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ANALOGY BETWEEN THE APOCALYPSE OF THE OLD TESTAMENT AND THAT OF THE NEW.

THE writer of an able article on the Apocalypse in the *Westminster Review*, October 1861, observes that,—

“Borrowing freely from the elder prophets their imagery, their supernatural machinery, and their historical conceptions, the seer of the Revelation converts them with the privilege allowed to great creative genius to his own special purposes. . . . From Daniel he takes his historical conception of Pagan empire, arising brute-like out of the sea; his vision of the Son of Man now seen in the clouds, now seen in priestly and princelike attire by the side of the great river Hiddekel; his king of the fierce countenance; his Michael the great prince, the guardian angel of the sacred Hebrew nation; his resurrection, judgment, and kingdom of God.”

It will be the endeavour of this paper to shew, that with regard to the above-mentioned prophet, the obligations of the seer of Patmos are most certain, and his “borrowings most systematic;” and that whilst images are occasionally taken from other prophets, he almost acquires the character of a plagiarist in his servile imitation of Daniel.

1. In tracing out this analogy we may notice first the doubtful position occupied by both writings in the canon: the former being reduced by the Jews to the rank of Hagiographa, and the latter classed by some critics among the Deutero-canonical, or books of the second order. The genuineness of the latter we know to have been questioned by the early Church. Speaking of canonical books, Eusebius says, “To these may be added, *if it seem good*, the Apocalypse of John. . . . which some reject, but others reckon among the acknowledged books.”^a The analogy between the two starts from the question of authorship: a doubt is thrown over the authenticity of both writings; this hesitation, more than anything else, allowing a “liberty of prophesying” in their respective interpretation, which could not have been exercised in the case of books, whose authority had never been questioned.

2. A second feature of resemblance is traceable in what may be called, for want of a better name, the apocalyptic character of both writings. After the period of the exile a new style of teaching took the place of legitimate prophecy. An angelic machinery was introduced to supply the lost “Word of the Lord” which came to the ancient prophet, and vision and symbol superseded the sublime sayings which fell from the lips of the seers of old. A supernatural element (possibly the result

^a *Eccles. Hist.*, iii., 25.

of contact with their eastern conquerors) became necessary in order to command respect, and a continuous angelology was exerted for the purpose of unfolding the divine decrees to men. These apocalyptic features distinguish the writings of Daniel and John from the other Scriptures: the Book of Daniel, with its abundant angelology, differing as completely from the writings of the captivity, as the Apocalypse from the gospels and epistles of the New Testament.

3. The circumstances of persecution for conscience sake under which both appear to have been written, present also a remarkable conformity. The period with which the former is concerned is designated a "time of trouble such as never was since there was a nation even to that same time:" that of the latter as "the hour of temptation which shall come upon all the world to try them that dwell upon the earth." During the earlier season of trial "many are purified and made white and tried;" under the latter the souls of white-robed martyrs are heard crying under the altar, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." The duration over which these persecutions extend seems also to include an equal period. According to Daniel, the period is "a time, times, and an half;" or, "a thousand two hundred and ninety days." According to the seer of the Revelation, it is also "a time, times, and an half;" or "a thousand two hundred and threescore days."

4. A further agreement may be traced in the scope and design of the respective prophecies: the object of the earlier Apocalypse being to sustain the martyrs of the Maccabæan period under a season of religious persecution arising from the blasphemous attempt of a heathen tyrant to subvert the religion of Jehovah: that of the latter to support the martyrs of the first century under the pressure of analogous calamities arising from the attempt of Nero to abolish the Christian faith. In either case the heathen appear to have concentrated their efforts against the faithful; and the question at issue was the supremacy of idolatry or the worship of the one Supreme God.

5. A like analogy is to be noticed in the fate which overtakes equally the Syrian and Roman tyrant: that of the former being symbolized by "the beast slain and his body given to the burning flame;" that of the latter by the evident parallelism of "the beast . . . taken, and cast alive into a lake of fire and brimstone."

