

PALMONI THE WONDERFUL NUMBERER

From a religious point of view, the world has presented only these two phases. Hence although three earthly governments are introduced in the prophecy, as oppressors of the church, they are here ranged under two heads: the daily, and the transgression of desolation. Medo-Persia was pagan; Grecia was Pagan; Rome in its first phase was pagan; these all composed the daily; then comes the papal form, which was to be the leading persecuting power to the end of time, a marvel of satanic craft and cunning, an incarnation of fiendish bloodthirstiness and cruelty. No wonder the cry has gone up from suffering martyrs, from age to age, How long, O Lord, how long? And no wonder the Lord, in order that hope might not wholly die out of the hearts of his down-trodden, waiting people, has lifted before them the vail of futurity, showing them the consecutive events of the world's history, till all these persecuting powers should meet an utter and everlasting destruction, and giving them glimpses beyond, of the unfading glories of their eternal inheritance.

Daniel 8:13. "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?"

One angel, Gabriel, is conversing with "that certain saint." In the KJV margin it reads "The numberer of secrets, or the wonderful numberer, Heb. Palomoni." This is undoubtedly Michael or Christ. He is the great mathematician who will reveal the length of days regarding the daily and the transgression of desolation.

The question the angel asks the speaker, Palmoni, is in regard to Ha-Tamid, the daily, and the transgression of desolation, to give the Sanctuary and the host to be trodden under foot? It would appear that Palmoni in his answer to the question directs the attention of the prophet to what will take place when the Daily and the abomination of desolation have done their destructive work.

The Lord's eye is upon his people. The furnace will be heated no hotter than necessary to consume the dross. It is through much tribulation we are to enter the kingdom; and the word tribulation is from *tribulum*, a thrashing sledge. Blow after blow must be laid upon us, till all the wheat is beaten free from the chaff, and we are made fit for the heavenly garner. But not a kernel of wheat shall be lost. Says

the Lord to his people, Ye are the light of the world, the salt of the earth. In his eyes there is nothing else of consequence or importance on the earth. Hence the peculiar question here asked, How long the vision respecting the daily and transgression of desolation, concerning what? The glory of earthly kingdoms? the skill of renowned warriors? the fame of mighty conquerors? the greatness of human empire? No; but concerning the sanctuary and the host, the people and worship of the Most High. How long shall they be trodden under foot? Here is where all Heaven's interest and sympathy are enlisted. He who touches the people of God, touches not mere mortals, weak and helpless, but Omnipotence; he opens an account which must be settled at the bar of Heaven. And soon all these accounts will be adjusted, the iron heel of oppression will be lifted, and a people will be brought out of the furnace prepared to shine as the stars forever and ever. To be one who is an object of interest to heavenly beings, one whom the providence of God is engaged to preserve while here, and crown with immortality hereafter—what a privilege!

The vision given Daniel concerns the whole span of time involving the ram, Medo-Persia; the he goat, Grecia; and the little horn which is Rome in its two phases, the daily and the transgression of desolation, both Imperial pagan Rome and papal Rome.

Paganism represented a system where the State controlled the religion. The Papacy represents a system where the religion controls the State. The visible head of the first was the Emperor of Rome; the visible head of the latter is the Pope. The worship of paganism centered in its temples. These were its center of worship in its cloisters, with its images, and its retreats. The worship of Paganism was the worship of heathenism; the worship of the Papacy is the worship of a Christianized Paganism.

By him the daily sacrifice was taken away. We understand that the little horn symbolizes Rome in its entire history including the two phases of pagan and papal, These two phases are elsewhere spoken of as the "daily" (sacrifice is a supplied word) and the "transgression of desolation;" the daily [desolation] signifying the pagan form, and the transgression of desolation, the papal.

The church is represented in Dan. 8:13, by the word host, "To give both the sanctuary and the host to be trodden underfoot." The church and the sanctuary are two things. The church is the host, or

worshippers, and the sanctuary is the place of worship, or the place toward which it is directed.

