

DANIEL
AND THE
REVELATION

URIAH SMITH

1897 EDITION





Very truly yours,
Veriah Smith.

DANIEL AND THE REVELATION.

... THE ...

RESPONSE OF HISTORY TO THE VOICE
OF PROPHECY ;

A VERSE
BY VERSE *Study* OF THESE

IMPORTANT BOOKS OF THE BIBLE.



BY URIAH SMITH,

Author of "Here and Hereafter," "Looking Unto Jesus," "The Marvel of
Nations," "Synopsis of Present Truth," and other
works on Bible Subjects.



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The Book of Daniel.

CHAPTER I.

DANIEL IN CAPTIVITY 24

Characteristics of the Sacred Writings— Five Historical Facts— Prophecy of Jerusalem's Captivity— The Holy City Three Times Overthrown— God's Testimony against Sin— Condition and Treatment of Daniel and his Companions— Character of King Nebuchadnezzar— Signification of Pagan Names— Daniel's Integrity— The Result of his Experiment— Daniel Lives till the Time of Cyrus.

CHAPTER II.

THE GREAT IMAGE 32

A Difficulty Explained— Daniel Enters upon his Work— Who were the Magicians— Trouble between the King and the Wise Men— The Ingenuity of the Magicians— The King's Sentence against Them— Remarkable Providence of God— The Help Sought by Daniel— A Good Example— Daniel's Magnanimity— A Natural Character— The Magicians Exposed— What the World Owes to the People of God— Appropriateness of the Symbol— A Sublime Chapter of Human History— Beginning of the Babylonian Kingdom— What is Meant by a Universal Kingdom— Description of Babylon— The Heavenly City— Babylon's Fall— Stratagem of Cyrus— Belshazzar's Impious Feast— Prophecy Fulfilled— Babylon Reduced to Heaps— The Second Kingdom, Medo-Persia— Persian Kings, and Time of their Reign— Persia's Last King— Alexander the Great— His Contemptible Character— The Fourth Kingdom— The Testimony of Gibbon— Influences which Undermined Rome— A False Theory Examined— What the Toes Signify— Rome Divided— Names of the Ten Divisions— Subsequent History— God's Kingdom Still Future— Its Nature, Location, and Extent. {7}

BY *Uriah Smith*



CHAPTER I

DANIEL IN CAPTIVITY

Verse 1. In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. 2. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god.

WITH a directness characteristic of the sacred writers, Daniel enters at once upon his subject. He commences in the simple, historical style, his book, with the exception of a portion of chapter 2, being of a historical nature, till we reach the seventh chapter, when the prophetic portion, more properly so called, commences. Like one conscious of uttering only well-known truth, he proceeds at once to state a variety of particulars by which his accuracy could at once be tested. Thus, in the two verses quoted, he states five particulars purporting to be historical facts, such as no writer would be likely to introduce into a fictitious narrative: (1) That Jehoiakim was king of Judah; (2) That Nebuchadnezzar was king of Babylon; (3) That the latter came against the former; (4) That this was in the third year of Jehoiakim's reign; and (5) That Jehoiakim was given into the hand of Nebuchadnezzar, who took a portion of the sacred vessels of the house of God, and carrying them to the land of Shinar, the country of Babylon (Gen. 10:10), placed them in the treasure-house of his heathen divinity. Subsequent portions of the narrative abound

as fully in historical facts of a like nature. {24}

This overthrow of Jerusalem was predicted by Jeremiah, and immediately accomplished, B. C. 606. Jer. 25:8-11. Jeremiah places this captivity in the fourth year of Jehoiakim, Daniel in the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But he did not accomplish the subjugation of Jerusalem till about the ninth month of the year following; and from this year Jeremiah reckons. (Prideaux, Vol. I, pp. 99, 100.) Jehoiakim, though bound for the purpose of being taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon.

This was the first time Jerusalem was taken by Nebuchadnezzar. Twice subsequently, the city, having revolted, was captured by the same king, being more severely dealt with each succeeding time. Of these subsequent overthrows, the first was under Jehoiachin, son of Jehoiakim, B. C. 599, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were led into captivity. The second was under Zedekiah, when the city endured the most formidable siege it ever sustained, except that by Titus, in A. D. 70. During the two years' continuance of this siege, the inhabitants of the city suffered all the horrors of extreme famine. At length, the garrison and king, attempting to escape from the city, were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; and thus was fulfilled the prediction of Ezekiel, who declared that he should be carried to Babylon, and die there, but yet should not see the place. Eze. 12:13. The city and temple were at this time utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B. C. 588.

Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven, but God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem {25} would have stood forever. Jer. 17:24-27. But they departed from him, and he abandoned them. They first profaned the sa-

BY *Uriah Smith*

cred vessels by sin, in introducing heathen idols among them; and he then profaned them by judgments, in letting them go as trophies into heathen temples abroad.

During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of Babylon; and, though captives in a strange land, they were doubtless in some respects much more favorably situated than they could have been in their native country.

Verse 3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; 4. Children in whom was no blemish, but well-favored, and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

We have in these verses the record of the probable fulfillment of the announcement of coming judgments made to King Hezekiah by the prophet Isaiah, more than a hundred years before. When this king had vaingloriously shown to the messengers of the king of Babylon all the treasures and holy things of his palace and kingdom, he was told that all these good things should be carried as trophies to the city of Babylon, and nothing should be left; and that even his own children, his descendants, should be taken away, and be eunuchs in the palace of the king there. 2 Kings 20:14-18. It is probable that Daniel and his companions were treated as indicated in the prophecy; at least we hear nothing of their posterity, which can be more easily accounted for on this hypothesis than on any other; though some think that the term *eunuch* had come to signify office rather than condition.

The word *children*, as applied to these captives, is not to be confined to the sense to which it is limited at the present time. {26} It included youth also. And we learn from the record that these children were already skillful in all wisdom, cunning in knowledge, and understanding science, and had ability in them

CHAPTER III

THE FIERY ORDEAL

Verse 1. Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon.

THERE is a conjecture extant that this image had some reference to the dream of the king as described in the previous chapter, it having been erected only twenty-three years subsequently, according to the marginal chronology. In that dream the head was of gold, representing Nebuchadnezzar's kingdom. That was succeeded by metals of inferior quality, denoting a succession of kingdoms. Nebuchadnezzar was doubtless quite gratified that his kingdom should be represented by the gold; but that it should ever be succeeded by another kingdom was not so pleasing. Hence, instead of having simply the head of his image of gold, he made it all of gold, to denote that the gold of the head should extend through the entire image; or, in other words, that his kingdom should not give way to another kingdom, but be perpetual.

It is probable that the height here mentioned, ninety feet at the lowest estimate, was not the height of the image proper, but included the pedestal also. Nor is it probable that any more than the image proper, if even that, was of solid gold. It could have been overlaid with thin plates, nicely joined, at {78} a much less expense, without detracting at all from its external appearance.

Verse 2. Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counselors, the sheriffs, and all the rulers of the provinces,



THE THREE HEBREWS REFUSING TO BOW TO NEBUCHADNEZZAR'S IMAGE

BY *Uriah Smith*



Verse 1. And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. 2. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. 5. And in their mouth was found no guile: for they are without fault before the throne of God.

IT is a pleasing feature of the prophetic word that the people of God are never brought into positions of trial and difficulty, and there abandoned. Taking them down into scenes of danger, the voice of prophecy does not there cease, leaving them to guess their fate, in doubt, perhaps despair, as to the final result; but it takes them through to the end, and shows the issue in every conflict. The first five verses of Revelation 14 are an instance of this. The 13th chapter closed with the people of God, a small and apparently weak and defenseless company, in deadly conflict with the mightiest powers of earth which the dragon is able to muster to his service. A decree is passed, backed up by the supreme power of the land, that they shall worship the image and receive the mark, under pain of death if {582} they refuse to comply. What can the people of

BY *Uriah Smith*

God do in such a conflict and in such an extremity? What will become of them? Glance forward with the apostle to the very next scene in the program, and what do we behold?— The very same company standing on Mount Zion with the Lamb, a victorious company, harping on symphonious harps their triumph in the court of heaven. Thus are we assured that when the time of our conflict with the powers of darkness comes, deliverance is not only certain, but will immediately be given.

That the 144,000 here seen on Mount Zion are the saints who were just before brought to view as objects of the wrath of the beast and his image, there are the very best of reasons for believing.

