

**"The Prophecy Concerning the Jews
in the Latter Days"
Daniel 10, 11, 12**

These three chapters contain one vision, the last of those communications from God through His angel to the prophet of which the record is given us in this book. The time when it took place is stated to have been "in the third year of Cyrus, king of Persia." Daniel had then already witnessed the faithfulness of God in causing the desolation of Jerusalem to cease. The decree of Cyrus for the rebuilding of the temple, and the permission for the people to go back to their land, had gone forth in the first year of his reign. The aged prophet had thus seen an answer to his prayer in chapter 9. And although the instruction then vouchsafed him had taught him that the interval would be great before his people were established in unchanging blessing in their own land, yet every proof of the faithfulness of God to any promise He had made was an earnest of the greater things yet in store.

Daniel was now occupying a remarkable position. He had been one of the original captives "in the third year of Jehoiakim, king of Judah." He had now continued for the whole of the seventy years' captivity as a faithful witness for God, and as the one employed to testify concerning Gentile power--in its varied aspects and its issue up to the time when "one like the Son of Man" should take the kingdom, and his people should be securely set in their own land. A portion of the Jews had gone back to their land, as they had been permitted by the decree of Cyrus. But the aged prophet was still in the land of Gentiles. He sees this vision "by the side of the great river, which is Hiddekel" (the Tigris), verse 4. And here--in the midst of the Medo-Persian kingdom and on the eastern limit of what was afterwards to be the Roman earth--he receives a vision in which minute and definite instruction was given as to many of those things, the outline of which had been previously communicated.

The mode of teaching which God now used was not symbol and explanation, as had been the case in the general outlines of chapters 2 and 7, and in the more limited picture of chapter 8, nor yet general statement such as the prophetic part of chapter 9. But here we have minute and definite detail. It is in fact anticipative history of the most explicit kind. The object of this is evidently to fill in the statements which had before been made, and to give them a yet further definiteness in application to the events to which they belong.

The vision is thus introduced: "In the third year of Cyrus, king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he *understood* the thing, and had understanding of the vision." In this there is a marked contrast to what had occurred in the symbolic visions which the prophet had seen. Chapter 7 concludes thus: "As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart." And at the end of chapter 8 we find: "And I Daniel fainted, and was sick certain days. Afterward I rose up and did the king's business, and I was astonished at the vision, but none understood it." Here however it is different. Daniel did understand. The messenger was sent for that purpose (verses 11 and 14), just as he had been in chapter 9:22. It is remarkable that this vision is mostly parallel to that of chapter 8, which Daniel had *not understood*.

The prophet had been mourning and humbling himself for three weeks (verses 2, 3). The object of this had been (as we learn from what the angel says to him in verse 12) that he had set his

heart to understand. His words had been heard, and the angel had come on account of his words. What his prayer had been we only find from the communications made to him. From verses 5-11 we have the account of the appearance to him of the messenger that had been sent, and of the effect which his appearance had upon the men who were with Daniel and upon Daniel himself. In verses 11 and 12 he thus addresses the prophet: "O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright, for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard; and I am come because of thy words."

After speaking of how he had been withstood by the prince of Persia for the one and twenty days of Daniel's mourning (an indication of the mysterious agency of both evil angels and good), he states the distinct object for which he had come: "Now I am come to make thee understand *what shall befall thy people IN THE LATTER DAYS, for yet the vision is for many days.*" This, I believe, is an intimation to us that we are not to expect in the vision the detail of events occupying a long series of years and running on from the time of the vision, but that it simply belongs to the concluding scenes of the history of Daniel's people prior to the Lord's coming and their restored blessing.

In a similar manner, in chapter 8, the vision had been given to let Daniel know "what shall be in the last end of the indignation" (verse 19). Daniel had not understood what the vision had taught, but now I believe that we shall find the same ground gone over with much minuteness of detail in order that Daniel might understand. We may take, as a preliminary point, that the purpose of the two visions is identical.

In chapter 8 the prophecy is given concerning Persia and Greece before the Persian power had arisen into preeminence. In this vision the prophetic detail is given after this had taken place, so that here there is no occasion for the Medo-Persian power to arise into view (as it had in chapter 8) for the prophetic detail to commence. Both of these visions have to do territorially with those countries which are geographically connected with Jerusalem, and not with the whole of the Roman earth in its wide extent. It is important to bear this in mind in reading them, lest we should expect to see such references to extent of power and territory as those which are given in chapter 7. The Hebrew parts of this book take up in application to the Jews the last forms of power in the hand of mere man, which had been spoken of in the Chaldee parts in connection with Gentiles.

It is important in reading a prophecy of this kind to take hold of any parts which we know from other Scriptures to be definite points. There are certain portions of God's history of the Jews and Gentiles which we may call definite and (as it were) chronological points. And thus, although we cannot count statements of prophecy by centuries and years so as to say *when* such and such events will occur, yet on many subjects the relation of events has been revealed to us so that we know them to be synchronous, or else standing in a particular order and consecution.

Now the beginning of chapter 12 furnishes us with one of these points. It is said, "There shall be (rather, *it shall be*) a time of trouble such as never was since there was a nation, even to that same time. And at that time thy people shall be delivered." Here then we have the final suffering and deliverance of God's ancient people, just as in Jeremiah 30:7: "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be saved out of it." This we may take as a date; and from this we may, in a certain sense, count backwards and

look on the preceding part of the vision as reaching up to it and introducing it.

In the last verse of chapter 11 we have a similar date, which we may in the same manner connect with other Scriptures. We have the destruction of an oppressor in a peculiar manner--a statement which is most manifestly parallel to that of chapter 8, for the oppressor in this vision was to "prosper till the indignation be accomplished" (verse 36).

As to the starting point in these two visions, there can be no difficulty. It is the time when they were respectively seen by the prophet. The outline of chapter 8, in symbol and interpretation, is here filled in with direct statement communicated in simple language.