6. Other minor points of resemblance might be adduced, such as the compulsory worship of the golden image set up on the plain of Dura, contrasted with the compulsory worship of the image of the beast; the resurrection of the faithful martyrs

when "many that slept in the dust of the earth should awake," corresponding with the first resurrection of those who had not worshipped the beast nor his image; the book containing the names of those who should be delivered, agreeing with the "Lamb's book of life;" the consummation of the Syrian tyranny when "all these things should be finished," reproduced in the consummation announced by the seventh angel, when "the mystery of God should be finished, as he hath declared to his servants the prophets." But perhaps enough has now been said to shew that a marked analogy exists between the first and the second Apocalypse, extending not only to the form and structure, but to the ideas and language employed by the respective writers. A sufficient reason for this may be found in the corresponding circumstances of the respective periods: similar seasons of persecution and suffering for conscience sake naturally evoking similarity of prophetic treatment. The author of the Apocalypse, as is not unusual with prophetic writers, regarding his predecessors' teaching as common property, and adapting it to the events of his own times.

I. A principal feature adopted by both writers, and especially by the latter, is the frequent employment of angelic machinery. The analogy between them in this particular is of the most striking kind. By way of illustrating our principle, we shall subjoin in parallel columns the passages which describe the superhuman revealer of Daniel's visions, and those which delineate the appearance of the Son of Man.

ANGELIC MESSENGER OF DANIEL.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. . . . And when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground" (Dan. x. 5, 6, 9).

"I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (Dan. xii. 7).

APPEARANCE OF THE SON OF MAN.

"One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. . . . and his countenance was as the sun shineth in his strength; and when I saw him, I fell at his feet as dead" (Rev. i. 13—17).

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever. . . . that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished" (Rev. x. 5—7).

These passages, mutually compared, exhibit not merely general resemblance, but identity of thought and language. The man clothed in the priestly linen garment, "whose loins were girded with fine gold of Uphaz," corresponds with "the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." His "body like the beryl, and his face as the appearance of lightning," agrees with "his countenance as the sun shining in his strength." His "eyes as lamps of fire, and his arms and his feet like in colour to polished brass," are expressions analogous to "his eyes as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace." "The voice of his words like the voice of a multitude," is reproduced in the "voice as the sound of many waters" or, "of a great multitude" (Rev. xix. 6); whilst the terror of the prophet at the greatness of the vision depicted in the words "there remained no strength in me. . . . I was in a deep sleep on my face, and my face toward the ground," is repeated in the parallelism, "and when I saw him, I fell at his feet as dead." Similarly in the analogous visions of Dan. xii. and Rev. x., the man standing upon the waters of the river corresponds with the angel standing upon the sea and upon the earth; his invocation, when he "held up his right hand and his left hand unto heaven," is repeated in his "lifting up his hand to heaven:" his oath, when he "sware by him that liveth for ever," is reproduced in the similar oath of the Apocalyptic angel. The purport of the oath, that when the power of the holy people had been scattered for three and an half years the indignation should be accomplished, finds a parallel in the declaration that "there should be time no longer" [no more delay]; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

II. Having secured attention to the communication they are about to make by the introduction of the superhuman element into their respective prophecies, the Maccabæan writer and his ingenious imitator bring upon the scene of their historical dramas the great persecutors of the Jewish and Christian Churches, whose deeds of atrocity bear so close a resemblance that the description of the one serves as a pattern for that of the other. A comparison of the passages in which these are respectively described will shew the judgment of the seer in selecting for his model a character which answered so completely to that which he desired to delineate.

ANTIOCHUS.

"I saw in the night visions, and behold a fourth beast (came up from the sea, vii. 3) . . . and it had ten horns" (Dan. vii. 7).

"I considered the horns, and, behold, there came up among them another little horn . . . and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Dan. vii. 8).

BLASPHEMIES OF ANTIOCHUS.

"He shall speak great words against the most High" (Dan. vii. 25).

"He shall exalt himself and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished" (Dan. xi. 36).

PERSECUTIONS OF ANTIOCHUS.

"The same horn made war with the saints, and prevailed against them" (Dan. vii. 21).

"He shall wear out the saints of the most High, and think to change times and laws" (Dan. vii. 25).

COMPULSORY WORSHIP OF ANTIOCHUS.

"Do ye not serve my gods, nor worship the golden image which I have set up . . . If ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace, and who is that God that shall deliver you out of my hands" (Dan. iv. 14, 15).

"Whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, shall be cast into the den of lions" (Dan. vi. 7).

DURATION OF THE PERSECUTION OF ANTIOCHUS.

"They shall be given into his hand until a time, times, and the dividing of time" (Dan. vii. 25).

"It shall be for a time, times, and an half" (Dan. xii. 7).

"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" (Dan. xii. 11).

NERO.

"I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns" (Rev. xiii. 1).

"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon" (Rev. xiii. 11).

BLASPHEMIES OF NERO.

"And there was given unto him a mouth speaking great things and blasphemies . . . and he opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heaven" (Rev. xiii. 5, 6).

PERSECUTIONS OF NERO.

"And it was given to him to make war with the saints, and to overcome them" (Rev. xiii. 7).

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them" (Rev. xi. 7.)

COMPULSORY WORSHIP OF NERO.

"He had power to give life unto the image of the beast . . . and cause that as many as would not worship the image of the beast should be killed" (Rev. xiii. 15).

"He causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (Rev. xiii. 12).

DURATION OF THE PERSECUTION OF NERO.

"Power was given unto him to continue forty and two months" (Rev. xiii. 5).

"My two witnesses . . . shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them" (Rev. xi. 3, 7).

DESTRUCTION OF ANTIOCHUS.

"I beheld even till the beast was slain, and his body given to the burning flame" (Dan. vii. 11).

"He shall be broken without hand" (Dan. viii. 25).

"He shall come to his end, and none shall help him" (Dan. xi. 45).

DESTRUCTION OF NERO.

"These both (the beast and the false prophet) were cast alive into a lake of fire, burning with brimstone" (Rev. xix. 20; xx. 10).

"The beast . . . shall go into perdition" (Rev. xvii. 8, 11).

It would seem from an attentive consideration of the preceding parallelisms, that the writer of the Apocalypse, availing himself of that facility of adaptation for which he is remarkable, was led to consider the sacrilegious Syrian the prototype of the impious Roman, and to recognize in the madman Antiochus the precursor of the monster Nero. Perhaps it is not too much to say, that the identity between the persecutors could not have been introduced accidentally into their respective themes by the writers of Daniel and the Apocalypse. It appears to us indisputable that the former must have been the prototype of which the latter was the voice and echo. The area of the former book is occupied with the description of a heathen king, who rises out of the ten horns of the fourth Grecian empire; is guilty of wanton blasphemy against the God of heaven; wears out the saints of the Most High by abominable tortures; compels the Jewish people to forsake their own religion, and to worship the gods of his adoration; whose persecutions continue for the space of three and a half years, but who is finally broken without (human) hand, and overthrown. The area of the latter is taken up with the description of his counterpart and antitype. As Antiochus rises from the fourth Grecian ten-horned beast of Daniel, so does Nero rise from the corresponding ten-horned Roman beast of John. He too is guilty of wanton blasphemy^b against the God of heaven;^c wears out the Christian saints; compels them to worship his image (the usual test to which the Christians were submitted);^d continues his persecutions for three

^b "Nero took up arms against that very religion which acknowledges the one true God. He was the first of the emperors which displayed himself an enemy of piety towards the Deity. He publicly announced himself as the chief enemy of God" (Eus., *His.*, ii., 25). The following is a specimen of the religious adoration paid to him: returning to Rome after having been a conqueror in the Grecian games, he is received with these words,—"Victories Olympic! Victories Pythian! Thou august august—to Nero the Hercules—to Nero the Apollo. The only conqueror in the games of the circus—the eternal one—sacred voice. Happy those who hear thee" (Dio., *Cass.*).

^c "Consult your edicts; there you will find that Nero was the first who savagely persecuted this sect, springing up chiefly at Rome, with the imperial sword. But we even glory in such a leader of our punishment; for whoever knows what he was, is able to understand that only some great and good thing could be condemned by Nero" (Tertullian, *Apolog.*, v.).

