

THE PERSON OF CHRIST

W.H. Prescott.

The visible agent in preaching the truth is the one who stands before an audience. The effective power is the invisible Christ dwelling in the visible man. Now that is the mystery of godliness. That is not defined as an abstraction. The mystery of godliness is defined just in harmony with what we have been talking about,---in 1 Tim. 3:16. "Great is the mystery of godliness, He was manifested in the flesh! The mystery of godliness is personality again, not abstract definition, not a mere statement, a description of something, not a specific definition. "Great is the mystery of godliness, HE."

Now when we seek to study more about the person, we are not separating from the study we have been having. We may use different words, but we are going on with the same study. Some one expressed a fear here whether this exaltation of Christ might result in less emphasis being placed upon the special truth for the time. I think it is the only way to place special emphasis upon the truth for this time. I read:

"We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place, and with pen and voice we are to proclaim the truth to the world. But it is the life of Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make our words fruitful." Gospel Workers, p. 228

Now simply to use phrases, simply to use phrases that speak about the signs of the times, the nearness of the end,---that does not emphasize these special truths. That is drawing the attention of the mind

to facts. Now the truth is not emphasized unless the Spirit speaks to the heart. That is beyond the human agent. "For it is not ye that speak, but the Spirit of your Father which speaketh in you." Matt 10:20.

I think sometimes we regard such statements as that as somehow sort of supernatural, and beyond anything that we may expect. I was talking with a young man over this question of fellowship, and dealing with these truths, how to learn them. I said, "We must have that experience that the third person of the Godhead is just as real to us as our Teacher, as a visible teacher standing before us." He said, "That seems to me irrational."

Now one who takes that view never will gain the experience of that teacher. We are to learn to deal with invisible beings with the same reality that we deal with visible beings. Until we learn that, this experience is irrational to us.

Sorenson: Will it not always be irrational to us, super-rational?

W.W.Prescott: He meant that it was contrary to reason to think of it in that way. Now we "look not at the things that are seen, but we look at the things that are unseen." It seems to be a contradiction of terms to the natural man, but we are to understand. There are many things that in words seem contradictory that in experience settle themselves all right. We learn them by experience rather than by an effort to explain them in words.

Now remember that in this dealing with the person of Christ, and in the idea that we are to preach Christ, that does not mean that we are to lose sight of special truths that are given to us to proclaim. "We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught

with eternal interests."

I read some scripture yesterday to show that after Christ had been manifested to these men and they knew Him, and He had departed # from them, He was yet in His individual presence was just as real to them as when they saw Him with the natural eye. They preached Him.
now let me read further:

"Many remarks have been made to the effect that in their discourses our speakers have dwelt upon the law, and not upon Jesus."

Did I tell you about the experience of Brother Allum in China? He was riding on the train one day, and he saw a man engaged in religious reading. And when a foreigner out there sees another foreigner with the bible or a religious book, he feels drawn toward him. He got into a conversation and learned that this man was a missionary, and the man learned that he was a Seventh-day Adventist. He said, "I admire your people in many ways; I admire your organization; I admire your financial methods, the way that you raise money for your work, but" he said, "there is one thing that I do not admire. The one thing that I object to in your movement is that you do not exalt Christ enough."

Brother Allum had "Gospel Workers" right with him. He took it out, and pointed to two or three different articles, and said, "Will you read these articles?" After he had read them, Brother Allen said, "I want you to know that that is the ideal of Seventh-day Adventists, however much they may fail."

The gentleman said, "I have read these articles, and I wish that they might be read by every missionary in China, that they might know of these principles that you teach."

Now, I think it ought not to be necessary to refer a man to a book to know that Seventh-day Adventists believe in preaching Christ.

It should be done so constantly that no one should misunderstand.

"Many remarks have been made to the effect that in their discourses our speakers have dwelt upon the law, and not upon Jesus. This statement is not strictly true, but is there not some reason for it? Have there not stood in the desk men who have not had a genuine experience in the things of God, men who have not received the righteousness of Christ? Many of our ministers have merely sermonized, presenting subjects in an argumentative way, and scarcely mentioning the saving power of the Redeemer. Their testimony was destitute of the saving blood of Christ. Their offering resembled the offering of Cain. He brought to the Lord the fruit of the ground, which in itself was acceptable in God's sight. Very good indeed was the fruit; but the virtue of the offering--the blood of the slain Lamb, representing the blood of Christ,--was lacking. So it is with Christless sermons. By them men are not pricked to the heart; they are not led to inquire, What must I do to be saved?

"Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other. The sinner must be led to look to Calvary; with the simple faith of a little child he must trust in the merits of the Saviour, accepting his righteousness, believing in his mercy."

I admit that it is real difficult to reveal that to an audience as a speaker. If the real fact is not present, we may say that he uses words out of the book, and the words that he speaks do not con-

vey to others what is a part of his own life. He must convey his own being, as it were.

Such preaching as that draws upon the vitality of a man. He gives himself. He has so absorbed the life of Christ that he is simply the channel for that life to come to the people.

Let us read some scriptures this morning on another phase. In seeing to study concerning Christ, we must have a way of looking at the subject that the mind can deal with it. The great Infinite must be divided up into finite parts, so that the finite mind can grasp it. For convenience in this way, I have made some divisions of this great subject. We will come to these divisions more specifically. I have divided in three divisions the study of Christ: ~~First, the manifestation of Christ; second, the mediatorial work of Christ; and third, the coming of the kingdom of Christ.~~ First, the manifestation of Christ; second, the mediatorial work of Christ; and third, the coming of the kingdom of Christ. These may not be perfect, but they have been suggestive to me.

The manifestation of Christ--His whole work here upon earth when man saw him with the natural eye. We will read some scriptures. He was manifested,--not that he had not lived before, but now he was manifested so he could be seen with the eye. After his manifestation, he returned to heaven and now it is his mediatorial work. When that mediatorial work is finished, then he will come in his kingdom.

QUESTION: Would you put that under the three words, prophet, priest and king?

W. W. PRESCOTT: Yes, and yet of course we must not be technical in the matter. A prophet is one who speaks for God. Of course Christ had spoken for God before his manifestation in the flesh.

him ~~in~~ as earthly
 Speaking of, ~~himself~~ a person coming to this world in his ~~early~~
 manifestation, he was a prophet speaking for God. He is a priest,
 mediating between men and God in a special sense. That does not
 mean that he was not before that a mediator, but in that special
 sense he is now mediating as our high priest.

We may divide the manifestation of Christ into three parts.
 First, manifested as the Son of God; second, manifested as the Son
 of man; third, manifested as the Messiah. Now let us read some
 scriptures. First, under the general head of his manifestation:

I Peter 1:18, 20: "Forasmuch as ye know that ye were not
 redeemed with corruptible things, as silver and gold, from your
 vain conversation received by tradition from the fathers; but with
 the precious blood of Christ, as of a Lamb without blemish and with-
 out spot: who verily was foreordained before the foundation of the
 world, but was manifest in these last times for you."

In the Revised Version, "he was manifested," rather than
 "manifest." That is, he was made visible. This connects this mani-
 festation with the whole idea of salvation,--not with such costs as
 you can handle, like silver and gold, but with blood, most precious
 blood, the Blood of Christ. "He was foreknown indeed before the
 foundation of the world, but was manifested,"--there is the emphasis.
 He became visible, became a man for your sake.

Hebrews 9:26: "Now once in the end of the world, hath he appeared
 to put away sin by the sacrifice of himself," but "Now once in the
 end of the ages hath he been manifested." I like that word. It is
 an expressive word. "He has been manifested,"--not that he had not
 existed before, but now for the sake of our salvation he has been
 manifested. Emphasize that idea that the manifestation of Christ is

necessary for our salvation.

Matt. 11:27: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

Now, he was manifested as the revelation of God, ~~xxxxxxxxxxxx~~
~~xxxxxxxxxxxx~~ Father

John 1:18: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

Col. 1:15: "Who is the image of the invisible God, the first-born of every creature." I would like to emphasize that that is the present tense, that he is, and I think we are justified, in order to express the meaning, that he is the visible image of the invisible God. We are to look to Jesus, and we are to endure as seeing him who is invisible, made visible to us in the person of Jesus. He is now, not simply when he was here in the flesh, to be seen by the natural man,--he is now the image of the invisible God. He is the revelation. He is the declaration,--not simply he tells us about him, but he is that image, that declaration. He is both the Redeemer and the Revelation.

Hebrews 1:1-3: "God, who at sundry times and in divers manners spake in time past under the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."

reveals

This says he, ~~refers~~ the Father. The only begotten Son, he hath declared him unto us. He has declared him unto us by being God in the world. These scriptures emphasize that idea that the revelation is a personal revelation and not an abstraction.

Col. 2:9: "For in him dwelleth all the fullness of the Godhead bodily." That is why he is the revelation of God, because in him dwells all the fullness of the Godhead in bodily form.

II Cor. 5:19: "God was in Christ, reconciling the world unto himself."

Matt. 1:23: "They shall call his name Emmanuel, which being interpreted is, God with us."

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John 1:1 and 14: "In the beginning was the word, and the word was with God, and the word was God. And the word was made flesh, and dwelt among us."

It has been said that these two verses are the whole gospel. The word was God, and the word was made flesh.

Passing to the subdivisions: Christ is revealed as the Son of God. ~~John 1:32-34~~ John 1:32-34: "And John bear record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is thee which baptiseth with the Holy Ghost. And I saw, and bear record that this is the Son of God."

Observe that this is now the first chapter of John. John's gospel is the revelation of Christ as the Son of God, in comparison with the other gospels. More than three-fourths of the ~~max~~ gospel of John is not found in the other gospels at all. If you examine the miracles that are recorded, John does not call them miracles, though

the word is so translated in the authorized version. ~~It~~ He does not regard them merely as miracles, but as "signs." Now of what are they a sign?

John ~~21~~ 20:30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that we might believe that Jesus is the Christ, the Son of God; and that believing we might have life through his name."

Thus, you have the nature of the book at the beginning and at the end, to reveal the Son of God. This is why he records these signs, the changing of the water into wine, the healing of the nobleman's son, the healing of the man at the pool of Bethesda, the healing of the man who was born blind, the ~~miraculous~~ raising of Lazarus. Only two, if I remember correctly, of these signs,--one of them was the multiplication of the loaves ~~miraculous~~--are recorded in the other gospels at all. This book is made up in a wonderful way. More than three-quarters of this book you will not find in any other book at all. It is for a special purpose, and what are simply miracles in the other books, become signs in this book. They are still miracles, but they are treated as signs. To show that Jesus is the Christ, the Messiah, the Son of God.

Now, there you have the three definitions right there in that one chapter. Jesus is the earthly name, that ye may know that the Son of Man is the Christ, the Messiah, the Son of God. And when we read the gospel of John and read these miracles which are signs, we should read them for the purpose they are recorded. They are signs to make clear that the Son of man is the Messiah, the one who was prophesied of all down through the prophets, that he is the Son of God.

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John 1:49: "Nathanael answered and said unto him, Rabbi, thou art the Son of God; thou art the king of Israel."

John 11:27. "She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

These are confessions that are recorded here, those who saw that central truth, and confessed it. Nathanael confessed it, Martha confessed it. Now hear another confession of this truth:

Matt. 16:16: "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

You remember the connection, "Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." And see what follows: "Blessed art thou, Simon Bar Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. You do not see the Son of the living God just by looking at My flesh. The Father has revealed it to you. That is another confession, and a very striking confession, too.

Matt. 26:63, 64: "The high priest answered and said unto Him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of

heaven." Jesus was not condemned because He claimed to be the Messiah. It was because He assented to this, that He was the Son of God. "We have a law, and by our law he ought to die, because he ~~said He was the Son of God.~~ Now, was he the Son of God in a different sense? ~~He said what we are? God.~~ Those that believe on him, to them gave he authority to become the sons of God." "Beloved, now are we the sons of God.

(PRESCOTT--Cont'd)

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(Reading) John 5:17, 18. "But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God."

Now his claim, his teaching, convinced them that he was more than a son of God in the ordinary sense of the term--making himself equal with God.

