

~Other Speakers S-Z: D.S. Warner:

A sanctuary denotes a place set apart, or separated. In Scripture it signifies a sacred or holy house, separated and set apart for the dwelling place of God, and a place of service and sacrifice unto him. It was his original plan, before the foundation of the world, to have a pure and holy people to serve him here upon earth. Accordingly we read that "he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Ephesians 1:4. God had designed to make the human heart his sanctuary upon earth; but through the fall the whole human family became corrupted by sin, for "by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." By nature mankind were children of wrath. The human heart was deceitful above all things, and desperately wicked. Its thoughts and imaginations were only evil continually. It is also true that the legal sacrifices were not able to make a full atonement, were not able to purify the soul of man from sin: "For it is not possible that the blood of bulls and of goats should take away sins." Nay; those sacrifices which they offered year by year continually could not make the comers thereunto perfect. See Hebrews 10:3. This being true, it was impossible for God to dwell in the human soul. The place of his sanctuary must be holy, and since all mankind were defiled and guilty before God, he could not dwell in their sinful hearts. Yet he desired to be among his people.

When he chose Israel for his peculiar people, and separated them unto himself, he desired to be with them. Thus it came to pass that God ordered Moses to build him a sanctuary, and sanctify it for his dwelling place. "And the Lord spake unto Moses, saying: . . . And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Exodus 25:8-9. "The first covenant had also ordinances of divine service, and a worldly sanctuary." Hebrews 9:1. This tabernacle was the place of God's residence as king of Israel, and he filled it with his glory. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. Exodus 40:34-35. Here is where the Jews offered their sacrifices and worshipped God. This building was constructed with extraordinary magnificence, and at a prodigious expense, so that it might be in some measure suitable to the dignity of the Great King of heaven, for whose palace it was designed; and to the value of those spiritual and eternal blessings, of which it was designed as a type or emblem.

The value of the gold and silver alone, used for this work, was immense, about £182,568 in English coin. See Exodus 38:24-25. The building or tent was about 55 feet long, 18 broad, and 18 high. As to its construction, see Exodus 26:18-29, 36:23-34. This sacred tent was divided into two apartments or rooms, by means of four pillars of shittim wood overlaid with gold. These stood in sockets of silver. Exodus 36:36. On these pillars was hung a vail. Exodus 26:31-36. There was also an outer vail—the first vail, or door. Exodus 36:37-38. There were no windows in this tent; hence, a lamp was kept burning continually. There was also a court which surrounded this house. A further description of this worldly sanctuary and its furniture is fully given in the following chapter, where all its types are considered.

This tabernacle was reared up the first day of the first month of the second year after the Israelites left Egypt. Exodus 40:17. When erected, it was anointed, together with its furniture, with holy oil (Exodus 40:9-11), and sanctified with blood. Hebrews 9:21. When the King of heaven entered it, he sanctified, it with his glory. This tabernacle was so constructed as to be taken to pieces and put together again, when occasion demanded it. It was designed to accompany the children of Israel in their journeys through the wilderness, until they entered the promised land. It will be seen in Numbers 4, that when the children of Israel moved from place to place the Levites took down the tent and carried it with them. Wherever they camped they pitched it in their midst. After Israel became settled in their land, and God had given them rest from their enemies, David desired to build a house for God's dwelling place. This desire he expressed to Nathan, in the following words: "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains." 2 Samuel 7:1-2. Up to this time God had no settled house for his sanctuary, but "walked in a tent and in a tabernacle." Verse 6. Yet God had not complained, nor found fault, Verse 7.

But when the children of Israel were now planted in the promised land, and God had fulfilled the covenant made to their fathers unto them, and chosen Jerusalem for his habitation, David desired a house to be built for his sanctuary. While David himself was not permitted to build this house, God made him the following promise: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name." 2 Samuel 7:12-13. This was fulfilled in Solomon, who built the first temple at Jerusalem. Much of the material for this great house was prepared before David's death, and the pattern was given him from God. 1 Chronicles 28:19. The outline of the inner real house of God was similar to that of the original tabernacle pitched by Moses. The utensils for the sacred service were also the same as those used in the tabernacle, only several of them

were larger, in proportion to the more spacious edifice to which they belonged. We will here insert the entire account of the building of this house by king Solomon.

Then Solomon began to build the house of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Oman the Jebusite. And he began to build in the second day of the second month, in the fourth year of his reign. Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was threescore cubits, and the breadth twenty cubits. And the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold. And the greater house he ceiled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains. And he garnished the house with precious stones for beauty: and the gold was gold of Parvaim. He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents.