The prophetic part of the vision before us commences with chapter 11 verse 2: "Behold, there shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia." We know as simple matters of history that the three successors of Cyrus on the Persian throne were his son Cambyses, the imposter Smerdis the Magian, and Darius the son of Hystaspes. But we find them all three mentioned in Scripture also, though partly under different names. In Ezra 4:6, 7 the successor of Cyrus is called Ahasuerus, and his successor is called Artaxerxes. And then in verse 24 the next king is mentioned by the same name that he bears in profane history, namely, Darius.

No one need be surprised that Scripture should give to kings and princes names which are different from those which they bear in profane history written in after ages. We find a similar thing with regard to several of the Roman emperors--Caligula, for instance, and Caracalla, whom we know by names (or rather appellations) which have been since appended to them. The latter of these is called in his inscriptions Marcus Aurelius Antoninus, a name by which he is now scarcely known. This will serve to illustrate the variation in names between Scripture and profane history.¹ It is interesting, however, to find that three kings thus incidentally mentioned in a prophecy are also recorded historically in Scripture.

The conduct of the fourth king (Xerxes) in stirring up all his power against Greece sets these two states (the second and third monarchies) in a position of contention, ending only in the conquest of the former by the latter so soon as it also became a monarchy.

The next verse describes the first king: "And a mighty king shall stand up, that shall rule with great dominion and do according to his will." The divisions of this third monarchy next appear: "And when he shall stand up, his kingdom shall be broken and shall be divided toward the four winds of heaven, and not to his posterity nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those." It is impossible for us to avoid seeing how parallel this portion of the vision is to chapter 8. There, in verses 7 and 8 in the vision, and in verses 21 and 22 in the interpretation, exactly the same ground has been gone over.

In chapter 8, immediately that [*sic.* "after"] the fourfold division of Alexander's empire has been mentioned, there is a transfer of the time of the vision from continuous history to "the latter time

¹ Thus the decree of *Antoninus* for conferring Roman citizenship on the whole empire was supposed by some to emanate from the *benevolent* feelings of *Antoninus Pius* instead of proceeding from the cupidity of Bassianus, who called himself *Antoninus* but who is known by posterity as *Caracalla*, from the hooded cloak of that name which he wore.

of their kingdom, when the transgressors are come to the full" (verse 23). And the object of this is to instruct Daniel as to "what shall be in the last end of the indignation; for at the time appointed the end shall be." Just so do I believe that we have in this concluding vision an interval which commences at the fourfold division of the monarchy and which ends by the events being mentioned which introduce the concluding period of Israel's blindness, at which time the four divided parts of Alexander's empire are found existing as kingdoms. (See remarks on chapter 8, p. 79).

It is certain that this last vision extends to the time when Daniel's "people shall be delivered, every one that shall be found written in the book" (12:1). It is also plainly said that the messenger had come "to make thee understand what shall befall thy people *in the latter days*" (10:14). This expression seems at least to intimate that a long detail of the successors of Alexander is not to be expected here; that the object of the vision is quite different. Also, as the point to which it leads us on is certain, and as it is clear that a break or interval must exist somewhere, this must be its place, unless any other can be found in another part of the chapter. Also, if any possible place be found where such an interval can be *supposed*, and if any event mentioned *previous* to such a place belongs to Israel's crisis, then any such supposed place for a break must be incorrect.

Now this is the actual place of the interval in the parallel vision. It will, I believe, be found that in no other place is such an interval admissible in this; and if so, it will follow that between verses 4 and 5 is the line of demarcation between that which is long past and that which is future, as introducing the events which befall Daniel's people in the latter days.

Before considering the former part of the chapter sentence-by-sentence, it will be well to state that I believe that from verse 21 to the end we have the continuous history of one king. Some have supposed that in this part of the chapter there is a break about verse 33. This I regard as impossible for several reasons. In verse 31 "the abomination that makes desolate" is mentioned; and as this vision is the only one in Daniel in which it is *expressly mentioned in these terms*, it must be to this vision that our Lord refers in Matthew 24 when speaking of events yet future. Also, in verse 29 three invasions of Egypt are spoken of--the one mentioned in the verse itself, "the former" of which the account is given in verse 25, and "the latter" which is not mentioned at all till verses 42 and 43. Some of these things will call for further observation; but thus much stated preliminarily will clear the way.²

I now take the former part of the chapter in order to follow closely the persons and events brought before us. This requires attention. But I believe it will be found that this anticipative history is just as definite (with the single exception of the *names* not being mentioned) as is God's record of the past. I take the words of the chapter--introducing what I consider suitable explanation, and affixing, for distinction's sake, *numbers* to the kings of the north and south who are spoken of. By these numbers I simply mean the first, second, etc., who are *here* mentioned.

Verse 5: "And the (first) king of the south (i.e. Egypt, see verses 7,8) shall be strong, and one of his princes (shall also be strong); and he (the prince) shall be strong above him (the first king of the south), and have dominion; his dominion shall be a great dominion." Thus a great dominion is possessed by a prince who had previously belonged to the first king of Egypt here mentioned. The prince is spoken of immediately after as "king of the north." This seems to occasion a

² See a subsequent section of this volume on "The Interpretation of the Former Part of Daniel 11 by Past History."

rupture between them; and an attempt to accommodate this appears to be the purport of the beginning of the next verse.

Verse 6: "And in the end of years they (i.e. the first king of the south and the prince) shall join themselves together, for the (first) king's daughter of the south shall come to the (prince now become the first) king of the north to make an agreement; but she shall not retain the power of the arm, neither shall he (i.e. the first king of the south) stand, nor his arm; but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

Thus this attempt to form an alliance by marriage becomes wholly fruitless, and only ends in the destruction of the first king of the south.

Verse 7: "But out of a branch of her roots (i.e. out of the same family from which she sprang) shall one stand up in his estate" (this means, I believe, rather *on his own basis* and not *in his stead*, which would here be inapplicable, as a woman had been spoken of), "which shall come with an army, and shall enter into the fortress of the (first) king of the north, and shall deal against them and shall prevail: (verse 8) and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold; and he" (i.e. the branch out of her roots, now become the *second* king of the south) "shall continue more years than the (first) king of the north. So the (second) king of the south shall come into his kingdom" (i.e. Egypt, as shown in the preceding verse) "and shall return into his own land."