^d "I have taken this course about those who have been brought before me as

and a half years; and at last perishes miserably, or in Apocalyptic terms, "goeth into perdition." Surely this parallelism is not the result of chance. Letters thrown heedlessly upon the floor do not form themselves by accident into a beautiful poem, neither do emblems drawn at random from the mystical books of the Old and New Testaments, present analogies without design and purpose. The historical points of agreement already adduced seem to shew one of two things: either the latter writer must have imitated the former, or, as is not uncommonly held, the respective prophets must have treated of the same events. Mature consideration assures us of the fallacy of this last theory. It now appears to us that no satisfactory interpretation can be given, which does not recognize the fact that these prophecies are double one of another. But as we compare the identity of symbol and vision, thought and language, structure and style, we cease to wonder that interpreters should have fallen into the pardonable mistake of applying the characteristics by which Antiochus is distinguished to the circumstances of Nero.

III. In addition to the above-mentioned points of personal resemblance between the Syrian and Roman persecutors, other features of resemblance present themselves arising from the peculiar circumstances of the respective times. The period with which the narratives are concerned is one of suffering for conscience sake, when the blood of the saints was shed like water round about Jerusalem, and there was none to bury them. This time of trouble is described by both writers in somewhat similar terms; the endurance of the martyrs, under the Syrian tyranny, being reflected in that of those who suffered under the Neronian persecution. We subjoin a few of the most striking parallelisms.

THE TIME OF TROUBLE.

"There shall be a time of trouble such as never was since there was a nation even to that same time" (Dan. xii. 1).

THE MARTYRS.

"They shall fall by the sword, and by flame, by captivity, and by spoil many days . . . and some of them of understanding shall fall, to try them,

THE TIME OF TROUBLE.

"The hour of temptation which shall come upon all the world to try them that dwell upon the earth" (Rev. iii. 10).

THE MARTYRS.

"I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice,

Christians; if they persevered in their confessions, I ordered them to be executed." Of others who recanted the writer says,—“These denied that they were Christians now or ever had been; they called upon the gods and supplicated your image, which I caused to be brought to me for that purpose with frankincense and wine; they also cursed Christ, none of which things it is said can any of those that are really Christians be compelled to do” (Plin., *ad Traj.*, epist.

and to purge, and to make them white, even to the time of the end" (Dan. xi. 33—35).

"Many shall be purified and made white and tried" (Dan. xii. 10).

THE BOOK OF DELIVERANCE.

"The judgment was set, and the books were opened . . . at that time thy people shall be delivered every one that shall be found written in the Book" (Dan. vii. 10; xii. 1).

THE RESURRECTION.

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2).

THE BLESSING.

"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" (Dan. xii. 12, 13).

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (Dan. xii. 3).

The reader will not fail to have noticed in these parallel texts a marked correspondence of emblematical figure and verbal agreement. Strange and unusual ideas such as those of the "book" and the "resurrection," are employed by either prophet. The "time of trouble" of the former, re-appears in the "great tribulation" of the latter; and the "purified (ones) made white, and tried" of Daniel, in the "palms" and "white robes" of John. The distinct idea of a resurrection, when "many that slept in the dust of the earth should awake" (explained by some of the political restoration of the holy people) is peculiar to Daniel, and seems to have been elicited by the extraordinary sufferings of those days. Like the first resurrec-

saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10).

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. vii. 14).

THE BOOK OF DELIVERANCE.

"I saw the dead, small and great, stand before God, and the books were opened, and another book was opened which is the Book of life . . . and whosoever was not found written in the Book of life was cast into the lake of fire" (Rev. xx. 12, 15).

THE RESURRECTION.

"I saw the souls of them that were beheaded for the witness of Jesus and for the Word of God . . . and they lived and reigned with Christ a thousand years. . . . This is the first resurrection" (Rev. xx. 4, 5).

THE BLESSING.

"Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. xx. 6).

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever" (Rev. xxii. 5).

* "Redditâ autem victoriâ, et cæsis Antiochi ducibus, ipsoque Antiocho in Perside mortuo, salvatus est populus Israel, omnes qui scripti erant in libro Dei, hoc est, qui Legem fortissime defenderunt; et contrarie qui deleti sunt de libro, hoc est, qui prævaricatores exstiterunt Legis, et Antiochi fuerunt partium. Tunc, ait (Porphyrius) hi qui quasi in terrâ pulvere, dormiebant, et aperti

