

DANIEL

AND

His Great Fulfilled Prophecy

OF CHAPTER ELEVEN.

*A Brief Demonstration of the Authenticity of the
Book of Daniel,*

AND

A VERSE-BY-VERSE ILLUSTRATION OF
THE FULFILMENT OF ITS CLOSING PROPHECY.

WITH

A GLANCE AT THE FUTURE.

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DANIEL'S GREAT FULFILLED PROPHECY.

THERE are many fulfilled prophecies in the Bible, but none of them are so circumstantial in detail or have received such an undeniable fulfilment in the actual events of a long past history as the prophecy contained in the first 39 verses of the eleventh chapter of Daniel. The fulfilment is so remarkable that unbelievers can do nothing with it but assert that the prophecy of Daniel is a forgery, written after the events were accomplished.

But this assertion is contrary to explicit evidence. Those who wish Daniel to be untrue, or who cannot distinguish between assertion and proof, are easily enough carried away by it. But there is nothing in it. It originated with the professed opinion of Porphyry, the Syrian of Bashan, who lived in the third century, about 400 years after the time that he thought the forgery had been perpetrated, and who, therefore, is no authority in any sense. Porphyry was an enemy of divine truth in general, and his opinion will have no weight with those who can weigh evidence as against prejudice. There is not a single sound argument against the authenticity of Daniel. In support of it, the evidence is overpowering.

The eleventh chapter describes the wars and intrigues of the Greek monarchs of Syria and Egypt (so far as they bore on the Holy Land), from the third year of Cyrus, down to the absorption of Syria by the Roman empire. Had the writer been a historian with knowledge of the events and their times, he would have given us the names

of the various actors in the drama, such as Xerxes, Alexander, Ptolemy, Philometer, Philadelphus, Antigonus, Antiochus Theos, Antiochus Epiphanes, &c., as such names always loom largely with human narrators. Instead of that, the prophet describes these individualities by the colourless designation, "King of the north," "King of the south," &c., befitting the exalted nature of the divine point of view, from which the greatest of kings are seen but as insignificant officials of the moment.

THE EVIDENCE IN SUPPORT OF DANIEL.

The evidence of the authenticity of Daniel can be put into brief compass.

(1) Jesus mentions the book as the work of Daniel, and describes Daniel as a prophet, and refers to it in a way that assumes the disciples were familiar with it as a current and a true writing: "When ye shall see the abomination of desolation spoken of by Daniel the prophet (who so readeth let him understand)" (Matt. xxiv. 15). This, of itself, is decisive with those who believe in Jesus.

(2) The book of Daniel was received by the Jews in general in the time of Christ as a prophecy written in Babylon by a captive of that name. The testimony of Josephus is decisive as to this. If the Jews in general received it as the writing of Daniel produced in Babylon, it is proof that it was so, for they knew that they were the custodians of the scriptures. They carefully excluded the apocryphal writings, such as the books of the Maccabees, Esdras, and other books, and if Daniel had been a spurious writing of the Maccabean age, it must have been known and rejected as such.

(3) The first book of the Maccabees uses the prophecy of Daniel as a well-known and recognised prophetic book, and describes the sufferings of Israel during the Maccabean period as having been the greatest since "the time that no prophet appeared among them," recognising the Maccabean period as one where there was no prophet.

(4) The dissensions between Pharisees and Saducees

sprang up during the Maccabean age—and were a guarantee against either party successfully introducing any new book as part of Scripture. Both recognised Daniel, which is proof that Daniel had been known to them both from the time of the captivity.

(5) In a speech before his death (recorded in the first book of Maccabees, written at the very time Porphyry suggests Daniel was written), Mattathias, father of Judas Maccabeus, in recounting examples of faithfulness to the law of God, refers to the book of Daniel thus : “Ananias, Azarias, and Misael (known in Babylon as Shadrach, Meshach, and Abednego), *believing, were saved from the flame ; Daniel, in his simplicity, was delivered from the mouth of the lions” (ii. 59).

(6) The book of Daniel was not only received at the time of the Maccabees by the Jews that returned from Babylon, but by the community of Jews that remained behind in that city : which is proof that it could not have been written by a spurious author in either country : for if first published spuriously in Babylon, it would have been rejected by the Jewish community there, who knew the facts connected with Daniel ; and if first at Jerusalem, the opposition of the Jews of Babylon would have been still stronger. There is an example of how the book would have been treated in the case of the apocryphal book, Baruch. This was professedly written by the companion of Jeremiah, but it was rejected as a forgery at the time of its introduction, and was never afterwards received as genuine by the Jews.

