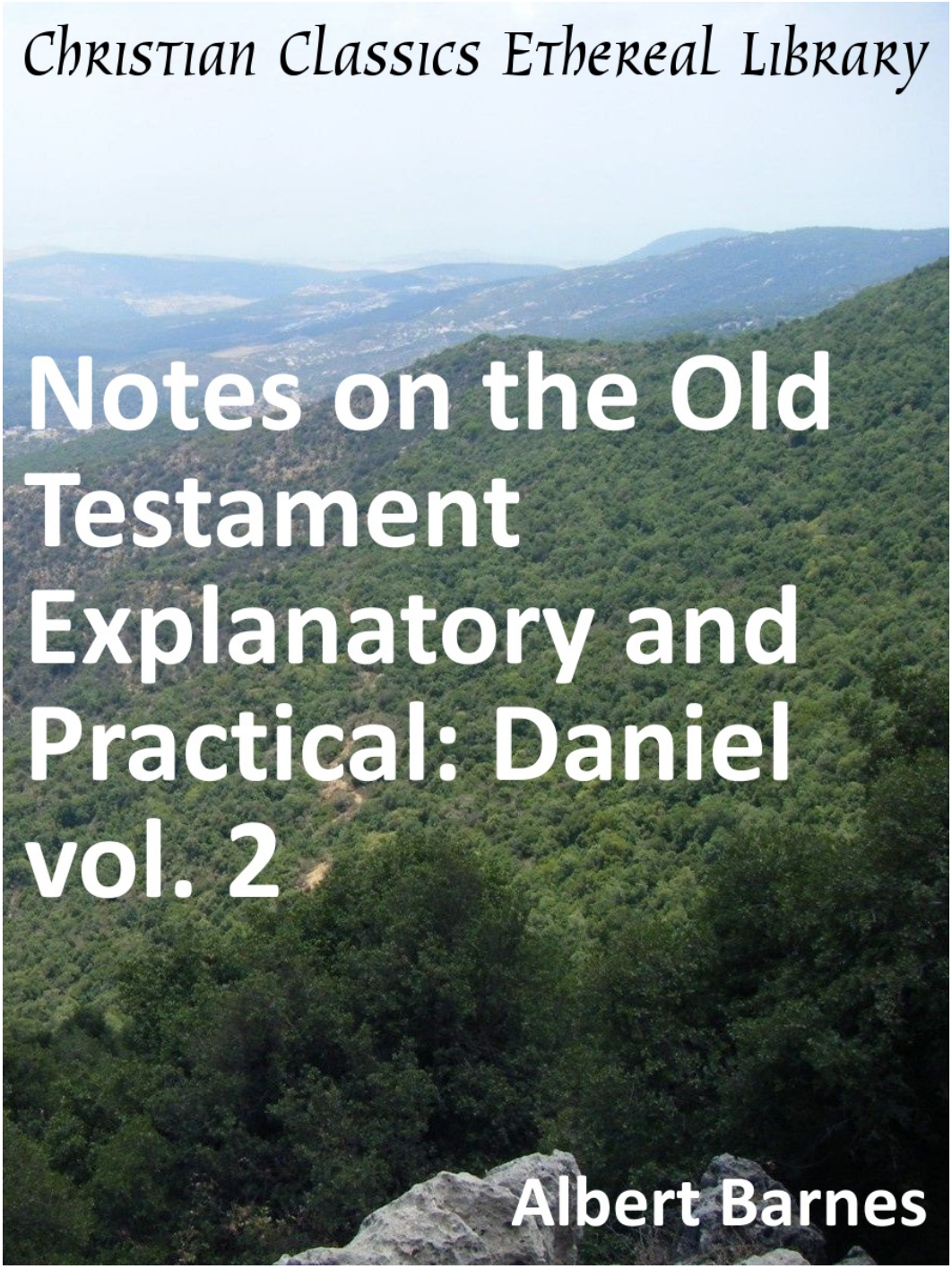
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Albert Barnes

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NOTES

ON THE

OLD TESTAMENT

EXPLANATORY AND PRACTICAL

BY

ALBERT BARNES

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THE BOOK OF DANIEL.

CHAPTER VI.

§ I.—AUTHENTICITY OF THE CHAPTER.

This chapter, like the previous ones, has not escaped serious objections as to its authenticity and credibility. The objections which have been made to it have been derived from what is regarded as incredible in its statements. It is important, as in the previous chapters, to inquire whether the objections are insuperable, or whether this is so free from reasonable objection as to be worthy to be received as a portion of Divine truth. The objections, as urged by Bertholdt (*Daniel aus dem Hebräisch-Aramäischen neu übersetzt*, &c., pp. 72–75, and pp. 357–364) and by Bleek, are capable of being reduced to the four following:—

I. That it is wholly improbable that a monarch, in the circumstances of Darius, would give an order so unreasonable and foolish as that no one of his subjects should present any petition for a month to any one, God or man, but to himself. It is alleged that no good end could have been proposed by it; that it would have perilled the peace of the empire; that among a people who worshipped many gods—who had gods in all their dwellings—it would have been vain to hope that the command could have been carried peaceably into execution; and that, whoever proposed this, it could not have been executed without shaking the stability of the throne. Bertholdt asks (p. 357, *seq.*), "Can one believe that, among a people so devoted to religion as the Babylonians were, it should have been forbidden them to address their gods for one single day? Is it credible that the counsellors of the king were so irreligious that, without fear of the avenging deities, they would endeavour to enforce such an order as that here referred to—that no petition should be addressed to God or man for a month, except to the king? And was Cyaxares so destitute of religion as not to refuse to sanction such a mandate? And does this agree with the fact that in the issue itself he showed so much respect to a foreign God—the God of the Jews? Under what pretence could the ministers of the king give him this counsel? Could it be under any purpose of deifying his own person? But it remains to be proved that either then, or soon after that time, it was customary in Asia to attribute Divine honours to a monarch, whether deceased or living."

To this objection, Hengstenberg (*Die Authentie des Daniel*, p. 125, *seq.*) replies, by an endeavour to show that it was a common opinion in Persia that the king was regarded "as a representative, and an incarnation of Ormuzd;" and that nothing is more probable than that such a monarch coming to the throne of Babylon would be willing to appear in that character, claiming Divine honours, and early testing the inclination of his new sub-

Daniel II. A

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jects to receive him in that character in which he was recognized in his own land. In confirmation of this, he quotes two passages from Heeren (*Ideen 3te Ausg.* I. i. p. 446, 51) in proof that these ideas thus prevailed. "The person of the king," Heeren says, "is in Asiatic kingdoms the middle point around which all revolves. He is regarded, according to the Oriental notions, not so much the ruler as the actual owner of the people and land. All their arrangements are formed on this fundamental idea, and they are carried to an extent which to Europeans appears incredible and ridiculous." "The idea of citizenship, according to the European nations, is altogether a strange idea to them; all, without exception, from the highest to the lowest, are the servants of the king, and the right to rule over them, and to deal with them as he pleases, is a right which is never called in question." Hengstenberg then remarks, that it is capable of the clearest proof that *the kings of the Medes and Persians were regarded and honoured as the representatives and incarnations of Ormuzd*. In proof of this, he quotes the following passage from Heeren (p. 474), showing that this idea early prevailed among the followers of Zoroaster. "Zoroaster," says he, "saw the kingdom of light and of darkness both developed upon the earth; Iran, the Medo-Bactrish kingdom, under the sceptre of Gustasp, is to him the image of the kingdom of Ormuzd; *the king himself is an image of him;* Turan, the Northern Nomadland, when Afrasiab reigned, is the image of the kingdom of darkness, under the dominion of Ahriman." This idea, says Hengstenberg, the magi made use of when they wished to bring the king to their own interests, or to promote any favourite object of their own. The king was regarded as the representative, the visible manifestation of Ormuzd, ruling with power as uncircumscribed as his; the seven princes standing near him were representatives of the seven Amshaspands, who stood before the throne of Ormuzd. The evidence that the Persian kings were regarded as an embodiment of the deity, or that they represented him on earth, Hengstenberg remarks (p. 126), is clear in the classic writings, in the Scriptures, and in the Persian monuments. In proof of this, he appeals to the following authorities among the classic writers:—Plutarch (*Themistocl.* cap. 27); Xenophon (*Agesil.*); Isocrates (*Panegyri de Pers. princ.* p. 17); Arrian (6. 29); Curtius (8. 5). Curtius says, *Persas reges suos inter deos colere*. For the same purpose, Hengstenberg (pp. 128, 129) appeals to the following passage of Scripture, Esth. iii. 4, and the conduct of Mordecai in general, who refused, as he supposes, the respect which Haman demanded as the first minister of the king, on religious grounds, and because more was required and expected of him than mere civil respect—or that a degree of homage was required entirely inconsistent with that due to the true God. In proof of the same thing, Hengstenberg appeals to Persian monuments, pp. 129–132. The proof is too long to be inserted here. These monuments show that the Persian kings were regarded and adored as impersonations of Ormuzd. To this may be added many of their inscriptions. In the work by De Sacy, *Memoires s. divers. Antiq. de la Perse*, Pl. i. p. 27, 31, the Persian kings are mentioned as ἔκγονοι θεῶν, ἐκ γένους θεῶν, and θεοί—both as offsprings of the gods, as of the race of the gods, and as gods.

If this is correct, and the Persian kings were regarded as divine—as an

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impersonation or incarnation of the god that was worshipped—then there is no improbability in the supposition that it might be proposed to the king that for a given space of time he should allow no petition to be presented to any one else, god or man. It would be easy to persuade a monarch having such pretensions to issue such a decree, and especially when he had subjected a foreign people like the Babylonians to be willing thus to assert his authority over them, and show them what respect and homage he demanded. In judging also of the probability of what is here said, we are to remember the arbitrary character of Oriental monarchs, and of the Persian kings no less than others. Assuredly there were as strange things in the character and conduct of Xerxes, one of the successors of this same Darius, as any that are recorded in this chapter of the book of Daniel; and if the acts of folly which he perpetrated had been written in a book claiming to be Divinely inspired, they would have been liable to much greater objection than anything which is stated here. The mere fact that a thing is in itself foolish and unreasonable, and apparently absurd, is no conclusive evidence that a man clothed with absolute authority would not be guilty of it.

To all that has been said on this point, there should be added a remark made by Bertholdt himself (p. 357) respecting Darius, which will show that what is here said of him is really not at all inconsistent with his character, and not improbable. He says, speaking of Darius or Cyaxares, that "from his character, as given by Xenophon, a man of weak mind (*Cyrop.* i. 4, 22; iv. 1, 13); a man passionate and peevish (iii. 3, 29; iv. 5, 8; v. 5; i. 8); a man given to wine and women (iv. 5, 52; v. 5, 44), we are not to expect much wisdom." There is nothing stated here by Daniel which is inconsistent with the character of such a man.

II. A second objection made to the probability of this statement is drawn from the character of the edict which Darius is said to have proclaimed, commanding that honour should be rendered to Jehovah, vers. 25–27. It is alleged that if such an edict had been published, it is incredible that no mention is made of it in history; that the thing was so remarkable that it must have been noticed by the writers who have referred to Darius or Cyaxares.