In order to understand to whom the pronouns in the next sentence refer, the whole passage must be read, and then it becomes clear that they relate to the king of the north. Verse 10: "But his sons" (those of the first king of the north) "shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come and overflow and pass through; then shall he" (i.e. this one of the sons of the first king of the north, who is himself presently spoken of as becoming king) "return and be stirred up even to his fortress."

Verse 11: "And the (second) king of the south shall be moved with choler, and shall come forth and fight with him, even with the (second) king of the north; and he (the second king of the north) shall set forth a great multitude; but the multitude shall be given into his (the second king of the south's) hand.

Verse 12: "And when he (the second king of the south) has taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands, but he shall not be strengthened by it.

Verse 13: "For the (second) king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

Verse 14: "And in those times there shall many stand up against the (second) king of the south; also the children of the robbers (see margin) of thy people shall exalt themselves to establish the vision, but they shall fall."

The Egyptian and Syrian kingdoms are thus, then, found in continued dissension under their second kings here mentioned. At this point of time the *children* of the robbers of Daniel's people

exalt themselves to establish the vision, but in this attempt they are wholly unsuccessful. The Gentiles have been, age after age, the oppressors of Israel. They have fulfilled, it is true, the denounced doom of God, but they have done this not as desiring to perform the will of God but as gratifying their own self-will. But here the *children* of these robbers adopt a different course of policy. Does not this appear like an intimation of efforts on the part of Gentiles for setting the Jews in their own land as a people? The issue of the vision is that settlement--what is here called the establishment of the vision is what they will seek; but the endeavor will be fruitless. This certainly appears to me like some attempt of the nations to check the continued wars between Syria and Egypt by interposing Israel as an independent nation.

There are many who have thought that this would be acting in conformity with the will of God, because they have seen in His word that He will gather and replant His people. Therefore they have thought that human effort could be rightly directed to that end. They have overlooked a most important part of prophetic statement, namely, that which refers to the closing scenes of Israel's history, previous to the coming of the Lord--the period of their peculiar darkness, blasphemy, and suffering. It is indeed strange how it has been supposed by many, with the scripture in their hands, that human and Christian effort was to be the instrument of the accomplishment of God's purposes with regard to His ancient people. He Himself will set them in security after the coming of the Lord Jesus and the purging out of the rebels. Their repentance and conversion will be wrought by their looking upon Him whom they pierced, and mourning for Him when He appears in the clouds of heaven.

It is true that we are not to look on Christian effort on behalf of Israelites now as a *hopeless* thing--"blindness *in part* has happened to Israel"--but the conversion of any of them now makes such individuals a part of the Church and has no relation to God's general dealings with the nation.³ Paul and tens of thousands of other Jews believed in Christ before the destruction of Jerusalem, but this did not alter the aspect in which the nation stood before God, as having stumbled upon the stone of stumbling.

Verse 15: "So the (second) king of the north shall come and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand."

Verse 16: "But he (the second king of the north) that comes against him (the second king of the south) shall do according to his own will, and none shall stand before him. And he shall stand in the glorious land (i.e. the land of Israel) which by his hand shall be consumed." Thus frustrating the efforts spoken of in verse 14 and making the Holy Land the particular scene of his military operations.

Verse 17: "He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him" (some apparently who are ignorantly aiding his designs); "thus shall he do. And shall give him (the second king of the south) the daughter of women, corrupting her; but she shall not stand on his side, neither be for him."

Verse 18: "After this he shall turn his face unto the isles, and shall take many. But a prince for

³ **Special Note by KM:** We have reprinted this great book by Dr. Tregelles because we endorse almost all his views. However, on this one item we believe that Jewish people who accept Jesus as their Savior and Messiah during the present age do not sever their relationship with the covenant nation of Israel. I discuss this subject at some length in my book [Upon This Rock: A New Look--Catholicism, Israel, and the Church](#).

his own behalf shall cause the reproach offered by him to cease; without his own reproach shall he cause it to turn upon him." This verse appears to describe certain actings of this second king of the north in a western direction towards Europe, until he meets with an unexpected check from a prince whom he thought to have easily overcome.

Verse 19: "Then shall he turn his face toward the fort of his own land; and shall stumble and fall, and not be found."

It is evident from the entire omission of all mention of the kings of the south in this part of the chapter that the affairs of that kingdom are only treated of here incidentally. The two kingdoms of Syria and Egypt have an importance which the other two parts of Alexander's empire have not-- because of their bounding the Holy Land on two sides, and the only communication by land between them passing through that country. The names of north and south appear to be taken not from their position among the four parts of the third empire, but from their relative situation with regard to Jerusalem.

In this history we have had, from verse 5, the account of the manner in which Syria becomes the kingdom of an Egyptian prince, and the actings of himself and his successor. Syria has, I believe, this prominence to this chapter because of its being the part of the divided empire out of which "the vile person" springs who is mentioned in verse 21. In verse 20 the short interval is described between the destruction of the powerful second king of the north and the rising of this vile person: "Then shall stand up in his estate" (*on his own basis*, see verse 7) "a raiser of taxes in the glory of the kingdom; but within few days shall he be destroyed, neither in anger nor in battle." The expression, "in the glory of the kingdom," marks this person to be the *third* king of the north. His destruction appears to leave the kingdom in utter anarchy. And then within the Syrian kingdom there arises "a vile person," whose history appears to me to be given continuously to the end of the chapter. He is presented in the same abrupt manner as Alexander the Great is introduced in verse 4. *There*, did we not know that he was the Grecian monarch, we could hardly have proved it from *this* vision--that in chapter 8 is assumed in each case to be known truth, both as to the rise of Alexander and as to the king who shall spring out of one of the parts of his empire.