(7) The book of Ezekiel (written during the captivity) recognises Daniel as the name of a person well-known and eminent among the Jews : “Though these three men, Noah, *Daniel*, and Job were in the land, they should deliver but their own souls by their righteousness” (Ezek. xiv. 14 and 20). So also in xxvii. 3—(same book)—“Behold thou art wiser than *Daniel*.” There is no trace in Ezekiel’s age of any Daniel but the Daniel of the captivity ; and a Daniel comparable with Noah and Job must have been known to all the Jews before he could thus be spoken of ; and he must have been known as Noah and

*The parenthesis is the author’s.

Job) were known, viz., by scripture. Where was this scripture if not in the book which, according to Porphyry, was not written till 400 years after Ezekiel's day? The book of Daniel was received by the body of Jews long before as the work of the Daniel mentioned by Ezekiel. Placed as they were, they must have known whether it was his work or not.

(8) The book of Daniel appears in the Septuagint Version of the Old Testament, which (whatever obscurity rests on the origin of this version), was demonstrably commenced in Greek, B.C. 285, and when completed, was received by all the Jews in Jerusalem and Alexandria. Although there are imperfections in the Septuagint, the occurrence of Daniel in it, even in a mutilated form, is proof that Daniel was recognised as part of scripture long before the Maccabean exploits. The very defects of the Greek version of Daniel is proof of its antiquity; for had Daniel been a product of the Maccabean age, its real character could not have been so soon forgotten.

(9) Josephus, writing in the first century, records (in Apion against the Jews, book xi, sec. 1-8), that Jaddua, the high priest, in the lifetime of Alexander the Great, showed him the prophecy of Daniel, which foretold the overthrow of Persia by him. Even if it could be proved that this statement of Josephus's was historically doubtful (of which there is not the least evidence), the writing of the statement by Josephus is proof that in the first century the Jews believed that the book of Daniel existed in the days of Alexander, a belief which, placed as they were, amounts to proof, for the days of Alexander were, at that time, only a little over three hundred years off.

(10) And if the book of Daniel was shown to Alexander by Jaddua, the high priest, then is the genuineness of Daniel proved, for there was an unbroken succession of Biblically-recognised high priests down to Jaddua (Neh. xii. 22). The reception of a spurious Daniel by the official high priest of the nation, to whom "was committed the oracles of God," is an impossible supposition.²⁴

Christ received Daniel: that is enough.

THE OBJECTIONS TO DANIEL.

The arguments against Daniel are of the slimmest character.

(a) The author of the Ecclesiasticus, enumerating the great men of scripture, does not mention Daniel. Therefore, Daniel was not in the scriptures as known to that author (Jesus, son of Sirach). This is the argument: it might be of some weight if he had been giving a list of the books of scripture. As he merely recounts the famous men, the omission of Daniel might be a mere act of forgetfulness or literary fatigue, or sense of superfluity, like Paul in Heb. xi., who, enumerating Bible instances of faith, says time would fail him to tell all. If it be insisted on as proof against Daniel, then it is proof against Ezra, for the same author is silent as to Ezra. But the opponents have nothing to say against the historic reality of Ezra; on the contrary they build greatly on Ezra, and attribute the authorship of much in Moses to him! This is proof that they do not really think the silence of the son of Sirach is evidence against Daniel. Besides, the son of Sirach, if he does not mention Daniel, mentions Ezekiel, and so is bound to admit Daniel, for Ezekiel mentions Daniel, and Ezekiel was inspired, which it is admitted the son of Sirach was not.

(b) Daniel, in the Hebrew Bible, is not placed among the prophets, but in that section which commences with the Psalms and ends with Chronicles. What then? The enemy think it shows that Daniel was a book of whose authority they were in doubt. How can this be made out? Who knows on what principle the holy writings were arranged? It is the nature of each writing by itself that is the important consideration; and as for Daniel, it is settled by Christ's estimate of it, even if there were not the other powerful considerations already noticed.

(c) The miracles recorded in Daniel are considered evidence of an apocryphal character. If there is any weight in this, it would be an argument against Christ and against Moses, and against any Bible at all. But there is no weight in it. The miracles in Daniel are very different from the childish Jewish fables and legends to which

Paul deprecatingly refers. They are dignified and reasonable and congruous to the situation of which they form a part. They are on a par in this respect with the miracles of Moses and Christ, which are guaranteed to us by testimony that cannot be set aside.

