

OUTLINE STUDIES IN THE BOOKS OF THE OLD TESTAMENT

by

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CHAPTER TWENTY-EIGHT

DANIEL

The book of Daniel and the Revelation of John are companion prophecies, and must be studied together. They treat of the same great subjects, and use almost exactly the same symbols. Both deal in dates, both have what we may call a sacred arithmetic, and in both the stupendous scenes and events of the end of the age are the main features. Thanks to the patient toil and prayerful study of Daniel much of what was profound mystery to the fathers is now made plain. Our task is simply to gather up the results and set them forth as briefly as possible.

1. *The prophet Daniel was of noble if not of royal birth, 1:3.*

He was made captive at the first invasion of Judah by Nebuchadnezzar in the third year of Jehoiakim's reign, 1:1. The entire period of his exile, which ended only with his life, was spent at Babylon and its vicinity. Under the reigns of Nebuchadnezzar, under his successors, Evil-Merodach, Neriglissar, Laborosoarchad, Nabonidus, Belshazzar; under that of Darius the Mede and of Cyrus down to his third year (10:1), Daniel lived.

- He saw the mighty works inaugurated by the great Babylonian king who might be said to have rebuilt the city.
- He was a witness of the overthrow of the Chaldean Empire, and the establishment of the Persian rule.
- It was a momentous epoch in which Daniel lived, one of the most notable in the annals of the world.

2. *Fidelity of Daniel and his fellow exiles, 1:3-20.*

Nebuchadnezzar determined to extirpate the religion and patriotism of these four young men, first, by changing their names and imposing on them names which connected them with the gods of Babylon; second, by compelling them to live as the heathen. But heathenizing their names did not heathenize their hearts; changing their names did not change their creed or their character, and eat unclean food they would not nor did. Had Daniel and his companions done in Babylon as the Babylonians did, they would soon have sunk to the level of their heathen captors. But they knew truth has no latitude, and loyalty to God no longitude.

Their steadfastness won the splendid attestation of the divine favor, 1:15-20. **“The secret of the Lord is with them that fear Him, and He will show them His covenant,”** Psalm 25:14.

3. Authenticity of the book.

Daniel has been furiously assailed. The attack began with Porphyry, a pagan, born in Syria, A. D. 233. And it rages still. Only the briefest outline of some of the arguments in support of its genuineness can be here given.

(1) The book claims to have been written by Daniel. In the last six chapters the author uses such phrases as, **“I saw in the night visions;” “I, Daniel, alone saw the vision;” “I, Daniel, understood by books,”** etc. These chapters are inseparably bound up with the first six. The pertinent question is, Are these statements true? He would be reckless indeed who would impeach the author’s veracity, or charge him with forgery.

(2) Josephus affirms that Alexander the Great was shown the prophecies in Daniel concerning himself by the high priest Jaddua, and the conqueror was so delighted that he offered to confer any favor on the Jews. Alexander antedated Antiochus more than 150 years.

(3) Daniel and his three companions are referred to in I Mace, 2:49-60, in such a way as to lead us to believe the book was extant when this apocryphal writing was composed.

(4) Ezekiel testifies both to the existence and character of Daniel, 14:14, 20. In 28:3, there is a manifest allusion to Daniel’s wisdom as a revealer of secrets, **“a resolver of doubts.”** It seems clear that Ezekiel knew of the prophet’s interpretation of Nebuchadnezzar’s dream, and of the handwriting on the wall of Belshazzar’s palace. This witness is all the more important because the two prophets were cotemporaries, and no one doubts the authenticity of Ezekiel’s book.

(5) Our Lord sets His seal to the reality of Daniel’s official character and the truth of his predictions, Matthew 24:15. Christ teaches that this prediction of Daniel still remained to be fulfilled when He uttered the memorable Olivet discourse, i. e., more than a century and a half after the time of Antiochus.