I need hardly make the remark how entirely this is parallel to both the vision and the interpretation of chapter 8. There we had a little horn growing out of one of the four others. This is interpreted as being "a king of fierce countenance" who shall stand up. I do not regard this person who is introduced in verse 21 as being a fourth successional king of the north--first, because it is said expressly of him, "to whom they shall not give the honor of the kingdom" (in direct contrast to the raiser of taxes in verse 20), "but he shall come in peaceably and obtain the kingdom (or rather *a* kingdom) by flatteries"; second, because in verse 40 a king of the north comes against him, if (as I believe it will be manifest) this person's history runs on through the chapter; third, because of the parallelism of the history in this vision with that of chapter 8, in which the little horn is distinguished from that out of which it springs, and in chapter 7 the little horn rises as one in addition to the ten.

The object of the detail of the chapter from verse 5 to this place has been, I believe, to give a definite statement of the condition and relations to each other of those countries which are locally connected with the land at the time which introduces the rise of the antichrist out of one of them, whose reign is in fact "the last end of the indignation" against Jerusalem. It is clear from chapter 8 that the tenfold division of the Roman empire exists at that time. It is also clear from

chapter 8 that the four divisions of Alexander's empire are four out of the ten so existing; and this detail shows us, I believe, how the Syrian kingdom is formed as introducing the events here spoken of. I do not say that it shows us that Syria will not become a kingdom in any other way--as to that, this vision is wholly silent. But that which introduces the putting of the kingdoms in the relative positions here spoken of is Syria being a kingdom in the hands of one who had been a prince of the king of Egypt.

In the history of the "vile person" we have apparently to observe three portions. First, his rise, by which he obtains his kingdom (verses 21,22). Second, the time which elapses from his making a covenant with the people to the taking away of the daily sacrifice and the setting of the abomination of desolation (verses 23-31). And third, the time of his peculiar career of blasphemy reaching on to his destruction (verses 32-45). These two latter periods appear to be the heptad for which he makes a covenant with many (9:27), and the last of them is identical with the last half-week of chapter 9 and also with the time, times, and a half of chapter 7. He obtains his "kingdom by flatteries." Then he is seen exerting military power to establish himself--"with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant." That is apparently a prince who had made a covenant with him, by which his power had been originally established. "And after the league made with him shall he work deceitfully." This appears to refer to the covenant made with many for one week, of which Daniel had been told by the angel in chapter 9:27. From this time he stands connected with Israel; and we do not find in this chapter his wideness of dominion contemplated as in chapter 7, but simply what he does with regard to the people and the land. He works deceitfully; he uses the league for his own aggrandizement and for subjecting the land to himself: "for he shall come up and shall become strong with a small people. He shall enter peaceably, even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strongholds, even for a time."

Thus he shall obtain popularity by a show of most profuse liberality. But his real object shall be to get the fortified places of the land into his own power. His next acting which is mentioned is an invasion of Egypt, the first of the three attacks which he makes upon that country (verse 25): "And he shall stir up his power and his courage against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him." Whether this king of the south be the same as the one who was last mentioned, we have no evidence in the chapter. He is not only met by external force, but by internal treachery likewise. Verse 26: "Yea, they that feed of the portion of his meat shall destroy him; and his army shall overflow, and many shall fall down slain." His power is thus broken. But some treaty appears to be made with him, although there is secret treachery on both sides: "and both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper." The manner in which they are acting in mutual treachery is shown in the account in verses 29 and 30 of the second expedition against Egypt.

The expression at the close of the verse, "for yet the end shall be at the time appointed," appears to intimate that these transactions belong to the closing scenes (see verses 35 and 40).

After this first successful invasion of Egypt the king returns to his own land "with great riches; and his heart shall be against the holy covenant; and he shall do exploits (rather *shall work*), and return to his own land." The second invasion of Egypt is the next point in his history: "At the

time appointed he shall return and come toward the south." The mention of a time appointed for the second invasion shows his secret treachery; "but it shall not be as the former" (the successful invasion spoken of in verses 25 and 26), "nor as the latter" (that mentioned in verses 42 and 43). Just as his treachery had been shown by the mention of an appointed time, so does the next verse indicate a treacherous league formed against him by the Egyptian king with some other power: "For the ships of Chittim shall come against him; therefore he shall be grieved and return." It may be uncertain what country is intended by Chittim; probably some maritime European power. The Jews appear to have understood it to mean Macedon or Greece, for in the beginning of the first book of the Maccabees, Alexander the Great is said to have come out of the land of Chittim against Persia.

The position of affairs at which we have arrived in the vision is this: the "vile person," who has become a king, has been at first successful in his invasion of Egypt--a treaty has been made between the two kings. The "vile person" presently breaks the treaty (as he had with secret treachery intended to do), but he finds the king of Egypt acting with equal treachery against him, and thus he relinquishes for the present his scheme of conquest.

A new feature in the character and history of this king at once shows itself: "He shall be grieved and return, *and have indignation against the holy covenant.*" His heart had been against it before (verse 28). This appears to intimate that the Jews are found in their own land (which is locally interposed between Egypt and Syria); and in his return his hatred is stirred up against the worship of God which has been restored in Jerusalem, and of which at first he may have been, as it were, the protector (see Remarks on chapter 8 and also on chapter 9). His overt actions are against the holy covenant and in violation of his league of seven years, which had been mentioned in chapter 9 and also alluded to in this chapter (verse 23). His course of wickedness proceeds step-by-step from the time that "his heart shall be against the holy covenant." "So shall he do; he shall even return and have intelligence with them that forsake the holy covenant." Here there is the commencement of a party of apostates--of those who turn aside from God; not merely from Christ whom the Jews have never owned nationally, but from God as God, the one who as such is entitled to praise and worship. The consequences of this apostate league formed round this "vile person" next appear: "And arms" (arms of the body, i.e. human power, apparently, not *weapons*) "shall stand on his part, and they shall pollute the sanctuary of strength; and shall take away the daily sacrifice, *and they shall place the abomination that makes desolate.*" At this point the closing period of three years and a half commences, the latter half of the concluding heptad of the vision of chapter 9; so that although we cannot arrange the remaining events of the chapter as to the length of time that each of them will occupy (and several of them are evidently general), yet from this point to the destruction of this oppressor we find to be a period of specified duration.