Daniel states that when Palmoni answered the question of Gabriel he turned to him and said: Daniel 8:14. “And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

Good news—there will be an end to the rule of sin! That which has for so long been “trodden under foot” will be vindicated. There is a time determined of God when His truth will be justified before angels of pagan Rome. These pagan tribes soon accepted outwardly the doctrines of the papacy, persuaded to exchange their former pagan religion for the nominal profession of Roman Catholicism just as many people do today who believe the two religions are basically similar. When these people returned to their homes in central Europe, they fought with the sword to set up the religion of papal Rome.

But their “faith” was not the genuine “faith of Jesus.” They had accepted an outward shell, but inwardly were still worldly at heart. The basic principle of paganism has always been what is called *gadal* in Hebrew, that is, a self-seeking spirit. Thus, “by reason of transgression” the little horn or papal Rome destroyed European paganism politically, “cast down” the truth of simple biblical Christianity to the ground, professed to usurp the place of Christ as head of His church, and “practiced and prospered.” It followed the spirit of *gadal* until it tried to usurp the place of “the prince of the host,” Christ Himself.

Thus papal Rome absorbed or took up within herself the doctrine and spirit of paganism, while military force working for her took away its political power. The simple truth of Bible faith was “cast down to the ground.” Christ’s place as Head of His church was usurped by the “little horn” which henceforth “practiced and prospered.” To Daniel, all this was an “astonishing” vision!

We now come to the part of Daniel’s vision of greatest importance to us today: how long should this desolating power continue to trample the truth of God and hold the world in deception? How long shall this “transgression” which desolates, and before the world. Then judgment will be given to the righteous, and the cause of truth will triumph.

All this is included in the “cleansing of the sanctuary,” a message of astounding Good News. When this righteous judgment is finished, Satan and all “the transgression of desolation” will come to their end.

Before we consider the time (the “two thousand and three hundred days”), we must consider what the sanctuary means; and then what its cleansing means.

What Is the Sanctuary? When Daniel heard the angels talking about the “sanctuary,” his mind immediately went to the beloved Hebrew sanctuary at Jerusalem, which at that time was broken down, desolate, and “defiled.” The true worship of God had been carried forward there in types and shadows, something like children playing with toys to teach them about grown-up life. A high priest “chosen from among men” led out in the services. He was a type of Jesus Christ, our true High Priest. All that he did in the sanctuary through ceremonies and types was to teach Israel the meaning of God’s plan of salvation. The Son of God must come to earth, become one of the human family, conquer sin “in the likeness of sinful flesh” (Romans 8:3), take over from the fallen Adam the headship of the human race, and save humanity.

Of course, this earthly sanctuary was only for a short time. The ceremonial law of Moses came to an end at the cross when the antitypical Lamb of God was sacrificed. The earthly sanctuary was an object lesson or a picture of the work of Jesus as Savior of the world, a “shadow of good things to come” (Hebrews 10:1). Its services, directed by the earthly high priest and his assistant priests, were only an “example and shadow of heavenly things” (Hebrews 8:5).

You cherish a picture of a loved one when the loved one is absent. But when the loved one finally comes, you no longer look at the picture, for you can see your beloved face to face. So, when Jesus the great High Priest came and died for us in person, the “picture” or “types” of the Hebrew sanctuary were no longer needed. Like a shadow which comes to an end when we see the sunlight which made the shadow, so the “shadow” of the earthly sanctuary met its fulfillment at the cross. The veil of the Temple was torn in two from top to bottom and the ministry of the earthly sanctuary itself lost its significance (Matthew 27:51). That is why there is no earthly “temple” or “sanctuary” like there was in the days of Moses and Daniel. We have something better—the reality in heaven.

When Jesus ascended after His resurrection, He began His work as High Priest in a “better” sanctuary than the old one. His followers no longer cared about the old sanctuary in Jerusalem, but they followed Christ by faith as He entered the one above. We can easily understand that if Jesus as our High Priest “has passed into the

heavens,” then the real, eternal sanctuary is also in heaven (Hebrews 4:14). And nothing can ever “take away” His ministry there for “He ever liveth” and His ministry is “unchangeable” (Hebrews 7:25, 24).

