (3) Fulfillment of her doom, 5:30.

Daniel's motive in this chapter is to encourage the persecuted Jews of the Maccabean age. As Belshazzar and his kingdom came to their God-appointed doom because of his profanation of the sacred vessels of the temple, even so will Antiochus Epiphanes, who likewise profaned the temple, come to his ignominious end at the time ordained of God.

On "Belshazzar" consult Cobern, *Commentary on Daniel; International Standard Bible Encycloepdia*, p. 433; R. D. Wilson, *Studies in the Book of Daniel*, pp. 96-127. On "Darius the Mede," see Wilson, *Studies in the Book of Daniel*, pp. 128-144; Cobern, pp. 313-361; *International Standard Bible Encycloepdia*, p. 788.

6. Jehovah, Israel's God, is the "Living" God, who cares

for His children. Chap. 6. "Den of Lions" Chapter. Key verse 6:26.

(1) The "Living" God tested, 6:1-18.

(2) The "Living" God vindicated, 6:19-29.

The purpose of Chapter 6 is obvious. In Chapter 3 Daniel's companions are confronted with a positive sin which they refuse to commit. Here Daniel stands face to face with a positive duty which he refuses to omit. If he persists in worshipping the God of his fathers in his accustomed manner, he will be put to death. The faithful Jews under the persecution of Antiochus Epiphanes were confronted with essentially the same situation.

If they continued their worship of Jehovah, they became guilty of a capital offense. God's deliverance of the faithful Daniel is recorded to strengthen the Jews in their resistance to the demands of Antiochus. (See I Mac. 1:41-64.)

II. *The Kingdom of God. The Kingdom of Jehovah, the God of Israel, will finally prevail over all other kingdoms. Looking forward. Visions of the future, proclaiming the ultimate triumph of the Divine Kingdom.* Chaps. 2, 7, 8, 9, 10-12.

1. First Vision: "The Image and the Stone," beginning with the "gold" Kingdom of Nebuchadnezzar, 600 B. C. (Dan. 2:38) and extending to (1) the destruction of the "iron clay" Kingdom of Antiochus Epiphanes, 164 B. C. (Dan. 2:42,43) and (2) the triumph of God's Kingdom (Dan. 2:44). Chapter 2.

Like all the other Old Testament prophets, Daniel's vision of the future is foreshortened, and to him (1) and (2) seem to synchronize.

Chapter 2 has already been considered from the viewpoint of its teaching in regard to the character of God. Let us now look at it as giving Daniel's first great vision of the future. The four parts of Nebuchadnezzar's colossal image (Chap. 2) and the four beasts of Chapter 7 seem to represent the same four earthly empires. Which four? There are three theories, the Roman, the Grecian and the Syrian. According to the

Roman theory the four empires are: the Babylonian, Medo-Persian, Grecian and Roman. According to the Grecian theory the four are: the Babylonian, Median, Persian and Grecian. According to the Syrian theory the four empires are: the Babylonian, Medo-Persian, Grecian and Syrian. Dr. Cobern argues for the Syrian theory, but practically all scholars today accept the Grecian theory. The Roman theory has been abandoned by all except a very few. Drs. J. D. Davis and Robert Dick Wilson, of Princeton Seminary, still hold it. But Dr. Cobern shows convincingly, at least to the present writer, that the Roman theory can no longer be maintained.

“However, in answer to this [the Roman theory] it may be said that the Bible writers are not concerned to lay out a map of the world’s history in which all future world-monarchies are mentioned, but (certainly in all other prophecies) confine themselves, so far as details are concerned, to the history which is near their own times and to the kings which have vital relations to Israel. It is entirely in accordance with this prophetic analogy that St. John, writing in the Roman period, should make very specific reference to the beastly Roman empire, but even if the seven-headed beast with ten horns which he describes (Rev. 13) be Rome, which is very doubtful (Milligan, *Book of Revelation*, 1895), that would by no means prove that the one-headed beast with horns which Daniel spoke of (7:7, 19) referred to the same world power. The same symbol is often used in Scripture of very different historical events. (Terry, *Biblical Hermeneutics*, 1891). Indeed there are several other considerations which indicate that Daniel’s fourth empire could not be Rome. It was not the immediate successor of Alexander’s empire; it arose and had its chief field of operations in a different country from that of the other empires of Daniel; it was not Rome, but Syria, which touched most closely the life and fate of the Jewish people at the close of the Greek domination; it is not Roman kings whose life and acts Daniel describes most minutely, but Syrian kings; while the description of this fourth empire of Daniel as iron and miry clay, that is, as ‘mixed, composite, brittle, inadhesive, not unified and