Our attention is directed to the prophecy of the Lord Jesus on the Mount of Olives by the use which He there makes of the 31st verse of this chapter. It will therefore be necessary to turn to Matthew 24 and Luke 21 in order to lay hold of the instructions, in their full value, which are here brought before us. In Matthew 24:3 there are three questions proposed to our Lord by some of His disciples, relative to what He had told them as to the destruction of the temple: "Tell us when shall these things be? and what shall be the sign of thy coming? and of the end of the world (rather *age*)?" In His reply He brings before them moral truth which bears on the conscience. From verses 4-14 He gives an outline of what would be the characteristics of the dispensation. He shows how the hopes which the ancient prophets of Israel had set before the people must be deferred as to their accomplishment until this dispensational period should have

closed. Wars, rumors of wars, evil increasing, the people of Christ hated and persecuted for His name's sake by all nations, and the gospel preached for a witness to the same nations--such is the general picture; putting the child of faith into a position of waiting for a deferred, although secure, blessing, and therefore in that respect resembling much that we find in the testimony of Daniel. All that is found in Luke 21 from verses 20 to 24 would belong to the time which commences, or nearly so, the dispensational period, the past destruction of Jerusalem being introduced and the consequent dispersion and captivity of the people, which only ends with the closing dispensation.

Then follows the important warning: "When ye therefore shall see *the abomination of desolation*, spoken of by Daniel the prophet, stand in the holy place (whoso reads let him understand); then let them which be in Judea flee unto the mountains," etc. The Lord thus contemplates Jerusalem with the people dwelling there again after the Roman destruction, and among them those whom He can instruct with regard to His own coming, and also the condition of things at that time. Whatever testimony of the gospel may have been given in Jerusalem up to this time, the servants of Christ now receive another direction. They have to flee forthwith when a certain sign is manifest before them, namely, the setting of "the abomination of desolation" in the sanctuary of God. It is most evident that those who give heed to this warning cannot be Jews in their unbelief, for no one could use this prophecy unless he owned Jesus to be the Christ (see verse 5). But they must be believers in His name, who are accepted through His blood. These are instructed how to act and how to use the prophecy of Daniel.

But how (it may be asked) can this personally concern us? We are Christians living in countries far distant from Jerusalem. How then can the warning affect us at all? To this I answer, that the persons addressed are assuredly of a particular place and period. But if they are a part of the Church of God (which cannot be denied unless we put the Four Gospels away from us), then as members of the same body we have as deep an interest in the Church's future history as we have in that which is past--as that, for instance, which is recorded in the book of Acts. And further, just as the Spirit of God instructs by principles drawn from what we know as past, so ought we to have our hearts opened to receive the lessons which He would set before us out of the revealed future. But how can that be the case unless we regard these future events as things which concern us? The more a soul sees to what this present dispensational period is tending, the more will it (if rightly submitted to the guidance of God's Spirit) find its own proper place in the midst of present things--seeing what it can have fellowship with and what it cannot.

The point of evil at which we can look definitely is, then, the setting of the abomination that makes desolate. So soon as this is done, we must regard this king not as one of those who has been led on by the mere motives of ambition (which are so common among the great ones of the earth) but as directly energized by Satan. At this point of time belongs, I believe, the description contained in the 32nd and three following verses of Daniel 11. On the one hand there is this king corrupting by flatteries such as do wickedly against the covenant, while on the other hand there is the activity of the people that do not know their God. I should not regard these verses as being in order of time subsequent to the setting of the abomination of desolation, but as describing the condition of things at that time. Before the onward course of this king's iniquity is dwelt on, the prophetic statement rests for a moment upon "the people that do know their God."

This expression is remarkable. It surely cannot mean merely those who have the external knowledge that Jehovah is the God of Israel and who do not turn aside to the blasphemy and idolatry and evil which are coming in. It must surely imply more than this--even those who

through the working of God's grace possess the real saving knowledge of Him as revealed in Jesus Christ. In the midst of all this evil they "are strong and do exploits" (or rather *work*). They have their work assigned them of God and they perform it, as we are told in the next verse: "and they that understand among the people shall instruct many; yet they (namely, the people) shall fall by the sword and by flame, by captivity, and by spoil, many days."

On this verse I make three remarks. First, "they that understand" are a class of persons definitely set before us in this vision. They are again spoken of in verse 35, "them of understanding"; "they that be wise" in chapter 12:3; and "the wise" of 12:10. To avoid all ambiguity which might be caused by the variation in the rendering, it will be convenient to use the Hebrew word "*Maskilim*," the *Maskilim* of the people. These then are Israelites by nation; but though in Jerusalem when wickedness is coming to a head, they are found separate from it and intelligent witnesses against it. They must be a part of "the remnant according to the election of grace" of Romans 11, for that designation comprehends all of Israel who believe in the Lord Jesus during the blindness of the nation at large. Second, that it is *the people* who fall, as is here described, and not the *Maskilim*, is shown by comparison with verse 35. Third, the expression "many days" does not necessarily imply a long period of time. It may or may not, according to the nature of the case. (See Dan. 8:27 where the same expression is rendered "certain days"; compare also 1 Kings 2:38; 1 Chr. 7:22; Neh. 1:4; Esther 1:4.) There is nothing which would make it necessary to suppose a period of time for which the last half week of Daniel 9 would not be amply sufficient.

Verse 34: "Now, when they (the people) shall fall, they shall be holpen [aided] with a little help; but many shall cleave to them with flatteries." The power of this king is now felt by the Jews as being against them, and treatment of this kind is what we find here (as well as in many other Scriptures) as being their portion up to the time when the Lord works His own deliverance for them. Some seek to aid them, but all is fallacious; and this they are made to feel.