The New Testament makes it clear: “We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man” (Hebrews 8:1). Our minds are directed to the true one in heaven, of which the earthly was a pattern. “The first tabernacle was . . . a figure for the time then present, in which were offered gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; . . . but Christ [has] come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building” (Hebrews 9:8-11).

Therefore, since the vision given to Daniel was for “the time of the end,” the sanctuary to be cleansed must be the heavenly one, not the earthly one (verses 17 and 19).

But What Is the “Cleansing of the Sanctuary”? There was an annual service of “cleansing” which was a shadow or type of “cleansing” the heavenly one. It was not a mere janitor’s job of cleansing it from dust, mud or blood, as when we clean a house. It was a spiritual cleansing or purification from the sins of God’s people. “Almost all things are by the law purged with blood; and without shedding of blood is no remission [of sins]. It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us” (Hebrews 9:22-24).

It is filth and dirt which makes it necessary to “cleanse” an ordinary house. So it was the sin and selfishness of Israel which made it necessary every year to cleanse the sanctuary from these sins. The loving God sought to teach the Israelites what a terrible, self-destructive thing sin is. In fact, the sanctuary service taught them to hate it and to love righteousness.

They saw that nothing could wash the stain of sin from the heart but the blood shed of an innocent victim who had to die. The sinner had to take the knife himself and slay the little lamb. As the blood gushed out, the sinner was reminded that his sin had cost the life of the true Lamb of God. Tears came to his eyes as he thought of the suffering

and anguish he had brought upon the innocent Son of God. He began to understand what sin is. He saw a “picture” or “type” of Calvary.

The priest would take some of the blood into the sanctuary and sprinkle it before the veil as a witness that Someone holy and innocent had died for the sinner. The priest might also eat some of the flesh of the sin-offering, symbolizing that he bore the sin “in his own body” as Christ bore our sins “in His own body” (1 Peter 2:24). Thus the record of the sin was transferred from the sinner to the sanctuary. The sinner saw the cross of Christ in the sanctuary service and went home with a new heart. He was really a new man. Thus his sin was forgiven him—that is, removed from him.¹

But what about the record of his sin? Though the sinner was personally forgiven, the blood was still sprinkled as a witness to the sin. That ugly record now defiled the sanctuary. In “type,” God had taken upon Himself the guilt. The sinner was forgiven, but the sanctuary was not cleansed from his sin. There must be another service to cleanse the sanctuary of all the sins of Israel. God’s name must be cleared of responsibility in this terrible evil.

Also the sinner’s heart must be demonstrated to be fully reconciled to God. God’s purpose is not to let sins go on forever. This chapter then is pivotal in understanding the Bible. God’s great problem has always been what to do with sin; when we sinners become reconciled to Him by the blood of the cross, we too share His great desire to see an end to sin itself. Our motive in this new paradigm shift of motivation is His vindication, not merely our own security.

Once a year, on what was called the “day of atonement,” the Israelites took part in the service which taught them about the final judgment that cleanses the sanctuary and vindicates the name of God. The high priest would choose a goat for the Lord, kill him, and take some of its blood into the second apartment of the sanctuary, which was called “the most holy place.” There before the mercy seat, which represented the throne of God, the high priest would sprinkle some of the blood as final atonement because of all the sins of Israel which had accumulated in the sanctuary for the whole year. The guilt and the record of these sins must be borne away, in order for the sanctuary to be “cleansed.” There must be a final end of sin and

¹ See Leviticus 4:4-35 and 10:16-18 for a description of the sinner’s “atonement” or forgiveness.

sinning, not a mere superficial “pardon for sin” that goes on and on forever, creating an eternal havoc in the universe. Again, this chapter is profound in its implications for the salvation of the world.

The high priest would bear these sins himself as he came out from the most holy apartment. Then, having chosen a second goat, “Azazel,” or Satan’s goat, he would lay his hand upon its head, thus transferring the responsibility for all these sins upon the scapegoat to signify that Satan has been the original source for all the sin ever committed. A strong man would then lead this scapegoat out into the wilderness, that it might perish far away from the camp, symbolizing the eternal end of sin.