consolidated into one firm power,' does not properly describe the Roman empire at the beginning of the Christian era. Daniel prophesied that the kingdom of heaven should appear on the earth at a time when a kingdom, once strong, had become weak and divided, and when its unkingly kings, like the clay toes of the great image, could easily be smitten (ii, 42). This is not a picture of Augustus and the Roman empire which was at the apex of its glory when Christ was born. 'It was three hundred years later than Christ's coming when the Roman empire was divided and much later still when broken in pieces and made to pass away. But the stone smote not the legs of iron, but the feet, which were partly of iron and partly of clay.' (Terry.) Daniel's fourth empire was to be destroyed, broken in pieces, and swept away upon the rise of the Messianic Kingdom (verse 35); but historically this was not true of Rome. If it be said in reply that the death blow was really given to the Roman empire when the Messiah came, but that it took two thousand years for it to die, and that while the fragments of this empire still remain in the earth, and the 'little horn' yet rages, all these enemies of the Kingdom will be destroyed in the future, when the Son of Man comes the second time in the clouds of heaven; we would answer, with Bruston, that it is incredible, and contrary to all prophetic analogy, that, without saying a word of the first coming of Christ, Daniel should describe here the struggles of the Christian Church through long ages, ending with this thrilling picture of our Lord's second advent. Nowhere else in the Old Testament is the second advent referred to, and it ought not to be read into this passage if it can be consistently interpreted, as it can, of his first coming." (C. M. Cobern's *Commentary on the Old Testament—Ezekiel and Daniel*, pp. 339, 340).

Perhaps the best view is that the golden head of the image represents Babylon; the silver breast, Media; the bronze body, Persia; the iron legs, Greece, and the iron-clay feet with ten toes symbolize the ten successors of Alexander the Great on the Greek Kingdom of Syria, of whom Antiochus Epiphanes was one. In 2:40, 41 the reference is to the empire of Alex-

ander the Great. Verse 40 describes the crushing power of Alexander. The divided kingdom of verse 41 refers to the break-up of Alexander's empire after his death. The ten toes of verse 42 represent the ten successors of Alexander in Syria. The failure of the iron to cleave to the clay (2:43) is to be regarded as a prophecy of the complete failure of the repeated efforts of the Ptolemies of Egypt and the Seleucidae of Syria to combine their realms by matrimonial alliances and commercial contracts. Thus, all the details of these verses are manifestly fulfilled in the Greek Kingdom of Alexander and its successor in Syria, namely, the Kingdom of the Seleucidae.

It is claimed, however, that the statement in 2:44 points clearly to Rome as the fourth Kingdom. The verse reads, "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed—but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The kingdom here referred to, it is claimed, can be none other than the Messianic Kingdom which Jesus inaugurated at the time when Rome was supreme. In reply it should be said, in the first place, that we have here an example of foreshortening or lack of perspective, which is a constant characteristic of Old Testament prophecy and especially of Daniel. Throughout his book he overleaps the interval between Antiochus Epiphanes and the setting up of the Messianic Kingdom. In the second place, we reply that the Christian era really began December 25, 165 B. C., when Judas Maccabeus overthrew the altar of Zeus in the temple and restored the worship of Jehovah. "From the viewpoint of the historian of religion, the Christian era should begin with the 25th of December, 165 B. C. On that date the worship of Jehovah was restored in the temple of Jerusalem, purified from heathen defilement, and God began to make all things new." (B. W. Bacon, *Jesus and Paul*, page 27.)