"And some of them of understanding (the *Maskilim*) shall fall." These words show that the falling by the sword, etc., in verse 33 applies to the people and not to the *Maskilim*. It might be asked, If they know their God and are doing His will, will they not be upheld by Him as standing in power in their place of testimony? This verse simply tells us, No! Testimony in the midst of felt and manifest weakness (like those in Heb. 11:35-38) has been the common position to which Christian faithfulness has led while encountering opposition. And this is here the case with at least some of these *Maskilim*: "they shall fall (by the power of persecution, etc), to try them and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." Here these *Maskilim* disappear from our sight for a while. The persecuting power of this king cuts off those of them who fall into his hands; and this is continuously done "even to the time of the end." Their testimony also ceases for another reason. The Lord Jesus has taught His people, "When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso reads let him understand); *then let those that are in Judea flee unto the mountains,*" etc. This shows us how every obedient-hearted servant of Christ would know that the time for testimony in Jerusalem, and even in the land of Judah, was past. They are called on to flee, for He has commanded it.

Thus, when the abomination of desolation is actually set up, the course of this king is simply evil. Men are given over to strong delusion that they should believe a lie; and those who had previously given testimony are withdraw, either in obedience to the command of Christ or else by the power of persecution.

From this place (verse 36) to the end of the chapter we have the king in all his unhindered course. He takes a place of blasphemy, even assuming divine honors. "The king shall do according to his will; and he shall exalt himself and magnify himself above every god, and shall speak marvelous [astonishing] things against the God of gods." The connection of this is most obvious with 2 Thessalonians 2:3,4: "that man of sin . . . the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits in the temple of God, showing himself that he is God." The connection of this description with the horn of blasphemy in chapters 7 and 8 is very marked: "He shall speak great words against the Most High" (7:23); "because of the voice of the great words which the horn spoke, etc. (verse 11); "He magnified himself even to the Prince of the host" (8:11); "He shall also stand up against the Prince of princes" (verse 25).

God has a purpose and definite design in allowing evil thus to reach its height: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever" (Ps. 92:7). He "shall prosper till the indignation be accomplished (see 8:19), for that that is determined shall be done."

Verse 37: "Neither shall he regard the God of his fathers nor the desire of women (some idol, apparently), nor regard any God; for he shall magnify himself above all."

And yet in secret he is found to be the slave of abject superstition (verses 38, 39): "But in his estate shall he honor the god of forces; and a god whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge, and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain." What this object of his worship may be is not, I think, apparent. It shows, however, the twofold acting of this king, who takes before men the place of the supreme God and yet is himself a secret idolater. He is a successful conqueror, and he honors the god of forces in strongholds.

The last six verses of the chapter bring before us the crisis of his history: "And at the time of the end shall the king of the south push at him; and the king of the north (now again mentioned as a kingdom) shall come against him like a whirlwind, with chariots, and with horsemen, and many ships; and *he*" (namely, the king who is *the subject* of this part of the chapter) "shall enter into the countries, and shall overflow and pass over."

He next turns his arms towards Egypt, passing through the Holy Land: "He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." It is interesting to observe how these three districts, of which at this time he does not take possession, are specified in Isaiah 11 as falling into the hands of restored Israel: "they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them."

Verse 42: "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape" (the latter invasion referred to in verse 29). "But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps." He thus appears to be going on in an unhindered career of conquest; but the "time of the end" is approaching. "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make

away many. And he shall plant the tabernacles of his palace between the seas" (the Dead Sea and the Mediterranean) "in the glorious holy mountain; yet he shall come to his end, and none shall help him." Thus when he has come in his pride and rage again to Jerusalem, the hand of God stops his career, just as we are told in 2 Thessalonians 2:8: "that wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (compare Isa. 11:4). Just so do we learn in Zechariah 12 and 14, that the future and final deliverance of the Jews and Jerusalem from their foes is when the Lord comes forth and fights against them, when his feet stand upon the Mount of Olives; and it is when He thus delivers them that they shall look upon Him whom they pierced, [and] they shall mourn and be in bitterness for Him.

The place in which he is said (in verse 45) to plant the tabernacles of his palaces (as well as the blasphemy of his assumptions) brings before us the description of a certain king of Babylon who is spoken of in Isaiah 14. The Jew there, using the song of reproach after the future and final deliverance of his people, speaks thus: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north; I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit," etc.

An objection has been made to the application of Isaiah 14 to the antichrist on the following grounds--the beast in the Revelation is said expressly to be cast "alive into the lake of fire" (Rev. 19:20). This beast [in Revelation] has been identified (most truly, I have no doubt) with that power of blasphemy and evil who is spoken of so much in the book of Daniel. [But] then the difficulty is raised, from Isaiah 14:18, 19, as though they spoke of something absolutely incompatible with his being cast alive into the lake of fire. The expressions "those that are slain, thrust through with a sword," and "a carcass trodden under feet," have been taken up as though this person there called "the king of Babylon" were actually slain and his dead body were thus treated. But observe that this is simply a comparison: "But thou art cast out of thy grave LIKE an abominable branch,--the raiment of those that are slain, thrust through (plural) with a sword; that go down to the stones of the pit AS a carcass trodden under feet." The grave does not receive this king. Other monarchs have been buried, but he shall not be. The lake of fire receives him alive.⁴ He is too polluted even for the grave. He is loathed by it even as men would loathe the disgusting blood-stained raiment of a confused mass of the dead, or a carcass trampled under feet.

But it is remarkable to observe how carefully the Scripture guards us, in many points, from applying to past things and persons those statements which it is of importance for us to know as future. To what king of Babylon could these things have applied? Did any of them set himself as God in the mount of the congregation? Scripture mentions but three who *could* have done it. But Nebuchadnezzar, though the destroyer of the temple and city, was brought at length, through the discipline of God's hand, to own Him and give Him glory. We do not find the other two, Evil-merodach and Belshazzar, as personally connected with Jerusalem at all; the scene of the impiety of the latter was simply Babylon. And further, the deliverance of Israel which is here celebrated is utterly different from the return of the Jews from the Babylonish captivity (see verses 1 and 2). So carefully is the prophecy guarded against application to things past.

⁴ Slain indeed by the breath of Christ's lips, but alive in resuscitated being.