tion of the Apocalypse, it is partial, and reserved only for the faithful. This idea, of later growth than the period of the captivity, was familiar to the Maccabæan age. "The king of the world (says the second of the seven brethren martyred by Antiochus), shall raise us up who have died for his laws unto everlasting life." "It is good (said the fourth) being put to death by men, to look for hope from God to be raised up again by him; as for thee, thou shalt have no resurrection to life." "Our brethren (said the seventh and last) who now have suffered a short pain, are dead under God's covenant of everlasting life; but thou through the judgment of God shalt receive just punishment for thy pride" (2 Mac. vii. 9, 14, 36). That this expectation was prevalent at the period for which we contend, is corroborated by the testimony of the writer of the Epistle to the Hebrews. It is of the martyrs of the Maccabæan age that the words are spoken, "Women received their dead raised to life again; and others were tortured not, accepting deliverance, that they might obtain a better resurrection" (Heb. xi. 35). It is worthy of notice, that as the resurrection is the reward held out to the martyrs of the Syrian persecution by Daniel, so is the same recompence confined to the martyrs of the Neronic persecution by John. They who experience the "time of trouble" such as never was since there was a nation to that same time, are reproduced in those that were "beheaded" (*πεπελεκισμένοι*) "for the witness of Jesus and for the Word of God;" and they who "shine as the brightness of the firmament and as the stars for ever and ever," in those who "live and reign with Christ a thousand years."

From scenes of agonizing persecution at the hands of heathen tyrants, the former of whom appears to have been as desirous of subverting the Jewish religion as the latter of exterminating the Christian faith, these prophecies pass on to describe in parallel symbols the rescue to be effected by a mysterious deliverer, and the subsequent judgment and kingdom of the saints. This champion is set forth under the superhuman title of the "Son of Man," a title little known to the ancient prophets, but familiar to writers of the Maccabæan^f period. He rescues the Jewish people from their heathen oppressors; exalts them above all the nations of the earth; establishes a kingdom which

erant malorum pondere, et quasi in sepulchris miseriarum reconditi, ad insperatam victoriam de terræ pulvere surrexerunt, et de humo elevaverunt caput custodes Legis resurgentes in vitam æternam, et prævaricatores in opprobrium sempiternum" (*Hieron*).

^f "And there I saw one who had a head of days (the Ancient of days), and had his head white as wool. And beside him there was another whose countenance was as the face of a man; and his countenance was full of grace, like one

destroys and breaks in pieces all other kingdoms, and which lasts for ever. It may be interesting to compare the parallel passages in which these extraordinary ideas are expressed.

THE SON OF MAN.

"I saw in the night visions, and, behold, one like the (a) Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him" (Dan. vii. 13).

THE JUDGMENT.

"The Ancient of days did sit . . . the judgment was set and the books opened . . . and judgment was given to the saints of the Most High . . . The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. vii. 9, 10, 22, 26).

THE KINGDOM.

"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 14).

"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever; . . . and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (Dan. vii. 18, 27).

The symbol of a "Son of Man (comp. Ezek. ii. 1) coming with the clouds of heaven" is peculiar to Daniel. But whatever interpretation may be given to it, it would be difficult to separate the period of this advent from that of the destruction of "the little horn." The events are united in point of time, and

THE SON OF MAN.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle" (Rev. xiv. 14).

THE JUDGMENT.

"I saw thrones, and they sat upon them, and judgment was given unto them, . . . and I saw a great white throne, and him that sat on it . . . and I saw the dead, small and great, stand before God, and the books were opened. . . . And the dead were judged out of those things which were written in the books according to their works" (Rev. xx. 4, 11, 12).

THE KINGDOM.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. xi. 15).

"And I heard a loud voice, saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ" (Rev. xii. 10).

of the angels. And I asked one of the angels who went with me, and shewed me all the hidden things about that Son of Man, who he was, and whence he was, and why he went with the Ancient of days. And he answered me and said; This is the Son of Man who has righteousness, with whom righteousness dwells, and who reveals all the treasures of that which is hid; because the Lord of spirits has made election of him, and his lot before the Lord of spirits has exceeded all, through righteousness for ever. And this Son of Man whom thou hast seen will remove kings and mighty men from their places, and the violent from their thrones, and will loose the bands of the violent, and will break the teeth of sinners. And he will thrust kings from their thrones and out of their empires, because they exalt and praise him not, and do not thankfully acknowledge the source whence their empire is lent." (Book of Enoch.)