To this it may be replied, (1) that, for anything that appears to the contrary, Daniel may be as credible an historian as Xenophon or Herodotus. No one can demonstrate that the account here is not as worthy of belief as if it had appeared in a Greek or Latin classic author. When will the world get over the folly of supposing that what is found in a book claiming to be inspired, should be regarded as suspicious until it is confirmed by the authority of some heathen writer; that what is found in any other book should be regarded as necessarily true, however much it may conflict with the testimony of the sacred writers? Viewed in any light, Daniel is as worthy of confidence as any Greek or Latin historian; what he says is as credible as if it had been found in the works of Sanchoniathon or Berosus. (2.) There are, in fact, few things preserved in any history in regard to Darius the Mede. Comp. § II. The information given of him by Xenophon consists merely of a few detached and fragmentary notices, and it is not at all remarkable that the facts here mentioned, and the proclamation which he made, should be unnoticed by him. A proclamation respecting a foreign god,

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when it was customary to recognise many gods, and indeed to regard all such gods as entitled to respect and honour; would not be likely to arouse any special attention, or to be thought of by anyone, for the same reason, it would be scarcely probable that he would know of it at all. Nothing would be more likely to pass unnoticed than a proclamation of this kind, and it would be quite in keeping with what we know of the Babylonians to suppose that the proclamation made no disturbance to the ranks; the injunction appeared to be generally acquiesced in by all except Daniel; and it was soon forgotten. If we bear in mind, too, that it was probably, that this was designed as an act of fear to see whether the people would receive the commands of Darius as binding on them; that they would not, if they saw that the king himself was honoured in his own proper kingdom, it would seem to have been an fairly successful, and there was no occasion to refer to it again.

The fifth objection, urged by Bertholdt (p. 315), is derived from the account respecting the lions in this chapter. It is alleged by him that the account is so full of improbabilities and contradictions, that it is clear, though the fact that they did not hurt Daniel can be explained from the supposition that they were tamed by the priests, yet that it is incredible that no scandal have fallen on the enemies of Daniel as soon as they were thrown into the den; that the king should so readily have thought of casting the accusers among them; that he should have recalled to his memory to Daniel, &c.

To all this it is sufficient to reply, that no one can suppose that the facts mentioned in the narrative are in the natural sense. The whole representation is evidently designed to leave the impression that there was a special Divine interposition—a miracle—in the case, and the only explanation which is admissible here is that which is given in the case of all the other miracles. The only questions which will be asked, or which would be proper, are, first, whether the narrative is genuine, and secondly, whether there was a sufficient occasion for the exercise of Divine power. As to the first of these questions, it is not supposed that any such objection might be with equal force against any other miracle referred to in the Bible. As to the second, it may be observed, that it is not easy to conceive of a case in which it would be more proper. If a miracle was ever proper to protect the innocent; or to vindicate the claims of the true God against all false gods; or to make a deep impression on the minds of people outside of men that Jehovah is the true God, it is not easy to conceive of a more appropriate occasion than this. No objection could be conceived to be more appropriate than that which occasion was designed to be made on the mind of the sovereign of the most mighty empire on the earth; or that when, through a proclamation issued throughout his dominions, he would be surprised to be astonished to acknowledge him as the true God.

The sixth objection urged by Bleek (*Theologische Zeitschrift*, pp. 292-295) is, substantially, the following: that it is remarkable that there is in this account no allusion to the threatening of the lions, which, if Daniel had been trained with lions at the Chaldean court, and had been admitted due to honour, and who had so abundantly shown that they were worshipped by the Persians, as Bertholdt, against Bleek, appears to have been designed to produce a moral effect on the

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mind of the Jews, by the unknown author, to persuade them in some period of their history, that it was a duty to their fathers to the midst of all persecution and opposition.

To this objection it may be replied, (1.) That it is wholly probable that there was no occasion for any such in Babylon at this time beside Daniel—Jews who would, like him, adhere to the worship of the true God, regardless of the command of the king. We know from the narrative that there was Daniel was the only conscientious Jew in Babylon. The narrative evidently does not represent any other as being in such a situation, but that there was something peculiar in regard to Daniel. (2.) As to the three companions and friends of Daniel, it is probable that they were not present, or, if present, (Ezr. p. 152), that they may have either been dead, or may have been removed from office, and were residing private lives. (3.) This objection is based on a supposition, that the whole narrative supposes this. For some cases, according to the narrative—and there is no impossibility that such an opposition might exist against Daniel—there was some ground of prejudice against him, and a purpose formed to remove or destroy him. In other cases, it appears, there was no prejudice against him, or any purpose of enmity, and others in the free enjoyment of their religion. The aim was to humble Daniel, to deprive him of his high office, and to degrade him; and for this purpose a plan was laid with consummate skill. He was known to be upright, and they who laid the plot knew that he could not be charged with accusation of crime, or unfaithfulness in his office, could be alleged against him. He was known to be a man who could not shrink from the accusation of his opinions, or from the performance of his duties, however, he might shrink. He was known to be a man so much devoted to the worship of Jehovah, the God of his people, that no law whatever would prevent him from worshipping the true God according to his duty, and it was believed, therefore, that if a law were made, on any pretense, that no one in the realm should ask anything of other God or man, except of the king, for a certain number of days, there would be a moral certainty that Daniel would be found to be a violator of the law, and that the king would be a witness. What was here proposed was a scheme worthy of crafty and jealous and wicked men; and the only difficulty, evidently, was, how it was to be carried out, so as to persuade the king to enter into the measure as far as to promulgate such a law. As already observed, plausible pretences might be found to lead the king to do this, and there would naturally consider that their whole scheme was successful. (4.) There is no improbability, therefore, in supposing that, as the whole thing was a plot against Daniel, there might have been many given Jews who still worshipped God in secret in Babylon, and that there would be no enthusiasm against them. The whole scheme was to ensure, in the case of Daniel, the ruin of an enemy, and to the extent that others in the free enjoyment of their religion, and for immediate predecessor

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§ 1.—THE QUESTION WHO WAS DARIUS THE MEDE.

Considerable importance is to be attached to the question who was "Darius the Mede," as it has been regarded as a difficulty in the sacred Scripture narrative, that no person by that name is mentioned in the Greek writers.

There are three Medo-Persian kings of this name, mentioned in the Old Testament. One occurs in the book of Ezra (iv. 5; vi. 1, 12, 15), in Haggai (i. 1; ii. 10), and in Zechariah (i. 7), as the king who, in the second year of his reign, confirmed the decree of Cyrus which granted the Jews the liberty of rebuilding the temple, the fulfilment of which had been obstructed by the malicious representations of the Samaritans, and made to his immediate successors. It is commonly agreed that this king was Darius Hystaspis, who succeeded the usurper Smerdis, b.c. 521, and reigned 36 years (Herod. iii. 139).

A second is mentioned as "Darius the Persian," in Neho. xii. 22. All that is said of him is, that the names of priests was registered up to his time, and in the reign of Jaddua, b.c. 425, or Darius Codomanus, b.c. 335. See Kitto's *Cyclop.*, art. *Darius*. The third is mentioned in the book of Daniel only as Darius the Median. In ch. ix. 1, he is mentioned as Darius the son of Ahasuerus, of the seed of the Medes. Much difference of opinion has existed in regard to this person, and, besides, but a strict attention to what is actually expressed in, or fairly deduced from, the terms used in Daniel, tends to narrow the field of conjecture and speculation in regard to this question. It appears from the passage in ch. v. 30, 31, and v. 28, that Darius the Mede obtained the dominion over Babylon on the death of Belshazzar, who was the last Babylonian king, and that he was the immediate predecessor of Kurush (Cyrus) in the sovereignty. The historical journeys have defined Babylon, therefore, as the capital of the Medo-Persian empire held by Cyrus (ch. Babylon 24-6, 31-2), and Darius the Mede must denote the first king of a foreign dynasty who assumed the dominion over Cyrus. Those indications all concur in the person of Cyaxares the Second, the son and successor of Astyages (Alexander), and the immediate predecessor of Cyrus, and the first king of the Medes.

In reference to the question, who was Darius the Mede, Bertholdt has canvassed the different opinions which have been entertained in a manner that shows that he has read all that is known. Thus he presents the views on the subject. They are found in his *Vorlesungen*, and in his *Darius Medus*, in his Commentary on Daniel, pp. 315-318. I shall give a translation of the Excursus, in a free translation:—

"Who was Darius the Mede, the son of Ahasuerus, of whom mention is made in the sixth chapter of the book of Daniel? Bertholdt, p. 315, 316, 317. It is agreed on all hands that he was the immediate successor of Belshazzar, ch. v. 30, 31, and ix. 1; Jer. li. 39. Comp. ch. vi. 1. But, notwithstanding this, there is unanimity as to his person, since history makes no mention of a Median Darius. Hence, it is, that it has been thought that various opinions have been entertained by commentators on the Scriptures, and by historical inquirers. Compare Lebrun, Clement, v. 15, where the author of the *Dissertation sur le Cyrus de Cahery d'Ephémeraqu du Pentu Pascals*, p. 464, sep.), has endeavoured to show that Darius the Mede was the Zirch (Thalimo) mentioned, Nebjamen, and

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that Belshazzar, his predecessor, was the last king of Babylon, and that his father, *Nergal-sar-ezer*, p. 172, *sq.* (recognized in Darius the Mede the last Chaldean king in Babylon, Nabonnid, and in Belshazzar, the son before the last, Nabonnid's co-regent, mentioned in Cuneiform Inscriptions, and, Rawlinson adopted. On the other hand, Sayce, *ibid.* (Journal, p. 352), Guthrie (Dictionary, p. 143), the Alexandrine Chronicle (Chronicon Paschale, p. 274, *sq.*), the two most recent critics of *Babylon Inscriptions Revised*, *Babylonian* and *Rawlinson*, *Rich.*, *Alexandria*, p. 47), hold that Darius the Mede was identical with Cyaxares, the maternal grandfather of Cyrus. Der Vignolles (*Chronologie*, i. 2, p. 172), and Sickler (*Dispute Zeitgeist*, i. 2 (2), *sq.*), hold him to be a son of Astyages, and a brother of Astyages, whom Cyrus made king over Babylon. Another opinion, however, which is the most ancient of all, and was advanced by Marianus Scotus, a Benedictine monk of the eleventh century, though this hypothesis is not tenable, which opinion has found, in modern times, its most zealous advocate, Tyrer (*Kings of Israel and Judah*, p. 22, *sq.*). According to this opinion, it was held that Darius the Mede is the same person as the *third Persian king*, Cambyses, the son of Cyrus, and that Belshazzar was indeed the last Chaldean king, Nabonnid, but that in the first capture of Babylon under Cyrus, according to the account of Herodotus (i. 191, *sq.*), and Xenophon (*in Zach. Prop. Persag.* ii. 44), he was not put to death, but only deposed from the office of king, and then in the second taking of Babylon under Darius Hystaspes (*Herod.* iii. 155, *sq.*), from whom he had sought to make himself independent, he was slain. This opinion has

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passed: the account falls in the time of the downfall of Babylon through the Medes and Persians, and, according to the contents as the corresponding part between the fifth and sixth chapters. According to this, Darius the Mede was no other person than the Median king, Cyaxares, the son and successor of Astyages, and the predecessor of Cyrus in the rule over Babylon, and Belshazzar is the last Chaldean monarch, Nabonnid, or Labynetus. Cyrus, the Persian king, is only a prince (*Ant.* x. 11, 4), and hence, this opinion found an advocate in Jerome.