John 10:31, 33, "Then the Jews took up stones again to stone him. Then the Jews answered him, saying, for a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

Now it is perfectly plain that they understood his teaching and his claim, to make himself God. That is what the Scripture plainly reveals. The Son of God--in that unique sense that made him equal with God; and it was on that ground that he was condemned, not because he claimed to be the Messiah but because he made himself God.

But this is the very heart of the whole ~~king~~ question of his manifestation. He was a manifestation of God. He brought the invisible into the visible form so that men could deal with him.

(M. C. Wilcox' view of 11th of Daniel)

M. C. WILCOX: I would like to read a few paragraphs from this collection of the Testimonies on the study of Daniel and Revelation before I begin, ~~ka~~ in order for us to see what encouragement God has given us through the Spirit of Prophecy to study those books.-- (Reading)

(M. C. Wilcox' View on Dan. 11)

1887

M. C. WILCOX: I would like to read a few paragraphs from this collection of the Testimonies on the study of Daniel and Revelation before I begin, in order for us to see what encouragement God has given us through the Spirit of Prophecy to study those books.

(Reading) "Read the book of Daniel. Call up, point by point, the history of the kingdoms there represented. Behold statesmen, councils, powerful armies, and see how God wrought to abase the pride of men, and lay human glory in the dust. . .

"The light that Daniel received from God was given especially for these last days. The vision he saw by the banks of the Ulai and the Hiddekel, the great rivess of Shinar, are now in process of fulfilment, and all the events foretold will soon come to pass.

"Consider the circumstances of the Jewish nation when the prophecies of Daniel were given."--MS. May 27, 1886.

"When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."

"One thing will certainly be understood from the study of Revelation,--that the connection between God and His people is close and decided."--B. 16 '00.

"A wonderful connection is seen between the universe of ⁴²³ heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully studied. Twice Daniel inquired, How long shall it be to the end of time?

"And I heard, but I understood not: then said I, O my Lord, what shall be 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. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.'

"It was the Lion of the tribe of Judah who unsealed the book, and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly, and none of the wicked shall understand.' How true this is. Sin is the transgression of the law of God, and those who will not accept the light in regard to the law of God, will not understand the proclamation of the first, second, and third angels' messages. The book of Daniel is unsealed in the revelation to John, and carries

us forward to the last scenes of this earth's history."--K.59 '96.

"Those who eat the flesh and drink the blood of the Son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that can not be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men."--R. & H. August 17, 1897.

"We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated; old controversies will arouse to new life, and peril will beset God's people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth."--R. & H. Aug. 31, 1897.

My vision of the 11th chapter of Daniel as a whole is something like this; It takes in the world--the great active, throbbing, aggressive world centered around Jerusalem, but with the two great themes--Babylon to the north and Egypt to the south--the great civilizations--the decadent civilization of the East and the new nations springing into ~~life~~ life in the West.

~~of~~ ~~the~~ ~~heart~~ ~~of~~ ~~these~~ ~~civilizations~~
~~was~~ ~~right~~ ~~where~~ ~~God's~~ ~~light~~ ~~was~~ ~~shining~~ ~~;~~ ~~his~~ ~~light~~ ~~he~~ ~~had~~ ~~set~~ ~~in~~

the world, affected more or less by the world surrounding it and by heathen philosophy--yet all the light that there was, was right down in Jerusalem. It was the devil's purpose to crush it out, to poison it by heathen philosophy, to grind it to powder, to destroy the

witnesses of God who were standing for it.

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And this developed in two phases. First, in the great Greek civilization, and second, in the Roman civilization. The end of it all is in the triumph of our Lord 's coming.

I wish to present this morning my reasons for rejecting it. I would like to say that I would like to disassociate that old view from any of the brethren who may have held it. It seems to me they started out on a good plan, and then added things not in harmony with it. I like to look upon it in that way that the old view is unworthy of the brethren that hold it.

ELDER M. C. WILCOX -- "The Old View of Daniel 11"

Let me say in the outset that my conviction that what we may call the old view of Daniel 11 is not correct did not come at once or by desire. In common with most of our laborers I accepted the old view, partly because of my admiration of Elder Uriah Smith, but largely because it was held by accredited men among us. The first suggestion that he might be wrong came to me from Elder James White, but the suggestion was repudiated at once. But when it was to be presented to the public by me it demanded better and more thorough study. I do not now recall that I ever attempted to present it. The longer I studied it the less confidence I felt in presenting it. In giving a synopsis of the points which led me to reject that view, let me remark that they did not come all at once nor in the order which follows. Nor is the order always logical or normally consecutive. There has not been time to rearrange them. With them came the pain of separation in belief which might prove alienation from others of like faith. But there came no thought that I was departing in any way from God's great message for these days.

As I studied, what I learned was not all negative or destructive. Underneath the later writings of the palimpsest I found by the Spirit's aid what seems to me the nobler scroll of truth, clear and harmonious. You will therefore pardon me if I first give you what seems to me reasons for removing the error which has been written over and has obscured the message of truth.

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1. I with others of my brethren years ago accepted with little study what may be called the traditional view of Daniel 11, namely, that the character named in verse 45 applied to the Turkish power. My admiration and confidence in Uriah Smith--whose personality and work I greatly esteemed, and do still-- my own ignorance and inexperience of many things in the message, led me to accept at first without question his interpretation of Daniel 11. I apprehend that many others have followed along the same line. But as I thought to present the subject before the public myself, I desired fuller and firsthand information, and therefore little by little I entered into its more thorough study.

2. As I studied, I could not see the consistency of the telescoping of a century and a half in verses 14 to 20. It seemed strange, too, that the greatest persecution for religion's sake which ever came upon the Jews should be utterly ignored in the Word of God, either as history or prophecy. I could not see why three of the four divisions of Greece should be recognized in the eighth chapter, and only two in the eleventh chapter, and the very one set aside in the eleventh chapter which is found necessary as a basis for Rome in the eighth chapter. Of course this led to a further questioning of the old view. Here I rested with but little change for years.

3. My doubts upon this subject were confirmed by a statement made by Elder James White in a very large camp-meeting in Battle Creek, before an immense audience at the close of a lecture on the subject by Uriah Smith. Yet then I thought Elder White must be wrong, and Elder Smith right. Still

his remarks at that time, as on other occasions, set one to thinking. While not always a happy expositor he had the God-given faculty of seeing things in their broad bearings and inter-relations.

4. That led me to see, a view which has since been confirmed, that the interpretation of Elder Smith was not a denominational view. Not only has the denomination not expressed its opinion or approval of that teaching, but strong men in the denomination have held different opinions, while ~~xxxx~~ with some it has ever been an open question. Its publication in a largely circulated book and its frequent agitation seems to be its only claim for denominational indorsement. But the same widely circulated book, contrary, I believe, to the general consensus of opinion, holds that the deadly wound of the beast was healed in 1800, and that the Papacy will not again persecute as such, or be restored to the power that it held in the Dark Ages.

Further, in a very early volume of the Review, Jan. 30, 1853, is an article by Otis Nichols, entitled, "The Papacy and France," in which the ground is taken that verses 32-39 of Daniel 11 refer to the Papacy, and verses 40-45 to France as the civil power, the king of the South who comes against "him" the Papacy, and England is the King of the North which comes against France, who in turn supports the Papacy, until the Papacy comes to its end as given in verse 45, between the seas, "no doubt" meaning Italy.

In 1867 appeared another article by W. C. Gage, taking the ground that the Papacy was the power to come to its end, as declared in verse 45.

In the Signs of the Times in 1880, Elder White in an editorial on "The Time of the End" takes the same ground.

In "Facts for the Times," published by the Review and Herald in 1885, "revised to date by Elder G. I. Butler," then President of the General Conference, two of the crucial texts in Daniel 11, namely verses 36 and 44, are both applied to the Papacy, as are also verses 31, 33.

See pp. 52, 54.

Still further we have no utterance from the Spirit of Prophecy upon any of these views, either to confirm or condemn; while we do have earnest admonitions frequently repeated to study the book of Daniel.

Certainly, in view of the above we have sufficient reason to conclude that the view that Turkey is the king of the North is not a settled denominational view. It would seem that the earlier stalwarts in the message were not so afraid of free investigation as are some of our later men in responsibility.

5. Yet recognizing that many of our brethren held strongly to the traditional view, in 1910 I sent out to our ministers, ^{"before publishing it to the world,"} a little tract which took much for granted, passing as unimportant for the occasion the greater portion of the early historical part, and asked for criticism. But I received practically none, though I did receive many favorable replies. In view of this, I published through the Signs of the Times in 1911-12 a brief exposition of the whole of Daniel 8-12, inclusive, and concerning this, whatever

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our brethren may have felt, very little criticism came to me, though much favorable comment. I hardly think I would have heard later criticism if it had not been for the breakout in the Balkans in 1913. This renewed the old scare, repeated so often through the years, and then, but not till then, the articles in the Signs roused criticism.

Personally, I am willing to shoulder the blame, and the brethren in connection with me knew that the articles were coming. They did not understand the prophecy, did not foresee the war in the Balkans, nor the storm nearer home.

There may have been a better way and wiser to get at the subject, but I have been almost compelled to do as I have done and follow convictions. We learn, all of us more or less, to change the emphasis in a familiar quotation --

"There's a Divinity which shapes our ends, rough,
How them how we will."

It is only in later years that I have been learning to study the word, and one of the mightiest helps I have found is not to study to uphold a theory or a view, but to know what God says, and to follow where he leads at whatever cost. Let me say, too, that this has never led me away from the great message, but has brought me nearer to it, and shown me new heights and depths, new beauty and power, new harmonies and victories in its multiform truth.

Here then are some of the reasons which led me to question and reject what I will call for brevity's sake the old view.

(1) It is contended by Uriah Smith, and that truly, that Daniel 10 to 12 is a fuller explanation of the vision of the 2300 evenings-mornings, that it is in fact the fuller development of the angel's answer to Daniel's question, and Brother Smith proceeds to give reason for this position in his comments on Daniel 10. Yet the old view utterly departs from that idea, from the purpose and scope of that vision, from its terminology and parallels, and in the very crucial parts of the prophecy drags in two other powers, the principal one of which is a waning power, with its virility and influence in the past.

(2) After admitting, nay, contending, that Rome, the climax of all antagonistic powers, enters the prophecy and fills the field, the old view radically departs from the logical sequence of that contention, and draws into the prophecy, filling the field with it, a power not growing vigorous and dominating, but long past its prime, a decrepit, waning, conquered power at the best, and leaves Rome out of the prophecy with no further mention, a proceeding for which there is no justification.

(3) All the great prophetic lines of Daniel deal with dominating world dynasties, even the eleventh admittedly, to verse 35 inclusive, and then the old view sets them all aside and introduces two new nations neither of which are world powers, and the greater of which is but a shadow of its former glory.

(4) The old view fails utterly to grasp the design of chapter 11, the revelation of evil powers that "stand up" for world dominion against Him who only has the right to reign, until he shall "stand up" when all earthly rule is ended.

(5) The old view backs and fills, or telescopes a period of time in a way unnatural to every line of prophecy, in order to accommodate itself to a misunderstood phrase - "a raiser of taxes" - which finds logical and decidedly pertinent fulfillment in a straightforward explanation on historical grounds.

(6) The old view as regards Turkey is based on a wrong conception by Elder Smith of other great prophecies; ^{he} for ~~it~~ he did not believe in the restoration of the Papacy, and therefore to fill the hiatus left by the elimination of the Papacy, he substituted France and Turkey. Those who have followed him have generally rejected his error regarding the restoration of the Papacy, but accepted the super-structure which he built upon the error.

(Elder M. C. Wilcox --reading)

The old view places the time of the end in 1798 contrary to the clear logic of Dan. 8:14-19 and 12:4, 10,11 which places it at the end of the 2300 days, as does also the Spirit of Prophecy.