It was like casting their sins “as far as the east is from the west,” into the depths of the sea (Psalm 103:12; Micah 7:19): Thus the old earthly sanctuary was cleansed.

But it was only a type. Of course, the “blood of bulls and goats” could never really take away even one sin. Therefore, this whole service re-enacted every year was an object lesson to the people of the greater work of cleansing the heavenly sanctuary of the sins of God’s people at the end of time.

How often we have all struggled, and tried to overcome, only to fail again and again! And there goes up to heaven daily the record of more failures, more sins, to defile the heavenly sanctuary. Satan appears to triumph, and like Daniel, we cry out almost in despair, “How long, how long!”

But here’s the good news: in the last days, “then shall the sanctuary be cleansed.” When that work is completed, Satan will be forever vanquished, because sin will have lost its dominion in the last place where it has found a home—in the hearts of God’s people. And when sin is expelled from there, that will be its end forever, for there is no other place in God’s universe where the poison of sin can find lodging.

Included in this work of cleansing the heavenly sanctuary is the work of judgment. In ancient Israel, those who would not afflict their souls on the day of atonement were to be “cut off” from among God’s people (Leviticus 23:29, 30). Likewise, in the end of the world those who will not give up sin and lay it on the Lamb of God and receive His forgiveness, cannot share in the blessings of the cleansing of the heavenly sanctuary. It is a solemn thought.

The angel does not tell Daniel when the 2300 “days” are to begin. But in chapter 9 he will return to explain that part of the “vision.” As

we saw in our last chapter, in Bible prophecy a day is a symbol of a literal year (Numbers 14:34; Ezekiel 4:6), and has been so understood by Bible scholars for many hundreds of years. Daniel is therefore speaking of 2300 literal years. This will bring us down to near the close of time.

Daniel 8:15. "And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man."

We now enter upon an interpretation of the vision. And first of all we have mention of Daniel's solicitude, and his efforts to understand these things. He sought for the meaning. Those who have had most experience in reference to prophetic subjects, are not the ones who are unconcerned in such matters. They only can tread with indifference over a mine of gold, who do not know that a bed of the precious metal lies beneath their feet. Immediately there stood before the prophet as the appearance of a man. It does not say it was a man, that some would fain have us think, who wish to prove that angels are dead men, and who resort to such texts as this for their evidence. It says, the appearance of a man, from which we are evidently to understand an angel in human form.

Daniel 8:16. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision."

And he heard a man's voice; that is, the voice of an angel as of a man, speaking. The commandment given was, to make this man, Daniel, understand the vision. It was addressed to Gabriel, a name that signifies, "the mighty one."

To Zacharias, he introduced himself with these words: "I am Gabriel that stand in the presence of God." From this it appears that he was an angel of a high order and dignity; but the one who addressed him was evidently above him in rank, and had power to command and control his actions. This was probably no other than the archangel, Michael, or Christ, between whom and Gabriel, alone, a knowledge of the matters communicated to Daniel existed.

Daniel 8:17-19. "So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And

he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.”

Daniel seems to have been completely overcome by the majesty of the heavenly messenger. He prostrated himself with his face to the ground, probably as though in a deep sleep, but not really so. Sorrow, it is true caused the disciples to sleep; but fear as in this case, hardly seem to have that effect. The angel gently laid his hand upon him, to give him assurance (how many times have mortals been told by heavenly beings to, “fear not”!), and from his helpless and prostrate condition set him upright. With a general statement that at the time appointed the end shall be, and that he will make him know what shall be in the last end of the indication, he enters upon an interpretation of the vision. We understand that the indignation covers a period of time. What time? God told his people Israel that he would pour upon them his indignation for their wickedness; and thus he gave directions concerning the “profane wicked prince of Israel:” “Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn it; and it, shall be no more, until he come whose right it is, and I will give it him.” Eze. 21:25-27, 31.