And the weight of the nails was fifty shekels of gold. And he overlaid the upper chambers with gold. And in the most holy house he made two cherubims of image work, and overlaid them with gold. And the wings of the cherubims were twenty cubits long: one wing of the one cherub was five cubits, reaching to the wall of the house; and the other wing was likewise five cubits, reaching to the wing of the other cherub. And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. The wings of these cherubims spread themselves forth twenty cubits; and they stood on their feet, and their faces were inward. And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. Also he made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

Moreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. And under it was the similitude of oxen, which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen were cast when it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies: and it received and held three thousand baths. He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. And he made ten candlesticks of gold, according to their form, and set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left: and he made an hundred basons of gold.

Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the east end, over against the south. And Hiram made the pots, and the shovels, and the basons. And Hiram finished the work that he was to make for king Solomon for the house of God: to wit, the two pillars, and the pommels, and the chapters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the top of the pillars; and four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters which were upon the pillars. He made also bases; and lavers made he upon the bases; one sea, and twelve oxen under it. The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon, for the house of the Lord of bright brass. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the show-bread was set; moreover the candlesticks with their lamps, that they should burn after the manner, before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple were of gold.

Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver and the gold, and all the instruments, put he among the treasures of the house of God. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of Israel came; and the Levites took up the ark. And they brought up the ark and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up. Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude. And the priests brought in the ark of the covenant of the Lord unto his place, to the oracle of the house, into the most holy place, even under the wings of the cherubims. For the cherubims spread forth their wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above. And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day. There was nothing in the ark, save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.

And it came to pass, when the priests were come out of the holy place; (for all the priests that were present were sanctified, and did not then wait by course; also the Levites, which were the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets;) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God. 2 Chronicles, chapters 3, 4, and 5.

In chapter six we have an account of the dedication of this temple by king Solomon.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord. 2 Chronicles 7:1-4.

Thus we have given at some length the account of the building of the temple, or sanctuary of the Lord at Jerusalem. How God filled it with his glory, and the fire from heaven consumed the burnt offering and sacrifices. That ancient structure was but a shadow, a figure of a greater and more perfect temple, adorned with the beautiful grace of holiness. Thank God! in this latter temple our soul has found a place of rest. We will now briefly trace the history of that worldly sanctuary with its destructions, and defilements, its cleansings, and rebuildings, until we finally reach its end, as the sanctuary of the Lord, when Christ expired upon the cross, and its final destruction and overthrow by the Roman armies in A. D. 70.

**THE DESTRUCTION OF SOLOMON'S TEMPLE, AND ITS REBUILDING UNDER ZERUBBABEL.**

The pristine splendor and glory of the temple lasted but thirty-three years, when it was plundered by Shishak, king of Egypt. 1 Kings 14:25-26; 2 Chronicles 12:9. As long as Israel obeyed the Lord, and walked according to his commandments, he was pleased to dwell among them; and as long as he dwelt in their midst their enemies could not prevail against them. It would have been utterly impossible for the heathen to have entered the temple to defile or destroy it as long as the presence of the Lord filled it. But the Jews rebelled against God, and went into idolatry, until God had to forsake them. For example, during the reign of Rehoboam the children of Judah and Israel did evil in the sight of the Lord. "For they also built them high places, and images, and groves, on every green hill, and under every green tree. And there were also Sodomites in the land: and they [Judah and Israel] did according to all the abominations of the nations which the Lord cast out before the children of Israel." 1 Kings 14:23-24. This greatly displeased the Lord, insomuch that he moved out of his house and left it desolate. As soon as this occurred, Shishak, king of Egypt, came against Jerusalem, and he took away the treasures of the house of the Lord.

From this time the Jews were subject to more or less wars and pillages from the heathen, until at length they became so corrupt that they themselves polluted the house of God. 2 Chronicles 36:14-16. At this time Babylon was the ruling kingdom of the world, with Nebuchadnezzar, in the prime of life, bold, vigorous, and

accomplished, seated upon its throne. He marched his legions to Jerusalem, hemmed in the city, destroyed the house of God, broke down the wall, and left the city a heap of ruins. He carried all the vessels of the house of God to Babylon and put them in the heathen temple. All the children of Israel who had escaped the sword were carried captive into Babylon. An account of this is given in 2 Kings 25:1-11; 2 Chronicles 36:1-20. Babylon at this time was the greatest city of the world. Surrounded by a wall three hundred and fifty feet high, and eighty-seven feet thick, with its hanging gardens, its luxuriant pleasure grounds, its magnificent buildings, and the river Euphrates flowing through its midst, it was a wonderment to all nations. Such was the glory of kingdoms, the beauty of the Chaldees' excellency, when Daniel and the Hebrew captives entered its impregnable walls to serve for seventy years in its gorgeous palaces. There the children of Israel, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps upon the willows of the sparkling Euphrates, and wept when they remembered Zion.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones. Psalm 137:1-9.