(*d*) The book is said to contain historical errors and contradictions that could only have been fallen into by a late writer. This is attempted to be proved by ancient histories of Babylon that do not agree among themselves. When the instances are examined in detail, they all disappear one by one. This is not the place to enter upon the process. Let the single case of Herodotus suffice. He does not mention Nebuchadnezzar, though he obtained his information on a personal visit to Babylon. Therefore, it was argued, Daniel must be wrong, which assigns such a prominent place to Nebuchadnezzar in his history. But the discovery of Babylon in our day, with public buildings bearing his name, has proved Daniel right and Herodotus wrong. This is a fair illustration of the emptiness of the argument which would set up the mere silence of ancient history by profane writers against the Bible.

(*e*) Daniel contains Greek names for some of the musical instruments used at the worship of the golden image. What then? It proves, says the enemy, that Daniel was written after the establishment of the empire of the Greeks. How so? If there had been no Greeks and no instruments before the Greek empire, there might have been some force in the objection; but, in point of fact, the Greeks were not only the sculptors, but the instrumentalists of the world, long before they came to political power.

(*f*) The Hebrew of Daniel is not so pure as the Hebrew of Isaiah. What then? It would be imagined that this is rather a proof of genuineness of a Hebrew book written in Babylon, than an evidence against it. A Hebrew mixing with Chaldeans and daily speaking the Chaldee language would be liable to have his Hebrew a little corrupted.

Such are the chief grounds on which it has been attempted to establish objection to Daniel as an authentic and a

divine writing. We have glanced at them merely to complete the purview of the subject. They look formidable when drawn out in formal array ; but, when subjected to individual examination, they disappear one by one as effectually as mist before the noon-day sun.

The book of Daniel stands out before us as the great prophetic chart of earth's history—proved, not only by the technical considerations rehearsed in the foregoing, but by the actual realization of its extended forecaste in the leading lines of history for over 30 centuries, including

THE GREAT FULFILLED PROPHECY OF DAN. XI.

Verse 1.—Introductory. The prophecy begins in

Verse 2.—Behold (spoken in the third year of Cyrus, B.C. 540) 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.

FULFILMENT.—*After Cyrus, there reigned three Persian emperors, Cambysses, Smerdis and Darius. Then came XERXES, notorious in history as the richest of all the Persian monarchs, the leading event of whose reign was the fitting out of an immense naval and military expedition against Greece. This was the beginning of a war which lasted through several Persian reigns, and ended in Persian overthrow.*

Verse 3.—And a mighty king shall stand up that shall rule with great dominion, and do according to his will.

FULFILMENT.—*On the Greek side, there rose up ALEXANDER the Great, who trampled down the power of Persia and established an immense empire (reaching as far as India) which he ruled with despotic authority.*

Verse 4.—And when he shall stand up, his kingdom shall be broken and shall be divided towards the four winds of heaven not to his posterity, nor according to his dominion which he ruled, for his kingdom shall be plucked up even for others besides those.

FULFILMENT.—*When Alexander had finished the conquest of India and returned to Babylon, he came to a premature end at a feast; and HIS EMPIRE, after a regency of 13 years, was partitioned among his four generals—Ptolemy Soter, Seleucus, Lysimachus and Cassander—none of whom were family relations of Alexander. Of these, Ptolemy Soter became King of Egypt, or “King of the South,” in relation to Palestine at that time; and Seleucus King of Syria, or “King of the North.”*

Verse 5.—And the king of the south shall be strong and one of his princes, and he shall be strong above him and have dominion: his dominion shall be a great dominion.

FULFILMENT.—*Ptolemy Soter, King of Egypt, was established in a strong position, embracing Palestine, Cælo-Syria, and Phœnicia, in addition to Egypt: The three first-mentioned countries were originally assigned to Lacedæmon—a fellow-general—but Ptolemy wrested them from him and acquired an extensive dominion.*

Verse 6.—And in the end of years they shall join themselves together, for the king's daughter of the south shall come to the king of the north to make an agreement, but she shall not retain the power of the arm, neither shall he 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.

FULFILMENT.—*After long war between Ptolemy Philadelphus (successor to Ptolemy Soter) and Antiochus Theos, who had succeeded his father, Seleucus, as “King of the North,” the two monarchs came to a treaty of marriage with Berenice, the daughter of the former. Ptolemy Philadelphus dying, Antiochus put Ptolemy's daughter away; re-called previous wife, who poisoned Antiochus and killed Ptolemy's daughter and all her Egyptian attendants.*

Verse 7.—But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail.