(7) The old view makes territory -- exact territory -- a means of identification of succession in empire, rather than world dominion and character, contrary to our interpretation uniformly followed in all other symbolic prophecy. Babylon was followed by Medo-Persia not because her seat of empire was in Babylon, but because she conquered Babylon and became world dominant. Greece came from the West and was the successor of Babylon and Medo-Persia, not because her capital was in Babylon or Ecbatana or Persepolis or Shusan, but because she conquered Babylon and became world dominant. Not territory but power identified her as the third world empire of prophecy. The next universal empire is Rome. Her origin was still farther West and her capital was never in Asia, but no one questions her place as the fourth great empire of prophecy. She is the greatest of the four, the conqueror of all, and world dominant. And she is clearly and definitely identified by world rule and power rather than territory.

(8) The old view presents an interpretation with a constantly diminishing Biblical evidence instead of cumulative proof as do other prophecies.

(9) The vivid description of a wicked but conquering power in Daniel 11:40-43 the old view applies to the waning power of Turkey, the prophecy predicting what was not and could not be true of Turkey or any other power controlling

the countries there referred to.

(10) The old view makes that prophecy a striking sign of the last days, and has so kept it before the world for sixty years, and there is not the slightest evidence of its nearer fulfilment now than a half century ago. We then had the supposedly authentic will of Peter the Great which honest criticism seems to have thrown into the waste-basket of myths, and Russia now seems to be stripped of all ambitions in that direction.

(11) The old view has had much to say of the Turk leaving Constantinople, or being driven from Constantinople, when there is never a line or word of prophecy predicting such an event, nor did the original King of the North possess Constantinople. The best historians tell us that Byzantium formed no part of the kingdom of Lysimachus or of the Seleucidea. It was an independent city, leagued with Cos, Rhodes, and others.

QUESTION (PROF. PRESCOTT): Are you reading to show that what is called Turkey in Europe occupied no part of the Seleucidæan empire? In a recent publication put out on this subject the statement is made that the capital of the Seleucidæans for two hundred and fifty years was in Constantinople.

ELDER WILCOX: I am sorry if any one makes that statement -- It was not Constantinople.

ELDER DANIELLS: I do not quite understand the question. If I understood you rightly, Brother Prescott, you made the statement that Brother Wilcox was endeavoring to show that

the Turking Empire occupied no part of the Seleucidian Empire?

PROF. PRESCOTT: Turkey in Europe, but not Turkey as an empire.

(Reading continued)

(12) The old view declares that when the King of the North plants the tabernacles of its palace at Jerusalem, the end is imminent, but there is absolutely nothing in the language of Daniel 11:45 to warrant such a statement.

(13) The old view has for years turned the attention of our people away from the great all-comprehending vital threefold message, the message on which this advent movement is based, a message world-wide in its warning against world-wide apostasy, sweepingly true as regards the Babylonian conditions of this world, and universal in its remedy, broad enough to reach every soul with sense to choose; the old view has turned from this mighty gospel message to an interpretation of prophecy utterly at variance with the other great prophecies of the Book and impossible of fulfillment.

(14) The old view makes Thrace or Turkey in Europe a necessary part of the identification of the King of the North, and yet no Seleucid king held any part of Turkey in Europe, unless we may count the brief time after Seleucus Nicator conquered Lysimachus at the battle of Corupedion in B. C. 281. But Seleucus never really entered upon this dominion; and even when he sought to possess it for himself, it was not as an addition to his Syrian possessions, for he had already abdicated the throne of Syria in favor of his

son Antiochus before he started for Macedonia, and had bestowed upon him his youngest and favorite wife. His evident purpose was to hold intact the home kingdom of Macedon and rule till his death on the ancient throne. But stopping near Lysimachia, he was treacherously slain by Ptolemy Keraunus, his murderer, seizing the kingdom. Now if this victory and transient possession constituted Seleucus Nicator king of the North, and this would persist throughout the Seleucid dynasty, how much more preeminently would Rome become the King of the North when Rome conquered not only Thrace, but Byzantium, held it for long centuries, moving Westward, it is true, but still retaining world dominion, and in her divided state holds it still? We do not question it in Daniel 2, Daniel 7, or Daniel 8. Why then in Daniel 11?

CR

(15) The old view declares that Lysimachus conquered Cassander, when these two men never went to war against each other. After the death of Cassander, Lysimachus did years after obtain Macedon.

CR

(16) The old view declares that Seleucus conquered Lysimachus and thus became possessed of Macedonia and Thrace, when nothing of the kind occurred. Seleucus only became possessed of what Lysimachus held in Asia Minor, and not all of that, because the not inconsiderable principality of Pergamum, after Lysimachus' death, grew into a strong and wealthy kingdom, especially from B.C. 241 to 133, when its last king bequeathed it to Rome. It excelled in wealth, art, literature. "By the terms of agreement," says Thirlivall

(after the battle of Ipsus, 301) "Seleucus was recognized as monarch of all the Greek conquests in Asia, with the sole exceptions of Lower Syria and Asia Minor." (Hist. of Greece, chap. 58; Larned Vol. 4, p. 2883.) "Antiochus Soter (son of Seleucus) was wise enough altogether to abstain from interfering in the affairs of Europe." (B. G. Niebuhr, quoted by Larned, Vol. 4, p. 2884).

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CR

(17) The old view advocates tell us that there were only two powers left of Alexander's empire when Seleucus won the victory in B.C. 281, whereas history shows that there were three powers, each totally distinct from the other, under different dynasties, which persisted till Rome became dominant. We have no difficulty with the three in Daniel 8? Why lose one in Daniel 11?

CR

(18) The old view in its shunting back in the history of Rome to anchor to some expressions which have better application elsewhere loses the prophecy of the greatest persecution the Jewish people ever suffered, under Antiochus IV, and a great typical prophecy it is.

(19) While the old view admits that the vision was for "the latter days," "the time of the end," and contends that Rome comes into the prophecy to establish the vision, it is inconsistent with itself in shutting Rome out in verse 36, in "the latter days," completely changing the prophecy by forcing into it two powers not before referred to at all.

(20) The old view brings into the prophecy another power, not even referred to in the original prophecy, which is really a condition and not a power, dominant for a brief time in a division of the Roman empire, namely, France, and

presents this condition, the French Revolution, as the fulfillment of one of the most extended and graphic descriptions of the antichrist to be found in the Scriptures, confirmed in its application to the papal apostasy by 2 Thess. 2:3,4, while the very masterpiece of Satan --the Papacy, which that description preeminently portrays in every feature, it sets aside.

(21) The old view arbitrarily sets aside the Papacy in verse 36, and by a perversion of the text brings in a power utterly foreign to the prophecy. "The" king of verse 36, by all the rules of logic and language, would apply to the wicked power just mentioned, the power dominant during the "many days" of the vision, the one who persecuted God's people. There was an excuse for the esteemed author of "Daniel and the Revelation to do this: for he did not believe in the restoration of the Papacy; but there is no excuse for us who do believe in the restoration of that intolerant power. Why should we reject his error and yet perpetuate the result of it?

(22) The old view, by making France both infidel and religious seeks to make verses 36 to 39 apply to that time. But all the specifications can not be applied unless perverted or made to do duty in opposing directions.

(23) The old view uses one obscure text to fix the time of "the time of the end" in 1798, and ignores four others which clearly fix it in 1840 to 1844.

(24) It makes Turkey --a waning, sickly power--the King of the North, and Egypt, Turkey's vassal, not a kingdom or an independent power, the King of the South.

(25) The old view represents a feeble, insignificant resistance of Egypt as a "pushing" at France. "Pushing" is a striking word (See Dan. 8:4; Deut. 33:17) indicating initiative and aggressiveness, a thing which was not manifest on the part of Egypt at all.

(26) Some of the proponents of the old view represent England, an ally of Egypt, as doing the pushing at France in 1798, when England had already been at war with France for five years; and, too, England is North of France, and hence could hardly be called "the king of the South."

(27) The old view declares that the Turk in that war of 1798 overflowed into other countries, overthrew them, entered into Palestine, when nothing of the kind occurred. All these territories were the Turk's own, and not outside countries. He was already in them when he began the war as truly as the United States is in Michigan or California.

(28) "Tidings out of the North and East" are said to be threats of Russia preceding the Crimean war, when Turkey had been receiving such tidings for two centuries. The "going forth with great dury" is said to be Turkey's action in that war. Turkey did gain one great victory, which belonged to her, at Silistria, June 15, 1854, but in the Crimean war itself the great burden was borne by England, France, and Sardinia; there were comparatively few Turkish troops engaged in that struggle. (Creasey, McHaffy and others)

(29) The planting of a palace or royal residence would seem to indicate purpose, deliberation, planning, and prospective permanence, but Turkey is represented as fleeing

to Jerusalem as a last desperate effort to save herself.

(30) The word "yet" in the expression, "Yet shall he come to his end," is often used as though it expressed time, as though it were "then." There is nothing in the original or the English to indicate brevity or extension, time long or short. Some translations render "and" instead of "yet." The Septuagint reads, "but (a supplied word) he shall come to his portion, and there is none to deliver him." (Of Babylon Isaiah predicts, "none shall save thee." Isa. 47:15.) "Come to his end" how many times? In 1840; when Michael stands up; under the sixth plague.

(31) By "none shall help him" the old view declares that it is inferred that Turkey has been helped in the past. Yet it is but a simple statement of the fact to say that from the time that Turkey began to diminish in Europe, after she almost reached Vienna in 1683, there has been no purpose to help her, nor has she been helped unless the constant slicing of her dominions given to others, even to compose new powers created for the purpose, can be called helping. All the prolonging torture of Turkey's existence in Europe has been for the sole purpose of hindering Russia, of preserving the balance of power, not for helping the Turk. All nations would be glad to be saved from such helping. It is a different story which the prophecy outlines for the Papacy. There is nothing in the prophecy to indicate that the Turk would go from Constantinople to Jerusalem, or would not place his capital at Brusa, Bagdad, or Damascus. Brother Voight (missionary in Turkey) tells me that after many years' profound study of

the question he bears no general sentiment in that direction. The Turks have a proverb, or legend among them, "Damascus first, Damascus last," meaning that where so many of their holy dead are placed, it is the city first in their affection, and the last place to which they will go.

DR
 (32) In departing from the world-dominance principle, invariably used in other prophecies, and making possession of exact territory the chief factor of identification, one becomes blinded to the greater, world-comprehending prophecies of the last days which abound in the identical figures and descriptions that Daniel uses in the last part of chapter 11.

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 (33) The old view contends that because Turkey occupied Thrace, formerly held by Lysimachus, that therefore Turkey is the King of the North, and by inexorable logic that argument drives to the inevitable conclusion that the power that conquers Turkey and forces her from Europe, in that very victory becomes the king of the North the very instant it conquers or subjugates Turkey; and therefore again if Turkey lingers awhile in any of her provinces, a subjugated power, the conqueror must be the King of the North, and if he continues must plant the tabernacles of his palace in the glorious holy mountain.

(34) The old view declares that the prophecy is a sign of the close of probation. How? It does not say that as soon as the king pitches tent in Jerusalem, Michael shall stand up. "At that time" has more or less latitude and elasticity. See its use in Deut. 1:2, 16, 18; 3:4, 8, 12, 18, 21, 23. The period might be a day, a month, a year, or more.

It means when that king and while that king is in Jerusalem, Michael will stand up. It is nothing so definite as Matt. 24:14; 1 Thessa. 5:3; Rev. 18:7,8. It means so much with the Papacy then. It means very little with the Turk. The Papacy will have been helped to the seat of her world empire by the last great confederation of earth, the last power to "stand up" against God's rule. Then according to other prophecies Michael also will stand up.