(6) The records of ancient Babylon as deciphered by archeologists harmonize with the statements of the prophet. In many minute particulars Daniel has been vindicated by modern research. The words of M. Lenormant deserve serious attention: **“The more the knowledge of the cuneiform texts advances, the more is felt the necessity to revise (correct) the too hasty condemnation of the book of Daniel by the German exegetical school,”** (La Magie, p. 14).

4. Division of the book.

We may separate it into two parts:

Part I. Chaps, 1-6. This section contains the following topics as marked by the chapters:

- Daniel and his companions in exile, 1;
- Nebuchadnezzar's dream and its interpretation, 2;
- The fiery furnace, 3;
- Nebuchadnezzar's second dream, 4;
- Belshazzar's banquet and Babylon's fall, 5;
- Daniel in the lion's den, 6.

Part II. Chaps, 7-13. This section is prediction throughout and contains the main features and phases of Gentile rule, and its final overthrow by the Son of God, our Lord Jesus Christ.

A more suggestive analysis, due mainly to Dr. N. West, is the following:

I. Development of the world-kingdoms.

- Chap. 1, Introductory—Nebuchadnezzar the king, B. C. 606.
- Chap. 2, The image dream; Nebuchadnezzar's second year, B. C. 604.
- Chap. 3, The fiery furnace; Nebuchadnezzar's twentieth year, B. C. 580 (about).
- Chap. 4, Nebuchadnezzar's mania; Nebuchadnezzar's thirtieth year, B. C. 570.
- Chap. 5, Fall of Babylon, B. C. 538; Belshazzar regent.
- Chap. 6, Lion's den; Darius the Mede, B. C. 538.
- Chap. 7, The four wild beasts, B. C. 555; Belshazzar regent.

II. Development of the conflict between Israel and the world-power.

- Chap. 8, Vision of the ram and he-goat, B. C. 553; Belshazzar regent.
- Chap. 9, The seventy weeks, B. C. 538; Darius the Mede.
- Chaps. 10-12, Final vision—the apocalypse; B. C. 534, Cyrus king.

Under two empires, the Chaldean and Medo-Persian, Daniel's prophecies were made. They may be arranged thus:

I. Under Nebuchadnezzar.

- (1) The dream of the metallic image.
- (2) The idol image and fiery furnace.
- (3) The hewn tree.

II. Under Belshazzar.

- (1) The four beasts.
- (2) The ram and goat.
- (3) Belshazzar's feast.

III. Under Darius the Mede.

- (1) The lion's den.

(2) The seventy weeks.

IV. Under Cyrus. The great apocalypse, chaps, 10-13.

5. *Daniel's place in the general scheme of prophecy.*

It is a very remarkable one. The book differs from the other prophetic writings, not only in the design and objects of the messages, but also from the viewpoint of the messages themselves.

The other prophets are concerned mainly with Israel. Other nations and people are the subjects of their predictions incidentally, as they come into contact with Israel; for the chosen people were still recognized as God's, and in covenant relationship with Him. As long as the house of Judah remained measurably faithful, the throne was secure, and Jerusalem enjoyed the divine protection. Gentile powers like Egypt, Assyria, Babylon, were ambitious to gain the sovereignty of the world; but while Judah was owned of God, they were held in like fierce animals by an unseen leash.

Providence would not suffer any one of them to obtain the mastery over the others. But Judah ere long followed in the footsteps of Samaria, and God gave the throne of David and the holy city into the power of the Chaldean king, Nebuchadnezzar. The supremacy passed into his hands: **"The God of heaven hath given thee a kingdom, power, and strength, and glory . . . Thou art the head of gold,"** Daniel 2:37:38. The remarkable words of the Saviour, so full of significance and so pregnant of meaning, **"The times of the Gentiles,"** (Luke 21:24), date from this gift of supremacy to king Nebuchadnezzar.

Never since has Israel been a free and independent people. Subject to Babylon, Persia, Greece, Rome, they are still without a national existence, without a king, an altar, a temple, and a sacrifice. Their distinctive calling is in abeyance, their relation with God as the chosen people is suspended while **"the times of the Gentiles"** run on.