But it is further claimed that the fourth kingdom must be Rome because our Saviour in Matt. 24:15 applied the "abomination of desolation" to the Roman army besieging Jerusalem in A. D. 70. The true interpretation of our Lord's reference is, we believe, that just as Antiochus Epiphanes once desecrated

the temple and destroyed the worship of Jehovah, so the Roman army in A. D. 70 would again desecrate the temple and destroy Jehovah's worship. That is to say, Jesus employs the desecration of the temple by Antiochus simply as an illustration and does not mean to commit Himself to the view that the fourth kingdom of Daniel is the Roman empire. The New Testament frequently quotes Old Testament words and phrases with an application different from that which they originally bore. That the "abomination of desolation" was primarily connected with Antiochus Epiphanes is proved by Daniel 11:31 and 12:11 and by I Mac. 1:54, where this very phrase, "abomination of desolation," is used of the heathen altar set up by Antiochus in the temple. He called it "Baal Shamayim," "god of heavens." The Jews in a contemptuous pun called it "Baal Shomem," "god of desolation."

For all practical purposes it does not matter which of these theories—the Roman, Grecian or the Syrian—the student accepts; for the central teaching of the chapter remains the same. These four empires, no matter how you identify them, typify all earthly kingdoms arrayed against the Kingdom of God and chapter 2 prophesies the ultimate destruction of these hostile kingdoms and the final, complete triumph of the Kingdom of God. "The colossal image symbolizes the anti-theocratic power of the world. The representation of the magnificent but hollow splendor of earthly empire in the form of a huge, gleaming, terrible colossus of many colors and different metals, brilliant at its summit, but gradually deteriorating, both in material and appearance towards its base, and, when struck by the falling rock, instantly collapsing into atoms, is fine and striking." (Driver's Cambridge Bible, pp. 16, 17.) The chapter teaches that "the sequence of empires is in the hands of God" and that a divine Kingdom is destined to be established on earth. The stone cut out without hands symbolizes the Kingdom of God, which is superhuman in its origin, feeble in its beginning, gradual in its progress, universal in extent, invincible in strength, and of perpetual duration. (See 2:34, 44, cf. Isa. 28:

16, Matt. 21:44. See W. M. Taylor, *Daniel the Beloved*, pp. 49-55.)

It is a striking feature of the representation that the stone in falling smote the image upon its feet, the part which represented Antiochus Epiphanes. The special teaching of the chapter is that Antiochus Epiphanes, the cruel persecutor of the Jews, will surely come to his destruction. That was the teaching which would bring most comfort to the martyrs of 168-165 B. C.

The vision of the future as given in Chapter 2 is thus seen to be in perfect harmony with the other four visions of the book. Each of the five visions covers the period reaching from Daniel's own time to the death of Antiochus.

2. Second Vision: "The Four Beasts and the Little Horn," beginning with the "lion" kingdom of Babylon and ending with (1) the destruction of the "little horn," Antiochus Epiphanes (7:26), and (2) the coming of the Kingdom of the saints of the Most High (7:27, 14). Chapter 7.

Observe again that Daniel's vision of the future is foreshortened and to him (1) and (2) seem to synchronize. It is important to note that chapter 7 contains (1) a series of visions—four beasts, a "little horn," a judgment scene and a kingdom given to a son of man. (Vss. 1-14), and (2) an interpretation of these visions (verses 15-28). We must follow Daniel's own interpretation of his visions. Failure to do so has frequently led to a misunderstanding of the prophet.

(1) Four beasts and a little horn. 7:1-8.

The four beasts represent kings or kingdoms (7:17-23). Some students accept the Roman theory: Lion=Babylon; Bear=Medo-Persia; Leopard=Greece (Alexander the Great) and the Fourth Beast with ten horns=the Roman empire. Today the barest few hold this theory. Others accept what is called the Grecian theory: Lion=Babylon; Bear=Media; Leopard=Persia, and the Fourth Beast=the empire of Alexander the Great. Still others accept the Syrian theory: Lion=Babylon; Bear=Medo-Persia; Leopard=Greece, and the fourth beast=the Syrian Kingdom of Antioch, which was one

of the four parts into which Alexander's empire was divided at his death.