[1] The existence of such a person as Cyaxares II. has been indeed denied, by Scaliger (*Canon. Isagog.*, p. 103), and Jacobi (i. 4, 2), Astyages had no son. But indeed he remarked, that the latter of these writers only copies from the former, and what Scaliger has adduced against it, shows how so much the appearance of falsehood that no reliance is to be placed on it. It has been objected also that Herodotus (i. 1, 2, 1) says that Cyrus succeeded his father Astyages through four reigns, so that if we reckon the name of the reigning kings, Cyaxares II. (Darius the Mede) succeeding to Nabonnid, and Cyrus, Astyages, there will be no place for a second Cyaxares. But it is not probable that Herodotus meant, by those words, to set down the reigns of Cyrus's ancestors as the fourth dynasty. Finally, it has been objected that, according to Herodotus (i. 153, *sq.*), and Ctesias (*Persica*, 2 and 3), no Median king, or prince, succeeded to Kyaxares-after Astyages, but that with Astyages the kingdom of the Medes came to an end, and with Cyrus, the immediate successor, the Persian King. But this is not true, for Xenophon agrees nearly all the literature of the following times, Diodorus (ii. 34),

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upon the stage as important a person, with Herodotus, and Ctesias. When a degree of boldness it must have required, if he, was lived not much more than a century after the occurrence, and, in the case of Cyaxares, it would be much regarding a person of whom no one whatever had even heard. But the existence of Cyaxares II. may be proved.

[2] From a passage in *Abydenus* (Euseb. ii. 27), *sq.*:—

Μῆδοι, ἐξ ὧν ἡ κάθοδος ἔφασκε κομιεῖν Δαρεῖος ἐξ ἀπόκρυφα τῶν Ἕλληνικῶν ἐν τοῖς ἑξῆς δείξω, τὸν ἀριθμὸν ἐνὸς, ἀρχὴν ἔχοντα.

The first who is here mentioned as the Medes (Μῆδοι) is manifestly no other than Cyaxares II. (Darius the Mede), who was connected in the government, and who is the same whom we, after Xenophon, call Cyaxares. This testimony is the more important as Abydenus, in the fragment, speaks of the time of Darius Hystaspis, and is free from all suspicions from this circumstance, that, according to the public relations which Abydenus contained, the existence of such a person as Cyaxares II. could be expected from any Greek, and authorities to have been adduced by him. But the existence of Cyaxares II. does not depend solely on the testimony of Xenophon, in his *Cyropædia*. For,

[3] (1) *Josephus* (*Ant.* x. 11, 4), who speaks of this person under the name of Darius, adds, that Darius was the son of Astyages, and Darius, outside the stage—he was the son of Astyages, had another name among the Greeks, and, that his name among the Greeks, can be found only in their own Xenophon.

[4] (2) To all this should be added, that many other data of history, especially the accounts of the Greek writings, as not on the continuous

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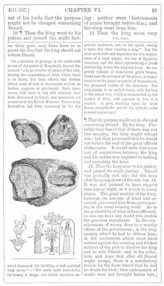

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principles of his religion in all circumstances, and in all times of temptation and danger, and (2) that they could in conscience bring a law, integral and essential to the religion, which Daniel would be certain to violate, and to the penalty of which, therefore, he would be certain to be exposed. In this purpose there was every element of malignity, and the greatest conceivable wrong. There were combined all the evils of envy and malice; of perverting the law of the land, and of using the king; of success in taking advantage of one who did not suspect any such design; and of involving the king himself in the necessity of exposing the best and most faithful servant of the king, and of him, to the certain danger of death. The result, however, showed, as it often the case, that the evil recoiled on themselves, and that the very calamity they had designed for another, fell on those who had designed for another.

(3.) We have here a striking instance of what often occurs, and what should always occur, among the friends of religion, that the attempts made to bring against them scorn or reproach in regard to their conduct—on the score of their religion, see 2. Daniel was known to be upright. His character for integrity was established. It was so well known that there was no hope of bringing any charge against him that would be, in any sense, a reproach upon him, or that would be regarded as a failure in the discharge of his duties of his office; for any unfaithfulness in administering the affairs of the government; for any embezzlement; or for any improper conduct in his duties towards his fellow-men. It was certain that his character was irreproachable on all these points; and it was equally certain that he did not, in any instance, neglect or violate the duties of religion. Whatever ridicule, or opprobrium might follow from it, it was clear that they could calculate on his maintaining with faithfulness the duties of piety. Whatever plot, therefore, could be formed against him on the ground of his fidelity to the duties of his piety, it was certain would be successful. But there was no hope in his case that any charge could be brought against him that would be regarded as a failure in the discharge of any of his duties. The only hope, therefore, was in respect to his religion; and the main point in the plot was, that they had combined the hope of their success, that it was certain that Daniel would maintain his fidelity to his God *given question of any consequence whatever.* It was a question that was of great importance to every good man; every man professing religion. His character ought to be so well understood, his piety ought to be so firm, unwavering, and consistent, that it should be known that there is certainly no calculation on the stability of the laws of nature, that he will be found faithful to his religious duties and obligations. There are such cases in which a man of piety ought to be so well known, that it should be known what he depend on in the world; then religion would be respected as it should be.

(4.) We may learn what is our duty when we are opposed in the exercise of our religion, or when we are in any way endangered on the score of our piety, on account of our religion, see, 14. *We are to persevere in the discharge of our religious duties, whatever may be the consequence.* In the case of Daniel, it was clear that it would involve two things: (1) not to swerve from the faithful performance of duty, or not to be deterred from it; and (2) not to change our course from what we had been in the habit of doing, things were manifested by Daniel. He kept steadily on his way. He did not

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abridge the number of times of his daily devotion; nor, as far as appears, did he change the place of his prayer. He did not cease to pray in an earthly way; he did not give up prayer in the daytime, and pray only at night; he did not even close his windows; he did not pray in secret, and pray openly when none were near; he did not retire more into an inner chamber. At the same time, he made no change in his direction for the sake of concealment. He did not pray in secret (in a closet); he did not go into the street; he did not and reveal him his friends or foes to witness his devotions; he did not, as far as appears, either enlarge or diminish his prayer, or do it in order to attract attention, or to be who persecution. In all this he manifested the true spirit of religion, and an example to man to be followed (1) by the fear of God, (2) by the love or money; (3) by the dread of persecution, or contempt of death; by the threatenings of law or the fear of man, we are to be deterred from the discharge of our duties, and from our religious duties; nor by a desire to provoke persecution, and to win the reproach of opposition, or to be talked of, and to have our name blazoned abroad, are we to multiply our religious acts, or make an ostentatious display of them, when we are threatened, or when we are in danger of meeting with active opposition. We are to assume what is right and proper; and then we are modestly and firmly to do it, no matter what may be the consequence, see Matt. v. 10; Luke xi. 31-35; v. 20.

(5.) We have, in the case of Darius, an instance of what often happens, in regard to the authority of a king, and the unfortunate consequences of a rash act. The act of Darius in making the decree was entirely a rash one. It was done without deliberation, at the suggestion of others, and yielding to the influence of some very improper feeling—the desire of being esteemed the darling, and poor only at night, for a god. But it had consequences which he did not foresee, consequences which, if he had deliberated, he would doubtless have prevented his giving a sanction to this iniquitous law. The state of mind which he experienced when he saw how the act involved the ruin of a faithful servant, and how the best man in his realm, was just what might have been expected, and is an illustration of what often occurs. It was too late now to prevent the effects of his act. He was, in fact, entirely subdued with remorse and sorrow. He blamed himself for his folly; and he sought in vain for some way to turn aside the consequences which he saw would follow from his unadvised act. Many of our acts are such. They are performed without deliberation, under the influence of improper passions, or the suggestion of others who have no right to advise us, and are done without any clear view of the consequences, or any concern as to what they may be. We do, in fact, what we do not anticipate, and which would have deterred us in such instances had we foreseen them. (6) They often produce a state of mind like that of Darius, and when we cannot prevent the evil. The train of evils which has been commenced is in vain too late to retard or prevent, and they now inevitably come on us, and we are left to bear the heavy over the effects of our rashness and folly; and must now feel that if we had only paused, we might have prevented the evil.

(6.) We have in this chapter an affecting instance of the evils which often arise to a benevolent superior from

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the want of something like an accusatory, see, 14, 15. As has been remarked in the Notes, cases often arise when it is desirable that parties should be amenable to the violations of law, and yet it is not, in fact, desirable that some such arrangement as that of an accusatory, by which the honour of the law might be maintained, and at the same time the merciful feelings

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would sympathize with him; perhaps he would be willing to do so, if he were known; perhaps he felt that no one could favor any thing so much as himself; perhaps he was in making it a subject of conversation; perhaps he felt so very bad he could not easily continue on it.

We are prepared now, having gone through with an exposition of this chapter, as to the meaning of the symbols, to inquire, and we shall now endeavor to ascertain what events are referred to in this remarkable prophecy, and to ask what events it was designed should be prostituted. There are, in regard to this, two opinions, or two classes of interpretations, that require notice: that which refers it primarily and exclusively to Antiochus Epiphanes, and that which refers it to the character of the Papal power; that which regards the fourth beast as referring to the Roman empire, and the little horn to Antiochus, and that which regards the fourth beast as referring to the Roman empire, and the little horn to the Papal dominion. In examining these two modes of interpretation, it will be proper first to consider whether it is applicable to Antiochus Epiphanes; secondly, whether it is fact facts a fulfilment of the prophecy; thirdly, whether it is and, finally, if such is the proper application, what are we to look for in the future as a further fulfilment is to be expected.

I. The question whether it is applicable to the case of Antiochus Epiphanes. A large class of interpreters, of the most distinguished, among whom are Lengerke, Maurer, Prof. Stuart (*Hints on the Interpretation of Prophecy*, p. 93, *sq.*; also *Com. on Daniel*, pp. 305-311), Rosenmüller, Bertholdt, Hock, and many others, suppose that the allusion is to the events in the reign of Antiochus, if not the exclusive, reference to the prophecy is to him. Professor Stuart (*Hints*, p. 93) says, "The passages in Daniel vii. 23 is so clear as to the main point, that there can be little doubt." In verse 8, 23, 24, the rise of Antiochus Epiphanes is described; for the fourth beast is, beyond all reasonable doubt, the divided Grecian dominion which succeeded the Roman empire, for the Great. From this dynasty springs Antiochus, vers. 8, 23, who is most graphically described in ver. 23 "as one who shall speak great words against the Most High."