FULFILMENT.—*Her father being dead, a branch of her roots (that is, her brother), Ptolemy Evergetes avenged her death, by a victorious invasion of Antiochus's dominions.*

Verse 8.—And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north.

FULFILMENT.—*Ptolemy Evergetes took an enormous booty in Syria and Cilicia, including a large number of statues and images, besides vast store of the precious metals. He also carried away Antiochus's principal courtiers, and had a lengthened reign.*

Verse 9.—So the king of the south shall come into his kingdom, and shall return into his own land.

FULFILMENT.—*Ptolemy made a triumphant return to Egypt, with the spoils referred to.*

Verse 10.—But his sons 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 return, and be stirred up, even to his fortress.

FULFILMENT.—*Ceraunus and Antiochus, the sons of Seleucus, the father of the poisoned king, assembled an army and made war on Ptolemy. Antiochus entered and subdued Syria. Retiring to winter quarters, he was stirred up by advance of Ptolemy, and compelled to fall back into his fortress.*

Verse 11.—And the king of the south shall be moved with cholera, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand.

FULFILMENT.—*Ptolemy again advancing to wrest Syria; from Antiochus. Antiochus attacked him with 72,000 foot and 6,000 horse, but was again defeated.*

Verse 12.—*And when he hath 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.*

FULFILMENT.—*Ptolemy, elated with his victory over Antiochus, desired to enter the Holy Place, but was prevented. He did not follow up his victory, and so was not benefitted by it.*

Verse 13.—*For the 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.*

FULFILMENT.—*Antiochus recovered his strength, and in 19 years advanced with another large army and re-subjugated Syria.*

Verse 14.—*And in those times, there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.*

FULFILMENT.—*Ptolemy (Philopater) dying, was succeeded by his infant son, Ptolemy Epiphanes, against whom the Macedonian and Syrian kings and also Scopas, his father's general, plotted. The Romans also proudly interfered in his protection (but the Romans, though destined to become very powerful after this first appearance in Egyptian affairs, would certainly fall at last).*

Verse 15.—*So the 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.*

FULFILMENT.—*In spite of the interference of the Romans, Antiochus advanced against the Egyptians in Syria, besieged Sidon, and captured Jerusalem. The arms of Egypt had no power to arrest the progress of Antiochus.*

Verse 16.—But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed.

FULFILMENT.—*Antiochus was paramount in Palestine, which he devastated.*

Verse 17.—He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her : but she shall not stand on his side, neither be for him.

FULFILMENT.—*Antiochus made a supreme effort, with the help of the Jews, to acquire Greece, of which the Romans had become protectors. In order to secure Egypt's neutrality, he gave his daughter Cleopatra in marriage to Ptolemy Epiphanes, but the daughter sided with her husband against Antiochus, and in favour of the Romans.*

Verse 18.—After this shall he turn his face unto the isles, and shall take many : but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause it to turn upon him.

FULFILMENT.—*Antiochus turned his arms against the isles of Greece. At first, he was successful, but a Roman consul (Scipio) finally defeated him and repulsed him from every part of Asia Minor, thus wiping out the disgrace at first inflicted on the Roman arms and name as the protectors of Greece, and turning it on Antiochus.*

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

FULFILMENT.—*After this defeat, which was followed by a humiliating treaty of indemnity to the Romans, Antiochus set his face homewards, but never got to the end of his journey. He was murdered as a result of an attempt on his part to rob a temple, for the purpose of raising the money due to the Romans.*

Verse 20.—Then shall stand up in his estate a raiser of taxes in the glory of the kingdom : but within few days he shall be destroyed, neither in anger, nor in battle.

FULFILMENT.—*Antiochus was succeeded by his son, Seleucus Philopater, the great business of whose reign was to raise by taxation the indemnity due to the Romans. Having finished that business, he was privately poisoned at the end of twelve years.*

Verse 21.—And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries.

FULFILMENT.—*Heliodorus, the poisoner of Seleucus Philopater, usurped the vacant throne, but the authorities of the state repudiated him as "a vile person," upon which, ANTIQCHUS EPIPHANES insinuated himself into favour by flattery and bribery, and obtained the kingdom without war.*

Verse 22.—And with the arms of a flood shall they be overflown from before him, and shall be broken ; yea, also the prince of the covenant.