To the present writer, the arguments against the Roman theory seem unanswerable. The fourth beast had ten horns, which, Daniel says, represent ten kings. "And as for the ten horns, out of this kingdom [the fourth] shall ten kings rise." (Dan. 7:24.) But as a matter of fact, ten kings or kingdoms did not rise out of the destroyed Roman empire. It is true, the advocates of the Roman theory claim that they can point to ten kingdoms that have appeared in history since the destruction of the Roman empire. But, we reply, these ten kingdoms did not rise out of the ruins of Rome. Thus the Roman theory does not agree with history and must be discarded. On the other hand, on the Syrian throne of Antioch ten kings did rise out of Alexander's destroyed empire. Furthermore, all agree that the little horn of chapter 8 is Antiochus Epiphanes. If so, then it follows that the little horn of chapter 7 is also Antiochus Epiphanes. For these two little horns are represented as appearing at the same time in history, as having the same characteristics, and both as guilty of the same outrageous acts against God's people. The little horn of these two chapters is described in full detail and the description tallies perfectly in every feature with Antiochus Epiphanes. But if the little horn of chapter 7 is Antiochus Epiphanes, then the fourth kingdom cannot be Rome; for the little horn is represented as appearing in history *after* the fourth kingdom; whereas, Antiochus arose before the Roman empire came in existence. Therefore, those who maintain that the fourth kingdom is Rome, are compelled to take the position that the little horn of chapter 7 is some future figure who appears in history after the passing away of the Roman empire.

But it is difficult to believe that Daniel would refer to "a little horn" in two adjacent chapters of his book and represent them as having the same character and conduct, and at the same time make them stand for different persons, appearing at widely separated intervals in history. The moment you make the little horn of these two chapters represent the same individual, namely, Antiochus Epiphanes, you harmonize everything in

the chapters. The burden of proof rests upon those who claim that, while the little horn of Chapter 8 is Antiochus Epiphanes, the little horn of Chapter 7 is some one destined to appear in the distant future. Daniel says that the little horn schemed to change the religious observances of the Jews (7:25). So did Antiochus. Daniel says the Jews were given into the hand of the little horn until a time, times and half a time [$3\frac{1}{2}$ years]. Antiochus held sway over the Jews for $3\frac{1}{2}$ years. Thus we might examine every statement in these two chapters about the little horn, and we would discover that every jot and tittle of it was fulfilled in Antiochus Epiphanes, the mad Syrian king.

(2) Vision of Jehovah, "the Ancient of Days," judging, condemning and destroying Antiochus Epiphanes. 7:9-12.

The scene here depicted is not to be identified with what we call the final judgment. Daniel himself in 7:26 explains this judgment-scene to be the destruction of the dominion of the little horn. Hence we understand the vivid picture of judgment in 7:9-12 to be a symbolic representation of the frightful death of Antiochus Epiphanes. God called Antiochus to account and sent upon him the just reward of his sinful deeds. The slain beast of 7:11 is Antiochus. Such symbolic representations are common in apocalyptic literature. See II Mac., Chapter 9, for full account of the death of Antiochus.

(3) Vision of "a son of man" receiving an everlasting kingdom. 7:13-14.

Note that the American Revised Version translates "a son of man." Here we have another vivid symbolic picture. What does it represent? Either the personal Messiah, Jesus Christ our Lord, receiving His kingdom; or it is a personification of God's people entering into the kingdom prepared for them from the foundation of the world. In favor of the latter view it is to be said that Daniel in 7:18, 22, 27, *where he himself interprets his vision of "a son of Man" receiving a kingdom*, makes no mention of a personal Messiah, but simply says that the Kingdom shall be given "to the people of the saints of the Most High." "A son of man" who comes with the clouds of heaven and to whom is given a Kingdom is, therefore, to be interpreted