It was in connection with this new order of things that Daniel prophesied. It was at the inauguration of the Gentile times he saw the visions recorded in this book. And it is this great fact which stamps the prophecies with the peculiar features here exhibited.

I. Nebuchadnezzar's dream—the Colossus; chap. 2

The date is the second year of his reign, vs. 1, B. C. 604.

The occasion of it was the king's anxiety as to the future of the kingdom which he had been instrumental in founding, vs. 29. The royal mandate to reproduce and interpret the dream baffled the sagacity and cunning of the professional fortunetellers of Babylon. Daniel with the sublime confidence of faith in the living God offered to do both, vs. 16.

He and his companions held a prayer meeting, and sought help from the source of all knowledge, the revealer of all secrets—God; and their prayer was heard, their faith rewarded, vs. 17-24.

1. *The dream*, vss. 31-35.

It was a huge image or statue the king saw. Its form was that of a gigantic man, resplendent with brightness, imposing in attitude, and terrible in appearance. Unlike any other work of art with which the king was familiar this colossal man was composite. It was made up of five different materials; the head of gold; the breast and arms of silver; the belly and thighs of brass; the legs of iron; the feet and toes of iron and clay. As the king gazed on the lofty statue, suddenly and without premonition a stone, extra-human and superhuman in its origin, struck the image with crushing force on its feet, and crumpled the clay, iron, brass, silver and gold into powder which the wind carried away. If the size and splendor of the Colossus were impressive, how much more must have been its destruction.

2. *The interpretation*, vss. 36-45.

It is certainly one which human ingenuity could not have hit upon. The wise men and flatterers of the Chaldean court never would have ventured to announce such a termination to Gentile supremacy. The interpretation bears on its face the proof of its divine authority. We gather the explanation into a few sentences.

(1) The Colossus symbolizes the World-kingdoms in their unity and historical succession, vss. 38-42. God makes known to Nebuchadnezzar “**what shall come to pass**” hereafter, vs. 29. Gentile dominion is represented as a huge metallic man. Its whole history, from its rise, through its progress to its final demolition and disappearance from the earth forever, is summed up in this prophetic man. “Here we learn that every man contains in the very shape of his body, a history and a prophecy of the fate of the whole universe, from the commencement of the Babylonian captivity to the remote period of the future.” (Deane).

(2) Four great empires, and only four, were to succeed each other in the government of the world from the Chaldean to the end. The first was the Babylonian with Nebuchadnezzar at its head. “**Thou art this head of gold,**” vs. 38. The grant of empire was made to him, vss. 37, 38; Jeremiah 17:5-7.

The breast and arms of silver denote the Medo-Persian Empire which overthrew the Chaldean, and became its successor in the government of the world. The brass is the Greco-Macedonian, which overturned the Persian; and the iron is the Roman, which succeeded the Greek.

It may be asked, How do you know that the various metals of the colossus symbolize the World-kingdoms above mentioned?—By the prophet Daniel himself. Daniel 2:38, proves that the first was the Chaldean; chap, 8:20, tells us that the successor of that empire was the Medo-Persian; and 8:21, declares that “Grecia “ follows Persia; while 9:26, plainly intimates that Rome is the fourth, and Revelation 13 puts this beyond a doubt.

Besides, the words, “**king,**” “**kings,**” “**kingdoms,**” are used to designate empire or rule, throughout this second chapter of the book.

(3) Deterioration marks the course of Gentile rule, vs. 39, 40. There is decrease in the value of the metals composing the image. Gold is better than silver; silver than brass; brass than iron; iron than clay. The distance between gold and mud is immense. Moreover, the first power is a unit, the second, dual; the third, quadruple (7:6; 8, 8); the fourth, in its final form, decimal-ten toes in the image, vs. 41, 42; ten horns in the beast, 7, 7; Revelation 13.