FULFILMENT.—*Though established, Antiochus Epiphaneas was soon embroiled with the King of Egypt, who demanded the restitution of Palestine and Syria. The army of that monarch he overwhelped in battle : also the high priest, Onias (prince of the Mosaic covenant) was overthrown and murdered.*

Verse 23.—And after the league made with him he shall work deceitfully : for he shall come up, and shall become strong with a small people.

FULFILMENT.—*Treaty of peace was made between Antiochus and the King of Egypt, after which, Antiochus worked deceitfully, and under false pretects, renewed the war and came to Alexandria with a small army, and established himself in the country.*

Verse 24.—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 strong holds, even for a time.

FULFILMENT.—*By intrigues, he acquired peaceable possession of the fattest provinces of Egypt, and did that which none of his predecessors had done: he divided the spoils among his soldiers, and laid plans to obtain possession of the whole 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.

FULFILMENT.—*He stirred up his power and his courage against the king of Egypt, raising an immense army. The king of Egypt did the same, but the efforts of the latter came to nothing; for the people of Alexandria formed a successful plot against him.*

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.

FULFILMENT.—*Yea, the king of Egypt's own courtiers turned against him, and the army of Antiochus overspread Egypt, and many of the Egyptians were slain.*

Verse 27.—And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.

FULFILMENT.—*Antiochus and the Egyptian King (now Euergetes II.) came together to arrange matters. They practised mutual deception, but the plans they agreed upon were destined to failure, because of the appointed developments of the end with which those plans were inconsistent.*

Verse 28.—Then shall he return into his land with great riches ; and his heart shall be against the holy covenant ; and he shall do exploits, and return to his own land.

FULFILMENT.—*Antiochus returned from Egypt to his land laden with riches. On his way to Antioch, his capital, he attacked Jerusalem, sacked the temple, killed 40,000 of the inhabitants, and sold as many into slavery.*

Verse 29.—At the time appointed he shall return, and come toward the south ; but it shall not be as the former, or as the latter.

FULFILMENT.—*A little later he returned to Egypt, but this invasion was not as the former or as the latter (will be).*

Verse 30.—For the ships of Chittim shall come against him : therefore he shall be grieved, and return, and have indignation against the holy covenant : so shall he do ; he shall even return, and have intelligence with them that forsake the holy covenant.

FULFILMENT.—*For a Greek fleet, with Roman ambassadors on board, arrived while he was in the full tide of conquest, and in the name of the Roman senate, demanded evacuation of Egypt. Reluctantly yielding, he vented his rage on Jerusalem on his way back to Antioch, and entered into alliance with the unfaithful among the Jews.*

Verse 31.—And arms 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 maketh desolate.

FULFILMENT.—*An army despatched by him destroyed great part, of the city, profaned the temple, suppressed the daily sacrifice, and placed a Greek idol on the altar.*

Verse 32.—And such as do wickedly against the covenant shall he corrupt by flatteries : but the people that do know their God shall be strong, and do exploits.

FULFILMENT.—*Such among the Jews as were unfaithful to the law, yielded to the seductions of Antiochus, and co-operated with him in the devastation of the Holy Land, but those among them of a faithful mind (namely, the Maccabean family and their supporters) made themselves strong in defence of the law, and performed many valiant feats of arms.*

Verse 33.—And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.

FULFILMENT.—*They were the only party among the people possessed of Scriptural understanding, and they exerted themselves to the instruction of as many as would listen, and got up a powerful movement in defence of the law: but for seven years the tide of events was adverse to them, and they were scattered and oppressed by war.*

Verse 34.—Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

FULFILMENT.—*At the end of the seven years, the tide turned. Judas Maccabeus, one of the family that had made themselves conspicuous in opposition to Antiochus, raised an army and defeated the enemy's forces in several encounters. Many unfaithful Jews joined the Maccabean party when they saw it was succeeding.*

Verse 35.—And some of them of understanding shall fall, 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.

FULFILMENT.—*After a time of Jewish independence, adversity again befell the nation, that the faithful might be tried and made ready for the work of the time of the end when "many of them that sleep in the dust shall awake," which was yet an appointed long way off, as Daniel intimates in the beginning of the vision (Dan. xi.)*

Verse 36.—And the king shall do according to his will ; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done.