Ch

(35) The chief arguments presented for the old view have been the opinions of men, men, men, ranged round 1798 and the clause, "He shall come to his end, and none shall help him." All the way from the reputed will of Peter the Great to Lord Roseberry and Salisbury the testimony of men have been brought forth. Strange to say, practically all these testimonies have ~~xxxxx~~ revolved around Constantinople, of which the prophecy says nothing. A mighty mass of interesting history, artful diplomacy, and theories of men have been given us, but how have the mighty of earth helped us? What do the wise men of the world know about the fulfillment of prophecy anyway? Do we believe in the fulfillment of Daniel 2:35, 7:27, 8:25, Rev. 6:14-17; 11:14-19; 14:6-14; 17:12-17; chapter 18? Do we believe in the fulfillment of these things because men say so, or because God says so? Where are the great men who have spoken of these things? All apart from faith in the prophetic word would testify otherwise. To them all great Babylons shall stand forever, whether Babylon be named Germany, France, England, or America. God's Word is one. His principles are uniform in character and out-working.

(36) The old view is one of the most striking examples to be found in Christian dialectics of private interpretation. The principles to which we uniformly hold in the explanation of other prophecies we utterly depart from in this to maintain a theory against clear and evident prediction of inspiration. I am not questioning motives, but methods. The evils of private interpretation we condemn when men apply it to the law of God. Why should we honor it in prophecy? It would save us from another blunder.

(37) The old view places the beginning of the time of the end in 1798, contrary to the true rule of prophetic interpretation and to the Spirit of Prophecy, which place it at the end of the 2300 days (Dan. 8:14, 17, 19), and thereby shuts from us the mighty importance of one of the most important, most vital dates of the prophetic field. Of this I will speak more later.

ELDER DANIELLS: The tract that you sent out to me states that.

ELDER WILCOX: I have learned something since that time, Brother Daniels.

ELDER DANIELLS: It was not so very long ago, either.

ELDER ANDERSON: That is where Emerson's word comes true -- "Consistency is the ----- of small minds."

(38) The old view gives us an unwarranted narrowing of the prophecy, and this introduces a wrong principle; for if the King of the North in the time of the end must be confined to the little Seleucid territory North of Judea, growing less as time goes on, then logically Babylon of the time of the end should be confined to the North country by the River Euphrates. Then too the Jewel of God

"thy people," Daniell's people, in the time of the end should be confined to the land of Palestine, especially when that land is so specifically named again and again in the prophecies of the restoration of Israel in the last days.

(39) The first King of the North was a world-dominant power; the last King of the North a world-dominated power.

(Exhibits a diagram)

Here is a little diagram. I wish you could all see it. Here are Daniel 2, 7, 8, 11, and Rome -- divisions in which these various prophecies are divided. In this last one, represented by the green, giving the invasion by the Saracenes. There is no question but that they did come in as a scourge on the apostate church. --- Further explains chart, speaking of the Turks who began in Eastern Rome instead of Western Rome, as the Saracenes had done, and were driven out; John of Bohemia, and became less and less and less and dwindled down to almost nothing; then we take that and shut out Rome the very last thing for that power. --Look at it, brethren. It does not seem to me that that is the correct version.

Elder Daniells called attention to the fact that the time for that study period had expired. It was decided for Elder Wilcox to continue his study for the next period.

Op. 17-35

out

in hands of

O. G. Wilkinson

ELDER WILCOX: I thank you very much, brethren.

I would like to have you all agree with me, brethren.

I want to say that personally, psychologically, it is the hardest thing for me to disagree. All these years I have let men do many wrong things because I did not want to say anything that would hurt their feelings in any way. It takes a tremendous lot of conviction and incentive to duty to cause me to say some things which are out of harmony with my brethren.

I suppose we all are agreed as to the object and scope of the prophecy, that it is an explanation of chapter 8, especially the work of the little horn as against the work of Christ and the church of God, and the field of battle in this world. We quote from "Daniel and the Revelation,"^{ON} chapter 10, verse 2: "There was then still something which Daniel did not understand, but in reference to which he earnestly desired light. What was it? It was undoubtedly some part of his last preceding vision, namely, the vision of chapter 9, and through that of the vision of chapter 8, of which chapter 9 was but a further explanation, and as the result of his supplication he now receives more minute information respecting the events included in the great outlines of his former visions." p 214. We learn from chapter 10 that there were still some points unexplained to the prophet, and he set his heart again with fasting and supplication to understand the matter." Id. pp 215, 216. "Once already he (Gabriel) had made a special visit to Daniel, to give him additional information when he sought it with prayer and fasting. Now, when he is prepared for further instruction, and again seeks it in the same manner, in reference to the same subject, can it for

a moment be supposed that Gabriel disregarded his instruction?" Id. p.315. "Old as he was, he set his heart to understand the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel, and for this purpose he prayed and fasted three weeks. His fasting and prayer had the desired effect, for an angel was sent to unfold to him those mysteries." Id. p.317.

"The expression, 'Yet the vision is for many days,' reaching far into the future, and embracing what should befall the people of God even in the latter days, shows conclusively that the days given in that vision, namely, the 2300, can not mean literal days, but must be days of years." Id. pp.219,220.

"This prophecy," says Bishop Newton, "may not improperly be said to be a comment and explanation of the vision of chapter 8,† a statement showing how clearly he perceived the connection between that vision and the remainder of the book." Id. p.222.

When the esteemed author of "Daniel and the Revelation" lost sight of his theory and placed his mind upon the prophecy and its obvious teaching, he admits, nay, argues that the vision embraces what should befall the people of God (not the Turk) in the latter days (Dan. 10:14; D & R pp.229), yet the theory that he seeks to maintain concerning Turkey cuts out God's people from that vision of Daniel 11 from 1798 forward.

And may we not agree that "the vision belongeth to the time of the end," that it "belongeth to the appointed time of the end" (Dan. 8:17,19) marked by the 2300 days of verse 14; that the vision was to be "shut up for many days,"

but at the "time of the end" it would be made known (Dan. 8:23; 10:14; 12:4,10); that it is to teach God's people what should befall them in "the latter days" (Dan. 10:14); that it carries us forward to the "indignation" (Dan. 8:19; 11:36); that the great conflict presented under the latter phase of the little horn belongs to the papacy until it is "broken without hand," and comes to its end. Dan. 8:25; 11:45 "The latter days" must include all the days. "The time of the end" must embrace as its final termination the end of probation. For "the latter days" and the "time of the end" the vision was given.

We are agreed that Daniel 11 parallels the other prophecies of Daniel in the following particulars: Daniel 2 and 7 begin with Babylon; Daniel 8 and 11 with Medo-Persia after the passing of Babylon as a world power. Daniel 2, Daniel 8, and Daniel 11 are said to be given for the latter days (2:28; 8:19; 10:14). Daniel 8 and 11 both belong to "the time of the end" (8:17,18; 10:14; 11:35,40; 12:4,9,10). Both Daniel 8 and Daniel 11 have to do with the "indignation" (8:19; 11:36). The final apostasy comes to the same violent end, smitten with a stone cut out without hands (2:45), broken without hand (8:45), comes to his end with no human help (11:45). In the regular course these prophecies cover the same ground.

I will not take time to ~~say~~ touch upon all the verses in the prophecy. That has been gone over by Brother Lacey, Brother Sorenson, and others. The paraphrase that I have prepared runs nearly parallel with Brother Lacey's all the way through.

P. Smith, in Larned's "History of Ready Reference," states it, "The battle of Magnesia sealed the fate of the last of the great oriental empires."

And in his place (the place of Seleucus Philopator) shall stand up a contemptible person (a vile person, A.V., Antiochus Epiphanes, 175-164) to whom they had not given the honor of the kingdom. Naturally, the vile person (Revised Version, "contemptible person") seems clearly to be Antiochus Epiphanes. Rome was in power, but God's people were still between the two fires of the North and the South, and Antiochus Epiphanes, though his kingdom had practically fallen before the power on the Tiber, filled a large place in the work of God among his children. He is a striking type, so far as God's people are concerned, of the later persecuting power which was to arise. He found God's people backslidden. He did everything in his power to pervert them more and more. Those whom he could not move to worship his gods, Antiochus persecuted, -- the worst persecution that the Jews had ever undergone. I will not take time to tell you all that was done in Jerusalem. I think it was Brother Lacey who has explained that very thoroughly. A stronger Old Testament type of the Papacy dominant does not exist. The scheme of Antiochus IV not only took hold of political life, but it extended to the affairs of social and private life, to the manner of thought and speech, to religious practice. He deified himself. His surname Theos Epiphanes clearly declares him to be an effulgence in

human form of the Divine, a "God manifest in flesh."

It is said that his head was placed on coins again and again with the rays projecting from his head on every side.

Notice the parallels in the career of this contemptible or vile person, Antiochus, and the Papacy. To my mind it is a very striking parallel:

(a) He found the Jews a backslidden people, following tradition, yet having many souls devoted to God. So the Papacy found the Christian church.

(b) Antiochus did all in his power to pervert the Jewish faith and worship. The Papacy did all in its power to seduce and lead astray the people of God. Tradition took the place of the Word, and politics the place of the Spirit.

(c) Those whom Antiochus could not pervert he persecuted. So did the Papacy.

(d) The worst persecution the Jews ever endured came under that king. The worst God's people were ever to know came under the Papacy. In the one case thousands died, in the other hundreds of thousands.

(e) Antiochus stood up against the prince of the covenant at that time, Onias, the head of God's children. Rome stood up against the great Prince of the Covenant, our Lord Jesus Christ, in the persons of his followers, and as the one Mediator and Saviour.

(f) Antiochus and those whom he perverted took away the continual for a little time, and put in the place of God's center of worship the abomination, a statue and the worship of Jupiter Olympus, with the head of the Jewish priesthood utterly corrupt, himself, Antiochus Theos. Epiphanes, the god

manifest in flesh. Rome took away the continual for a long period, and set a man in the temple or church of God, as God, a deification of self-salvation, or salvation by works, "God upon earth."

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(g) From the awful carnage of Antiochus men revolted and did mighty exploits for freedom, and the Reformation under the Maccabees came. Out of the carnage of the Dark Ages came the revolt of Protestant principles and the Reformation of the sixteenth century.

(h) That Reformation was not complete till John the Baptist came. The Reformation of the sixteenth century is not complete without the last message of which John the Baptist was the type. The depredations and persecutions of Antiochus lasted a definite time--three years.

(i) The days of persecution of the Papacy lasted a definite time also.

In these particulars--that is, in his connection with the people and work of God and his character--is Antiochus a type of Rome.

I will give simply a paraphrase of verses 28 to 35 :

Verse 28: Then Antiochus shall return to his own land with a great substance (compelled to desist from Egypt because of Rome); and his heart shall be against the holy covenant (in his awful persecution of the Jews); and he shall do his pleasure (in his war against God and his people).

Verse 29: At the time appointed Antiochus again shall return to Egypt, to completely subdue it; but it shall not be in his third campaign as in the first,--he shall not conquer as then.

Verse 30: For the ships of Kittim (Rome) shall come against him. (He was ordered out of Egypt by Popilius, the Roman and then vented his spite upon the Jews, renewed his persecutions against them and their worship, and entered into intrigue with apostate priests Jason and Menelaus.)

Verse 31: And forces shall stand on his part (rendered by Wintle, "mighty power shall stand up from these"; by Spurrell, "mighty power shall arise like unto them"; by Boothroyd, "and after him shall armies stand up"--Roman armies), and they (the Romans) shall do on a larger scale what Antiochus Epiphanes did on a smaller,-- profane God's sanctuary at Jerusalem, even the fortress (or stronghold) of his people, and shall eventually take away the continual, and they shall set up the abomination that maketh desolate.

Verse 32: And such as do wickedly against the covenant (the apostates of Christianity, Acts 20:29, 30, et. al.) shall he (the great apostate who ruled and guided this apostasy) perfect by flatteries (Dan. 8:23-25); but the people who know their God (the true and faithful--Waldenses, Albinenses, etc., etc.,) shall be strong, and do exploits.

QUESTION: ~~PRESCOTT~~ PRESCOTT: In which verse do you claim the Papacy is referred to?

ELDER WILCOX: In verse 31.

PROF. PRESCOTT: That is imperial Rome?

ELDER WILCOX: I would not necessarily say that it was imperial Rome brought in there, although, as Brother Lacey

said, it seems that the whole thing can be predicated by the Papacy.

PROF. WILKINSON: Would you apply it as Brother Anderson did, only in a secondary sense, in verse 31, to Antiochus Epiphanes?