Here is the period of God’s indignation against his covenant people; the period during which the sanctuary and host are to be trodden under foot. The diadem was removed and the crown taken off when Israel was subjected to the kingdom of Babylon. It was overturned again by the Medes and Persians, again by the Grecians, again by the Romans, corresponding to the three times the word is repeated by the prophet. And the Jews are now scattered abroad over the face of the earth; and the throne of David is no more, till he who is its rightful heir, the Messiah; the Prince of Peace, shall come, and it will be given him. Then the indignation will have ceased. What shall take place in the last end of this period, the prophet is to make known to Daniel.

Daniel 8:20. “The ram which thou sawest having two horns are the kings of Media and Persia.”

Babylon was a mighty empire whose fall was so terrible that the earth itself was “moved, and the cry was heard among the nations.” Yet what was the cause of it—the direct and palpable cause? Belshazzar’s feast is the answer, that feast made to a thousand of his lords in which he “drank wine before the thousand,” and to which were called the lascivious mixture princes, wives, and concubines. It was extended so completely throughout the whole city that practically

the whole populace was but a drunken, lascivious crowd. And this was but the culmination of a course of things that had been followed up by those who composed the imperial or ruling class. This is certified by Cyrus, the Persian, who, when addressing his own troops to inspire in them courage for the campaign which he was then undertaking against Babylon, said: "Do you know the nature of the enemy you have to deal with? They are soft and effeminate men, already half conquered by their own luxury and voluptuousness; men unable to bear either hunger or thirst; incapable of supporting either the toil of war or the sight of danger."

Babylon was succeeded by Medo-Persia. At that time and before the Medes and Persians were an exceedingly temperate and frugal people. When Croesus of Lydia was contemplating war with the Persians, his adviser said to him: "Thou art about, O king, to make war against men who wear leathern trousers, and have all their other garments of leather, and who feed not on what they like, but on what they can get from a soil that is sterile and unkindly; who do not indulge in wine, but drink water; who possess no figs nor anything else that is good to eat." Herodotus declares that before their conquests "the Persians possessed none of the luxuries or delights of life." And Cyrus, in his speech to his troops, after describing the weakness and effeminacy of the Babylonians from excessive living, appealed to the personal experiences of the Persians themselves, saying: "Whereas you that are inured from your infancy to a strait and hard way of living; to you, I say, hunger and thirst are but the sauce, and the only sauce, to your meals; fatigues are your pleasures, dangers your delight, and the love of your country and of glory your only passion." More particulars as to this are given by Rollin: "The only food allowed either the children or the young men [of the Persians] was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety. Besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts would strengthen the body and lay such a foundation of health as would enable them to endure the hardships and fatigues of war, to a good old age."

Daniel 8:21. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king."

And yet, after the Persians had destroyed Babylon, whose luxury had already brought her to the brink of destruction, in the face of these lessons which they themselves knew, and in defiance of their

original principles of temperance and health, they allowed themselves to be carried away with luxurious feasts by which that empire herself had sunk to ruin. And so of the later Persians it is written: "To such a height was their luxury grown, that they would have the same magnificence and enjoy the same pleasures and idleness in the army [on a campaign] as in the king's courts; so that in their wars the kings marched accompanied by their wives, their concubines, and all their eunuchs. Their silver and gold plate, and all their rich furniture was carried after them in prodigious quantities; and, in short, all the equipage and utensils so voluptuous a life requires. This luxury and extravagance rose in time to such an excess as to be little better than downright madness." To this record the campaigns of Darius in his defense against Alexander the Great bear abundant witness, and that is why the little army of Alexander, consisting of but thirty to less than fifty thousand troops at the most, could so easily annihilate every force that Darius brought against him, even though at one time his force consisted of nearly half a million, and the last time of more than a million.