With the eleventh of Daniel that part of the vision concludes which refers to this king. All the latter part of it, which relates to his actings after the setting of the abomination of desolation, is of solemn interest. Whatever be thought of the early part of the chapter, I feel that it is of special importance not to overlook the bearing of the latter portion. It is clear from the first verse of the next chapter that the deliverance of Daniel's people and the destruction of this king belong to the same time. This alone shows us the future bearing of the latter part at least of this prophecy. He persecutes the people of God up to the time of his destruction; for we find in chapter 7 that the saints of the most high places are given into his hand, and he wears them out until the Ancient of Days takes his judicial place. Hence we see that, although we find the saints not kept in view in the latter part of this chapter, there will be those who during his reign of blasphemy will witness in the midst of suffering--not loving their lives even unto the death, and overcoming by the blood of the Lamb and the word of their testimony.

His reign is a time of grievous and grinding oppression to Israel. His abominable idol (the image of the beast that the false prophet causes both to speak and breathe, Rev. 13) being set in the holy place, all who refuse to worship are the objects of his wrath. Death is the doom which their disobedience receives. But God preserves some in His own sovereign power, each one whose name has been written from before the foundation of the world in the book of life of the slain Lamb. This is proved by a remnant being spared when the Lord Jesus comes with power of destroying judgment; for none can be spared who have joined in the Antichristian blasphemy: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand--the same shall drink of the wine of the wrath of God," etc. (Rev. 14:9, 10). This remnant must not be confounded with those who have confessed Christ previous to His coming. They, as being an integral part of the Church of the firstborn, will share His millennial reign in glorified bodies. This remnant, on the contrary (however previously acted on by testimony), will not know the Lord Jesus until they see Him, and the Spirit of grace and supplications is poured out upon them.

We never can apprehend clearly the teaching of Scripture as to these things unless we see distinctly what these two remnants are. The one may be called a Christian remnant, the other a Jewish remnant. The former are of "the remnant according to the election of grace" in Romans 11 (for that includes all the believing Israelites of this dispensation). Of the latter it is written (Isa. 10:21): "the remnant shall return, even the remnant of Jacob, unto the *Mighty God*"--(the "child born" whose name should be so called). This return is when the Lord Jesus shall have come, and not before.

Daniel 12:1 speaks of three of the circumstances of the time when these things are accomplished: "And at that time shall Michael stand up, the great prince which stands for the children of thy people; and there shall be (rather, *it* shall be) a time of trouble, such as never was since there was a nation even to that same time. And at that time thy people shall be delivered, every one that shall be found written in the book." The standing up of Michael is of course an event which is secret from the eye of man. He is called in the New Testament the archangel, and some have supposed that he is the same person as the Lord Jesus. There appears to me to be no evidence to support this thought, and a good deal to contradict it. For instance, could Jude have used such language of our Lord as he does of Michael? "Yet Michael the archangel, when contending with the devil, [when] he disputed about the body of Moses, *durst [dared]* not bring against him a railing accusation, but said, The Lord rebuke thee." This seems to show that Michael cannot be himself the Lord. I should, therefore, not identify the standing up of Michael either with the Son of Man coming to the Ancient of Days to receive a kingdom, or yet (according to the language of

Psalm 110) the Lord leaving the right hand of Jehovah because His enemies are made His footstool. It is something which, in the economy of God's dealings, closely concerns Israel.

This time is one of trouble, such as has never been equaled. Our Lord, in Matthew 24, predicts a time of tribulation also unequaled, and that without the like ever having been before or to be after. This, then, in Daniel cannot be subsequent to that in Matthew 24, for our Lord's words would then be contradicted. Daniel's people are delivered at the time here spoken of, so that there is no place for the tribulation in Matthew as a subsequent thing. Hence it follows inevitably that the same period is spoken of in both places, the time of which it is said in Jeremiah 30, "It is the time of Jacob's trouble; but he shall be delivered out of it." This tribulation is during the reign and blasphemy of the antichrist, whose fearful power will be thus permitted of God. Past history will afford no parallel; and the energy of Satan will then have an unhindered character, which God at present does not permit.

Daniel's people shall then be delivered, every one that shall be found written in the book. This was a point of hope to his soul. To this the vision had tended, to what should befall his people in the latter days. We know from other Scriptures that the spared will be but a portion of the Jews: "And it shall come to pass, that in all the land, says the LORD [Yahweh], two parts therein shall be cut off and die, but the third part shall be left therein: and I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them. I will say, It is my people; and they shall say, The LORD [Yahweh] is my God" (Zech. 13:8, 9). This speaks of those who are spared in the land. And in Ezekiel 20 we learn concerning the spared of those who have been scattered among the nations, [that] these shall unitedly form "the remnant that shall return," who will be blessed upon earth according to all that had been promised of earthly blessing under the reign of Messiah. They will know His redemption; the fountain prepared for sin and uncleanness will be opened to them; and of them it will then be said, "Their sins and iniquities will I remember no more." It is a happy thought to us to look on and see these blessings yet in store. Jesus saw of the travail of His soul and was satisfied. He was the captain of salvation, bringing *many* sons (God's children given into his hand for redemption) unto glory. And surely, as belonging to the redeemed, we may rejoice in seeing any truth which tells us of the wide numbers of those "many brethren" (younger, it is true, than the "Church of the first-born") of the same household of God to which we belong.

But was Daniel told merely of earthly blessing? Was there no intimation of higher and better things to be bestowed at this very time upon some? "And many from among the sleepers of the dust of the earth shall awake; these shall be unto everlasting life; but those (the rest of the sleepers) shall be unto shame and everlasting contempt" (verse 2). I have given, I believe, the most literal rendering of this verse.⁵ It speaks of a resurrection, not the general when all shall be called forth, but one of an eclectic character--"many from among the sleepers." Just so in Revelation 20--after "the first resurrection" has been mentioned, we are told "the rest of the dead lived not again until the thousand years were finished." It is at the coming of the Lord Jesus that Israel is delivered. It is then that the first resurrection also takes place. Just in the same manner do we read of a resurrection in Isaiah 26:19, in connection with the Lord coming out of His place to punish the inhabitants of the earth for their iniquity: "Thy dead men shall live; they shall arise my dead body." (Such are the words literally--identified with Christ as being His members.) "Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." To that day belongs the statement of the same continuous prophecy: "He shall cause them that come of Jacob to take root. Israel shall blossom and bud,

⁵ See "Note on The Rendering and Connection of Daniel xii. 2," below, page 164.

and fill the face of the world with fruit" (27:6).