as a vivid pictorial representation of the Kingdom of humanness, gentleness and love, which God's people are to inherit. This interpretation accords with the other features of the visions in this chapter. "The four beasts are not four actual beasts but represent four kingdoms. The horns are not actual horns but represent kings. By analogy, therefore, the figure in human form would not represent an actual man but would stand for something else, the nature of which is explained, exactly as in the case of the four beasts and the horns, in the interpretation. It is not difficult to suggest a reason why in the vision the last figure should appear in human form. Humanity is contrasted with animality; and the human form, as opposed to the bestial, teaches that the last kingdom will be, not like the Gentile kingdoms, a supremacy of brute force, but a supremacy humane and spiritual. It is another figurative element in the vision, that the Gentile empires rise out of the sea (7:3), by which is meant that they are of this world; by analogy, the statement that the last empire comes with the clouds of heaven, will be a figurative indication of the fact that it will be ushered in by the power of God. Furthermore, this explanation of "a son of man" agrees with the representations given in other parts of the book. Both in 2:44 and 12:3, where the establishment of the future kingdom of God is spoken of, the author is as silent respecting a personal Messiah as its head, as he is in 7:22, 27. The inference is that the Messiah was not a prominent figure in the prophet's thoughts, and the conclusion supports the opinion derived in the first instance from Chap. 7 itself, that he is not intended in 7:13-14."

(4) Interpretation of the vision recorded in 7:1-14. 7:15-28.

3. Third Vision: "The ram, he-goat and the little horn," beginning with the ram, *i. e.*, Media and Persia (8:20) and ending with (1) the destruction of Antiochus, the little horn (8:9, 25) and (2) "the appointed time of the end" (8:17, 19, 26.)

Verses 1-14 record the vision, verses 15-27 give the interpretation. Once more we should observe that to Daniel "the

time of the end" synchronizes with the destruction of Antiochus.

(1) Vision of the ram, he-goat and little horn. 8:1-14.

The two horns of the ram represent the kings of Media and Persia. (8:20.) The higher horn, Persia, "came up last," says Daniel (8:3). This shows that the prophet thought of Media and Persia as distinct empires, the more powerful rule of Persia being preceded by the Kingdom of the Medes. In 5:31 and 6:28 also, the prophet represents Media and Persia as separate and distinct kingdoms. Whereas, in 5:28 and 6:8, 12, 15, he seems to regard these two kingdoms as one Medo-Persian empire. Daniel is correct in his view of the relationship of these kingdoms. At first Media was separate; later it was merged with Persia to form the Medo-Persian empire. The rough he-goat is the King of Greece (8:5, 8, 21), and the great horn between his eyes is Alexander the Great. Upon his death Alexander's empire was divided into four parts among his four leading generals. This division is clearly referred to in 8:8, 22 and in 2:41, and perhaps in 7:6. However, in the last passage the "four heads" may refer to the kings of Persia—Cyrus, Darius, Xerxes and Artaxerxes. All expositors agree that the little horn which came forth out of one of the four notable horns and whose persecution of God's people is so minutely described in 8:9-14, 23-25, is Antiochus Epiphanes (175-164 B. C.), one of the successors of Seleucus in the Greek Kingdom of Syria. But if the little horn of Chapter 8 is Antiochus, then we must admit that the little horn of chapter 7 is also Antiochus; for these two little horns agree in character, in conduct and in the time of their appearance in history, both rising out of the debris of Alexander's shattered empire. A few Bible students identify the little horn of Chapter 7 with the future Anti-christ, who is yet to appear; an interpretation to which they are led, not so much by the evidence in the case, as by their determination to maintain at all hazards their view that the fourth beast of Chap. 7 is the Roman empire. On the other hand, if the fourth beast is regarded as a symbol of Alexander's empire, then the little horn of Chapter 7 and the little horn of

Chapter 8 refer to the same person, and these two chapters harmonize in every respect.