Thus more and more does constitutional unity decline until it fades out into democratic license and communistic anarchy. Iron denotes the imperial, unyielding element; clay, the plastic and popular element. The two cannot blend. Imperial institutions and popular institutions war with each other. This is the state of things which marks the last stage in the history of the world-kingsdoms—the strength of iron and the weakness of clay.

(4) The destruction of the image was accomplished by a “stone cut out without hands,” vs. 34, 44, 45.

Obviously it is divine power that is meant. Man has nothing to do with the appearing or fall of the stone. From first to last it is supernatural agency. Christ is the stone, Isaiah 8:14; Psalm 143:22; Acts 4:11, etc. He and His kingdom are identified in the prophecy.

(5) The time of the destruction is clearly indicated. It is “**in the days of these kings,**” vs. 44.

What kings?—Manifestly, the kings who belong to the world-power in its last, the ten-kingdom form—the time of the ten toes and the ten horns. The Stone smites the image, not in the head (Babylonian time), nor in the breast and arms (Persian period), nor in the body (Grecian times), nor in the legs (Roman times), but on the feet and toes, vs. 34, 44, 45. Not when Babylon fell, nor when Persia was overthrown, nor when the Greek Empire went down, nor at the birth of Jesus, nor at His death, nor when the Holy Spirit came on the church on the day of Pentecost, nor at the Reformation, was the colossus scattered to the winds. It still exists.

Moreover, the Stone does not first fill the earth and crowd the colossus out, nor does it diffuse a transforming influence over it, and change it into a devout worshipper of God. No, it does nothing of the sort. It crushes it. Demolition is not conversion. A blind man ought to see that the action of the Stone is judgment, not grace; it is destruction, not salvation, that is here predicted. The times of the Gentiles end in wrath and ruin, and there succeeds them the establishment of the visible kingdom of God which shall be as wide as the world and as lasting as the eternal years of God.

II. The historical chapters, 3-6

These chapters are intimately connected with the strictly predictive portions of the book. They are intended to exhibit the moral character of the World-power. And throughout the World-power is found to be idolatrous, self-willed, intolerant, defiant of authority, and blasphemous. Whether it be Babylonian or Persian, Greek or Roman, ancient or modern, it antagonizes Christ, repudiates His authority, flings His servants into the furnace or to the lions, and corrupts His truth whenever it touches it.

A wonderfully searching light do these historical chapters of Daniel cast on the spirit and temper of the Gentile kingdoms.

III. The vision of the four predatory beasts, 7

The dream (2) took place in the second year of Nebuchadnezzar. The vision of the four beasts occurred in the first year of Belshazzar.

(1) Their origin. They rose out of “**the great sea;**” the Mediterranean, as the phrase invariably signifies. This is the territorial scene of the vision. Out of the sea torn by the four winds of heaven they emerge, i. e., out of the commotions and revolutions of the nations the beasts arise.

(2) The beasts are identical with the four universal kingdoms of the colossal image, (chap, 2), vss. 17, 23. “**King**” and “**kingdom**” are in the prophecy convertible terms. The Babylonian, Medo-Persian, Greco-Macedonian and Roman kingdoms are here likewise symbolized. The reason why these empires are twice represented in the prophecy—once by the metals of the colossus, and once by the beasts—is found in the difference between man’s view of the World-kingdoms and God’s.

- In man’s view they are the concentration of all material wealth, majesty and power.
- In God’s view they are a set of rapacious, wild beasts devouring one another by brute force.

(3) The fourth beast is the prominent object of the vision. That it is Rome that is meant is almost universally conceded. Because of the place of bad preeminence which that power has held, and is yet again to hold, in the affairs of the world, the Spirit of revelation dwells mainly on it, vss. 7-26.