The facts in regard to Antiochus, so far as they are necessary to be known in the history, are briefly as follows. Antiochus, surnamed *Epiphanes*, or the illustrious, or, as Prideaux, in his *Connection*, vol. iii. p. 111, says, "the son of Antiochus the Great, but succeeded his brother, Seleucus Philopator, in the year 175 B.C. Antiochus reigned over Syria, the capital of which was Antioch, on the Orontes, from B.C. 175 to B.C. 164. His character, as that of a cruel tyrant, is, in the prophecy, and in the concurrence of the Jews, in fully detailed in the first and second book of Maccabees. Comp. also Prideaux, *Con.*, vol. iii. 111-124. The facts in the history, which are so clear, and are supposed to bear on the application of the prophecy before us, are thus stated by Prideaux (*Connection*, vol. iii. 111, *sq.*, *Histoire of Prophecy*, pp. 95, 96): "In the year 168 before Christ, in the month of May, Antiochus Epiphanes was on his way to attack Egypt, and he came to Jerusalem with a great military multitude, with 22,000 soldiers, in order to subdue and plunder Jerusalem. The nation was received with entire success. A bloodless battle was made of the town at Jerusalem, should be made, to determine as to its real bearing on the case. The act of attacking Antiochus to attack Jerusalem was not, as is stated in this history, the result of his way to Egypt, but was on his return from Egypt, and was just two years after Jerusalem had been taken by Antiochus—Prideaux, iii. 124. The reason of his attack upon Jerusalem was that Antiochus was enraged because he had been defeated in Egypt by the Romans, and he determined to vent his wrath upon the Jews, who at that time had given him no particular offence. When, two years before, Antiochus had himself taken Jerusalem, he had treated the inhabitants of the city with so many captives, and sold them for slaves; he forced himself into the temple, and entered the most holy place; he caused a great sow to be sacrificed on the altar of burnt offering, to show his contempt for the temple and the Jewish religion; he sprinkled the broth over every part of the temple for the purpose of polluting it; he ordered the altar of burnt offering, the furnace, the show-bread table, and the golden candlesticks, and then returned to Antioch, having appointed Philippus, a man of a cruel and barbarous temper, to be governor of the Jews.—Prideaux, iii. 125. When Antiochus again attacked the city, two years after, he took it by storm, and sacked it until the Sabbath, and then made his march. He filled the city with blood, and it on fire, demolished the houses, pulled down the walls, built a strong fortress on Mount Zion, and placed in it a garrison which did so effectually prevent those who should attempt to go to worship. From this time, "the temple became deserted, and the daily sacrifices were ceased, and the abomination spoken of by Daniel was set up in the place." Under Antiochus, three years and a half after. The time during which this

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and a large portion of the women and children, being made captives, were sold and treated as slaves. The service of the temple were interrupted, and the daily sacrifice was discontinued (1 Mac. i. 29-39). Soon after this the Jews in general were compelled to eat swine's flesh, and to sacrifice to idols. In December of the same year, the altar of burnt offering was, with the statue of Jupiter Olympius, and on the 25th of that month sacrifices were offered on the altar of burnt offering. Just three years after this last event, viz., December 25, 165 B.C., the temple was purified by Judas Maccabeus, and the worship of God was restored. Now, this period, and a half, or almost exactly this period, passed away, while Antiochus had complete possession and control of everything in and around Jerusalem. Prideaux, in his *Connection*, says, also, that just three years passed, from the time when the profanation of the temple was carried to the greatest height—viz., by sacrificing to the statue of Jupiter Olympius—to the time when Judas renewed the regular worship. I mention this last circumstance in order to account for the three years of Antiochus's reign, which are not included in the period of time in *Josephus*, *Ant.* xii. 7, § 6. This period intervened between the time when the profanation so commenced was carried on, if we reckon down to the period when the temple worship was restored by Judas Maccabeus. But this period is not included in Josephus, *Ant.* i. 1, § 1, *Josephus* reckons three years and a half as the period during which Antiochus occupied Jerusalem and Judea."

Adhering to this statement, which the general facts are correct, there are some additional statements which

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continued was, in fact, just three years and a half, until Judas Maccabeus cleansed the temple, and restored the temple and from Jerusalem, when the temple was purified, and was solemnly consecrated to the worship of God. See Prideaux, *Con.* iii. 126, 127, and the authorities there referred to.

Now, in reference to this interpretation, supposing that the prophecy relates to Antiochus, it must be admitted that there are coincidences in the prophecy, which, if it be in the general of these coincidences that the prophecy has been applied to him. These circumstances are such as the following: (a) The general character of the prophecy, as it is seen and discovered by the "little horn," as that of severity and cruelty. Now could be better fitted to represent that than the character of Antiochus Epiphanes. (b) The "mouth" of the "little horn," (c) His arrogance and blasphemy—"speaking great words against the Most High." Nothing is easier than to find what would be a fulfilment of this in the character of Antiochus, in his sacrilegious entrance into the most holy place; in his setting up a sow as a sacrifice on the great altar; in his sprinkling the broth of swine on the temple in contempt of the Hebrews and their worship, and in his causing the altar of burnt offering to be overthrown. (d) His making war with the "saints," and "wearing out the saints of the Most High"—all this could be found accomplished in the wars which Antiochus waged against the Jews, in the slaughter of so many thousands, and in sending so many into hopeless bondage. (e) "Times and laws" (times and laws)—this could be found to have been fulfilled in the case of Antiochus—in his arbitrary character, and in his interference with the laws of the Hebrews. (f) The time, as above stated, is the most remarkable coincidence. Now, if the prophecy referring exclusively to Antiochus it must be explained in one of two supositions—either that it is one of those coincidences which will be found to exist between the prophecies and events in classes; or as having a double reference, intended to refer primarily to Antiochus, but in a secondary and more important sense referring also to the Papal power, and to the events of Christ's life; or, in other words, that the language was designedly so couched as to which to two similar classes of events. It is not to be regarded as a matter of surprise, that it is impossible to find a fulfilment of those predictions in Antiochus, though it be supposed that the design was to describe the Papacy, for some of the expressions are so general and indefinite that they could be applied to many events which have occurred, and, from the nature of the case, there were strong points of resemblance between Antiochus and the Papacy. There is not absolutely necessary, therefore, to suppose that this had reference to Antiochus. There are, however, many objections to this view as to make it, it seems to me, morally impossible that it should have had such a reference. Among these objections are the following:

(1.) This interpretation makes it necessary to divide the kingdom of the Medes and Persians, and to consider them two kingdoms, as Hitzig, Bertholdt, Hock, Maurer, Lengerke, &c. In order to this interpretation, the following are the kingdoms denoted by the four beasts: the first, the Lydian; the second, the Median; the third, the Persian; and by the fourth, the Macedonian, or the Macedonian Antioch kingdom under Alexan-

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for the Great. But to say nothing
now of any other difficulties, it is an
insuperable objection to this, that
for as the kingdoms of the Medes and
Persians are represented as one,
and so far as they play any part in the
fulfilment of prophecy, they are always
mentioned as one. They appear as one;
they act as one; they are regarded as
one; and the Medes do not appear
not appear until it is united with that
of the Persians, and this remark is
of special importance when they are
spoken of as succeeding the kingdom
of Babylon, which, if Darius the Mede
was contemporaneous with that of Da-
bylon; it was the Medo-Persian king-
dom that was in any proper sense the
successor of that of Babylon, as the
Medes had ceased to be a king-
dom of the Medes, as Hengstenberg
well remarks, could in no sense be said
to have succeeded that of Babylon any
longer than during the reign of Cyrus
and Cambyses, and, if it did even
and even during that short period of
two years, the government was in fact
Persian, and not Median. (Comp. Ran-
dle Daniel, p. 238. Robinson p. 242)
says, "the kingdom of the Medes and
Persians is to be regarded as in fact one
and the same kingdom, only that it is the
Persian that has the ascendency and
obtained the authority." the portion
Ramsauvillon, Abrichtsabschnitt,
1, 270, 271. Thus two kingdoms are
in fact always blended—they have,
indeed, been so from the time they
are mentioned as one. Comp. Esth.
1, 3, 18, 19; x. 2; Dan. v. 28; vi. 8,
12, 15.

(c.) In order to this interpretation,
it is necessary to divide the empire
founded by Alexander, and instead
regarding it as one, to consider that
there were two empires, that of Ma-
ced that of Antiochus, one of the suc-
cessors of Alexander, as another. This

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either of the others. It had been made
and brazen claws; it stamped down all
before it, and broke off to pieces, and
manifestly represented a far more fear-
ful and terrible power than any other.
The same is true in regard to the pa-
rallel representation in ch. 2. 33, 40,
of the fourth kingdom represented by
the legs and feet of iron, which were
mixed with clay, and contrasted by the gold,
the silver, or the brass. But this re-
presentation by no means agrees with
the idea that it represented the king of
Alexander or his successors, and in fact
would not be true of them. It would
agree well, as we shall see, with the
Roman power, even as contrasted with
that of Persia, Greece, and Egypt;
but it is not the representation which
would, with propriety, be given of the
empire of Alexander, or his successors,
as contrasted with those which preceded
it. (See the Remarks on Dan. ii. 33,
pp. 252–257). Moreover, this does not
agree with what is supposed and all
this power that should succeed that of
Alexander, in a passage unfortunately
obscure, in ch. viii. 8, 9, 22, where it is
found, "Therefore the he-goat waxed
as four stood up for it, four kingdoms
shall stand up out of the nation, but
not in his power."

(b.) In this supposition it is impos-
sible to determine who are meant by
the "ten horns" of the fourth beast
and the "little horn" which arose from
them, as represented by them. All the
statements in Daniel that refer to the
Macedonian kingdom (ch. vii. 6, viii.
8, 22) imply that the Macedonian em-
pire was one, and that to speak of it
would be derived into four great powers
or monarchies—in accordance with
what is well known to have been the
fact. But who are the ten kings or
monarchs into which it was divided in
this general Macedonian power, on the
supposition that the fourth beast re-

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able objection to this that the three
kings mentioned by Bochart are not of
the ten horns, namely, Seleucus Nica-
tor, Ptolemy (if Philometor be meant),
nor Demetrius being of the number—
Rosenmüller, Ptolemy, Philometor, Seleucus
were first plucked up by the roots by
Antiochus Epiphanes, who, when he
was poisoned by his treasurer, Heli-
dorus, whom also it was in every the
more, he was, in fact, the king of
Syria, Egypt, Rome, where he had been
detained as hostage for several years.
Demetrius fled to Antioch and mur-
der the son of Antiochus, and succeeded
him in the kingdom of Syria. Ptolemy
Philopator died king of Egypt about
the time of the death of Antiochus, and
the throne of Syria, and of Ptolemy Phi-
lometor, as is most probable, was usurped
by Alexander Balas, who was put
to the man with Antiochus, and he
succeed him about eighteen years,
and died in possession of the crown of
Egypt—Newton, of course, Bochart
Ptolemy, Philometor, Seleucus Nica-
Rosenmüller, who pointed Seleucus
Philopator, and sought, by the help of
a party, to obtain the throne; Ptolemy
Philometor, king of Egypt, who, as
Rome, was in fact, king of Egypt
and (2) that Antiochus succeeded the
Demetrius, who, as
son of the former king, was legitimate
heir to the throne. But there are two
objections to this view; (a) that the
Demetrius, who, as
mental kings—which there were not;
and (2) that Antiochus succeeded the
Demetrius, who, as
would have been regarded as the king
of Syria, not being able to make his
this good, was delivered as a hostage
Rome. Hengstenberg, pp. 107, 108.
Bochart, Hist. Phaleg. p. 200, 201,
200, supposes that the three kings
hered to were Heliodorus, Ptolemy
Philometor, and Demetrius I., but he