ELDER WILCOX: Yes, I think so.

(Study continuing)

Verse 33: And they that are wise among the people (God's true teachers, Rev. 13:24, and the reformers) shall instruct many; yet they shall fall by the sword and by flame, by captivity and by spoil, many days.

Verse 34: Now when they shall fall, they shall be helped with a little help (by the Reformation, decrees of toleration by European rulers, by the open haven of the United States of America--Rev. 13:16); but many shall join themselves unto them with flatteries (in the apostasies, worldly churches, and church-and-state unions which followed the Reformation. Rev. 2:20; 3:4.

Verse 35: And some of them that are wise (that is, some of the teachers in these great popular churches) shall fall, to refine God's children, and to purify. That is, great men, esteemed wise men and teachers shall apostatize, fall from the faith, that God's people may be tried and purified, and made whiter even to the time of the end (Dan. 8:17,19; 12:4,9), when new light shall be given to God's children. His books of prophetic revelation will be opened (Rev. 10:6,7), God's judgment will take place when the great controversy enters upon its closing phase, because it is

"yet for the time appointed in the vision of the evenings and the mornings (8:17, 19). And the king (verse 33) the center of all this apostate, persecuting power during the time of his triumph, shall do according to his will, etc.

As I understand, verses 31-35 describe in consecutive order the work of the little horn power, -- first, Jerusalem as profaned by the Roman armies; second, God's true worship as centering in the heavenly sanctuary perverted; third, winning to error, perverting the truth, and persecution follows for many days; fourth, the helping forces enter; fifth, the work of apostasy continues till the fall of modern Babylon in the rejection of the advent message in 1844. Then follows a description of the power which did all this, and its restoration and work in the last days, in the time of the end.

The word "fall" is used as frequently of moral fall and destruction as of physical fall. See Hosea 4:5; 5:5; 14:9; Isa. 28:13 (a last-day prophecy), Luke 2:34; 8:13; 1 Cor. 10:12; Heb. 4:11, etc. Those who have been instructed, men to whom many look, shall fall, that God's children may be tried, -- to try them as by fire, and to test them, and that they may be manifested at the time of the end (the Septuagint); that is, manifested in investigative judgment and in character before the world. The fall cannot have reference to falling in death by persecution, -- that is mentioned before, -- it has connection with the "many" who shall join God's children with flatteries.

After the Reformation men got to looking to men, and many of these men to whom they looked fell, departed from the faith. How preeminently true is all of this during the days preceding the 1840 and '44 messages. This fall was not to try the men who fell morally. It would not purify them if they fell by persecution, but it would have its effect upon the church of God. Rotherham gives a nice thought to the text, "Some shall be brought low, to refine them, and to purify and make them white, up to the time of the end." See Rev. 3:4; Micah 7:8,9; Heb. 10:33-38. That would refer to the people of the advent message as well.

Certainly Rome is in verse 30 of the prophecy. The long period of persecuting follows, when many fall by the sword and by flame and by captivity and by spoil "many days." Sometimes that persecution is intermittent, sometimes intensive, till the Reformation aroused men's minds and struck mighty blows in the deadly wounding of the Papacy. God's church was "helped with a little help," as stated in Revelation 12, "the earth helped the woman, and opened her mouth and swallowed up the flood which the dragon cast out of his mouth." But the persecutions are not yet over. These are to continue. Dan. 7:21,22.

Then follows flatterers, worldliness, character-testing "even to the time of the end," when the judgment shall sit, under which the Lord's indignation shall be manifest against apostasy. This is shown in Daniel the 7th chapter and the 21st and 23d verses: "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came and judgment was given to the

saints of the Most High, and the time came that the saints possessed the kingdom.* And the same thought of persecution and trial to the end is indicated in the 9th and 10th verses of the 12th chapter of Daniel: "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified and made white and tried, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." The perversion and persecution is carried clear through, as indicated in the 36th verse, --till the time of God's indignation against sin.

Verses 36 to 39: Here we have a description of the character that was manifested in the great papal system during all this time of persecution: "And the the king shall do according to his will," -- not a king. There is absolutely nothing in the original Hebrew nor in the ancient versions which indicates a king; it is the king, --the oppressor of God's people all the way through, that bears the stamp of character described in verses 36-39.

Is it not a strange thing that we should bring Rome to verses 36, and then when every specification of verses 36 to 39 apply to her and no other we should, without a shadow of excuse save Brother Smith's error, switch the prophecy to France?

Perhaps I better stop here, as the next is "the time of the end."

ELDER DANIELLS: You next propose to go on with the exposition from the 40th verse?

ANSWER: Yes.

Voted to adjourn until 3 P.M., when the study would

(Paraphrase on Dan. 11--M.C. Wilcox)

WILCOX: In the brief notes upon this subject we present, first of all, parallels between Daniel 11 and other scriptures, parallels so close that it does not seem that they could be possible unless they apply to the same power.

1. Dan. 11:36: "He shall do according to his will."

 Dan. 7:25, "think to change the times and the law, and they shall be given unto his hand."

 2 Thess. 2:3, "MAN OF SIN;" "son of perdition."

 2 Thess. 2:4, "as God, sitteth in the temple of God."

God's will is expressed in His holy law. "I come to do thy will, O my God," said our Lord prophetically; "yes, Thy law is within my heart." The human power that rebels against God's law, that follows his own way, that seeks to change God's law, and into whose hand that law is given, could be truly said to do according to his will. Dan. 7:25. In this way he not only sins, but becomes the man of sin.

2 Thess. 2:3, 4, are clear expositions of the character of the wilful king of Dan. 11:36; and God in His own Divine wisdom permitted all the things of earth, seemingly, to be under the control of that king, the Papacy, for so many centuries.

2. Dan. 11:36: "He shall exalt himself and magnify himself above every god."

 2 Thess. 2:4, --"exalteth himself above all that is called God."

 Dan. 8:11, --"magnified itself even to the prince of the host."

 Rev. 13:4, --"they worshipped the beast."

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indignation shall take place." Eze. 23:24. The Papacy will prosper till consumed by Christ's coming (2 Thess. 2:8); and until that time the Papacy, the wilful king, will prevail. Dan. 7:21, 23. This every one knows was not true of the French Revolution.

5. Dan. 11:36, -- "that determined shall be done."

2 Thess. 2:6, -- "that he might be revealed in his time."

Dan. 8:19, -- "in the last end of the indignation: for at the time appointed the end shall be.

"that determined shall be done." All the plans and schemes of men will not thwart God. Through all the long centuries God has permitted the development of this evil system as an object lesson in heaven and earth, that intelligent creatures might know forever the results of the outworking of the wills and plans contrary to God. But the sure punishment is bound to come. "God hath made the day of judgment for the wicked." Revealed in his time as "the man of sin" he will be revealed in the time of the judgment, "the time appointed," (Acts 17:31), as "the son of perdition."

6. Dan. 11:37, -- "Neither shall he regard the gods of his fathers."

Dan. 7:7, 24 -- "diverse from all the beasts that were before it." "shall be diverse from the first."

2 Thess. 2:3, -- "a falling away first, and that man of sin be revealed."

There was more decided difference between the Roman civil government and its predecessors than between any others, and this diversity was even more manifest in the Papacy. The ten-horned beast was diverse, -- the little horn yet

more diverse. The system of worship of the Roman apostasy, the pantheon of saints, the adoption of various objects of worship, were altogether distinctive from the systems which had existed before. The gods of the ancestors in idolatry were swallowed up by the new gods, or the new forms of worship in the Papacy. If it refers to the apostasy from Christianity, it was certainly true of the Papacy that it did not regard the God of the Bible.

7. Dan. 11:37--"nor the desire of women."

I Tim. 4:1-3,--"But the Spirit saith expressly that in later times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons. . .forbidding to marry."

If "the desire of women" means the desire of women for children, the desire of women for husbands, or the desire of men for wives, as some render, or the desire for the Lord Jesus, the Seed of women, as some render and understand the expression, the prediction is preeminently true of Rome above that of any other power. The Papacy has not regarded it. In convent and monastery all the natural, legitimate human desires of women and men have been suppressed, or shed, reprobated, and the unnatural state of celibacy exalted high; fatherhood and motherhood are correspondingly debased. Or it may be said that if parenthood is honorable, celibacy is saintly, a distinction nowhere made in Holy Writ. God's true priests and ministers of old married; but in the Papacy the wife and mother-heart has pined away within convent walls, crushed out by rigid discipline or self-righteousness, or has had to yield to worse relationship than marriage. The celibate monks and nuns number millions. Besides these, there is the great mass of the secular priesthood who are constantly

probing open the woman's heart in the confessional, and not infrequently seeking satisfaction for awakened passion in illegitimate relationship. The normal dream of, the Divine intention for, the human race is marriage and legitimate offspring Divinely ordained.

Prof. T. R. Birks well remarks of this description of the wilful king: "the grand feature. . . his arrogant pride. This may reveal itself in two main aspects, -- impiety toward all celestial power, and contempt of all earthly and human affections. The dark outline will then be complete, and both tables of the law alike will be shattered and broken. . . The king shows his impiety by exalting himself above every subordinate Divine Power, and utters marvelous speeches of arrogance against the supreme God Himself. His impiety is aggravated by a contempt of the strongest ties of nature. The religious usages of his own fathers are not on this account the more sacred in his eyes. The bonds of marriage and the tender emotions of female love are equally despised. He will magnify himself above all -- all divinities in heaven, and all the claims of kindred upon earth, above all celestial powers and all human sympathies, however sacred and reasonable, and however closely interwoven with the deepest passions of the heart."

It was centuries before the celibacy of priests was in full force in the papal apostasy, and it met with constant opposition from the very priesthood itself. See Schaff-Herzog Encyclopedia. In whatever phase we may view this expression, it has a tenfold deeper meaning in the Papacy than in France. In fact, in France during the Revolution priests were commanded to marry, and the clergy must bless the civil marriage. Priests used marriage as a "lightning rod."

Rev. 18:23—"With thy sorcery were all the nations deceived."

"The god of fortresses." The common version has "the god of forces." If this means the civil power, the god of war, it has been a decided—almost distinctive—characteristic of the Papacy as a religious power. The civil arm is the co-ordinate of the ecclesiastical, and in her days of greatest triumph the civil government executed the ecclesiastical sentence. Upon this there is no question. It would not be a strange or distinctive thing for France to honor the god of war; she was born in battle and followed Alexander and Rome, that made war profitable.

But the original word for "fortresses" is mahuzzim. What is the meaning of this word? We have its occurrence in verse 1 of Daniel 11. Gabriel says, "In the first year of Darius the Mede I stood up to confirm and strengthen him,"—literally, to be a mahoz to him. The word is several times applied to God,—"our Fortress," "our Strength." See 2 Sam. 22:33, Ps. 27:1; 28:8; Nahum 1:7, etc. The word also occurs in Dan. 11:9,10,11, 31, and is there used to denote some stronghold upon which those who trust in it depend. Boothroyd renders, "will he honor protecting powers, these considered to be what the angel declared himself to be to Darius." The margin of the common version has "Gods protectors." Boothroyd renders "together with God will he honor the protecting powers." Thus the papacy has done in the honor it has placed upon the holy and esteemed dead, the saints who have passed away. Spurrell feels that the following rendering is justified, "also: instead of God, to angels and saints shall he do honor." With nominal honor to God, the apostasy will place other lesser deities in its pantheon of

worship—circles and cordons of demigods through which men must pass to the supreme God, and by such worship God is dishonored. Many never pass through the circles. Their worship honors the creature more than the Creator, and as all these saints, protectors, once lived in mortal flesh, the honor paid is the worship of, or dealing with the dead, believing that they still live. By such superstitions as these, multiplied a thousandfold, the Papacy has deceived the nations. The worship of these Mahuzzim or protectors, resulted in the potent spells, or sorceries, by which the nations have been deluded.

10. Dan. 11:38—"A God whom his fathers knew not shall he honor, with gold and silver, and with precious stones and pleasant things."