Such was the distress of Israel in their captivity. Such was the calamity which befell this people because they disobeyed God. Israel was a type of the New Testament church. Her captivity in Babylon was typical of the captivity of the true Israel in spiritual Babylon during a greater part of the Christian era. Many great events occurred during those seventy years of captivity. Nebuchadnezzar had a dream of earthly kingdoms, and the everlasting kingdom of heaven, which was interpreted by Daniel, who was made ruler over the whole province of Babylon. Daniel 2. The Hebrew children were delivered from the fiery furnace. Daniel 3. King Nebuchadnezzar was driven from men, and dwelt with the beasts of the earth seven years. Daniel 4. The Medes and Persians conquered Babylon and took the kingdom. Daniel 5. Daniel was delivered out of the lions' den. Daniel 6. Daniel received great visions and revelations. Daniel, chapters 7, 8, 11, and 12. Thus we see that God honored his people, and favored them during the years of their oppression. He also brought judgment upon their oppressors, and made their proud city a perpetual desolation. Long before her fall, the prophet Isaiah foretold it in the following words:

And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there: and their houses shall be full of doleful creatures: and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces and her time is near to come, and her days shall not be prolonged. Isaiah 13:19-22.

All this came upon that city. In Jeremiah 50th and 51st chapters will be found a clear prophecy of the downfall of Babylon and the return of Israel to Zion, or Jerusalem.

The First Decree.

The captivity began 606 B.C. and ended 536 B.C. In that year Cyrus, king of Persia, received a charge from the God of heaven to build the house of God at Jerusalem. He made a decree to the Jews, giving them permission to return to Jerusalem to rebuild the temple. Ezra 1:1-11; Ezra 6:3. In that year 42,360 Jews returned with Zerubbabel to rebuild the house of God. See Ezra 2:1-70; 3:1-7; Nehemiah 7:66. In the second year of their return Zerubbabel laid the foundation of the temple. Ezra 3:8-10. The exclamations of joy, which Israel uttered when the foundation was laid, are recorded in the following words;

And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid. But many of the priests and Levites, and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy; so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. Ezra 3:11-13.



This return of Israel from Babylonish captivity is certainly a type of our return to Zion from the captivity in "Mystery Babylon the great, the mother of harlots and abominations of the earth." Revelation 17:5; 18:1-5. At that time fleshly Israel went to literal Zion, or Jerusalem, weeping for joy. Jeremiah 50: 4-5; Jeremiah 31:1-9. And just so in these last days, spiritual Israel "the church" is returning, and coming to spiritual Zion "with songs and everlasting joy upon their heads." Isaiah 35:10. And just as they laid the foundation amid loud shoutings of joy, so we today build upon the everlasting rock, the same foundation upon which the saints of yore were built; and as a result we cry aloud and shout his praise for joy.

By reading Ezra 5 it will be seen that the enemies of Israel caused them much trouble, and finally the work ceased. But in the second year of the reign of Darius, king of Persia, the prophets Haggai and Zechariah, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Ezra 5:1. See also Haggai 1st and 2nd chapters, and Zechariah 1st and 2nd chapters. So Zerubbabel rose up with the Jews, and began in earnest to build the house of God: "and with them were the prophets of God helping them." Ezra 5:2. Here they went to work under divine inspiration, and "the eye of their God was upon them," that their enemies "could not cause them to cease," and the work "goeth fast on, and prospereth in their hands." Verses 5, 8. When asked who commanded them to build this house, they answered: "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up." Verse 11.

How beautiful and wonderful the types of the old dispensation! This whole work was a clear type of the present great reform. In the beginning of the present reformation, the enemies of the Lord greatly hindered. It seemed many times that all efforts were frustrated. But, thank God! the prophets of the Lord rose up and began "blowing the trumpet in Zion," sounding an alarm in the holy mountain, and hundreds and thousands rose up and began to build "in the temple of the Lord" (Zechariah 6:15), and it "groweth unto an holy temple." The eye of the Lord is upon us, and the work goeth on fast. Thank God! All hell can not hinder. We are building in the same house a great King set up many years ago; namely, "the house of God, which is the church."

#### The Second Decree.

King Darius made a decree 519 B.C. for the speedy prosecution of the work until the house of God should be finished. Ezra 6:1-12. Under this decree the temple was completed. At its dedication the Jews offered one hundred bullocks, two hundred rams, and four hundred lambs; and for a sin offering twelve he goats. Ezra 6:15-19.

#### The Third Decree.

In 457 B.C. king Artaxerxes made a decree to Ezra, a mighty priest of the law. Ezra 7:1-13. Among other things, the object of this decree was to beautify the house of the Lord, and an unlimited amount of treasure was granted for this purpose. He was granted the privilege to do whatever else seemed good unto him. It empowered him to ordain laws, set magistrates and judges, and execute punishment, even unto death; in fact, it was the command to restore the Jewish state, civil and ecclesiastical, according to their law and ancient customs. It was to restore Jerusalem. Ezra 7:11-28. Ezra understood this decree to include the rebuilding of Jerusalem. Ezra 9:9. It is the one referred to in Daniel 9:25. Ezra went up to Jerusalem and wrought a great reform among the Jews. All that he accomplished is not recorded in his book.