The 2300 evenings and mornings mentioned in 8:14 refer to the evening and morning sacrifices, which, Daniel says, will be omitted for 1150 days. Cornill suggests that we are to count these days from the edict of Antiochus (I Mac. 1:44-46), and he claims that this edict was issued just 1150 days before December 25, 165 B. C., when Judas Maccabeus restored the altar of burnt offering.

This third vision of the future starts with the appearance of the Median empire in 538 B. C. and closes with the death of Antiochus, 164 B. C., who "shall be broken without hand." (8:25.)

(2) Vision interpreted, 8:15-27.

4. Fourth Vision: "Seventy Weeks," beginning with the first year of Darius 538 B. C. (9:1) and ending with (1) the death of Antiochus, 164 B. C. (9:27, the last clause of which should read "shall wrath be poured out upon the Desolator") and (2) the bringing in of everlasting righteousness (9:24), Chapter 9.

Vision of the "Seventy Weeks," or Daniel's prayer for the return from exile and the triumph of God's Kingdom.

(1) The occasion of the prayer, 9:1-2.

It is now (538 B. C.) nearly seventy years since Daniel was carried captive to Babylon. (605 B. C.) The prophet has been reading the book of Jeremiah, in which he finds a prophecy to the effect that the captivity would last 70 years. (See Jeremiah 25:11, 25; 29:10; also II Chr. 36:21.) Like Jeremiah and Ezekiel, Daniel had expected the triumph of God's Kingdom to follow immediately the return from captivity; but in the vision of the ram, he-goat and little horn, he is told that the expected triumph will take place, not then, but in the distant future. "Shut thou up the vision; for it belongeth to many days to come." (8:26) Daniel, therefore, begins to pray God to have mercy on His people and not delay any further the triumph of His Kingdom.

(2) The Prayer itself. 9:3-19.

(3) Answer to the Prayer. 9:20-27.

The answer is that the triumph will be postponed because of the sin of God's people. Verses 24-27 contain the famous prophecy of the "Seventy Weeks," which has occasioned perhaps more controversy than any other Old Testament passage, about which volumes have been written, upon the basis of which some few have been rash enough to construct a program of the future, and of which scholars have so far failed to give any entirely satisfactory solution. Daniel evidently meant to be obscure, and he certainly succeeded. It is unsafe to base any scheme of the ages on this obscure passage. We should resolutely turn away our faces from every one who uses this passage to calculate the duration of various so-called ages or dispensations. "It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1:7.) The student will find in Cobern's *Commentary on Daniel* a full discussion of the various interpretations of the "Seventy Weeks." (See pages 290-298.)

While admitting our ignorance of the meaning of this passage, we make the suggestion that the correct method of approach is to study it in the light of the book of Daniel as a whole. Discover the organic unity of the book; recognize the fact that Daniel's visions of the future close with the death of Antiochus, that God gave him to see only that far into the future—and you have a safe guiding principle in the investigation of the "Seventy Weeks." Verse 27 is the least difficult; so we start with that. "And he shall make a firm covenant with many for a week." A week equals seven years. This clearly refers to the covenant which Antiochus made with the apostate Jews for seven years, 171-164 B. C. See Daniel 11:30 (last clause) and I Mac. 1:10-13. "And in the midst of the week he shall cause the sacrifice and the oblation to cease." Literally, in the half of the week, *i. e.*, $3\frac{1}{2}$ years, a week being seven years. We understand the reference to be to the well-known fact that for about $3\frac{1}{2}$ years Antiochus prevented the Jews from offering any sacrifices in the temple at Jerusalem. "Shall wrath be poured out upon the desolate"; the word rendered

“desolate” (Hebrew Sho-mem) should be translated “desolator,” *i. e.*, Antiochus Epiphanes.