Is anything stated as the result of this resurrection to eternal life? Verse 3: "And they that be wise (the Maskilim) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Here then they are described by symbols of heavenly glory. And here are again the understanding ones, the Maskilim of chapter 11:33, 35. We last saw them worn out by the power of the antichrist, but now they have their portion in the day of blessing. The same vision tells us thus how they at length are vindicated of God.

After a word addressed to Daniel as to the use to be made of this vision at "the time of the end," the direct statement made to him ceases. He then sees two others besides the angel and hears the communication which passes between them: "How long shall it be to the end of these wonders?" "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that lives forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Here there is the same period spoken of as in chapter 7--the three years and a half of the blasphemous rule of antichrist as Satan's vicegerent. When all God's purposes of chastening Israel shall have been accomplished, this period ends: "It shall come to pass that when the Lord has performed his whole work upon Mount Zion and on Jerusalem, I will punish the stout heart of the king of Assyria, and the glory of his high looks" (Isa. 10:12).

There was doubt upon the mind of Daniel as to what he now heard. His mind was intent upon what should come after--upon what had been spoken of in the end of verse 1, and verses 2 and 3: "And I heard, but I understood not. Then said I, O my Lord, what shall be in the *end* of these things? And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end." This is to be taken in connection with verse 4: "But thou, Daniel, shut up the words, and seal the book, even to the time of the end" (perhaps, *scrutinize the book from end to end*). "Many shall run to and fro, and THE knowledge (thereof) shall be increased." In order to rightly apprehend these two statements, we must go on with another portion of the last declaration to the prophet, verse 10: "Many shall be purified, and made white, and tried (as had been said in chapter 11:35), but the wicked shall do wickedly; and none of the wicked shall understand, *but the wise (the Maskilim) shall understand.*" Thus we see that the shutting and sealing do not imply that none shall understand or use this prophecy; for, on the contrary, *the Maskilim shall understand.* We have seen them in their place of testimony (11:33), of suffering (verse 35), received into their celestial glory (12:3); and now we find them mentioned as those who are to understand and to use this book.

Let this be taken in connection with what our Lord says in Matthew 24: "When ye see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, *whoso reads let him understand*" [verse 15]. Let him be one of these Maskilim, who know the truth of God and are allowed to stand in the closing scenes in such an honored place. If sealing means in these places a withholding of the knowledge of what these things are, then it is well to observe that with such a seal the Church is not concerned, for the word of Christ has authoritatively taken it away: "Whoso reads let him understand." The truth of God is in the hands of men, written in His holy word; and yet without the heart possessed of that spiritual understanding which is according to God, what does it avail them?--"none of the wicked shall understand."

There is such a thing as the detail of truth being held apart from God; it is, therefore, powerless.

This is not understanding. But the wise-hearted have to know the truth of God to hold it as the truth of God; and He will make it their safeguard in the hour of need. These prophecies of Daniel and the predictions of Christ in Matthew 24 will be used in the day of the setting of the abomination of desolation in the holy place. The Church ought therefore to know what these things are in order to stand prepared and not find these things taking her by surprise.

Verse 11: "And from the time that the daily sacrifice shall be taken away, and the abomination that makes desolate set up (see 11:31), there shall be a thousand two hundred and ninety days."

Verse 12: "Blessed is he that waits, and comes to the thousand three hundred and five and thirty days."

Here are two periods which have not been previously mentioned. One thousand two hundred and ninety days run on a month beyond the time, times, and a half; the other period with the conclusion of which a blessing is connected is yet forty-five days more. With regard to these periods a few considerations only can be suggested. We must bear in mind that the deliverance of the Jews from their oppressors is effected by the Lord at His coming, but after that their being set in blessing as His people is not an instantaneous result. He deals first with the consciences. They see Him whom they pierced, they mourn for Him; and this appears to be not a very brief time of humiliation and sorrow. It issues, however, in their knowing the value of the vicarious sufferings of Messiah. But there are other things also to be done. The outcasts of Israel must be gathered, and not till then can the united blessing take place. It is not improbable that these two periods may relate to the stages of the Lord's actings, the one thousand three hundred and thirty-five days bringing in the united blessing.

Verse 13: "But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." These words close the book. The communication of God to the prophet is completed; and whatever further inquiries he might have made, they are thus prevented. But his soul is pointed onward as regards himself, even as he had been before with regard to his people. To know of the full blessing of his people had been the desire of his heart, in those things which introduce the vision in chapter 9 as well as this. And these desires had been responded to by God in that way which He saw to be the most profitable. "The end" was a point of time to be waited for, both as to THEIR blessing and the fullness of *his* personally. Daniel was to rest, to lie in his grave amid the other sleepers of the dust of the earth. But in the end of the days he should stand in his lot, even that lot of which he had been before instructed, in the heavenly glory of those who rise to eternal life.

The saints of old died after having obtained a good report through faith, not having received the promise. In this consummation they are to be associated with others, even us; saved by the same grace, and made members of one body. They received not the promise, that they without us should not be made perfect. God has provided better *for us* than if the consummation had been otherwise.

Thus was he instructed as to "patience of hope" with regard to his people and himself. This is a lesson which we too have to learn. We have to wait for the coming day, and we are warned of intervening darkness; but this is not to cause hope to wax dim in our souls. We have far more instruction as to these things vouchsafed to us than Daniel had, and the hopes are presented to us more vividly. Well then may we wait till the end be, knowing that whether among the dead in Christ or those who are alive and remain till His coming, we shall stand in our lot at the end of

the days. Till then Jesus is with His people, though unseen, according to his word, "Lo, I am with you all the days, even to the end of the age." Then we shall see Him as He is. We shall bear His image, our vile body being fashioned like unto His glorious body. And instead of His guidance through the wilderness, we shall ever be with Him and all His departed saints in the heavenly city.