1. They are identical with those sealed in Revelation 7, who have already been shown to be the righteous who are alive at the second coming of Christ.

2. They are the overcomers in the sixth or Philadelphian state of the church. (See Rev. 3:11, 12.)

3. They are “redeemed from among men” (verse 4), an expression which can be applicable only to those who are translated from among the living. Paul labored, if by any means he might attain to a resurrection out from among the dead. Phil. 3:11. This is the hope of those who sleep in Jesus,— a resurrection from the dead. A redemption from among men, from among the living, must mean a different thing, and can mean only one thing, and that is translation. Hence the 144,000 are the living saints, who will be translated at the second coming of Christ. (See on verse 13, note.)

On what Mount Zion does John see this company standing?— The Mount Zion above; for the voice of harpers, which no doubt is uttered by these very ones, is heard from heaven; the same Zion from which the Lord utters his voice when he speaks to his people in close connection with the coming of the Son of man. Joel 3:16; Heb. 12:26-28; Rev. 16:17. A just consideration of the fact that there is a Mount Zion in heaven, and a Jerusalem above, would be a powerful antidote for the hallucination of the doctrine known as “The Age to Come.” {583}

A few more particulars only respecting the 144,000, in addition to those given in chapter 7, will claim notice in

these brief remarks.

1. They have the name of the Lamb's Father in their foreheads. In chapter 7, they are said to have the seal of God in their foreheads. An important key to an understanding of the seal of God is thus furnished us; for we at once perceive that the Father regards his name as his seal. That commandment of the law which contains God's name is therefore the seal of the law. The Sabbath commandment is the only one which has this; that is, that contains the descriptive title which distinguishes the true God from all false gods. Wherever this was placed, there the Father's name was said to be (Deut. 12:5, 14, 18, 21; 14:23; 16:2, 6; etc.); and whoever keeps this commandment has, consequently, the seal of the living God.

2. They sing a new song which no other company is able to learn. In chapter 15:3, it is called the song of Moses and the song of the Lamb. The song of Moses, as may be seen by reference to Exodus 15, was the song of his experience and deliverance. Therefore the song of the 144,000, is the song of their deliverance. No others can join in it; for no other company will have had an experience like theirs.

3. They were not defiled with women. A woman is in Scripture the symbol of a church, a virtuous woman representing a pure church, a corrupt woman an apostate church. It is, then, a characteristic of this company that at the time of their deliverance they are not defiled with, or have no connection with, the fallen churches of the land. Yet we are not to understand that they never had any connection with these churches; for it is only at a certain time that people become defiled by them. In chapter 18:4, We find a call issued to the people of God while they are in Babylon, to come out, *lest* they become partakers of her sins. Heeding that call, and leaving her connection, they escape the defilement of her sins. So of the 144,000; though some of them may have once had a connection with corrupt churches, they sever that connection when it would become sin to retain it longer. {584}

4. They follow the lamb whithersoever he goeth. We understand that this is spoken of them in their redeemed state. They are the special companions of their glorified Lord in the kingdom. Chapter 7:17, speaking of the same company and

BY *Uriah Smith*

at the same time, says, "For the Lamb which is in the midst of the throne shall feed them, and shall *lead them* unto living fountains of waters."

5. They are "first-fruits" unto God and the Lamb. This term appears to be applied to different ones to denote especial conditions. Christ is the first-fruits as the antitype of the wave-sheaf. The first receivers of the gospel are called by James (chapter 1:18) a kind of first-fruits. So the 144,000, ripening up for the heavenly garner here on earth during the troublous scenes of the last days, being translated, to heaven without seeing death, and occupying a pre-eminent position, are, in this sense, as would seem very consistent, called first-fruits unto God and the Lamb. With this description of the 144,000 triumphant, the line of prophecy commencing with chapter 12 comes to a close.

Verse 6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11. And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

The First Message.— Another scene and another chain of prophetic events is introduced in these verses. We know that this is so, because the preceding verses of this chapter describe {585} a company of the redeemed in the immortal state— a scene which constitutes a part of the prophetic chain commencing with the first verse of chapter 12, and with which



THE EVERLASTING GOSPEL
Rev. 14:6

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