The above interpretation of verse 27 is confirmed by the fact that what is here affirmed of the conduct of an un-named person is elsewhere said of one who is without any doubt Antiochus Epiphanes. See 8:13, 23-25; 7:25, 26; 11:21-32, and especially 11:33 and 12:11. If we have interpreted verse 27 correctly, it follows that the “*terminus ad quem*” is Antiochus Epiphanes. We now have a point from which we can work backwards. According to the A. R. V. margin, verse 25 reads: “Know therefore and discern that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be seven weeks: and three score and two weeks, it shall be built again with street and moat, even in troublous times.” The commandment mentioned refers to Jeremiah 30:18 and 31:18, the date of which is 587 B. C. Subtracting seven weeks (49 years) from 587 B. C., we have 538 B. C., which is the date when Cyrus gave permission for the Jews to return. In Isa. 45:1 Cyrus is called Jehovah’s anointed, and “the anointed one, the prince” of verse 25 may be a reference to Cyrus, or to Joshua, the first high priest after the return from the exile. (Hag. 1:1 and Zech. 3:1.) But whether “the anointed one” be Cyrus or Joshua, the date is the same, 538 B. C. Verse 26 reads in A. R. V.: “And after the three score and two weeks shall the anointed one be cut off—and the people of the prince that shall come shall destroy the city and the sanctuary.” Subtracting 62 weeks (434 years) from 605 B. C., the date of the beginning of the captivity of Daniel, we reach 171 B. C., the time of the murder of the High Priest, Onias III. Onias was High Priest of the ancient house of Zadok, who was appointed High Priest at the beginning of the reign of Solomon. The office was filled by his lineal descendants until 171 B. C., a period of over 800 years. Onias was removed from the High Priesthood in 175 B. C. by Antiochus Epiphanes for a bribe of 440 talents of silver, offered by Menelaus, the brother of Onias, and was assassinated according to II Mac. 4:35-37, at the instigation of the same brother in 171

B. C. This murder of the lawful high priest made a great impression at the time. In Leviticus the priest is often called the anointed, and we understand the "cutting off" of the anointed one in verse 26, to be a reference to the murder of Onias III. The anointed one of verse 26 cannot be the same as the anointed one of verse 25, because 434 years intervene between the two.

The "Seventy Weeks" of verse 24 should not, we think, be taken literally to indicate 490 years. Seventy is itself a round number and seventy times seven, which equals seventy weeks, is used by our Lord to indicate an indefinite number of times. (See Matt. 18:21.) Jeremiah uses seventy as a round number to indicate the length of the exile. Furthermore, if we count 490 literal years from Daniel's time, it brings us to a date which has no special significance. Hence we conclude that when the angel Gabriel told Daniel that seventy weeks must pass before everlasting righteousness would be brought in, he was referring to an indefinite period of time in the future, that is to say, God did not reveal to Daniel the exact time when the transgression would be finished and sins ended, and reconciliation for iniquity made, and vision and prophecy sealed up, and everlasting righteousness brought in. Daniel may have expected these great events to take place at the death of Antiochus, but the angel Gabriel simply says that they will occur at some not definitely specified time in the future.

This interpretation of the "Seventy Weeks" certainly has its objections. The only thing we claim for it is that it seems to us to be the least objectionable of the many solutions which have been offered. But we are grateful that the practical lesson for us, the central teaching of Chapter 9, is not dependent upon our understanding of the "Seventy Weeks." The central teaching of the chapter is perfectly plain: on account of the sin of His people, the ultimate triumph of God's Kingdom will be postponed indefinitely, beyond seventy years to seven times seventy years. In the Old Testament it was the sin of God's own people that delayed the first coming of Christ; in the New Testament it is likewise the sin of His own people that delays His second coming. (Matt. 24:16.)

5. Fifth Vision: "A Great Warfare," beginning with the third year of Cyrus, 535 B. C. (10:1) and ending with (1) the death of Antiochus, 164 B. C. (11:34) and (2) "the latter days" and the final resurrection (10:14; 12:2) Chapters 10-12.

The title to this closing section is found in 10:1 (A. R. V.), "a great warfare." The main teaching is, "After the warfare cometh the victory." Here again Daniel's vision of the future is foreshortened, and he places "the latter days" and the final resurrection in intimate connection with the death of Antiochus.

(1) The Warfare Announced. Chapter 10.