~~xxxxxxx~~This by some translators is referred to the true God, and "whom his fathers knew not" to the mahuzzim, but both common and revised versions render as above. It is preeminently met in the wafer-god, created by a priest, yet greatly honored by the Papacy as the "host" with gold and silver and with precious stones and pleasant things. Witness the increasingly elaborate and costly honor paid to the wafer which, consecrated by a priest, is held to be God. Eucharistic processions. Truly it is a god unknown until the Papacy—one of man's creation, and marvelously honored. And mystical Babylon possesses the riches with which this god shall be honored.

11. Dan. 11:38—"with gold and silver and with precious stones and pleasant things."

Rev. 17:4,—"arrayed in purple and scarlet, and dressed with gold and precious stones and pearls."

Rev. 18:12,13—"her delicacies," "gold and silver," etc. etc. How all of these are displayed in the great eucharistic processions.

12. Dan. 11:39,--"Thus shall he do [deal with] in the most strong holds [strongest fortresses] with a strange god [by the help of a foreign god.]" And by the worship of tutelary deities in the saints, by the worship of the virgin Mary, and by the worship of the "host," the Papacy has dealt with the great countries of the earth, and conquered. We need only to recall the increasingly magnificent eucharistic processions, becoming of international import.

13. Dan. 11:39,--"whom he shall acknowledge and increase with glory." "Whoever acknowledgeth him he will increase with glory." (A.R.V.). This is true either way we look upon it. Those who have acknowledged the god of the Papacy have certainly been honored by the Papacy, and those who have honored the Papacy itself have certainly been honored by the Papacy, and exalted to higher positions. Even kings have been set up or kings dethroned because of the honor or lack of honor which was paid to the Papacy.

14. Dan. 11:39,--"and he shall cause them to rule over many, and shall divide the land for gain." It is true of France that the land was divided. It could hardly be said that it was divided for gain, rather for the benefit of the people. Nor do we learn in French history that those among whom the land was divided, or those who especially honored the Revolution were made to rule over many, but not thus of the Papacy. These protecting powers have been made to rule over many. The world has been given over to their protection, and divided among the saints and their devoted adherents. Every nation, every city, has its patron saint, as every heathen

city had its tutelary deity; and the bishops' sees and cardinalates have been coextensive with the apportionment among the saints.

Wherever possible the civil powers have been similarly regulated. As America is said by the Roman Catholic church to be under the patronage of Saints Lawrence, Augustin, Paul, Louis, and Francis; and after all these give objects are named. The Gulf of St. Lawrence and the cities of St. Augustin, St. Paul, St. Louis, San Francisco. England has her St. James, and so her court is called; Scotland; her St. Andrew, Ireland her St. Patrick, etc., and the divisions and subdivisions have ever brought great gain to the papacy.

All these specifications of Daniel 11:36-39 have been met--are met--in the Papacy, clearly, definitely, emphatically. All, nearly, are emphasized by parallel prophecies of the same power. In France there are a few shadows of specifications that seem to apply, but all these definite declarations can not be made to apply to that power without doing violence to the language of Holy Writ and the facts of history. As, for instance, France has been made to be a little part of the time of the Revolution, an utterly atheistic power, and a little part of the Revolution a worshipping power. There needs to be no such division of application to the Papacy. The description fits her, and fits her all the way through. --Spurgeon

15. Dan. 11:40--"at the ~~xxxxxx~~ time of the end." Rotherham and Spurrell render "in the time of the end." What is it? When is it? The term occurs six times, Dan. 8:17,19; 11:35,40; 12:4,9. In Dan. 8:14,16,19,26, we have these expressions, --"Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed." "the vision belongeth to the time of the end," "I will make thee know what shall be in the latter time of the indignation, for it belongeth to the appointed time of the end." "it belongeth unto many days to come." Dan. ~~xxxx~~ 12:4,9, "Shut up the words, and seal the book, even to the time of the end:" "the words are shut up and sealed till the time of the end." Rev. 10:6,7: "There shall be time no longer, but in the days of the voice of the seventh angel, when he is about to sound."

"At the time of the end." End of what? This is fixed by its first occurrence. The vision embraced the 2300 evenings and mornings. That was the name of the vision. That was its vital part. That was the name of the vision. Dan. 8:14,26. But the angel expressly declared, "the vision belongeth to the time of the end;" "it belongeth to the appointed time of the end." 8:17, 19. More than this, it reaches not only to that time, but said the angel, "I will make thee know what shall be in the latter end of the indignation; for it belongeth to the appointed time of the end." The period of 2300 days would mark when the time of the end began, but the host of God would feel the persecution of the little horn and the wilful king beyond the period of days unto the time of the end, to the very indignation of God upon the persecutors; for that persecuting power was to make war

with the saints, and prevail against them till the Ancient of Days came, and judgment was given to the saints. Dan. 7:21,22; I C. 4:3. This is also shown in Dan. 12:9,10. The persecution and refining will go on till the indignation of God falls. Compare 11:33, 34, 35, with 12:9, 10. The book of Daniel was to be sealed to the "time of the end," Dan. 12:4,9. Then the seal was lifted. Rev. 10:6,7.

This conclusively shows that Dan. 8:17, 19, and 12:4, 10 in connection with Rev. 10:7, clearly fix the beginning of "the time of the end" at the close of the 2300 day period in 1844. It has also been shown from history that the events held by the old view as taking place in 1798 did not meet the specifications of the prophecies. Furthermore, the word "at" in the expression "at the time of the end," is properly rendered "in the time of the end," for all the events predicted could not take place precisely at the beginning of the 2300 day period; and the Hebrew prefix both rendered "at," is rendered in in Gen. 1:1,—"In the beginning;" and may be so rendered here. The promise is "I will make thee to know what shall be in the time of the end indignation." Dan. 8:19. The fulfillment "And in the time of the end shall the king," etc. Dan. 11:40, 45.

Let me say further regarding the beginning date of the time of the end. It is the crucial date of the Advent movement. Seventh-day Adventists would not be, were it not for that date. I admit the importance of the close of the 1260 days. It was one of the preparation dates to the end. It was a breaking of the fibers of the tentacles of the octopus of the nations. It confirms in many hearts the truth of God's

promises. Light dawned. The world itself began to awaken. It was the first glorious gray of a breaking dawn. It was like the voice of Wicliffe, Huss and Jerome heralding the Reformation. But if no man had come the world would have drifted on, and Babylon would have still been the dominant domicile of the children of God.

But when 1844 came then broke the light on the sanctuary, that phase of truth peculiar to this denomination alone, though not appreciated, the mediatorship of Christ, the restoration of the continual, the exaltation of God's law in Christ Jesus, all that we have been hearing from morning to morning here. We would have been wandering stars among the other Adventists today, uncertain of fixing time, were it not for the sanctuary truth that came through our blessed Lord at the time of the end, but which it has been the devil's purpose to crush under Antiochus the god, manifesting the type among God's people of old, under the Papacy, the antitype in the last days, still waiting its greatest triumph.

Clearly it is the more consistent view that the mighty movements predicted in verses 40-45 should occur in the time of the end, reaching even to "the latter time of the indignation", in harmony with the vision given for "the time of the end," at the close of the two thousand three hundred days; or in "the latter days," which must include the very last days.

Before our Lord comes all the world shall worship the beast, or pay it homage. That could hardly be said when the vast millions of Moslems stand as they do, but if this power is conquered then the beast will be dominant. This struggle will

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A World Division

The King of the North in the first part of the prophecy is fixed by a division, a breaking of a great world empire -- that of Alexander.

When Rome entered, the Grecian Empire lost its dominion in all its parts, and Rome became the world empire to a greater extent than any of her predecessors. Roman rule was universal. East, west, north, and south were under her sway in both her imperial and divided state. So it has remained. There has been no kings of south and north. The divisions of Rome were the dominant powers of the western world. True Rome was scourged (Rev. 9) by Saracens and Turk, but in all the civilized, dominant world she was mistress still.

Now, after Rome became world dominant, after the Grecian Empire was swept away in whole and in part, shall we go back to the lost Grecian world to locate a last day king of the north, geographically or otherwise, or shall we wait till such division occurs in the Roman world? There never can be a king of the north till there is a king of the south, for if there is no king of the south, the king in the north must dominate the south.

December 17, 1914, Egypt was by England proclaimed a separate power under British protection, a new ruler was appointed, a lineal descendant of Mahomet, and given the title of Sultan. Not until then, since Rome took possession of Egypt, was there a king of the south. We have the King of Hedjaz in the League of Nations. The King of the South shall push at the king of the North. And there is no better time, seemingly no more auspicious time, for the King of the South to strike or push than when a League of hating, troubled,

debt-ridden, diseased, nations, deplorably weak, shall deal arrogantly with the little remnant of Mohammedan power in Turkey.

(THE INDEPENDENT)

Some day the storm, brewing under a cloud of religious hate of Moslems, of a hundred other Bolshevist tendencies in dissatisfied Hindoos, will break.

And then will be preached the last crusade of apostate Christendom, and all Europe will unite, the Cross against the Crescent, German and Slav, Frank and Saxon, Hun and Serb, Italian and Greek will unite to save not only the holy places, but Europe from ~~the~~ ^a greater oncoming plague of locusts from the bottomless pit than marked five centuries ago.

17. "At him." The antecedent is clearly the wilful king, then king of the north. By some it is concluded to be a third power at which both the kings of the north and south are at enmity, but Keil has well remarked in his "Critical Commentary on Daniel," not as an expositor of the prophecy particularly, but a Hebraist telling its meaning, that while this looks plausible to bring in a third power, the original will not permit the application, but that the "him" refers to the king of the north clearly set forth in previous verses, and is mentioned as the king of the north in the verses later, so as to prevent its being confounded with the king of the south. There was absolutely no demand for a third power, and the text is perfectly clear without it. This king of the north, as we have abundantly shown from verses 36-39, is the Papacy. All the specifications meet in that system, and the events predicted are to be fulfilled in the time of the end, in the "latter days," even to the time of God's indignation. It is another prediction of what

is implied and foretold in the restoration of the papal power elsewhere.

18. Dan. 11:40: "The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships." Eze. 26:7, in a prophecy of Nebuchadnezzar the king of ancient Babylon, uses an expression similar to that, "A king of kings from the north, with horses, and with chariots, and with horseman, and companies, and much people." The expression of "a whirlwind" is used for the same northern power: "Behold, a whirlwind came out of the north." Eze. 1:4. And in a prophecy of the very closing days of this world's history Jeremiah declares, "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. 25:32. "The king of the north shall come against him [the king of the south] like a whirl-

wind." So the prototype of the papacy, Babylon, went forth with every equipment of war, army and navy; so will the great northern confederacy go forth against the hated Moslem and all other opposers in the last great struggle. How exceedingly tame is any suggested fulfillment of this striking prophecy in this history of Turkey since 1798.

19. "He shall enter into the countries, and shall overflow, and pass through." Jer. 47:3, speaking of coming judgments,--"Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein." "I will bring evil from the north, and a great destruction." Jer. 4:6; 6:1.

"Shall enter into the countries" was not true of Turkey. But one country lay between Turkey and Egypt, and that was Palestine; but this belonged to Turkey, was, in fact, a constituent part of her domain. Both Egypt and Palestine, like Aleppo, Damascus, Bagdad, and other provinces and divisions, were eyalets, or pachalics, of Turkey. Turkey entered into no country; but, under the restoration of the papacy, the great northern confederacy will sweep over all the countries of Europe, overflow, pass over. A whirlwind is caused by winds from various quarters. So the overwhelming troubles upon Syria and Palestine in the days of Ezekiel were represented as a whirlwind from the north; and another prophet of Babylon's day pictures the last great warfare upon the earth as evil going forth from nation to nation, "and a great whirlwind shall be raised up from the coasts of the earth." Jer. 25:32. All Europe is involved in it. The ten divisions of Europe, the United States of Europe, as it has been called, confederated together for safety, will support the beast, will reinstate again the old regime of church and state. There will be perfect agreement. See Rev. 17:12, 13: "The ten

horns which thou sawest are ten kings, which have received no kingdom as yet; but they receive power as kings one hour with the beast. They have one mind, and shall give their power and strength unto the beast." The next verse shows that they will be apostate, antagonistic powers to God, for they make war with the Lamb. It represents another union of Babylon with the state, and the great harlot in her ~~xxx~~ self-exaltation at this time says: "I sit a queen, and am no widow, and shall see no sorrow."