are immediately consequent upon one another. Daniel beholds "till the thrones" (the four great empires) "are cast down," and "till the beast (Antiochus) is slain, and his body destroyed and given to the burning flame" (vii. 9, 11); the coming of the Son of Man being contemporaneous with the destruction of the tyrant. The same order is elsewhere observed: "I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of days came" (vii. 21, 22); the continuance of his persecution being arrested by the coming of the Ancient of days. And again, as they "take away his dominion to consume and to destroy it unto the end; the kingdom and dominion, and the greatness of the kingdom under the whole heaven, is given to the people of the saints of the Most High" (vii. 26, 27). It would appear also that the vision is limited with regard to the time of its accomplishment, and therefore its strong language is to be interpreted either of some great deliverer who, in the might of the Ancient of days, executed judgment upon the oppressor and at that time restored the kingdom to Israel; or else to be resolved into a vague expectation of Messianic and superhuman succour which, although falsified by the event, had the effect of sustaining the courage of the patriots against their persecutors. It is not improbable that the splendid successes of Judas may have laid the foundation for this extravagant theory of Jewish supremacy; and that an undue exaltation of feeling may have led an ardent people to substitute for an earthly warrior a "Son of Man coming in the clouds of heaven," and for a temporal deliverance "an everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed." The analogy between Daniel and the Apocalypse is maintained in the unique and extraordinary ideas presented by these symbols: "The Son of Man coming with the clouds of heaven" is reproduced in the "Son of Man coming with clouds," or "sitting on a cloud" (Rev. i. 7; xiv. 14); and the "everlasting kingdom given to the people of the saints of the Most High" (vii. 27), in the everlasting reign of the "servants of God and the Lamb" (Rev. xxii. 3—5).

V. The analogy between the Apocalypse of the Old and the New Testaments is continued in the calamities brought by either persecutor upon Jerusalem; the temporary desolation of the city and sanctuary by Antiochus being repeated in the more fatal and permanent destruction which originated with Nero. This latter calamity, although executed by his subordinates Titus and Vespasian, may be referred to Nero; as the former, effected by Apollonius, may be referred to Antiochus. These analogous desolations are described in parallel terms.

SYRIAN DESOLATION OF JERUSALEM.

"How long shall be the vision concerning the daily sacrifice, . . . 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" (Dan viii. 13, 14).

"The people of the prince that shall come shall destroy the city and the sanctuary . . . unto the end of the war desolations are determined . . . and for the overspreading of abominations he shall make it desolate, even until the consummation" (Dan. ix. 26, 27).

ROMAN DESOLATION OF JERUSALEM.

"Measure the temple of God and the altar and them that worship therein, but the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months" (Rev. xi. 1, 2).

"The great city which spiritually is called Sodom and Egypt, where also our Lord was crucified: . . . and the same hour there was a great earthquake, and the tenth part of the city fell" (Rev. xi. 8—13).

Let this then be added to the rest, that an analogy is found to exist between the desolations brought upon the holy city by either tyrant. "The people of the prince that should come" of Daniel, are reproduced in "the Gentiles" of the Apocalypse, and the "treading under foot of the sanctuary and the host," is repeated in the "treading under foot of the holy city;" whilst the duration of the calamity "unto two thousand and three hundred days" (Heb. evening, morning=1150 days), finds an equivalent in the corresponding period of "forty and two months."

The two desolations are double one of another; the temporary calamity inflicted by the Syrian affording no inappropriate type of the permanent destruction of the Roman. The historical importance of this latter catastrophe sufficiently accounts for the desire to discover its prophetic announcement in the Book of Daniel. It was the great crisis for which the world was waiting.⁸ In unequivocal language, which no sophistry can explain away, the Son of Man had announced his speedy advent to destroy Jerusalem, and to establish the kingdom of heaven before the generation which had heard his words had passed away. His apostles had reiterated his solemn threatenings. The Apocalypse had taken up the theme of an immediate catastrophe,