By Rome the Jews have been persecuted as by no other power; under it the Son of God was crucified; by it in its pagan state uncounted multitudes of Christians, and more under its papal form, were put to death. The world is not yet done with it, nor is God. But it is with its final form this prediction has to do. The Spirit looks rather at the crisis than the course of its history. Here this fourth beast has its ten horns which correspond to the ten toes of the image. In Revelation 13 and 17 it also has the ten horns. It is the last stage in its existence that is meant.

(4) The little horn, vss. 8:20, 21, 24, 25. It is an eleventh horn. It is to spring up from among the ten. A comparison of Daniel’s fourth beast and its little horn with Paul’s man of sin (I Thessalonians 2), and John’s beast with seven heads and ten horns (Revelation 13) proves beyond any reasonable doubt that they are all one and the same power, the last enemy, the antichrist.

In Daniel 2 the judgment stone falls on the feet and ten toes of the image. In 7 the destruction of the fourth beast takes place when ten kings are ruling and dominated by an eleventh, the little horn. In Revelation the beast is seven-headed and ten-horned when the Son of God metes out to him his just doom. These prophecies coordinate and synchronize with each other, and they all deal with the scenes at the end-time.

These things being so, it follows that the world-power remains in some form down to the second coming of Christ. This is the clear teaching of Daniel, Paul and John. How it is possible to interpose a millennium this side of the advent, while Satan is loose and the beast has things much his own way, seems to us a difficult if not an impossible feat.

V. Vision of the ram and the he-goat, chap. 8

These symbols are explained for us in the chapter itself. They relate to the second and third empires.

- The two-horned ram is Medo-Persia, vs. 20;
- The rough goat is Grecia, vs. 21;
- The great horn between his eyes is the Macedonian conqueror, Alexander the Great.

Most accurate and graphic is the description of the swift movements of the goat, and the “Choler” with which he assaulted the ram. It is in exact accord with the historical facts in the case; for Persia had invaded Greece and aroused the national feeling of resentment in the highest degree; hence the “Choler” with which the goat rushed upon the ram. In three battles Alexander made himself master of the world.

At his death, his empire was parceled out among his four generals, and so “**four kingdoms stood up**” in the room of the one founded by Alexander. Out of one of these, the Syrian, there arose a “**little horn**” which is the prominent feature in the vision. The little horn of the eighth chapter is not to be confounded with that of the seventh. The two are distinct. That is the last antichrist, the one who is yet to arise.

This is the Syrian antichrist, Antiochus Epiphanes, who appeared about B. C. 175, and who was Israel’s worst enemy, who harassed and slaughtered them without pity in his insane effort to impose the Greek civilization and heathen religion upon them; who profaned the temple by setting up in it an idol. It was this man whom the Maccabees so heroically combated. At the same time it should be remembered that the antichrist of the Old Testament is also the type of the antichrist of the New. Antiochus will have his awful counterpart in the man of sin, the beast, who will be Israel’s and the world’s last scourge.

VI. Vision of the seventy weeks, 9

The prophet had learned from Jeremiah (25:11, 12) that the captivity of Judah was to continue for seventy years, and he saw that the time had come when the restoration should be near at hand. Accordingly, he sought by prayer and supplication, with fasting and humiliation and confession, that God would forgive and restore His people. He received for answer a further and fuller revelation respecting Israel—one of the most comprehensive it has pleased the Spirit of God to give to men—9:24-27. The angel Gabriel tells Daniel that seventy weeks are determined or measured off upon his people and holy city, within which period of time God will perform His whole work, promised and predicted throughout all Scripture.

1. *Within the compass of these mysterious weeks, six mighty events are to take place, vs. 24: viz.,*

- The termination of Israel's apostasy,
- The arrest of their sins,
- The covering over of their iniquity,
- The in-bringing of abiding righteousness,
- The verification of what vision and prophet have predicted,
- The consecration anew of the holy of holies.

Such are the majestic promises that are to be fulfilled for Daniel's people and city, Israel and Jerusalem, within these seventy weeks. To such an end and outcome they are appointed or decreed.