#### The Fourth Decree.

In 445 Nehemiah went up to Jerusalem by permission of king Artaxerxes. Nehemiah 2:1-20. His work was principally rebuilding the walls, etc. He reigned over Jerusalem about twelve years. Thus we give in brief a history of the destruction of Solomon's temple and its rebuilding under Zerubbabel.

#### THE DEFILEING OF ZERUBBABEL'S TEMPLE BY THE "LITTLE HORN" OF DANIEL 8.

While Daniel was a captive in Babylon he received the remarkable vision recorded in this chapter.

In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great. Daniel 8:1-4.

In the interpretation Gabriel informed Daniel that this ram with two horns represented "the kings of Media and Persia." Verse 20. This kingdom was composed of two nationalities represented by the two horns. "But one was higher than the other, and the higher came up last." This was the Persian division. At first it was but an ally to the Medes, but afterward became the ruling element in the kingdom. The different directions which it was seen pushing, denote the directions in which the Medes and Persians carried their conquests. No earthly power could stand before them while they were marching to the exalted position to which the providence of God had summoned them. They ruled over one hundred and twenty-seven provinces. Esther 1:1.

And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Daniel 8:5-7.

Said the angel to Daniel: "The rough goat is the king [kingdom] of Grecia." Verse 21. Grecia lay west of Persia; hence, came from the west. The great horn between the eyes of this goat, we are told, "is the first king." Verse 21. This was Alexander the Great. Verses 6 and 7 give a clear account of the overthrow of the Persian Empire by this general. The conquests of Alexander have no parallel in historic annals. It seems he conquered the whole world. It lay prostrate at his feet. But we are told that when this goat kingdom waxed very great, and strong, "The great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verse 8. This refers to Alexander's death when in the prime of life. Although he had conquered the world, he failed to conquer himself. He died a drunken sot. Well did Solomon say: "He that ruleth his spirit is greater than he which taketh a city." The four notable horns which came up in his stead are interpreted to be "four kingdoms," which were to "stand up out of the nation, but not in his power." Verse 22.

At the death of Alexander it seemed for a short time that the kingdom would fall to pieces, but it soon consolidated into four divisions. Within fifteen years it was divided among his four leading generals. Cassander had Macedonia and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Celo Syria in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east. These four divisions may be named, Macedonia, Thrace, Syria, and Egypt. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Verse 9.

A mistake has been made in the past in confounding this little horn with that of chapter seven. The little horn brought to view in chapter seven, came up out of the fourth beast (Rome); came up among his ten horns, and subdued three. This can only refer to popery. But it will be seen that the little horn here brought to view came out of one of the four divisions of Grecia. This can not be popery, nor yet Imperial Rome, as neither of these came out of Grecia. You may search all through the archives of history, but you can not trace popery, nor the imperial head of the Roman Empire, to Greece. Even the family of Augustus Caesar was not of Greek descent. Therefore we must look elsewhere for this little horn. Gabriel interprets it to be "a king of fierce countenance." Verse 23. This implies that it refers to a certain individual "a king. But did such a king come out of one of the divisions of Grecia? History says, yes; (Antiochus Epiphanes) the Syrian king. He without doubt is the little horn in this vision. Antiochus was the eighth of twenty-six kings who ruled over the Syrian portion of Alexander's empire. We will here quote from 1 Maccabees.

And it happened, after that Alexander, son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, and made many wars, and won many strongholds, and slew the kings of the earth, and went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted, and his heart was lifted up. And he gathered a mighty strong host, and ruled over countries, and nations, and kings, who became tributaries unto him. And after these things he fell sick, and perceived that he should die. Wherefore he called his servants, such as were honorable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

So Alexander reigned twelve years, and then died. And his servants bare rule every one in his place. And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus surnamed Epiphanes, son of Antiochus the king, who had been a hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

The reader will at once see the harmony between the language of Daniel 8:5-9, 21-23, and that quoted from 1 Maccabees. It will be seen that Daniel's prophecy was fulfilled to the letter. In the prophecy it is recorded that "out of one of them [one of the four divisions of Grecia] came forth a little horn" "a king of fierce countenance." In the above quotation from Maccabees, we read, that "there came out of them [one of the four divisions of Grecia] a wicked root, Antiochus surnamed Epiphanes. These are the same. As recorded in Daniel 8:9, this little horn was to wax great, "toward the south, and toward the east, and toward the pleasant land." We will now prove that Antiochus fulfilled this prediction. (1) Toward the south "Egypt." Now when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death. Thus they got the strong cities in the land of Egypt, and he took the spoils thereof.