⁸ "Si la première generation Chrétienne a une croyance profonde et constante c'est que le monde est sur le point de finir, et que la grande revelation du Christ va bientôt avoir lieu. Cette vive proclamation, 'Le temps est proche,' qui ouvre et ferme l'Apocalypse: cet appel sans cesse repeté, 'Que celui qui a des oreilles entende,' sont les cris d'esperance et de ralliement de tout l'age apostolique. Une expression Syriaque, 'Maran Atha,' 'Notre Seigneur arrive,' devint une sorte de mot de passe que les croyants se disaient entre eux pour se fortifier dans leur foi, et leurs esperances. L'Apocalypse écrite l'an 68 de notre ère fixe le terme a trois ans et demi. 'L'ascension d'Isaie adopte un calcul fort approchant de celui ci. . . . Jesus n'allait jamais a une telle precision; il disait que la date de ce grand jour n'est connue que du Pere qui ne la revelée ni aux anges, ni au Fils, que se serait une surprise comme du temps de Noe et de Lot. . . . Mais ses declarations sur la proximite de la catastrophe ne laissent lieu a aucune equivoue,—'La generation presente ne passera pas sans que tout cela s'accomplisse.'"—Renan.

and had rung out the knell of the old Jewish world. It ceases, therefore, to be a wonder that calamities described under such similarity of thought and diction, and reproduced under such agreement of circumstance and action, should have caused exegetical confusion; and that the Dromio-resemblance between the chief actors in the respective scenes should have led interpreters to explain the Syrian abominations of those perpetrated by the Romans, and the desolation of the city and sanctuary by Antiochus, of the destruction of the city and temple by Titus and Vespasian.

VI. In addition to the historical resemblance already traced in the scenes described by Daniel and John, minor points of verbal imitation give weight to the position that the second Apocalypse is to a great extent a transcript of the first. Among the ideas and expressions common, if not peculiar, to both, we may compare the somewhat egotistical "I Daniel" (Dan. viii. 15, 27), with "I John" (Rev. xxi. 2; xxii. 8). The confident appeal to veracity, "The vision which was told is true" (Dan. viii. 26; x. 21; xi. 2), with "These words are true and faithful" (Rev. xxi. 5; xix. 9). The unique idea, known only to the writers of Daniel and the Apocalypse, of "The Ancient of days, the hair of whose head was like the pure wool" (Dan. vii. 9, 22), with "The head and hairs white like wool and white as snow" (Rev. i. 14); "The judgment set when the Ancient of days did sit" (Dan. vii. 9, 10), with "The great white throne and Him that sat on it" (Rev. xx. 11). The "thousand thousands ministering unto him, and ten thousand times ten thousand standing before him" (Dan. vii. 10), with the "Ten thousand times ten thousand, and thousands of thousands" (Rev. v. 11). "The Son of Man coming with the clouds of heaven" (Dan. vii. 13), with "The Son of Man sitting upon a white cloud" (Rev. xiv. 14). "The dominion and glory and a kingdom, that all people, nations, and languages should serve him" (Dan. vii. 14), with "The kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. xi. 15). "Michael the great prince which standeth up for the children of thy people" (Dan. xii. 1), with "Michael and his angels fighting against the devil and his angels" (Rev. xii. 7). "The time of trouble, such as never was since there was a nation even to that same time" (Dan. xii. 1), with "The great earthquake such as was not since men were upon the earth" (Rev. xvi. 18). The "casting of the host and stars to the ground and stamping upon them" (Dan. viii. 10), with "The dragon drawing the third part of the stars of heaven and casting them to the earth" (Rev. xii. 4). "God of gods and Lord of kings" (Dan. ii. 47), with