2. *Seventy weeks.*

The word week is retained by nearly all the writers on the book because there is no English word which exactly expresses the idea of the phrase. It is seventy times seven years that is meant, 490 years in all. It is not days that is mentioned, a day put for a year, but seventy weeks of years.

3. *The seventy weeks are divided into three groups, vss. 25-27: viz.,*

- Seven weeks;
- Sixty-two weeks;
- One week.

Certain very definite events are specified as transpiring in each of these groups. The rebuilding of Jerusalem in the seven weeks; the cutting off of Messiah at the end of the sixty-two weeks and the appearing and doing of the prince of the people who destroy the holy city, in the last or seventieth week.

4. From what "commandment," or edict, are these seventy weeks to be dated and counted? If we could determine the exact starting point, we could know precisely when they will run out, when the great prediction of these verses will have its accomplishment.

Many count from the twentieth year of Artaxerxes, when that monarch issued his decree to Nehemiah, Nehemiah 2:1; and accordingly find that the second group of the weeks, viz., the sixty-two weeks, expired with the death of Messiah, Jesus of Nazareth.

There is another reckoning by Dr. West which is worthy of the most serious attention on the part of all students of the Bible. Dr. West dates the seventy weeks from the issuance of the decree by Cyrus, Ezra 1, B. C. 536.

In the first group of seven weeks he finds an interval or gap of fifty-seven years; and the death of Messiah takes place at the close of the sixty-second in the series. (See his "*Thousand Years in both Testaments*").

5. *At the close of the sixty-ninth week, the angel declares that Messiah the Prince shall be cut off, and “but not for himself.”*

He announces also that the people of the prince that shall come shall destroy the city and the sanctuary. We know who the people were who fulfilled this prediction, the Roman people. In A. D. 70 the Roman eagles swooped down on the devoted city, and city and temple went down amid the most frightful scenes of ruin and devastation. The prince is not with the people when they demolish city and temple; he is still to come when that event occurs.

6. *This prince comes in connection with the course of the last or seventieth week, the last seven years of the whole series, vs. 27.*

It is clear as day that the last week is rent off from the other sixty-nine, and stands by itself. There is a mighty break between the sixty-ninth and the seventieth in the series. The death of Christ broke the chain of the weeks, for that event sundered the relation then existing between God and the chosen people.

Jesus Himself plainly indicates the rejection of the people in His lamentation over Jerusalem, Matthew 23:37-39: **“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,”** (comp. Luke 19:41-44).

Nor are the other prophets silent as to the interval which should elapse between the death of Messiah and the end—His second coming.

- Hosea points to it when he says, **“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice,”** etc., Hosea 3:4.
- Micah declares they shall be given up until **“She which travaileth shall bring forth,”** Micah 5:3.
- Zechariah adds his testimony to the same fact of an interval between the rejection of Messiah and the final restoration of Israel, Zechariah 11:7-14.

The same great fact of an interval between Christ’s death and the rejection of the people for a long period of time appears in the parable of the nobleman, Luke 19, and in the Olivet prophecy, Matthew 24.

It is the firm belief of the present writer that our whole Christian dispensation lies between the close of Daniel’s sixty-ninth and the opening of his seventieth week—a gap which has run on for nearly nineteen hundred years.

In this remarkable prophecy, there are two peoples: Daniel’s people, and the people who should destroy the city and sanctuary—the Roman people. There are two princes: Prince Messiah, who was to be cut off and have nothing; and the prince of the Roman people, the last antichrist, who is still future.

VII. The final vision—Daniel’s apocalypse, 10-13

These three chapters contain one vision, the last divine communications Daniel received, of which we have any record. At the time he must have been an aged man. He had been one of the first captives “**in the third year of Jehoiakim;**” had lived through the seventy years of the captivity, find this was now the third year of Cyrus. And yet there is no sign of declining power, or failing faculties. Indeed, he appears rather to have increased in strength, for he “**understood**” this vision, 10:1, a statement in marked contrast with what is told of other visions, 7:28; 8:27.