(2) Toward the east. This was fulfilled in his conquests of Celo Syria and Persia. (3) And toward the pleasant land. This refers to Judea, or Palestine "the glorious land." Daniel 11:16, 41; Ezekiel 20:6, 15; Jeremiah 3:19. Into it Antiochus made his inroad after his return from Egypt. By reference to the LXX[1] it will be seen to read somewhat differently. "And out of one of them came forth one strong horn, and it grew very great toward the south, and toward the host." Only the south and host are here spoken of. The "host" refers to the Jews in Palestine and Jerusalem "God's people. The reading of the LXX harmonizes with the facts of history. Immediately after conquering Egypt, Antiochus went up against Israel and Jerusalem.

"And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude." 1 Maccabees 1:20. At the same time that Antiochus, who was called Epiphanes, had a quarrel with the sixth Ptolemy about his right to the whole country of Syria, a great sedition fell among the men of power in Judea, and they had a contention about obtaining the government; while each of those that were of dignity could not endure to be subject to their equals. However, Onias, one of the high priests, got the better, and cast the sons of Tobias out of the city; who fled to Antiochus, and besought him to make use of them for his leaders, and to make an expedition into Judea. The king being thereto disposed beforehand, complied with them, and came upon the Jews with a great army, and took their city by force, and slew a great multitude of those that favored Ptolemy, and sent out his soldiers to plunder them without mercy. Josephus, Wars of the Jews, Book I, Chapter I.

These facts of history, briefly stated, prove beyond question that Antiochus fulfilled the prophecy. We will now consider the things which this little horn was to accomplish.

"And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." Daniel 8:10-12. I will here give the interpretation as rendered in the LXX. "And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king bold in countenance, and understanding riddles. And his power shall be great, and he shall destroy wonderfully, and prosper, and practise, and shall destroy mighty men, and the holy people. And the yoke of his chain shall prosper: there is craft in his hand; and he shall magnify himself in his heart, and by craft shall destroy many, and he shall stand up for the destruction of many, and shall crush them as eggs in his hand." Daniel 8:23-25 (LXX).

Here is recorded a number of things this king was to accomplish. "Cast down the host and stamp upon them;" that is, "destroy mighty men, and the holy people." He was to take away the daily sacrifice, cast down the sanctuary, or, as more properly rendered in the Septuagint Version, "The holy place shall be made desolate." Did Antiochus do this? We will let the voice of history answer: Antiochus "came upon the Jews with a great army, and took their city by force, and slew a great multitude. . . . He also spoiled the temple, and put a stop to the constant practise of offering a daily sacrifice of expiation for three years and six months. . . .

Now Antiochus was not satisfied either with his unexpected taking of the city, or with its pillage, or with the great slaughter he made there; but being overcome with his violent passions, and remembering what he had suffered during the siege, he compelled the Jews to dissolve the laws of their country, and to keep their infants uncircumcised, and to sacrifice swine's flesh upon the altar; against which they all opposed themselves, and the most approved among them were put to death. Bacchides also, who was sent to keep the fortresses, having these wicked commands, joined to his own natural barbarity, indulged all sorts of the extremist wickedness, and tormented the worthiest of the inhabitants, man by man, and threatened their city every day with open destruction, till at length he provoked the poor sufferers by the extremity of his wicked doings to avenge themselves. Josephus, Wars of the Jews, Book I, Chapter I.

King Antiochus returning out of Egypt, for fear of the Romans, made an expedition against the city of

Jerusalem; and when he was there, in the hundred and forty-third year of the kingdom of the Seleucidae, he took the city without fighting, those of his own party opening the gates to him. And when he had gotten possession of Jerusalem, he slew many of the opposite party; and when he had plundered it of a great deal of money he returned to Antioch. Now it came to pass, after two years, in the hundred forty and fifth year, on the twenty-fifth day of that month which is by us called Chasleu, and by the Macedonians Apelleus, in the hundred and fifty-third Olympiad, that the king came up to Jerusalem, and, pretending peace, he got possession of the city by treachery; at which time he spared not so much as those that admitted him into it, on account of the riches that lay in the temple; but, led by his covetous inclination, (for he saw there was in it a great deal of gold, and many ornaments that had been dedicated to it of very great value,) and in order to plunder its wealth, he ventured to break the league he had made. So he left the temple bare, and took away the golden candlesticks, and the golden altar [of incense], and table [of shew-bread], and the altar [of burnt offering]; and did not abstain from even the vails, which were made of fine linen and scarlet. He also emptied it of its secret treasures, and left nothing at all remaining; and by tills means cast the Jews into great lamentation, for he forbade them to offer those daily sacrifices which they used to offer to God, according to the law.