“King of kings, and Lord of lords” (Rev. xix. 16). “The living God” (Dan. vi. 20), with “The living God” (Rev. vii. 2). “All whose works are truth and his ways judgment” (Dan. iv. 37), with “True and righteous are thy judgments” (Rev. xvi. 7). “Saints of the Most High” (Dan. vii.), with “King of saints” (Rev. xv. 3.) “The four winds” (Dan. vii. 2), with “The four winds” (Rev. vii. 1). “The four beasts coming up from the sea” (Dan. vii. 3), with “The beast rising up out of the sea” (Rev. xiii. 1). The “ten horns” (Dan. vii. 7), with the “ten horns” (Rev. xvii. 3). “The beast slain and his body destroyed, and given to the burning flame” (Dan. vii. 11), “The beast taken . . . and cast alive into a lake of fire burning with brimstone” (Rev. xix. 20). “The army of heaven” (Dan. iv. 35), with “The armies of heaven” (Rev. xix. 14). “Great Babylon” (Dan. iv. 30), with “Great Babylon” (Rev. xvi. 19). “The gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know” (Dan. v. 23), with “Idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk” (Rev. ix. 20). The worship of “the golden image” (Dan. iii.), with “The worship of the image of the beast” (Rev. xiii. 15). “The four men loose walking in the midst of the fire . . . and the form of the fourth is like the (a) Son of God” (Dan. iii. 25), with “The Son of Man walking in the midst of the seven golden candlesticks” (Rev. i. 13). The command to “shut up the vision and seal the book” (Dan. viii. 26; xii. 4), with the converse direction, “Seal not the sayings of the prophecy of this book” (Rev. xxii. 10). The enigma proposed to the wise, “How long shall it be to the end of these wonders? . . . none of the wicked shall understand, but the wise shall understand” (Dan. xii. 6, 10), with the equivalent, “Here is wisdom; let him that hath understanding count the number of the beast” (Rev. xiii. 18; xvii. 9): and, lastly, the blessing of the resurrection, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days” (Dan. xii. 12); “when many of them that sleep in the dust of the earth shall awake,” with “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. xx. 6).

These parallelisms of thought and diction, to which may be added those of structure and arrangement, exhibit together so complete an analogy between the Apocalypse of the Old and the New Testaments as almost to compel the conclusion, that either the writer of the latter must have drawn largely from the

former, or that the respective authors intended to describe the same events. We give our adherence to the former of these theories, not only because it appears to have been the practice of the latter to avail himself of ideas borrowed from the ancient prophets, but because a strange similarity of style and subject demanded a similarity of symbolic representation. The earlier Apocalypse thus became the model of the latter, and the Syrian distress the type under which that of Nero found adequate expression. We are content to leave this parallelism⁴ without further comment, simply observing that a similarity of symbolic representation would seem to demand similarity of exegetical treatment; and that as the visions of either prophecy have their consummation in the death of the tyrant,⁵ so the interpretation of the latter would be circumscribed by that of the former; in other words, as the exegesis applied to the Book of Daniel cannot be extended beyond the times of Antiochus Epiphanes, that of the Apocalypse would be confined to the times of Nero. Both prophecies seem bounded by their own historical limits; and the introduction of an element of futurity into the interpretation of the latter, and the prolongation of its visions beyond the actual present or the immediate future of the seer, would create an eschatology for the second which is not discoverable in the first, and derange the harmony subsisting between them.⁶

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⁴ It is worthy of notice, that in the parallelism between Daniel and the Apocalypse, the emblems of the latter are rather the result of imitation of style and figure than a correct delineation of the subjects which the author intended to pourtray. Thus the horns of the Roman beast are "ten," not because Nero is the tenth emperor, but because the Grecian beast of Daniel is furnished with "ten horns." The same beast is said to be "like unto a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion," more for the sake of resemblance to the beasts of Daniel than exact conformity to the Roman empire. The second "beast coming up out of the earth with two horns like a lamb, and speaking as a dragon" (Rev. xiii. 11), is so described because "the little horn" Antiochus, comes up among the ten horns of the fourth Grecian beast, and in this horn were (two) "eyes like the eyes of a man, and a mouth speaking great things" (Dan. vii. 8). The duration of the persecution of Nero "continues forty and two months, or a time, times, and half a time;" not because it extended over that precise period, but because it was that of the desolation spoken of by Daniel.

⁵ According to Daniel, the Son of Man comes with the clouds of heaven at the juncture when "The beast (Antiochus) is slain, and his body given to the burning flame." According to John, "The Son of Man appears when the beast (Nero) is taken and cast alive into a lake of fire burning with brimstone." The reign of the saints with either prophet commences from the same period. According to Daniel, "The little horn makes war with the saints *until* the Ancient of days comes . . . and *the time came* that the saints possessed the kingdom." According to John, the millennial reign commences at the period when the beast is taken and destroyed (Rev. xix. 20; xx. 4).

⁶ We should like to receive a temperate criticism of the preceding paper, for the views of which its author is of course alone responsible.—Ed. *J. S. L.*