1. Chapter ten reveals the influence of supernatural beings in the affairs of earth.

The heavenly messenger informs the prophet that he had been dispatched with the answer to his petitions on the first day of his supplication, but that he had been delayed by the prince of Persia for twenty-one days, vs. 12, 13.

2. *Prophetic history of Persia, 11:1-2.*

The Spirit now goes back and connects these fresh revelations with the eighth chapter of the book. He takes up the power symbolized by the ram and adds some distinctive features to what is there given us. There was to be a succession of four kings from the date of the vision. These were Cambyses, the impostor Smerdis, Darius Hystaspes, and Xerxes.

3. *Prophetic history of the third empire, 11:3-20.*

The ram of Persia is now dropped, and the he-goat of Greece is taken up. The “**mighty king**” who founds the third empire, Alexander the Great, falls in the prime of life and in the plenitude of his conquests, and out of his kingdom four others are evolved.

It is remarkable that the prophecy asserts that no one of Alexander’s family should succeed him. Power passes from his family altogether, vs. 4. Then one of the four is dwelt upon at length—the Syrian kingdom—and its history is traced, in connection with Egypt, and their doings, with respect to the land of Israel.

For as Judah lay right between the two rival powers, they made it their battlefield, and conquered it from each other repeatedly. They formed alliances with one another, intermarried, but it only proved the prelude to fiercer animosities, and more savage outbreaks; brothers, sons, and grandsons espoused the quarrels of their kindred. Such was the history of the rival kingdoms of Syria and Egypt; such has the Spirit of God depicted it in these verses, 5-20.

4. *Prophetic history of Israel’s enemy in Maccabean times, 11:21-35.*

He is introduced as “**a vile person.**” His character, animus and actions are fully described; much more so than any other of the various monarchs mentioned in the first part of the chapter. The reason is that this man was the worst foe Israel had ever yet had, and he is also the truest type of the last ferocious foe who shall oppress them, the antichrist.

For it is believed that the man painted in such lurid colors in these verses was Antiochus Epiphanes, who began his bloody and sacrilegious career about B. C. 175—a man who, because thwarted in his designs upon Greece by the Romans, and defeated in all his efforts to extend his kingdom into Europe and Africa by the same power, turned in his rage on prostrate Judah and wreaked his vengeance on its suffering population.

This is the man who set up the “**abomination that maketh desolate,**” vs. 31.

The allusion is to the idol which he erected in the temple. It was not from this verse our Lord quoted the expression in Matthew 24:15; but from Daniel 12:11. That of 11:31, had already taken place when Jesus quoted the saying; but Daniel 12:11, is yet unfulfilled. The account of Antiochus extends to verse thirty-five which verse prepares the way for a change of subject and of time in the prediction. It projects our thoughts forward “**to the time appointed,**” to “**the time of the end,**” and to the enemy who shall then appear.

5. Prophetic history of the last foe of God's people, the antichrist, 11:36-45.

He is abruptly introduced as “**the king**” in vs. 36. The prediction concerning Antiochus glides suddenly but naturally into that of his antitype who shall appear in the end, and be destroyed by the manifestation of the Son of God from heaven. By way of preeminence he is called “**the king.**”

In Isaiah 30:33, we read of tophet prepared for “**the king;**” nor can it be doubted but that the same person is there ultimately referred to, as the connection evidently implies. The description of “**the king**” in Daniel is strikingly analogous with what is told us of the little horn (7:20-25); with that of the man of sin (I Thessalonians 2:1-7); with that of the beast (Revelation 13).

Concerning him some things may be noted.

(1) He is still future. No one can read and study the prophecies relating to him without having this conviction forced upon him.