And when he had pillaged the whole city, some of the inhabitants he slew, and some he carried captive, together with their wives and children, so that the multitude of those captives that were taken alive amounted to about ten thousand. He also burnt down the finest buildings; and when he had overthrown the city walls, he built a citadel in the lower part of the city, for the place was high, and overlooked the temple; on which account he fortified it with high walls and towers, and put into it a garrison of Macedonians. However, in that citadel dwelt the impious and wicked part of the [Jewish] multitude, from whom it proved that the citizens suffered many and sore calamities.

And when the king had built an idol altar upon God's altar, he slew swine upon it, and so offered a sacrifice neither according to the law, nor the Jewish religious worship in that country. He also compelled them to forsake the worship which they paid their own God, and to adore those whom he took to be gods; and made them build temples, and raise idol altars in every city and village, and offer swine upon them every day. He also commanded them not to circumcise their sons, and threatened to punish any that should be found to have transgressed his injunction.

He also appointed overseers, who should compel them to do what he commanded. And indeed many Jews there were who complied with the king's commands, either voluntarily, or out of fear of the penalty that was denounced. But the best men, and those of the noblest souls, did not regard him, but did pay a greater respect to the customs of their country than concern as to the punishment which he threatened to the disobedient; on which account they every day underwent great miseries and bitter torments; for they were whipped with rods, and their bodies were torn to pieces, and were crucified, while they were still alive, and breathed. They also strangled those women and their sons whom they had circumcised, as the king had appointed, hanging their sons about their necks as they were upon the crosses. And if there were any sacred book of the law found, it was destroyed, and those with whom they were found miserably perished also. Josephus, The Antiquities of the Jews, Book XII, Chapter V, page 362 and 363.

And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude, and entered proudly into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof. And the table of the show-bread, and the pouring vessels, and the vials, and the censers of gold, and the vail, and the crowns, and the golden ornaments that were before the temple, all which he pulled off. He took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found. And when he had taken all away, he went into his own land, having made a great massacre, and spoke very proudly. Therefore there was great mourning in Israel, in every place where they were; so that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

And after two years fully expired, the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude; and spake peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle. Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a stronghold for them. And they put therein a sinful nation, wicked men, and fortified themselves therein. They stored it also with armor and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and



so they became a sore snare: for it was a place to lie in wait against the sanctuary, and an evil adversary to Israel. Thus they shed innocent blood on every side of the sanctuary and denied it: insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made a habitation of strangers, and became strange to those that were born in her; and her own children left her. Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach, her honor into contempt. As had been her glory, so was her dishonor increased, and her excellency was turned into mourning.

Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his laws: so all the heathen agreed according to the commandment of the king. Yea, many also of the Israelites consented to his religion and sacrificed unto idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem and the cities of Juda, that they should follow the strange laws of the land, and forbid burnt offerings, and sacrifices, and drink offerings, in the temple; and that they should profane the sabbaths and festival days: and pollute the sanctuary and holy people: set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts: that they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation: to the end they might forget the law, and change all the ordinances. And whosoever would not do according to the commandment of the king, he said, he should die.

In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city. Then many of the people were gathered unto them, to wit, every one that forsook the law; and so they committed evils in the land; and drove the Israelites into secret places, even wheresoever they could flee for succor. Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side; and burnt incense at the doors of their houses, and in the streets. And when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever was found with any the book of the testament, or if any consented to the law, the king's commandment was, that they should put him to death. Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God. At which time according to the commandment they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing. Wherefore they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died. And there was very great wrath upon Israel. 1 Maccabees 1: 20-64.

Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms, and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses. Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants. And there were destroyed within three whole days four-score thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain. Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws, and to his own country, being his guide: and taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honor of the place, he gave them away. 2 Maccabees 5:11-16.

Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God: and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place. The coming in of this mischief was sore and grievous to the people: for the temple was filled with riot and reveling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful. The altar also was filled with profane things, which the law forbiddeth. Neither was it lawful for a man to keep sabbath days or ancient feasts, or to profess himself at all to be a Jew. And in the day of the king's birth, every month they were brought by bitter constraint to eat of the sacrifices; and when the feast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

Moreover, there went out a decree to the neighbor cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices: and whoso would not conform themselves to the manners of the Gentiles should be put to death. Then might a man have seen the

present misery. For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered to Philip, were all burnt together, because they made a conscience to help themselves for the honor of the most sacred day.â€ 2 Maccabees. 6:1-11.

We have here quoted at some length from Josephus and Maccabees, to prove beyond disputation that all contained in the prophecy of Daniel 8 was fulfilled in Antiochusâ€™ reign. Who can fail to see after reading the above, and then the prophecy, that they are the same. Antiochus entered the pleasant land, camped against the host at Jerusalem, captured the city, and slew a multitude with a great slaughter. He compelled the Jews to sacrifice swineâ€™s flesh upon the altar, and commit all the abominations of the heathen. All who would not do this were slain. Thus the host was trampled under foot. He completely suspended the worship of God, and set up heathen worship in Jerusalem and Juda. He took away the daily sacrifice, and placed the abomination of desolation. He laid the sanctuary waste like a wilderness.