"Overflow and pass through." The figure is that of a great, swelling river overflowing its banks, passing through, cutting out channels on the land overflowed. See the parallel texts before referred to. This was not true of Turkey in 1798, or for more than two hundred years previous to this. Dr. Adam Clarke's application to Turkey was made respecting Turkey's career as a conqueror back in the fourteenth and fifteenth centuries.

20. Dan. 11:41. "He shall enter also into the glorious land, and many countries shall be overthrown. These shall be delivered out of his hand, Edom, and Moab, and the chief of the children of Ammon." Jer. 19:23: "Behold, a people cometh out of the north country, to make the cities of Judah desolate."

"He shall enter also into the glorious land,"--doubtless Palestine. Turkey did not "enter" into Palestine; she was there already. The power of this prophecy enters as a conqueror. It was not his; he "enters" and sweeps on a mighty victor. But not only Palestine shall fall, but many countries shall yield to this power. It is overwhelming in its whirlwind sweep. It would be inconsistent to speak of Edom, Moab, and Ammon, or the territories they represent, as not escaping the Turkish power, for they were already a part of her empire, inhabited largely by Mohammedans, but when the great

confederated papal power sweeps down from the north, it is highly reasonable to believe that these tribal territories outside of the highway of influence should escape. God is reserving them to His own judgment.

21. Dan. 11:42, 43. "He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape: and 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.

Jer. 46:20, 24: "Egypt is a very fair heifer, but destruction cometh; it cometh from the north."

"The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north."

"He shall stretch forth his hand upon the countries! The thought is striking. It is an eager, heavy, grasping hand which places its crushing power not only on countries professedly Christian, but Mohammedan: Egypt shall come under its power, and the typical prophecy of old time will be demonstrated. Jer. 46:20, 24. Her treasures shall be his. All this the king of the north seizes as his own. He is the world's master and dictator, and he passes through to claim sovereignty of all Africa. To say that the tribute that Mehamit Ali put upon the Mamelukes and never exacted meets this prophecy is inconsistent and absurd.

22. Dan. 11:44,— "But tidings out of the east and out of the north shall trouble him, and he shall go forth with great ^{fury} ~~fury~~ to destroy, and utterly to sweep away [to devote] many."

Isa. 41:25: "I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay."

"With great fury to destroy." Verse 44.

Dan. 7:21, 22: "Made war with the saints, and prevailed against them until the Ancient of days came."

Dan. 8:24: "And he shall destroy wonderfully."

"Tidings." Tidings came to Babylon of old before her fall. Tidings will trouble modern Babylon, tidings from the east, perhaps, of the coming of the kings of the East, supposed to be Christian, but with their old heathen instincts, becoming undermined(?) amidst unparalleled wickedness and falling judgments? This may be the tidings which will trouble from the East. "Tidings from the north"—God is working. He expressly tells us that the power which overthrew Babylon of old was His power, His man from the north. Isa. 41:25. God's mighty message, imbued with the spirit of the true King of the North, will have its effect. The givers of that message, raised up of God as was the deliverer of old, mightily trouble the papacy, this king of the north, this world dominator. As in the Reformation, such conduct cannot be tolerated, and the king goes forth with great fury to destroy and utterly to devote many. They are the ones which are causing trouble. It is through them that difficulties and calamities and judgments are coming upon the earth. And those who are thus destroying his peace must be put away. Like Elijah of old, they are troubling apostate Israel, and the Jezebel of modern times stirs up the Ahab of modern times to destroy them. All the kingdoms of earth will be enlisted against God's little flock.

23. Dan. 11:45: "And he shall plant the tents of his palace between the sea and the glorious holy mountain."

Isa. 2:3-7. "And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of

Jacob . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

I Thess. 5:3: "When they shall say, Peace and safety."

Rev. 17:12, 13, 17: "The ten horns are ten kings, which have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. These have one mind, and they give their power and authority unto the beast."

Rev. 18:7: "For she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning."

Rev. 13:3: "The deadly wound was healed."

Rev. 18:3: "And the kings of the earth committed fornication with her."

Verse 23: "With thy sorcery were all the nations deceived."

Rev. 17:14: "These shall war against the Lamb."

Dan. 8:25: "Shall stand up against the Prince of princes."

The language of Daniel 11 does not indicate a power that is fleeing to the Holy City as a last refuge, as a last forlorn hope against destruction. It indicates a purpose there to plant the throne of universal dominion in this world. "He shall plant the tabernacles of his palace" there. He expects to reign there. All the world is supporting the power that shall there enthrone himself. Holier than America, holier than Constantinople (the second Rome) holier than Rome itself (the See of St. Peter), is "the city of the great King." There the sentiment of all Christendom has centered during the centuries since our Lord walked upon the earth. There the crusades beat for centuries. Millions of lives were lost in order to take the holy places from the Mohammedan, and there comes the marvelously glorious triumph of the Papacy at last, when all the world shall wonder after the beast," all" whose names are not written in

the book of life." There is one class not deceived, there is one company who look beyond, and who see that that last great world triumph is only for a little time. They are reading events, not in the light of appearances, but in the light of the prophetic Word, illuminated by the Spirit.

24. "Yet he shall come to his end, and none shall help him."

Rev. 18:8: "Therefore in one day shall her plagues come, death, and mourning, and famine."

I Thess. 5:3: "And when they are saying, Peace and safety; then sudden destruction cometh upon them. . . And they shall not escape."

Rev. 18:10, 17, 19: "In one hour is thy judgment come." "In one hour so great riches is come to nought." "In one hour is she made desolate."

Dan. 8:35: "Shall stand up against the Prince of princes; but he shall be broken without hand."

Rev. 17:14: "The Lamb shall overcome them: for He is Lord of lords, and King of kings; and they shall overcome that are with Him, called, and chosen, and faithful."

Note that the prophecy does not say, Then he shall come to his end. Yet such has been the meaning put upon it many times, in connection with the old interpretation. Men say that Turkey shall place her throne in Jerusalem, and then shall come to her end. But "yet" is not a word of time: it does not indicate immediate collapse. It does indicate that notwithstanding all the support that this power has, all the blaceny of success which surrounds him, he shall come to his end. It is of no force applied to the Turk, absolutely none. people know that that power which began losing its empire in 1683, and even before, will sometime^{be} entirely whittled away. Everybody is

looking for that. But there is a surprise when this king of the north sweeps down through the country, "overflows," and "passes through," and "stretches out his hand" and grasps all the powers and the treasures of earth. The world stands amazed at this rejuvenation. It would seem as though this mighty power would continue, and continue forever, as it has predicted through all the past, and the world has come to believe it; yet--notwithstanding all this--he shall come to his end. In the very height of her glory her judgment waits. The very time that she sings her triumph song her plagues fall, and she who called herself the "mistress of the kingdoms" and who said, according to Isaiah 47, "I am, and there is none beside me," will find that the great God who has known her career, in the very climax of that career sends ~~Her~~ His avenging angel to recompense all her work of the centuries. That is the climax of all the world-wisdom and world-planning for selfishness and power. Nay, it is the anti-climax; for all the success of the world, without God, has been one constant plunging toward the gulf of perdition, and the very highest, strongest power that the world has ever known, drops from its self-exaltation ~~she~~ and becomes the son of utter destruction.

25. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people."

We need no parallel texts. We know that the standing up of Michael, Christ our blessed Lord, means. The old angelic name is given Him, "the One who is like God," who began His warfare with Lucifer under that title, and ends it under the same. Think of the great prophecy as a whole. Think of it as one constant struggle for world dominion. This king shall "stand up," that king shall "stand up," and all of them reigned hoping to win the world to their ~~mutual~~ domain, and all of them to a greater or less extent antagonistic to

the Prince of princes, to the One who is willing to wait for the vindication of his righteous cause. The last power of all in the world that ever "stood up" against him is the greatest power the world ever knew, the very masterpiece of Satan himself; and right in the very acme of that power's triumph, revealing all the innate wickedness, lawlessness, rebellion, and persistency in evil which can be imagined, the great King who has waited so long stands up. "And the seventh trumpet sounded, and there came great voices in heaven, saying, The Kingdom of this world is become the kingdom of our Lord, and of His Christ, and He shall reign forever and ever."

How all this last part of the 11th chapter of Daniel is confirmed by the dozen or more different prophecies of different parts of the Word of God that place the last great struggle in Palestine. Prophecies of Isaiah, Micah, Joel, Zechariah, Ezekiel, Obadiah, the Revelation, and others, all place the last great struggle in Palestine, and these prophecies give us the glorious outcome,--the coming and the reign of our glorious King. It seems to me the more I study it, and study the whole Word itself, that we are losing so much of the real force and power of the great prophecy of Daniel 11 by applying it, as we do to Turkey, by making the mis-application of history and prophecy that we have been making in the past. It seems to me a most amazing and inconsistent thing to close a noble line of prophecy for the last days with an utterly insignificant power which has little or no bearing upon the work of God for this time, a power which meets the common fate of all of the kingdoms of earth, and thus ignore the mighty rival of the kingdom of God which seemingly triumphs in the earth, aided by all the powers of earth, and meeting

its end only in the coming glory of the true King of the north, the eternal Son of God.

Such a view as the old, which I once held, is not only contrary to history and Scripture, but deplorably inconsistent and in-harmonious with itself. It is no special sign of the Lord's coming to say that Turkey is soon coming to its end. There is nothing in Daniel 11 alone to show this. Of course this may be truly said of all the kingdoms of the earth, that they are soon coming to their end, "For in the days of these kings shall the God of heaven set up a kingdom. . . which shall break in pieces and consume all these kingdoms." Of what special significance is it to say that I am to lose my little finger, when my whole hand is to be amputated? But granting, for argument's sake, that all this view contends for is to be, even then we must see the world triumph of the Papacy, and all the nations mad through drinking of the wine of her fornication, all wondering at her amazing virility and magnificence,--all this we must see before the Lord comes. For when the deadly wound is healed, and the Papacy restored, all the world will wonder after the beast. Apostate Protestantism, Spiritualism, and Roman Catholicism, the great three-fold Babylon-rival to God, must seemingly carry away all the world under her sway, except those whose names are in the book of life and who win the victory over the beast and over his image. These constitute the all-embracing message.

These three types and beasts of earth shall war against the Lamb, but the Lamb shall overcome them; for He is Lord of lords, and King of kings, and they shall overcome that are with Him, called and chosen and faithful.

DANIELLS: What is the wish of the Conference now with reference to the next step?

BOLLMAN: I move that Elder Daniells, if he is prepared, take up his presentation.

LONGACRE: We are going to give Elder Tait some time. Why shouldn't he take the time now?

DANIELLS: That is according to my wish. And any others who may have a burden on this view. I do not know whether any others have made request to speak on this side. Is there any objection to Brother Tait's taking the time now? All right, Brother Tait.

TAIT: I think I can finish in this period, of which there is still 30 minutes left.

I have a real burden upon this question, brethren. I have a very definite, strong, deep conviction. And I have this conviction notwithstanding the fact that I would be willing to give my right arm to have the old stand. I have prayed that it might, but I don't see how it can because it seems to me that the interpretation of the Scripture itself is the thing that stands against it. Now I am not going over the ground in any detailed way as some of the brethren have, to weary you because you have had that, but I do want to gather out and emphasize ~~the~~ a few points that have been made that have been leading points in convincing me that we were not right in standing on that old position.