Alexander's troops were not the most strictly temperate by any means, even at the beginning of his campaign; yet they stood far short of the point which the Persians had reached, for it is the historical record that even after Marathon the Greek troops, as well as their commanders, were "accustomed to temperance." But by the time of Alexander, through the indulgences allowed by Philip, the Macedonians especially had gone far from temperance. And through Alexander's successes and excesses the Greeks were carried to an extreme but little short of that which had ruined the Persians. "And in the latter time of their kingdom, when the transgressors were come to the full," because of this the Greek empire fell, and there stood up the Romans, who presented themselves before the world, and who indeed really stood, as the exemplars of self-government on the earth.

Daniel 8:22. "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power."

At the death of Alexander his generals divided the kingdom between themselves, thus dissolving it in many parts. But in the course of fifteen years, four of them became rulers of the whole kingdom. Cassander ruled over Macedonia, Lysimachus over Thrace and Asia Minor, Seleucus over Syria, and Ptolemaius over Egypt. None of the posterity of Alexander obtained the kingdom. Cassander married the

daughter of Alexander, but caused his mother, Olympias, his widow, Roxanne, and his youngest son, Alexander, to be murdered. Thus Alexander shone like a bright shooting star in the firmament a short time, but after a few years all his splendor was extinguished in thick darkness, and the kingdom was given to others besides his posterity.

Daniel 8:23. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up."

All along the connection between God's people and their oppressors is kept in view. It was on account of the transgressions of his people that they were sold into captivity. And their continuance in sin brought more and more severe punishment. At no time were the Jews more corrupt, morally, as a nation, than at the time they came under the jurisdiction of the Romans.

Moses, in predicting punishment to come upon the Jews from this same power, calls it "a nation of fierce countenance." Deut. 28:49, 50. No people made a more formidable appearance in warlike array than the Romans. "Understanding dark sentences." Moses, in the scripture just referred to, says, "Whose tongue thou shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin. Speaking of Latin, Moses said, "whose tongue thou shalt not understand." Thus we have another detail which identifies this power as being pagan and papal Rome. Even to this day, Latin remains the official language of the Roman Catholic Church, the successor to the pagan empire of Rome.

Daniel 8:24. "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people."

"Mighty but not by his own power." The success of the Romans was owing largely to the aid of their allies, and divisions among their enemies, of which they were ever ready to take advantage. "He shall destroy wonderfully." The lord told the Jews by the prophet Ezekiel that he would deliver them to men who were "skillful to destroy." How full of meaning is such a description, and how applicable to the Romans! In taking Jerusalem they slew eleven hundred thousand Jews, and made ninety-seven thousand captives. So wonderfully did they destroy this once mighty and holy people.

Daniel 8:25. "And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

And what they could not accomplish by force they secured by artifice. Their flatteries, fraud and corruption, were as fatal as their thunderbolts of war. And Rome, finally, in the person of one of its governors, stood up against the Prince of princes, by giving sentence of death against Jesus Christ.

What was this crafty, peaceful destroying policy; and how his power became mighty, but not by his own power. Rome, being a republic, a government of the people, made high pretentious to liberty, and to the love of liberty only for the sake of liberty; that for this reason Rome pretended to love and desire liberty for other peoples; that the little states of Greece were struggling against monarchies, that they might themselves be free, and be republics. Solely from love of liberty for the sake only of liberty, and for the sake of humanity, Rome sent her armies and navies across seas to fight the battles and win the causes of those other peoples, only to set them free from oppressive powers, to enjoy the blessings of liberty, of which Rome was the conservator in the world. And then when the battles were fought, the victories won, and the peoples delivered, those peoples WERE NOT FREE. They were more bound and more hopeless than ever before, because of Rome's greater power than that of the former oppressors. And today no man can intelligibly read that history of the Republic of Rome before any audience in the United States, without that audience seeing the Republic of the United States perfectly outlined up to date.

Daniel 8:26. "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

Daniel 8:27. "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

The vision of the evening and the morning, the 2300 days. In view of the long period of oppression, and the calamities which were to come upon his people. Daniel fainted, and was sick certain days. He was astonished at the vision but did not understand it. Why did not Gabriel at this time carry out fully his instructions and cause Daniel to understand the vision? Because Daniel had received all that he could then bear. Further instruction is therefore deferred to a future time.