Mattathias thus describes the condition of things at this time:

And when he saw the blasphemies that were committed in Juda and Jerusalem, he said, Woe is me! Wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers? Her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy. . . . Of a free woman she has become a bond-slave. And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it. 1 Maccabees 2:1-12.

This awful work of Antiochus is a clear type of the great apostasy of the church during the Christian era. This Syrian king is a type of popery. Just as he trampled the host, denied the temple, took away the daily sacrifice, placed the abomination of desolation in Jerusalem, so has popery and Protestant sectism trampled Godâ€™s spiritual host, defiled the spiritual sanctuary, taken away the sacrifices of praise and thanksgiving, and set up a human abomination of desolation.

We will next consider the cleansing of Zerubbabelâ€™s temple and the time allotted.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13-14.

The same sanctuary which Antiochus defiled is the one to be cleansed. Farther on in this book will be found â€œThe Adventist Theory.â€ They teach the disgusting theory that the cleansing of the sanctuary here referred to, is a cleansing in heaven, accomplished by Jesus Christ. The same was to begin in 1844. They endeavor to stretch out the 2,300 days to that time. Upon this calculation, Uriah Smith says the whole Advent Movement is founded, and if not correct, â€œit is a fraud.â€ We shall clearly prove it to be so by the Word of God.

Had the inventors of the Adventist Theory paused to consider the context of Daniel 8:14, they would surely have been ashamed to publish it. They apply the cleansing of the sanctuary at the expiration of 2,300 days, to a change of the Lord Jesus from the holy into the holiest of his supposed â€œliteral structureâ€ in heaven. But there is no hint of such a thing in all the lesson. No question had been asked as to how long it would be until Christ would shift from the first to the second apartment of his sanctuary in heaven or anywhere else. Had Daniel heard one saint speaking, or an angel inquiring how long it would be until Christ would pass into the most holy place of heaven, and begin to cleanse it from sins, then might Uriah Smith have coupled this theory on to the answer. But neither saints nor angels have conceived or uttered a thing so extremely ridiculous; nor is there a word in the Bible that intimates such a thing. The order of Christâ€™s priesthood was not at all in the conversation of the saints; and no question had been asked to draw out an answer in regard to it. But what was seen and heard in the vision!

The question related to the little hornâ€”Antiochusâ€”who took away the daily sacrifice, set up the transgression of desolation, and trod down the host and sanctuary. This is too plain to admit of any possible mistake as to what the sanctuary was that was to be cleansed. It were an utter confusion of words, if the answer to the question relates not to the same thing the question itself does. The inquiry of the saint was, how long this desolate state of the sanctuary and the holy people of God should continue; the answer was immediately given. By properly connecting the question and its answer all can see that the cleansing of the sanctuary was made necessary by the pollution and casting down of the same by the little horn. And of course the same sanctuary that was denied and trodden under foot was to be cleansed at the end of the 2,300 days. And yet these blind guides locate the sanctuary in heaven, as if that little horn had actually entered that lofty habitation of God, and defiled it.

Is it possible that Uriah Smith could overlook the identity of the sanctuary in the question with that in the answer? But to admit that identity would utterly overthrow his theory. Therefore the sanctuary to be cleansed he says is in heaven. But how does he define the one that was trodden down? Now let that dark and deceptive sect hide her face with shame, while we expose her unscrupulous wresting of the Scriptures. After quoting from Ezekiel 21:25-27, 31, in Thoughts on Daniel, page 238 and 239, the writer remarks, "Here is the period of God's indignation against his covenant people; the period during which the sanctuary and the host are to be trodden under foot. The diadem was removed, and the crown taken off, when Israel was subject to the kingdom of Babylon." The utter crookedness of this teaching is its blending together prophecy that relates to the subjection of the Jews to the king of Babylon, and the very language of Daniel 8:9-13, which refers to the work of the little horn which came out of Grecia. Did Babylon come out of Grecia? Uriah Smith surely knew better when he penned the above. But such are the gross absurdities of that people who stand in the smoke of Sinai.

Is it possible that any man in his senses can read Daniel 8:9-13 and conclude that the sanctuary of which it was asked, how long its desolation should continue, refers to the Babylonian captivity, B.C. 606; and the sanctuary mentioned in verse 14, in direct answer to the question, refers to a literal structure in heaven? But such is the foolish and disgusting position in which Uriah Smith places himself, in his extreme zeal for his dark and worthless sect. Out of his own mouth we judge the man.