First we come down into the 35th verse unitedly saying we are talking about Rome, and then without any break in the prophecy at all, we immediately jump off into another power entirely in the ~~xxxxxxx~~ 36th verse, and there is nothing in the prophecy itself to call for that. This king that we are talking b

about in the 35th verse, shall do according to his will. I don't see how we can apply that to Napoleon Bonaparte; the wilful king. Napoleon did do mighty things without any question, but when he made his invasion into Egypt, it was not that he might strike at Turkey. He didn't have the Turk in mind, but thought he might strike England. That is the thing we will all agree upon, that he was aiming at, and his country was aiming at, was to strike England, and he said in the place of invading England, where they had an army of 50,000 men, he would go down and strike in through her Eastern possessions, in Egypt. And when he got down there, he did as some other rulers have done, turned Mohammedan, and worshipped at their shrine and undertook to gather up a great Mohammedan army so he could sweep back through Western Europe and overthrow everything before him and become the reigning monarch of the entire world like Caesar, Alexander, and others before him. That was the will of Napoleon Bonaparte, and it was the ships of England and the armies of England and other countries that overthrew Napoleon, and not the Turk, and that is the history of it. It was his will when he started out to become world conqueror, but he didn't do according to his will. This scripture speaks of a power that will do according to his will. The Papacy is to be restored. The Papacy, brethren, is to become a world power. All the world wondered after the beast. And I believe from the time we enter this period, we must get our geography into world terms rather than on terms we have had it in western Europe. All the world is to deal with the beast; all the world is to wonder after the beast.

DANIELLS: May I ask a question. When you say the Papacy will become a world power, do you refer to a national power or to a

A G DANIELLS: When you say it will become a world power, do you refer to a national power or a political power?

A O TAIT: When the papacy becomes a world power it will be such as a spiritual power, but in order for the papacy to exercise its kind of spiritual power it has got to have the forces of earth, and so we find in Revelation 17 that those kings of the earth will unite together their power and will have one mind to give their power to the beast.

A G DANIELLS: You don't claim it will be a nation nor a political organization?

A O TAIT: It won't be a political nation, it is a religious-political organization. Its territory will be the territory of these kings. I think that Mohammedanism will head up against it. Mohammedanism is the only religion on the earth at the present time that does not quite largely fraternize with the papacy. Mohammedanism never has agreed with it and never will, because it is constitutionally opposed to it.

C P BOLLMAN: Your conception is that the papacy will become a dominating influence?

A O TAIT: Yes, I have the orthodox view on that.

C S LONGACRE: Are you sure about that?

A O TAIT: That the papacy will become the dominating influence in the world? That of course brings in the question of apostate protestantism. We have that in the Spirit of Prophecy, that the papacy in the old world, and apostate protestantism in the new will unite. I don't believe that the Catholic church will ever be a power here, but that rather the power will lie in a federation of churches.

A G DANIELLS: What about the millions of the Greek Church?

A Q TAIT: I think they will swing in with it, Elder Daniells.

"And he shall do according to his will." We have had those scriptures emphasized, and had it shown that they do apply to the papacy with that in Thessalonians which applies so strikingly to the papacy. I will grant that you can bring out some portions of those verses in Thessalonians and apply them to the French. Some have made it apply to Emperor William. We can do things of that kind, but is it a correct plan of interpretation for us to jump away from the papacy in verse 35, and jump over to another power in verse 36, when the language in verse 36 is almost identical with that in Thessalonians and in Daniel 2? I think, brethren, that before we can come to the 40th verse or anywhere else, we have got to go back and clear up this which is the foundation for the work that comes in there, that we clear up the time of the end. There isn't a single thing in that prophecy but what can be clearly met to apply to the papacy, and there are portions of it that I don't see can be ~~else~~ applied to Napoleon Bonaparte and his campaign. There is the great gibraltar that I have never been able to get back of, and I have never seen any exposition that the brethren have given that would indicate that I should change my opinion. I can't see behind it. I can't see how we can come down a line of prophecy and have Rome enter that field and then immediately, right in the middle of that, we break in somewhere and apply it to a power that by strength of our imagination we can make it fit that power, but it fits Rome supremely, brethren, and it seems to me we must stand there on that with those verses. Verses 36-39 stand for Rome.

Now, then, when we come down to these verses 40 and onward, "In the time of the end shall the king of the south have a contention with him," and then this wilful power, the king of the North shall come against it. I believe that we are on the verge of a great struggle between the Mohammedan world and the so-called Christian powers of the old world, and we will see something right in there, brethren, that will open our eyes.

A G DANIELLS: I can't follow you. When you speak of powers, between Mohammedanism and the western powers. Do you mean the papacy?

A O TAIT: I mean powers that will support the papacy.

Here is another thing that has been a great poser to me. We take any other great big line of thought, and it is supported strongly by the Spirit of Prophecy. You take it back about 60 years ago when those knockings were started over there at Hydesville, New York, and Sister White came out with her straight statement that we would yet see the whole world get on that spiritualism train and that it would be regarded as blasphemy to speak against spiritualism. She came right out and said that was what it was working for. And now we have come down to the time when the whole world follows that lie of spiritualism. Brother Smith was about to switch us off the track, and I was there. Some of you younger men weren't there, but I was there. Brother Smith was about to switch us off the track and make it look that the papacy received its death struggle in 1798, its judgment was set, and it was to be consumed and dwindle away and peter out at the end. It was not to become any great strong power. Now then just about that time here came that great chapter in Great Controversy, The Aims of the Papacy,

and tells us what is going to be done with the papacy. We get hold of that, and start to carry that message out, and then they begin to discover in the Third Angel's Message that this message is directed against the beast and his image, and that the message is to go to every nation, kindred, tongue, and people, that the two great forces are the believers in the message on the one hand and the beast on the other hand, and those two forces drive on, one right after another, until they make their great head-on collision when the papacy reaches the world supremacy, when all the world is wondering after the beast. When the kings of the earth shall have one mind to give their power to the beast, and when they shall all stand up there, and she thinks she has gained the world, and she says there for a little time, I sit a queen, and am no widow, and shall see no sorrow; the only thing I can see about me anywhere in the world is this little despicable company of Seventh-day Adventists, and we will crush them out of existence very quickly because we are so mighty, and then I stand here, I have world power, and will do for this world what I have promised all through the centuries. Then comes the great climax when Michael shall stand up, the great prince that standeth for the deliverance of his people, and at that time shall burst forth the plagues. O, I can get a climax out of that, I can see something in that. I can't catch the inspiration in that dwindling sickly power, and have that to stand up for a power, and that will be the sign of the standing up of the great prince. I believe that we have allowed ourselves to emphasize that thing, and have not emphasized that message of the world against the beast and his image as we should have given it. I wish God would help us to see the message today.

DANIELLS: Sister White says that back in the early days when they got into much disputation over the meaning of the Scriptures, they all bowed down together and prayed for light and understanding, and the Lord blessed them and helped them to come together and see together on points that they were wide apart on and that troubled them very much. Wouldn't it be well for us to have a season of prayer?

M.C. WILCOX: May I say just one word? I want to say this: that I do not present in a dogmatic way just what will take place or just how it will be fulfilled from verse 40 on. It is only to present what would seem to me from all the other prophecies, could be very reasonably expected would take place from now on. That is all.

ANDERSON: I want to say just one word. That is, from my study of the text, I find that the evidence is overwhelming to the effect that the planting of the tents of his palace will not be in Jerusalem, but between the sea and Jerusalem. Let me read from this Jewish version. "And he shall plant the tents of his palace between the seas and the beautiful holy mountain". I have examined a great many versions of this text and have found just one, and that is the American Revised Version, that says "In the holy mountain". All the others, say as far as my memory carries me now, say it is between the sea and Jerusalem. It is a pronoun applied according to the Hebrew usage, to the Mediterranean sea. So it is between the sea and the glorious holy mountain that this power is to plant his tabernacle. I don't think we have any evidence for saying it is as the American Revised Version puts it. I think we should bear this in mind.

DANIELLS: I am now asking if there are any who wish to speak in favor of this new view before us. We have given that side a good long innings I know, but I wouldn't want to shut anyone out or prevent anyone from expressing a view to make the matter clearer. Of course, we wouldn't want to go over the ground again, but would be glad to have any statement that a brother wishes to make. We are all of us here with equal rights and responsibilities, and privileges. So I want to make it plain that none are shut out.

G.B. THOMPSON: Brother Chairman, I would like to express a conviction. We have had a pretty clear statement of this view today and yesterday. I feel that it would be a good thing for us to adjourn and pray and think about what we have heard, and then in the morning, if Brother Daniels feels so impressed, after we have had a rest, that he take time to present to us such things as are on his heart. I believe we will get along better that way than to get into argument at this juncture.

WIRTH: You have asked for those who believe the new view to speak, and as I feel inclined that way, would like to say a word. It seems to me the great thing is as Brother Lacey brought out, the fact that Antiochus Epiphanes is really the great figure in this chapter.

Really, I think he should be emphasized more than we have emphasized him, and for this reason: That to my mind, Antiochus Epiphanes stands related to the people of God at that time in a typical way as the Pope stands related to the whole people of God. You know in our prophecy and expositions we take the view that what happened to Israel of old, also happens in a

larger sense to spiritual Israel. For instance, we say what happened in the destruction of Jerusalem applies in a larger sense to the whole Christian world in the last days. We say we may draw many analogies between what happened in Israel and what will happen to God's people at the end of the world. If that be true, it seems to me what is brought out in this chapter ~~xxxxx~~ has a primary view as Prof. Lacey brought out, and I think this primary meaning is one that so far as the Jews at that time were concerned, they could take a great deal of it and apply it to Antiochus Epiphanes and get a great deal of help out of it to show how God predicted things about themselves and their own persecution. For he was certainly a great persecutor of the Jews. He certainly did desecrate their temple and change their priesthood. He put out Annas(?) and had Jason put in, and what he did in putting hundreds of them to death changed their worship and forced upon them a Greek philosophy. He corrupted their worship and many of them left their own orthodox worship and amalgamated with Greek civilization which brought in spiritual apostasy and erroneous doctrines.

That to me is a very fine thing. Why when we think of the transition that God makes from the things that happened to the literal Jews and uses them for a type of what will happen to the Christians in the Christian era, it is one of the striking things that makes Antiochus Epiphanes a type of what the Pope is to do to the people of God. The Pope persecuted the Christians as Antiochus Epiphanes persecuted the Jews. Antiochus corrupted the worship of the Jews; the Pope corrupted the worship of the Christians. We find that Antiochus

changed the priesthood from the Levitical priesthood and put in his own priesthood, and when we come to the Pope, we find that according to our own interpretation of the daily, that is what he did, changed the priesthood and in place of the lawful priesthood put in his own priesthood. One who has studied the history of Antiochus Epiphanes will find that he did the things for that time that the Pope did later. And if we are brought up to Antiochus Epiphanes in the 30 and 31st verses, see what a beautiful, forceful transition we have from that place to what the antitypical Antiochus, or the Pope, did to the people of God in a larger sense. I don't know whether I make that plain or not, but Antiochus Epiphanes was a type of what the pope was afterwards to become.

Then it reads that the ships of Chittim and the coast lands shall come against him and he shall return and have indignation. That is what he did. Then he persecuted the Jews and tried to destroy their worship. I agree that the forces there represent the Romans. The prophet catches a vision of the larger Antiochus Epiphanes, the Pope, and goes right on and says that he will profane the sanctuary, and there is your Papacy. So it goes right from the ancient Antiochus to the Pope and goes right on with what the Pope is to do.

If there is any force in that argument, it seems strange to me, that after having introduced that beautiful analogy between Antiochus and the Papacy, showing that the Papacy was to go right on with that desecrating work against the people of God, we should switch off at the ^{30th} 30th verse, the very verse that shows the character of the Papacy, and shift that on

to any inconsequential power like France or Turkey, and lose the force of that empire which brings us right up to the second coming of Christ. That is something I cannot get over in this chapter, for certain dominating empires are brought to view. For him to introduce the Papacy and then shift off to other powers, and leave Rome when we know Rome is the fourth great universal empire and leads right up to the second advent, is something I cannot understand. To my mind, the Papacy is in a larger sense the Antiochus Epiphanes of this time, and therefore the transition from the real physical Antiochus Epiphanes to the spiritual Antiochus Epiphanes.