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hence to 1929. Eighteen thousand and one years, or six hundred years in the space of five years and a half, during the administration of the Duke of Alva. Indeed, the slightest acquaintance with the history of the Papacy, and with the prophecy, will show that, and of "making war with the saints" (vse. 21), and "wearing out the saints of the Most High" (vse. 25), is strictly applicable to that power, and will so appear to every reader. There may have been, indeed, other persecuting powers, but none to which this language would be so applicable, and none which it would so naturally suggest, as the Papacy. Nor need we refer to the history of the Papacy, and to what it has done to extirpate those who have professed a different faith. Let any one read (1) the persecution of the Waldenses under the Duke of Alva in the Low Countries; (2) the persecution in England under Mary; (3) the Inquisition; (4) the massacre in Piedmont; (5) the persecution in France; (6) the persecution in Spain in the time of Luther and Calvin (see M'Crie), and (7) the attempts to root out the Protestant religion in Austria and Bohemia—all which were either directly originated or sanctioned by the Papacy, and let the mind, and heart, be will see no reason to doubt that the Papacy is the power referred to in that power, and that there has been no government on earth which would be so naturally suggested by a—Christian; to the Revelator, i. 27. Is there any other power which could have produced the Inquisition alone? (3) It would claim legislative power—the power of making laws for others. The original Charlies here may be adduced, as is done by Grotius and De Witt, as then, stated then, or fixed seasons. The word here, says Grotius (*Loc.*), is "opidon of moved seasons, festivals," and there can be no doubt that it refers to fixed days of religious institution. The meaning is, that he would claim control over such institutions or festivals, and that he would appoint or change them at his pleasure. It is not to be supposed that existing institutions of that kind, or he would institute new ones, as should seem good to him. This would be applicable, then, to some power that would claim the right of modifying religious institutions, and to change the laws of God. No one, also, can fail to see a fulfilment of this in the claims of the Papacy, in setting up a jurisdiction over the laws of God, and in demanding that the laws of kingdoms should be so modelled as to contain no claims, and conflicting the laws of God as revealed in the Bible. (4) It would be a power of great vigour, of fixing the boundaries of nations; of giving away crowns and empires, and of making kingdoms. In the sacred canons, the canons, the ecclesiastics of nations—all these, as illustrated under the Papacy, will have no doubt that all this would find an appropriate illustration in the Papal power. The Pope has claimed to be the head of the church, and has asserted and exercised the right of appointing sacred seasons; of abolishing ancient festivals; of modifying religious institutions; of changing the laws of God as revealed in the Bible, and of making laws for others. We need only refer to the abolition of the (4) to the claim of absolution, that an absolute jurisdiction is asserted that covers the whole ground; (5) to all the claims of the Papacy, which have been directly in the face of the laws of God; (6) to the celibacy of the clergy, enforcing void one of the laws of heaven in relation to marriage; (7) to the whole doctrine regarding purgatory;

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(8) to the doctrine of transubstantiation; (9) to the practical abolition of the Christian Sabbath by appointing numerous saints' days to be observed as equally sacred; (10) to the forbidding the cup from the laity (see the Council of Constance, Session Sixteen); and (11) to general to the absolute control claimed by the Papacy over the whole subject of religion. In fact, nothing would better characterize the claim of the Papacy to have had the right to "change times and laws." And to all this should be added another characteristic of the power, that it would be distinguished for a far-seeing sagacity. Could this be appropriately applied to anything else as to the Papacy? Is it not a remarkable fact, that none of the court of Rome, to the sagacity of the Jesuits; to the skilful policy which surround the world to itself?

These characteristics will leave no doubt, we think, that the power here will find an ample fulfilment in the Papacy, and that it is to be regarded as having a reference to that power. If so, it only remains, (1) to see if the prophecy, in this interpretation, we are to expect will yet come, or what light this passage throws on events that have taken place since its origin. (2) To see if the prophecy has had influence of this power up to a distant period as illustrated by this interpretation. What light does it throw, if any, on events long before us, how long this is to continue, and what we are to anticipate in regard to its fall. The following points, then, would seem to be clear, in the application of that this refers to the Papal power:—

It is to continue a definite period from its establishment, vse. 25. This duration is mentioned as "a time, and times, and the dividing of a time"—from years and a half—twelve hundred and sixty days—twelve hundred and sixty years. See the Notes on that verse. The only difficulty in regard to this is, that it is not easy, in the attempt to determine the time when the Papacy actually began—the Revelator is perfect and this has given rise to all the diversity of explanation among Protestants. Commencing any period, we find that from the Papal power, as a first from the Papal power, as a first from the Papal power, as a first period—because we pass—to which we can refer, we find it is not easy to fix the time of the overthrow of that power. But there is nothing more difficult in history than the determination of the exact time when the Papacy began to exercise the power, the peculiar dominion which is fairly attributed to that system concerned in the world; or what were its first distinguishing acts. History has not so fixed the time, and it is not easy to even for doubt. It has not offered definite dates to it; and in this day it is not easy to make out the exact when that power commenced, or to designate the precise time when it began, and when it will cease to be. It seems to have been a gradual growth, and its commencement and its progress have been so intertwined as to confill into chaos, strata with absolute certainty the time to which the twelve hundred and sixty years will extend.

The Papacy has, indeed, been assigned different periods for the rise of the Papacy, and different sets as to the first set of that power; and all the prophecies as to its termination depend on the time when it began, and on the length of the rise. It is this which has led to so much that is conjectural, and which has been the occasion of so much disappointment, and which throws so much obscurity now over all subjects

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times as to the termination of that power. In nothing is the Scripture more plain than that it will be destroyed; and if we could ascertain with exactness the date of its origin, we could see when it would be arranged to be close. The different periods which have been fixed on as the date of the rise have been principally the following: (1) An edict published by Justinian, A.D. 533, which was adjudged by him at the same time to the Pope, in which he acknowledged him to be the head of the churches, thus conferring on him a title belonging to the Emperor, and which placed him and empire under the dominion of the bishop of Rome.—Duffield on the *Prophecy*, p. 305. (2) The decree of the emperor Phocas (A.D. 606), confirming the decree of Justinian, and thus giving its sanction to the code of laws promulgated by him, a code of laws based on the acknowledged supremacy of the Pope, and which became the basis of the Papal power in Europe, and conferring on him the title of "Universal Bishop." (3) The act of Pepin Stephen, by which, when appealed to by the chieftain in the strong, he gave the Exarchate of Ravenna, the Kingdom, and set aside Ehilbert III., and, in return, received from Pepin the Exarchate of Ravenna, and the Papal power. See Rankin's *Hist. of the Popes*, vol. i. 19. This occurred about A.D. 755. (4) The opinion of Mr. Gibbon (c. 49), that Gregory VII. was the author of the Papal power. Gibbon "Gregory VII.," says he, "who may be adored or detested as the *founder of the Papal monarchy*, was driven from Rome, and died in exile at Salerno." Gibbon's Rome, vol. iii. 1. (5) The different dates, if assumed as the foundation of the Papal power, would, by the addition to each of the period of 1260 years, lead respectively to the

years 1733, 1816, 1873, and 1929, as the period of the termination of the Papal power. It is of no, or of very great importance in the explanation of the prophecies, it may be proper to ascertain the time when the Papacy ceased. But in order to this, it is necessary to have a clear conception of what the Papacy is a distinct institution is, or what constitutes its peculiarities, and what it has been, what it is, and what it has to be hereafter, and what exists in the world; and in regard to this there can be little difference of opinion. It is not a mere ecclesiastical institution—not the control of a bishop or such over a church or a diocese—nor is it a mere temporal dominion, but it is manifestly the union of the two; that is, it is a spiritual power, such as the Church of Rome has claimed, as growing out of his primacy as the head of the church, and of a temporal power also, asserted at first over a limited jurisdiction, but now claimed as the right of the Papal power, over all other sovereignties, and claiming universal dominion. We shall not find the Papacy, or the Papal dominion as such, clearly, in the mere bishopric of Rome, nor in that mere spiritual dominion, however enlarged, but in that which has arisen from the union of a pretended Divine right, a temporal dominion, grew up that obviously extended itself over Europe, claiming the authority to dispose of crowns; to lay kingdoms under interdict; to absolve subjects from their allegiance. If we can find the beginning of this claim—the germ of this peculiar kind of dominion—we shall doubtless have the point from which we can trace its progress by the prophecies—the point from which we are to endeavor to determine the question of its duration.

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under its various phases, as heathen, or nominally Christian, until the reign of the saints should commence, or the kingdom of God should be set up. But it was not so. The power was taken by the act of Pepin and Charlemagne, that this change occurred, or that this dominion of a temporal character was settled in the Papacy—and that the Papacy was then constituted a temporal power. This was consummated indeed in Hildebrand, or Gregory VII. (Gibbon, iii. 315, to 355), but this mighty power properly had its origin in the time of Pepin.

IV. The fourth date assigned for the origin of the Papacy is the time of Hildebrand, or Gregory VII. This is the period assigned by Mr. Gibbon, (Decline and Fall, iii. 315, to 355). "Gregory the Seventh, who long before he obtained or affected the *pride of the Papal monarchy*, was driven from Rome, and died in exile at the city of Salerno, (A.D. 1085.) In the age of Gregory, "After a long series of scandal, the apostolic see was reformed and exalted, by the austerity and zeal of Gregory VII. There are two memorable facts, which illustrate the operation of two projects. I. To fix in the college of Cardinals the freedom and independence of election, and forever to abolish the right or usurpation of the Roman emperors, (Gibbon, iii. 12). To honor and remunerate the Western Empire as a fief or benefice of the church, and to exclude the Germans from dominion over the kings and kingdoms of the earth. After a contest of fifty years, the first of these designs was accomplished by the free suffrages of the Roman clergy, and the second was consummated with that of the chief. But the second attempt, though it was attended with some apparent and partial success, has been vigorously resisted, by the secular power, and finally surpassed, by the impenetrable or heroic mind.

If the views above suggested, however, be correct, the Papacy, or the Papal power was in the time of Hildebrand, it must be apparent that this was not the rise or origin of that peculiar dominion, but was only the consummation of what had long before had long before to set up a temporal dominion over mankind.

It should be added, that whatever of the three first periods referred to be considered as the rise of the temporal Papacy, if we add to them the prophetic period of 1260 years, we see one in the midst of scenes on which the prophetic eye rested, and we cannot but regard the events which had caused this mighty diminution as happening to fall. It would seem probable, then, that according to the most obvious explanation of the scripture, the period would be found for the termination and fall of that great power, and that events may be expected to occur at about this period of the world, which will be connected with the end.