Daniel received this vision of the little horn while he was a captive in Babylon, and but a few years prior to the return of the captivity; therefore, the prophecy related to something future of his time. We have before clearly proved that the little horn was Antiochus, who defiled the sanctuary which Zerubbabel had built. Of course this work was a type of the work of the apostasy, and the cleansing of that ancient house, a type of the present cleansing of the church. But Adventist fiction teaches it was something defiled on earth, and cleansed in heaven.

Taking Uriah Smith's teaching all together the sanctuary of Daniel 8:13 is the Jews in their seventy years' captivity, is the people of God under the oppression of the dark ages; and yet being identical with verse 14, is something in heaven. Surely the children of the bondwoman are sons of confusion. He says, "The question [concerning the cleansing of the sanctuary] is one which is calculated to enlist our whole attention. It is one of deepest interest; for it pertains to the time when the heel of oppression shall be forever lifted from the host, the people of God." Then it does not relate to a time when Christ is supposed to enter the holiest in heaven and begin to cleanse it out. It relates to a triumph of the people of God, after which "opposing powers shall no longer be able to pervert his worship"; then it is fulfilled here on earth, and not in heaven; for in that holy habitation "opposing powers" never entered and the worship of God is not perverted. Again, if the cleansing of the sanctuary relates to the deliverance of the people of God from opposing powers, and the restoration of the true worship of God, then it did not occur October 22, 1844. For at that time no sanctuary was cleansed.

Having now clearly proved that the prophecy can not refer to anything in heaven, and that the Advent Theory is a fraud; we will next give some good reasons why it can not apply to popery.

1. There is no hint that the 2,300 days apply to anything else than the exact length of time the horn was to continue, and the host and sanctuary should be trampled.
2. The 2,300 days must relate to the length of the triumph of the little horn that came out of the four "Antiochus Epiphanes."
3. Therefore it would not be proper to apply the 2,300 days to the triumph of Titus when he set up the abomination of desolation in Jerusalem.
4. For the same reason it could not be applied to the triumph of popery.
5. There is an evening and a morning connected with each of the 2,300 days. Daniel 8:14 "margin, also LXX, and verse 26. This clearly shows that they are natural days instead of so many years, as formerly supposed.
6. To suppose that they signify so many years, and apply them to the reign of popery, we must measure from a date several hundred years before popery arose. This is entirely incredible.
7. The 2,300 days cannot measure from a certain type to its antitype, for nothing of the kind is hinted at.
8. Popery may be considered an antitype of Antiochus' triumph, but in that case we could make no antitypical application of the 2,300 days; for we should have to figure the beginning of the antitype before the type arose.

With these facts before us we are certain that the 2,300 days cannot apply to anything else than what the prophecy clearly states, the reign of the little horn "Antiochus" who trampled the host, took away the daily sacrifice, and set up the abomination of desolation. The abomination of desolation was set up in Jerusalem and the daily sacrifice taken away by king Antiochus in the 145th year and 15th day of the month Casleu, of the Grecian Empire. "Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar and builded idol altars throughout the cities of Juda on every side; and burnt incense at the doors of their houses, and in the streets." 1 Maccabees 1:54-55. Casleu is the ninth month. See 1 Maccabees 4:52. This gives us the starting stake of Daniel 12:11. "And from the time 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.â€•

We are to count 1,290 days from the setting up of the abomination of desolation, and taking away of the daily sacrifice. As seen above this occurred in the 145th year, 9th month, and 15th day of the month. 1,290 days from this date bring us to the 149th year, 4th month, and 15th day. Counting 30 days to the month, these years contain just 360 days. The 149th year was when Antiochus heard of the defeat of his armies by the armies of Israel, and he took sick, and died. See 1 Maccabees 6:1-16. The 1,290 days measure from the setting up of the abomination of desolation in Jerusalem by Antiochus to the 149th year, 4th month, and 15th day, when he heard of the defeat of his army by the armies of Israel, which caused him to take his bed sick, and to repent of all the evil he had done against Judea and Jerusalem. See 1 Maccabees 6:1-13; 2 Maccabees 9:1-17.

After this Antiochus was sick many days. 1 Maccabees 6:9. â€œBlessed is he that waited, and cometh to the thousand three hundred and five and thirty days.â€• Daniel 12:12. The setting up of the abomination of desolation is the startÂ-ing point of both these periods. The 1,335 days bring us to the 30th day of the 5th month of the 149th year, which was the date of Antiochusâ€™ death (1 Maccabees 6:16), which marks the end of the little horn.

Now since we are commanded in Daniel 12:11 to count the 1,290 days from the setting up of the abomination, we figured these dates from the date given in 1 Maccabees 1:54, and find the end of the 1,290 days reaches to the 149th year, 4th month, and 15th day. And counting the 1,335 days from the same starting stake they reach to the 30th day of the 5th month of the 149th year; which is the year given in Maccabees 6:16 for the defeat of the army of Antiochus, and his sickness and