FULFILMENT.—*Israel down, a king-power at this time intervened in Israel's affairs (viz., the Roman), which prospered during the long interval clapsing to the time of the end—as evident from the statement that he prospers TILL THE INDIGNATION ("that is, the indignation against Israel") "BE ACCOMPLISHED." This power should make divine pretensions, for "he shall magnify himself above every god." Rome came upon the scene at this time in the person of Pompey, and absorbed Judæa. Afterwards, ROME, in her imperial and papal expansion in history alone answered to the verse. She absorbed the whole of the countries involved in the early part of the prophecy, and became at last imperially enthroned in Constantinople, within these countries, as the capital city of the Eastern section of the empire. The prosperous existence and extraordinary official claims of Romano-eclesiastical imperialism in its Eastern extension alone fulfil the verse.*

Verse 37.—Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all.

FULFILMENT.—*The new power discarded the gods of Pagan Rome, and adopted a new god in its own ecclesiastical chief head of the celibate priesthood creating it, which outraged the rights of woman in the denial of marriage, and exalting itself as head above all.*

Verse 38.—But in his estate shall he honour the God of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things.

FULFILMENT.—*In honouring this god in his estate, he honoured a god who was a god of pretended guardian saints and angels and other forces—a god that his fathers knew nothing of—yet upon whom he lavished the utmost wealth of the empire.*

Verse 39.—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.

FULFILMENT.—*This honouring of a strange god he carried out in the highest and strongest places of his dominion, and gave his priests authority over all ranks of society—dividing the lands of the empire among them for gain. Hence the tithe-rent on all lands to this day.*

Verse 40.—And at the time of the end shall the king of the south push at him : and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall overflow and pass over.

FULFILMENT.—*Towards the end of the 1260 years allotted for the possession of coercive power under its Papal phase, the eastern section of its dominions, including Constantinople, having meanwhile been temporarily occupied by the Turk, as provided for by later revelation, the King of the South (that is of Egypt, as proved by verses 6-8, taken in connection), pushed at him in the person of Mehemet Ali, who made successful war upon the Sultan of Constantinople, and would have overthrown him, if the powers had not interfered and ordered the Egyptian King back ; and the King of the North—that is, a King north of the eastern Roman territory, and therefore Russia (as identifiable in the terms of Ezekiel xxxviii. 1-8) came against him in various overwhelming invasions, of which the last wave is about to overflow the various countries subject to Turkey.*

A Glance at the Future.

(From this point to verse 4 of chapter vii., the prophecy is all in futurity, but a futurity that cannot be very far off in view of the arrival of the time of the end. The wording is as follows :—“ 41.—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. 42.—He shall stretch forth his hand also upon the countries : and the land of Egypt shall not escape. 43.—But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt : and the Libyans and the Ethiopians *shall be* at his steps. 44.—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. 45.—And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him. CHAPTER xii.—And at that time shall Michael stand up, the great prince which standeth for the children of thy people : and there 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. 2.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3.—And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”

PROBABLE FULFILMENT.—The fulfilment is likely to take this shape :—

Verse 41.—*Russia, after overcoming Turkey, will enter and subdue the Holy Land, but the south-eastern districts of the country will escape, because of the presence there of a power defending Israel, viz., Britain—the merchants of Tarshish and all the young lions thereof (Ezek. xxxviii. 13).*

Verse 42.—*Russia will overrun adjacent countries, and expel British power from Egypt, with the co-operation of France—one of “the many peoples with” her (see first 6 verses of Ezek. xxxviii).*

Verse 43.—*She will lay her hands on the Egyptian wealth piled up under British management ; the Dervishes and other African races co-operating.*

Verse 44.—*Intelligence from India and England, of immense preparations to oppose him, exasperates him and rouses him to great endeavours.*

Verse 45.—*He entrenches himself at Jerusalem after the capture and pillage of that city (Zech. xiv. 1), and appearances are in favour of his becoming lord of the East, when, without British effort, he is suddenly overthrown.*

Daniel xii. 1.—*For at that time, Michael, Israel's angel Prince, intervenes, and the Lord himself goes forth with the multitude of the angels (Joel iii. 11 : Matt. xvi. 27), who rain supernatural ruin on the assembled military hosts (Zech. xiv. 3). There ensues a time of trouble such as the world has never seen. The world is to be punished for its iniquity by Christ returned (Isaiah xxvi. 31 : 2 Thess. i. 7-8), and the multitude of slain will be world-wide (Jer. xxv. 33). At that time, scattered Israel returns from the four quarters of the earth.*

Verse 2.—*At the same time, but earlier in the programme, the responsible dead rise : the divinely approved to die no more, but others to suffer the shame and contempt awaiting those who have been unfaithful to divine privileges in their life time.*

Verse 3.—*The former will enter upon and "shine" in the glory of the Kingdom of God to be set up in all the earth in which they will "reign for ever."*

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