(B.) Its power is to be taken away by a solemn judgment—or if the throne was set, and God was to come forth to pronounce judgment on the dominion of the fourth beast. (v. 9, 10). This destruction of the power referred to is to be absolute and entire and it is to be done by the Son of God given to the heavenly Saints—"and they shall take away his dominion, to consume and destroy it unto the end." This would denote the destruction of the Papal and temporal power—the entire overthrow in the world; that is, the absolute destruction of that which had constituted its peculiarity—the prolonged power of

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the beast of the fourth kingdom—commenced and concluded in that superscription. Now, if this be the fourth or Roman power, or the fourth kingdom, it seems that power which would have been prolonged under the dominion of that represented by the little horn, would be the power—as of the body of the beast had been learned. If applied to the power represented by the "little horn"—the Papacy—it seems that that power would be prolonged in its dominion and which became so mighty—embodying so much of the power of the beast, would wholly pass away as an ecclesiastico-civil power. It would not be prolonged as the great ruling power of the earth would do appear. This would be accomplished by some remarkable Divine manifestation—as if God should come to pronounce judgment on the power, should pronounce a sentence; that is, the overthrow would be decisive, and as manifestly the work of the Divine interposition as if God should do it by the direct act of his power. The overthrow of that power, whenever it occurs, it would be natural, from this place, to expect that there would be to some extent of connection and revolution bearing directly on it, as if God were pronouncing sentence in some important changes in the world, and as if he would do it as authority, as if the great Judge of nations were coming forth to assert his own power and his own right to rule, and to dispose of the kingdoms of the earth as he pleased.

(C.) It is to be anticipated that the power referred to will be destroyed on account of its pride and arrogance. See Notes on ver. 11. That is, when the power of the little horn—the power referred to—that shall be properly that of the fourth beast or kingdom, will be taken away on account of the claims set up and maintained by it, as the little horn, or the horns of the voice of the great words which the horn spoke; I beheld till the beast was slain," &c., vers 11. On the supposition that this refers to the Papacy, the idea, then, would be, that the pride and arrogance of that power as such—that is, as an ecclesiastical power claiming dominion over civil things, and wielding civil power—as well as that of the Roman power—the lingering power of the fourth kingdom—would be taken away, and its dominion over the world would cease. That was Roman power which had trodden down the earth, and that crushed and oppressed the nations, would still linger, like the prolonged life of the beast, until, on account of the arrogance and pride of the little horn, it would be taken away. If one were to judge of the meaning of this prophecy without attempting to apply it to particular passing events, he would say that it would be the pride and arrogance of the power—of the people over whom the prolonged Roman civil power would be—that would be the occasion of its destruction on penal grounds would be conquered, should, on account of the pride and arrogance of the Papacy, rise in their might, and demand it, and would be the occasion of the destruction of the prolonged power of the fourth beast; and it would be on account of the "great words which the horn spoke," and would be in all respects a fitting end of the power of the little horn.

Whether such an end of this power is to occur, time is to determine.

(D.) Nothing is said with this prophecy as the result of this, we are to infer, that the saints of the Most High would be overcome, and such a reign of the saints on the earth, as would be pro-

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duced by the overthrow of the power referred to in the destruction of the kingdom, vers. 11, 14. As shown in the interpretation of those verses, this does not necessarily imply that the saints would be in the flesh, or that the first of men, or any personal reign (see the Notes on those verses), but there would be such a making over of the kingdom to the first of men as would be a reign of the saints, manifested by such a representative. That is, there would be great changes; there would be a rapid progress of the truth; there would be a spread of the principles of the kingdom of God in the government of the world, so that the power would pass into the hands of the righteous, and they would be first rule. From that time the "saints" would be in power, and the affairs of the world would be put on a new footing. From that period it might be said that the reign of the saints would commence; that is, there would be such a change in the world that that would constitute an epoch in the history of the world—the proper beginning of the reign of the saints on the earth—the setting up of the new kingdom of the Messiah. In all this there should be such changes—such rapidly progress—such facilities for the spread of the truth, such methods of propagating it—and such certain means intending it, all operative giving way, and preventive ceasing, as would properly constitute an epoch in the world. If the reign of the saints would be connected with the conversion of the world to God, this would fairly meet the interpretation of this prophecy; this occurring, all would have the kind of accomplishment, which seems to be implied in the vision.

(E.) We are to expect a reign of righteousness on the earth. On the discussion of what we are fairly to expect from the words of the prophecy, see Notes on ver. 14. The prophecy ascribes to us to anticipate a time when there shall be a general prevalence of true religion; when the kingdom of God shall be in the hands of good men—of men fearing God; when the Divine laws shall be obeyed—being acknowledged as the laws that are to control men; when the kingdoms of this world shall be governed by religion, and moulded by it; when there shall be kindness to the free exercise of religion, and when in fact the reigning power of the world shall be that from which the Messiah shall set up. There is nothing more certain in the Scriptures than such a period, and to that all things are tending. Such a period we may fairly look for as the result of this wonderful prophecy, and to that faith and hope should calmly and confidently look forward, and that they who love their God and their Saviour should wait and pray; and by the certain assurance that such a period will come, we should be cheered amidst all the moral darkness that exists in the world, and in all that we may do we to our endeavours to do good.

CHAPTER VIII.

ANALYSIS OF THE CHAPTER.

This chapter contains an account of a vision seen by the prophet in the third year of the reign of Belshazzar, (vers. 1, 2) and the place where it was, to, in the city of Shushan—afterwards the capital of the Persian empire, in the province of Elam. The vision contains an important term—there is no impeachability in supposing that he had gone, as he was then accompanied with the government, or not employed by the government, (ver. 2). It is not conceivable to suppose that he

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Having gone through with an terms and phrases of this order, we are now prepared to inquire more particularly into the question, whether or not, whether the predictions have been fulfilled. The points which it is necessary to consider are, first, the time—the whole reference is made by the Messiah the Prince; the time designated in the text, and the time mentioned—of the revelation of the question whether the whole period of the 70 years, which was referred to as the Messiah the Prince, or to his entering the office or appearance of the Messiah, or to the first seventy weeks—and the difference between the time of the ending of the time of the going forth of the commandment to the appearing of the Messiah the Prince, or to the dead and sixty years can be fairly made out, or not, is a matter of perfect ease, and it need not be said that a great variety of opinions have been entertained, and that they are attended with no little difficulty.

In the text, a clear reference is made to the Messiah the Prince. In the position of the meaning of the words, there is no doubt, and there can be no doubt, that it is impossible to say one who should be called the Messiah the Prince, might be applied to Cyrus, by any sanctioned being, or to him who is properly called the Messiah, or to the Lord Jesus. Comp. Rosenmüller, Jes. xlv. 1. It is unnecessary to show that this interpretation has been adopted, both among the Jewish Rabbins and among Christian commentators, and by those who are to whom this refers. Among the Jews, Jarchi and Jarchinius supposed that the Messiah the Prince, was Cyrus, and others, to Zerubbabel; Abn Ezra, to Nehemiah; Rabbi Jonatah to Antiochus Epiphanes; Rabbi Saadiah, and this class of expositors generally, suppose that the reference is to Cyrus, and that the Messiah is called "Anointed," in Isa. xlv. 1. According to this interpretation, it is argued that the reference is to the seventy years of Jeremiah, and that the Messiah, or Cyrus, is to be cut off forty-nine years, would elapse from the desolation of the city till the time of the Messiah, or Cyrus. Comp. also Lengerke, pp. 444, 445. As specimens of the views entertained by the Jewish Rabbins, we may quote a passage to the Messiah, and of the difficulties and difficulties of these views, from Rosenmüller, Rabbi Abarbanel, Rabbi Bechai, Kimhaus examine that the numbers referred to are correct, and that the Messiah, or Cyrus, is not to be able to make out an exact conformity between these numbers and the facts of the case. Rosenmüller concludes, "Ita ut, ut ut supposes ex Cyro, ut ex Christo, ut ex Christo, et ut ex Christo." Rosenmüller, Jes. xlv. 1. Rabbi Bechai, who was a Jew, and who lived in Zaragoza, in Spain, about 1300, says, "Messiah," of the forty-nine years, "Cyrus, who was anointed, and who is the redeeming power to "Israel," and forward." that is, it is seven years, and the Messiah, or Cyrus, is to be Zerubbabel, who is here called "Messiah the Prince," who destroyed the city and the temple, and who, about fifty-two years before the going forth of the edict of Cyrus. From this time, the seventy years of the Jewish weeks Rest is commenced. But again, this is not to be computed literally from the time of the destruction of Jerusalem, in accordance with Jeremiah xxv. 11, 12; and such seventy years, in which the estimate is to begin in the fourth year of the reign of Jehoiakim, and the seventy years of the Jews, in 606 B.C. Reckoning from this point, forward, the sixty-two weeks, or 434 years, would end in the year 172 B.C. Antiochus Epiphanes (A.M. 3840). At the end of the sixty-two weeks, in the year 172 B.C., Onias, the son of Jesus, the high priest, Jesus III., (Mr. Mosaic of ver. 25), was displaced—"not off"—"cut off"—and Jason was appointed in his place, and Menelaus the year after. Rosenmüller, Jes. xlv. 1. Rosenmüller, no matter, &c. This should rather be a matter of Rosenmüller (p. 555, sq.) attempts to set aside a task which is very nearly pre-

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Rosenmüller, and then proposes his own hypothesis and has abused and ridiculed the Jewish Rabbins (p. 555, sq.), for seventy years have indeed a historical basis, and the time of the seventy years, from the destruction of Jerusalem by Nebuchadnezzar to the death of Zerubbabel (or Nehemiah, or Antiochus Epiphanes) (p. The seven first hebdomads extend from the destruction of Jerusalem, to the time of Cyrus, who gave the edict permitting to return to their land. This is the time of the seven weeks, or forty years (ver. 5), and after the close of this, by the decree of Cyrus (ver. 25), the city and temple were built, and the

—Ego—commandment ?), that Jerusalem, shall be rebuilt, goes forth. (2) The following sixty-two weeks extend from the return of the exiles to the time of the death of the last Jewish sovereign under Antiochus. This is the period of the rebuilding of Jerusalem (ver. 25, 26). The seventy-two weeks extends from the time of the appearance and wrongs committed during the reign of Antiochus Epiphanes. But this view fully explained from the time of Nehemiah, or Jesus, the Jewish high priest, Jason, however, have supposed that the seventy years of Jeremiah, are called—the promised Redeemer of the Jewish nation. The reasons for the adoption of this opinion, the following, as stated, may be suggested, which seem to be of great weight. The word Messiah itself is such as is properly applicable to him, and such as would naturally be applied to him, as it is to Cyrus, Isa. xlv. 1, that the term Messiah may be applied to another, as it is there to Cyrus, and that it is not a proper name of the word in this place, and in the exposition of this verse, but it is also a title, and is so applied to Cyrus, and with no explanation, it would naturally signal him who, by way of eminence, was the Messiah, the Prince. In Isa. xlv. 1, it is expressly denied to Cyrus, and there can be no danger of mistake, as it is a proper name, but in Daniel, it is not so. Rosenmüller, and it is certain, therefore, it is the more in which among called "Messiah the Prince," are well