(2) He is a real person. It is not a system of evil nor an organized body under the delusion and leadership of the devil, like Mohammedanism or popery that is meant. It is freely admitted that Romanism bears an amazing likeness to “**the king,**” and to the man of sin, in its origin, history, animus, idolatry, corruption of the truth, persecutions and blasphemies. All that popery is and far more. But bad as it is as an apostate church, still it has not yet reached the fearful height and towering eminence of wickedness which the Bible attributes to the antichrist. Something worse than anything yet seen is coming, viz., the man of sin, the king.

(3) His appearance is at the “**end,**” the day of the Lord, Daniel 2:44; 7:13, 22, 26; 9:26, 27; I Thessalonians 2:1, 2; Revelation 19:11-21.

(4) He will be the chief adversary and enemy of Daniel's people, the Jews, 7:21, 25; 12:1; Matthew 24.

(5) He will invent a new object of worship and compel all to do it homage on pain of death, 11:38; Revelation 13:14, 15.

- (6) He will perform miracles of some sort, I Thessalonians 2:9, 10; Revelation 13:13.
- (7) He will exalt himself above all, 11:36; I Thessalonians 2:4.
- (8) He will be the antagonist of Christ, Revelation 13:6; 19:19.
- (9) He will be destroyed by the personal appearing of the Son of God from heaven, Daniel 7:13; I Thessalonians 2:8; Revelation 19:11-21.

Thus these three men, Daniel, Paul, and John, prophesy of the mighty scenes and events of the time of the end, the day of the Lord.

They solemnly assure us that, far from the Church “converting the world” evil will prevail to the end, wickedness intensify, culminating at length in the apostasy and revelation of the man of sin—the antichrist. They jointly and severally declare that the great adversary will be destroyed by the coming of Jesus Christ Himself. Our Lord’s own testimony is identical with theirs, Matthew 24, 25; Mark 13; Luke 21.

6. *Three events of the end-time, Daniel 12:1, 2.*

The first of these is, *a time of unparalleled trouble*, vs. 1. Our Lord in His Olivet prophecy speaks of the same unequalled tribulation, Matthew 24:21; Mark 13:19. It is the great tribulation.

The second event is, *deliverance for an elect remnant of the Jews from the tribulation*, vs. 1. Jeremiah refers to the same deliverance, 30, 7: “It is even the time of Jacob’s trouble; but he shall be saved out of it.” (Comp. Zechariah 13, 8, 9).

The third event of the last time is, *the resurrection of the righteous*, vs. 2: “**And many of them that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt.**”

This can only be an eclectic resurrection. Many does not mean all. Besides, the real force of the words is, “**and many from among the dead shall awake**,” (so Tregelles, West, etc.). It is in exact accord with Revelation 20:4, 5, where the first and second resurrection are mentioned.

7. *Dates in Daniel 12.*

Three particularly are mentioned.

In verse seven the revealer solemnly swears with uplifted hands that the mighty events at the end-time shall be accomplished in a “**time, times, and an half**”—3 ½ years, or 1,260 days. It is the same number that occurs so often in Daniel and Revelation.

It is the period of the Tribulation, when wickedness and sin and crime will culminate, the antichrist having everything his own way. It is the last half of the last week of Daniel 9:27, at the close of which the apocalypse of Christ will take place whereby the enemy will be forever overthrown. After that, thirty days more pass, and the sanctuary is cleansed, and all things made ready for the millennial glory; forty-five days more pass, and full blessing is enjoyed, Daniel 12:11, 12.

A precious word is addressed the prophet for his comfort: **“But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days”**—a promise that might well have sent him singing to the grave.

“Thou shalt rest.”

Toil and trouble have been thine; grief and disappointment, as well as splendid victories, glorious deliverances; much indeed has been mingled in thy cup, and thou hast drunk it all without a murmur or a sigh; thou hast been true and loyal; and now all is over; the long, strange journey is finished. Never more shall king or emperor honor or degrade thee; no more shalt thou be the target for the cruel shafts of jealous courtiers. Go, and rest, and wait; for resurrection is coming, and thou shalt shine above the splendor of the firmament’s gleam.

~ end of chapter 28 ~

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