The description in verses 5-6 of the heavenly being who announces the warfare seems to point either to an angelic being of high rank or to the Eternal Son of God, Second Person of the Godhead, whose goings forth have been from eternity (Micah 5:2). Observe that the Eternal Son, or some other heavenly being, is involved in the conflicts of Persia and Greece. In Daniel 10:13, 20, 21; 11:1, Daniel seems to marshal God's hosts under the Son, who is the supreme commander. Beneath him is Michael, the Arch-angel, the General in charge of God's army on the field of battle. But Persia and Greece also have their "angels" (10:13, 20), who seem to be the representatives, or spiritual counterparts, of these earthly empires in the spirit realm of Satan. The apostle Paul speaks of the world-rulers of this darkness, and the spiritual *hosts* of wickedness in the heavenly *places*. (Eph. 6:12.) The word "apocalypse" means unveiling, and the fundamental conception of an apocalypse is that there are two worlds, the world of flesh, and the world of spirit surrounding and encasing the flesh world. There are personalities, good and bad, and forces, good and bad, in the spirit-world; and the purpose of an apocalypse is to remove the veil and let the reader see the unseen world of spirit that surrounds the flesh-world, and to show that all the events in the flesh-world are the manifestations of unseen, yet real, personalities and forces in the spirit-world. When Daniel, accordingly, speaks of God's people, and Persia and Greece, having each its "angel," its spirit-counterpart or representatives, he may be expressing the thought that the great conflicts

between these earthly kingdoms and God's people are the outcroppings of a deeper and hidden conflict between the Kingdom of God and the Kingdom of Satan. Hence, that conflict can have but one issue, namely, victory for God's people and the triumph of God's Kingdom.

(2) The warfare described in detail. (Chapter 11.)

(a) Conflicts of Persia and Greece. 11:1-4.

(b) Conflicts of the Ptolemies of Egypt ("Kings of the South") and the Seleucids of Syria ("Kings of the North"). 11:5-20.

(c) Antiochus Epiphanes against Egypt and his persecutions of God's people. 11:21-45.

(1) Conflicts with Egypt. 11:21-27.

(2) Persecutions of God's people. 11:28-39.

(3) End of Antiochus. 11:40-45. cf. II Mac., Ch. 9.

Note that Daniel says all these conflicts "are inscribed in the writings of truth." (10:21.) They are a part of God's plan and are used by Him for His glory and the good of His people.

(3) Aftermath of the warfare. 12:1-4.

The time of trouble in 12:1 is a reference to the frightful sufferings of the Jews in the Antiochian persecution. It was the darkest hour in their history, but God's faithful and predestined people shall be delivered. "Thy people shall be delivered, every one that shall be found written in the book." (12:1.) Daniel now sees the judgment day and the final resurrection. He beholds the martyrs and confessors of the Antiochian persecution risen and honored and glorified at that day, and he beholds also the apostate Jews of the time raised up to receive shame and everlasting contempt in that day. (12:2.) Who are the "wise" of verse 3? The answer is to be found by studying 11:33, 35 and 12:10, where the "wise" are likewise mentioned. These passages show clearly that the "wise" are the martyrs and confessors of the Antiochian persecution, who showed their wisdom by holding fast to God in the darkness and agony of death, and who by their heroic example of loyalty won many to faith in God. At the beginning the faithful were

just a handful, but before Judas Maccabeus drove Antiochus out and restored the worship of Jehovah many thousands of the Jews had joined the army of God.

(4) Duration of the warfare. 12:5-13.

The persecution shall last for about $3\frac{1}{2}$ years. "Time, times and half a time" of 12:7 (cf. 7:25) seems to refer to the period when Antiochus held the temple, which was about $3\frac{1}{2}$ years. The 1290 days of 12:11, which are 30 days more than $3\frac{1}{2}$ years, perhaps indicate the period extending from Dec. 168 B. C., when Antiochus erected an altar to Zeus in the temple, to June, 164 B. C., the computed date of his death. The 1335 days of 12:12 add 45 days to the 1290 days of 12:11, and perhaps are to be understood as referring to the fact that it was about 45 days after Antiochus's death before conditions became normal in Palestine.