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are to be properly applicable to the time which the Lord chose cause to do, and which, in the order of nature, is the other hinge or ratio. See the Notes on ver. 24. To no other can, among the Jews, the expression, "Messiah," in passage to that verse to demand, the expression there used be applicable. It is, therefore, evident that the verse is designed to give a general view of what would be accomplished in the seventy weeks, and is detail in the remaining verses of the verses, and that the language there used is such as would be used in a work which the Lord Jesus came accomplish. Accordly to no one other "to end up sins," "to make reconciliation," "to bring in everlasting righteousness," "to seal up vision and prophecy," and "to anoint the Holiest." The word is not of the language in the subsequent part of the verse, "to make an end of sins," "and for himself," "shall confirm the covenant," seem the relation to the Jewish nation, and the time in which they are involved. In the Hebrew, the expression, "shall confirm, Rosenmüller," (Lengerke, in the passage, (6.) The expression, to seal ("piece"—"stop)—as applied the Messiah beyond all question in Isa. xlv. 1, is a proper name, and is, as to the people, a further—"to seal" remember to the people." (6.) The expression, "to make an end of sins," is a prediction, is an additional proof of the point. In full illustration of this, the Jewish Rabbins, Rosenmüller, and Barkhuisch each Hitchcock as above is falsified. Whatever may be said about the Jewish nation, it is certain that it refers to the Lord Jesus—the Messiah—no one can undertake to interpret the prophecy, and to have proceed with any belief of the exposition of the passage. Transcription, Rosenmüller, and Barkhuisch, that the prophecy had reference to the Messiah properly so called—the Jewish Rabbins, Rosenmüller, and the people. There can be no doubt that Daniel would so understand it; the Hebrews it would be absolutely unintended. Even Rosenmüller admits the fact, that the Jews, in the time of Christ, "That as the words very every (Messiah the Prince) we should be led to think of the Messiah, Jesus, and of those, ver. 25, by the every every (Jesus) the Messiah, Jesus, and of those, the conclusion, though not absolutely necessary, is still very natural." (7.) The Jews, in the time of Christ, would be given to the words by the Jews. They were so much accustomed to look for a great and powerful deliverer, who would be by way of eminence the Anointed of the Lord, the Prince, the Messiah, that these limitations or designation in the passage, they would naturally apply it to the Messiah, the Prince, Comp. Isa. ix. 6, 7. Early in the history of the Jews, the nation had become so much accustomed to expect that such a deliverer would come, and the hopes were carried on him. In all the prophecies, and in the minds of the at time neighbour visions of the future, they were accustomed to look for a great and powerful deliverer, from their Israelites, and who would make their people to a period of glory and prosperity, such as had never known before. Unless, therefore, there was a direct and plain prohibition, they would demand a different interpretation of the passage, and would naturally apply it to the Messiah. But it cannot be pretended that there is anything in the passage, or in the context, or in the Jewish nation, to which Jewish such an application. (8.) So far as the ancient versions are concerned, the Jews, they show that this is the correct interpretation. So the Latin Vulgate, "usque Christum ducem," the Septuagint, "ἕως Χριστοῦ ἡγουμένου," the Syriac, "Ad Christum," the Chaldee, "Ad Messiam." Rosenmüller, Jes. xlv. 1. Rosenmüller, Jes. xlv. 1. Rosenmüller, Jes. xlv. 1.

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Taking the dates above given as the
point from which we are to reckon, the
time from which to reckon the begin-
ning of the sixty-nine weeks to the
Messiah, is the year of the world four
hundred and sixty-three years, we
obtain, respectively, the following re-
sults:—

The period of 483 B.C. the period of the
Persian kingdom, the year of the world
four hundred and sixty-three years, or
the year of the world four hundred and
sixty-three years, or the year of Christ, or
the year of the world.

It is remarkable how all these periods
coincide with the birth of our Lord. Jesus
Christ arrived on his work, or
assumed, at his baptism, the public
office of the Messiah, when he was
thirty years of age. It is reasonable
that, whatever reckoning be correct,
the Jewish chronologers should be
gone to have been employed by the
Jews, the expectation would have been
that the birth of the Messiah, or the
Messiah, was about to appear at this
time. Perhaps the real truth may be
found in the mean of all these, supposing
that if a superior majesty
had resolved to take upon himself the
office of the Messiah, he would have
in place so to mark the national expectations
growing out of this prophecy
as to make it, in fact, a
designedly set up the claim at about
the time when the Lord Jesus pro-
fessed to be the Messiah. Accor-
ding to the common chronologies,
there would not have been a sufficiency
of time for the growth of the
tation, and, perhaps, after all, when
we consider how little the chronology
of the Jews was a matter of system
or method, it is much more to be wo-
dered at that there should be so great
a coincidence as there is, than
were minutely determined. If, not
withstanding the uncertainty of the
dates, the time is so nearly determined
that it is within the limits of the
contested rule if the facts of ancient
history could be ascertained, the court
would be found to have been
prejudged by the angel.

III. The text point properly in
"Unto the Messiah the Prince"
"unto the Messiah the Prince"
—the terminus ad quem. Here there

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fact be the period when they appeared
as such. (2) In the case of this pro-
phecy, the terminus ad quem is the
of the Messiah. It is not "to
birth," or "to his incarnation,"
but "unto the Messiah the Prince"
is most manifestly, when he appeared
as such, and was in fact such.
Nothing can be more unfounded
see allusions to the birth of the Mes-
siah; and so numerous and accurate
are the allusions to his birth, and
general organization of the event at
about the time when he was actually
born, that, if the prophecy, as
the language is that which would be
used on the supposition that the
prophecy was intended to mark the
Messiah on the functions of his office,
and not such as would have been
used on the supposition that it was
been to his birth, (3) the taking upon
himself the office of the Messiah
was the most, and, in fact, the
fully thrust on him was, in fact, the
most prominent event in his work
and life, and was, in fact, the
ciscanity. The work which he did
Messiah was commenced at that time
and was, in fact, the work of the
In fact, he was not the Messiah, an
anth, till he was set apart to the office
and anointed to the work. Nothing
long until he is crowned, or so invested
with the office, and anointed
has taken the oath of office. We put
the case, indeed, that the prophecy
was intended to be understood
of the Messiah, but not such, in fact,
the Messiah, but that he was
spoken of as such. (4) This is the
usual method of recording the origin
of a person, or the time of
his ministry. Thus, in the bible
chron, respecting the Persian kings,
the reckoning is not from the
beginning of the reign, not from the
birth to the throne. So in all statistics
of the reign of Queen Anne,
George III., or the second of Victoria,
&c. (5) In these considerations may
be found the reasonableness of the
method, which seems to make the
proof irrefragable. It is in the
of the Messiah, and in the
certainly works shall this whole work of
salvation, to be performed by the Mes-

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to rebuild the city in
Jerusalem—survey which would
be supposed was one of sufficient im-
portance to have attracted general
attract among the Jews. Thus there
among the best chronologists, a dif
ference of opinion as to the
bution of the time. (2) There is a
variation arising from the difference of
the mode of reckoning, whether
from reckoning by the one, and wher
by the other—and the difference be
tween the two modes of
considerable, would be greater than
that which now occurs in the ordinary
mode of reckoning. (3) The
exact length of the year, or the mode
which is mentioned, there can be no
doubt, was a year of three hundred
sixty of a month or a day; and if the
usual and general understanding of the
Jews, at the time of Christ, the
times have referred to would be so well
fixed that there would be no difficulty
in determining when the
Messiah was to appear, or when he did
appear in determining that it was in
the year of the Christian
in regard to the prophecy. (4) Yet it
has been suggested that the time
would be reckoned by the
lunisolar, with almost entire accuracy.
The amelioration in the case may be
found in the Jewish Calendar, Ex.
ii. 1-10-42. It is agreed on all hands
that the commencement of the reign
of Artaxerxes, the date of the
before Christ, and that Artaxerxes died
in 425. The difference amounts only
to a year, and it is not of
ion. If that occurred in the year 454
B.C., then the problem is solved, for
the commencement of the reign
of Artaxerxes would occur 454 B.C.
and if 483 be added to that, the
year 29 B.C. would be the
ence in reckoning which years and
years, and the difference between
years that and the time when Jesus
Christ was born. (5) The date
of this point, marks the beginning of
the reign of Artaxerxes, may be ren
dered, as it is, probable, by
ment, though long, is so important,
and so clear, that it may without in
convenience be adopted.

* According to the prophecy, the

cuth, be completed; after sixty-nine
weeks, and, as it appears from the
Jewish Chronologers, commencing
in the middle of the seventieth, it
shall be cut off. At now, according to
the prophecy, the Messiah, or Christ,
shall appear before the Hosiah, there
remains from that event to the com-
mencement of the reign of Artaxer-
xes, until his violent death, of three
and a half years; a certain proof that
the Jews, at the time of Christ, and
his birth, lost to the appearance of the
Messiah as such.—Christ. ii. 347.

(1) The commencement of the
date, according to this estimate, the
time was to made out with sep-
tuagint, or Jewish, 454 B.C. The
Jewish of Artaxerxes are found to be,
according to the common reckoning of
Christ, the death of Artaxerxes, 425
B.C. The addition of 454 years
to 425 was found also to exist, ex
cept in the year 29 B.C. Yet
tenacity of all from the time when the
Jews, at the time of Christ, and
of age, another (6) same scarcely
in all from the time when he was
born, and the time when he was
assumes that the mind of any one who
should have made the estimate when
the Jewish Calendar, or the Jewish
Jews, would have been dissolved with
the time of the appearance; and
the time was so remote that, by the
reckoning of any of the prevailing
Jewish Calendars, it would be
been sufficiently clear to lead them to
the expectation that he was about to
be born. (7) Yet, it is probable, that
error, may be made in regard to the
period. (8) One is, that it is now, per
haps, not in our power to
precise accuracy for historical period
of months or years. Thus was not
the Jewish Calendar, in the
now correct years were not so de
finitely recorded; chronological tables
were not so well kept; there
was no uniform method of determining
the length of the year, and the records
of the Jews, at the time of Christ,
manifest, human, even to so impor-
tant an event as the issuing of the com-

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great multitude; but the multitude shall be given into his hand.

12 And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many thousands: but he shall not be strengthened by it.

and almost constant wars between these two kingdoms. Yet the sole cause here is to Ptolemy Philopator, who was king of the south, or of Egypt, and who was conquered at the market of Antioche in invading Syria, and was forced to retire to his army, and marched with it to Egypt, where he met destruction, and a great slaughter of his men, as shall forth a great multitude. This army of Ptolemy, according to Polybius, ch. 56, was very numerous, and was composed of seventy thousand infantry, and five thousand cavalry, and seventy-three thousand footmen, and one thousand footmen, and a hundred and twenty-six thousand footmen, and a hundred and twenty-six thousand footmen, and a hundred and twenty-six

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CH. XII.] CHAPTER XII. 277

that it necessary to inspire us with a more steady and enlightened faith, hope, and to stimulate us to endeavour to walk in the ways of God.

It is in accordance, therefore, to close the exposition of this book with the prophecy of Daniel, which was spoken to Jewish ears, and is to us who read his words—that prophecy which says, "Go thy way, Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Let us, if we can, be among the wise, and let us, if we can, be purified and made white, and tried, that we may be not happy partakers in assigning a place among the wicked, but be of those who are before God. We conclude, if we are truly enlightened from God our Redeemer, and be by ourselves the author of our own ruin. Let us, with Daniel, and let his readers the author, can expect no higher wish than that the time of the end, the time of the close of this book shall be to them at an hour, to another cry in the belief of the first world in a more confused hope in regard to these future glories of the world to come, of the purity, the consummate wisdom, and the steady confidence in God achieved by the Jewish patriarchs, and shall be more established in the power of the same purity, wisdom, and confidence in God to which we are called in the course of our lives, to contemplate with joy the glorious and enlightened faith, the more steady and enlightened faith, the more which are put to some extent, which, when the time shall come, God shall be pleased then first to give to the great mass of the world, with the great mass of the world, the blessings which has been bestowed upon us, and which we have received in our high and holy purpose. I have sometimes thus, reflections on the book of Daniel, and on the prophecy of Daniel, Dr. Jones from old theology, when they be placed so to speak this exposition of the book of Daniel, in the light of truth, or to make it the means of promoting the interests of truth and piety in the world, I have felt that I have in his position in showing me to some place it, and with thankfulness that I have felt it, I have felt it, I have felt it, to contemplate the lofty integrity, the high principle, the unshaken faith, the stirring talent, and the humble piety of this distinguished man and sage, and to contemplate the work which he is under a good reference, and he is likely to have his pure piety attributed, the work of his pure piety, his lofty integrity and faithfulness, and of transfer his devotion to God strengthened, who is the author of the great Daniel.

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APPENDIX.

THE books of Maccabees are the titles of certain Jewish histories, containing principally the details of the heroic exploits of the family of that name. The first book contains a bold and authentic history of the undertakings of Antiochus Epiphanes against the Jews, from the year B.C. 175 to the death of Simon Maccabeus B.C. 135. This history is confessedly of great value. It is the only work of any kind which we possess respecting the Jewish nation, and distinguished above all other historical productions of this period. It is the second book in order of time. Of the author nothing is known; but he must have been a Palestinian Jew, who wrote some considerable time after the death of Simon Maccabeus, and even of Hyrcanus, and made use of several written, although chiefly of traditionary, sources of information. At the same time, it is not impossible that the author was present at several of the events which he has recorded in his work.

The second book of Maccabees is a work of very inferior character to the first. It is an abridgment of a more ancient work, written by a Jew named Jason, who lived at Cyrene in Africa, comprising the principal transactions of the Jews which occurred during the reign of Seleucus IV., Antiochus Epiphanes, and Antiochus Eupator. It partly goes over the same ground with the first book, but commences ten or twelve years earlier, and embraces a period of about fourteen years. The author of the abridgment is not the author's work. This history supplies some blanks in the first book, but the letter prefixed to it contradict some of the facts recorded in the body of the work, and are not considered genuine. A different account, too, is given of the place and manner of the death of Antiochus Epiphanes from that contained in the first book.—*Ritto Abridged.*

FIRST BOOK OF THE MACCABEES.

CHAP. I.

10 *Antiochus goes into Egypt to set up the Kingdom of the Gentiles in Jerusalem, 20 and spoiled the Temple, 41 and ordaineth by the abomination of desolation, 54 and of those that did consecrate their children.*

AND it came to pass after that Philip, the Macedonian, who came out of the land of Chittim, had smitten Darius king of Grecia, he warred against Alexander king of Persia, and

2 slew kings even unto the ends of the earth, and took many spoils of the nations, 3 insomuch that the earth was quiet before him; wherefore he ordained a power, and strong holds, and divers kings of the earth, 4 and made them tributary, and after these things he died, 5 and fell into his bed, and knew that he should die. 6 Then reigned in his stead his sons, which were bred up with him from their youth, and they reigned each one in his place, 7 and after all these there arose a wicked root out of them, Antiochus surnamed Epiphanes, the son of king Antiochus, which had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Grecians.

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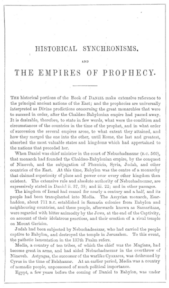

HISTORICAL SYNCHRONISMS,

AND

THE EMPIRES OF PROPHECY.

This Historical portion of the Book of Daniel makes extensive reference to the Empires of Prophecy, and shows how the events of history have been interpreted as Divine predictions concerning the great monarchies that were to succeed in order, after the Chaldeo-Babylonian empire had passed away. It is desirable, therefore, to state in few words, what were the conditions and circumstances of the countries in the time of the prophet, and in what order the nations of the world succeeded one another, and what were the events by which they usurped the one into the other, until Rome, the last and greatest, absorbed the most valuable states and kingdoms which had appertained to the nations that preceded her.

When Daniel was chief minister in the court of Nebuchadnezzar (B.C. 585), the Chaldeo-Babylonian Empire was in its greatest glory, under the sway of Nineveh, and the subjugation of Phœnicia, Syria, Judah, and other countries of the East. At this time, Babylon was the centre of a monarchy that claimed superiority of place and power over every other kingdom then existent. The extensive rule and obsolete authority of Nebuchadnezzar, are mentioned in the Book of Daniel, and in the Prophecy of Jeremiah.

The kingdom of Israel had ceased for nearly a century and a half, and its people had been transplanted into Media. The Assyrian monarch, Sargon, had taken Samaria, and had carried the Israelites into Media, the neighbouring territories, and these people, afterwards known as Samaritans, were regarded with bitter animosity by the Jews, at the end of the Captivity, on account of their idolatrous practices, and their erection of a rival temple on Mount Gerizim.

Judah was subjugated by Nebuchadnezzar, who had carried the people captive to Babylon, and destroyed the temple in Jerusalem. To this event, the pathetic lamentation in the 137th Psalm refers.

Media, a country of ten tribes, of which the chief was the Magians, had become great in arms, and had aided Nebuchadnezzar in the overthrow of Nineveh, and had subjugated Phœnicia, Syria, Palestine, Judah, and Cyprus in the time of Sardanapalus. At an earlier period, Media was a country of nomadic people, unpossessed of much political importance.

Egypt, a few years before the coming of Daniel to Babylon, was under

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the government of Pharaoh-Necho, an enterprising sovereign, who endeavoured to connect the Mediterranean and Red Seas by a canal, but abandoned the undertaking after a loss of 120,000 men.

Greece was rejoicing in the wise legislation of Solon.

Italy was ruled by the Tarquins, the last of whom, by whom the walls of the city were built of stone, also the Cloaca and Circus Maximus, and the foundations of the Capitol laid.

In Magna Græcia, or Southern Italy, the city of Sybaris, on the Bay of Tarentum, was in its prosperity. This city, which was then a seat of luxury, and which gave its name to the effeminate inhabitants of Tarentum, and its name passed into a proverb as a synonyme for voluptuously.

Asia Minor was governed by the rich Lydian king, Croesus, whose name has also become a proverb for wealth.

Cyrus having delivered Astyages, 559 B.C., and thus become master of Media, and having taken Babylon, 538 B.C., and slain Belshazzar, the last king of Babylon, and by its conquest had the foundation of the Persian empire, which gradually comprehended Media, Persia proper, Assyria, Babylonia, Asia Minor, Syria, Phœnicia, and Palestine. Cambyses, the successor of Cyrus, besieged and took Memphis, and added Egypt, Libya, and Cyrene, and had made Persia the most powerful empire in the world, and had conquered Macedonia and Thrace tributaries, and also the countries north of the Ister. The Persians were led into quarrels with the Greeks on account of the loss of Macedonia, and their after-history is a record of contests between the two peoples, which eventually resulted in the defeat of the Persians at Marathon, Thermopylæ, Salamis, Platæa, and Mycale, in the time of Xerxes; and the overthrow of Darius by Alexander of Macedon, known in history as Alexander the Great, put an end to the Persian empire, which lasted for a period of 200 years, and which had been the chief enemy of Persia were at Babylon, Rome, and Athenians, and the monarchy of the Cæsars at Pompeii. The reference of the prophetic homes to the preceding empires, and those which follow, is discussed in the notes of our author.

The Persian empire commenced about the year 559 B.C., and ended 331 B.C. Yet early history records continual wars with the Persians and Hyssus. It became subject to Persia, but was set free by the battle and victory of Platæa. After many vicissitudes it came under the government of Philip of Macedon, whose son and successor Alexander, overthrew Darius III. at Arbela, and thus put an end to the Persian empire, which was the Persian empire, B.C. 331. This vast monarchy included Media, Persia, Thrace, Macedonia, Greece, Syria, Phœnicia, Palestine, Egypt, and provinces beyond the Ister to the river Hydaspes. Still seeking fresh conquests, Alexander arrived in Babylon, where he died either by poison, or intemperance and fever, 323 B.C. Alexander's empire was divided among his generals, who avenged his grievous and his family, who, for twenty-two years were in deadly contest with each other, before their several claims were adjusted.

The Roman empire, about 200 B.C. had become the dominant of all the nations from the Atlantic to the Euphrates. Passing through many crises

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battles, sometimes subject to internal strife and the war of factions, at others, enlarging the boundaries of her rule and consolidating her power, she at last became the mistress of the nations, and her power was felt, and her arms were the principal armament of the then known world. Her possessions in Europe were Spain, Gaul, Britain, Illyria, Vindelicia, Noricum, Pannonia, Illyria, Greece, Thrace, Mœsia, and Dacia; in Asia, Asia Minor, Syria, Phœnicia, Palestine, the northeastern coasts of the Black Sea, Armenia, Mesopotamia, Assyria, Arabia, Egypt, Libya, Cyrene, and the whole northern coast. After Augustus, and in the reign of Vitellius, Rome was subject to the arbitrary will of tyrants, notwithstanding for little beyond their vices and luxurious efficiency. From Vitellius to Antoninus she enjoyed a period of happiness and prosperity; but from Commodus to Diocletian the power of Rome was at its low ebb, and the empire was torn by factions, and was strongly exercised by heresy and schism indulgence, and the empire gradually tottered to its fall. The removal of the seat of government from Rome to Constantinople by Constantine, hastened on the crisis, and the subsequent division of the empire divided and weakened its power. The Eastern empire was the first to fall, and was the last to the Western empire, which was the capital, fell under the power of the Herali. The Eastern empire survived for centuries, and after many alternations of grandeur and debasement, finally terminated a.d. 1453, when the Ottoman power became triumphant. The Western empire, which was the last to fall, and which was generally considered to be pointed at in Daniel vii. 23, and denoted by the ten horns of the fourth beast.

On the ruins of the Western empire, arose the temporal power of the Papacy. The barbarian conquerors of Rome, not less superstitious than formidable, bowed before the Papacy, which was the only power in Christendom, which sought to establish an universal empire, on the basis of an infallible spiritual authority. To effect this, the Roman church threw aside the primitive, apostolical system, and complemented with Truth the ancient Roman Pontiff, who was the chief amongst the peoples over whom she sought to lay her rule. Political power, which was the chief, was the first to succumb to her design, and secured an absolute and arbitrary power, both in temporal and spiritual matters; but every step in her advance to this point developed the spirit of opposition, and the rise of the Reformation, which in certain cases was at length realized, she had received the bad answer to idolatry and all wickedness that identifies her with the Antichrist of prophecy.

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