

**REMARKS ON THE BOOK OF DANIEL: IN  
REGARD TO THE FOUR KINGDOMS,  
ESPECIALLY THE FOURTH;  
THE '2300 DAYS' THE SEVENTY WEEKS;  
AND THE EVENTS PREDICTED IN THE LAST  
THREE CHAPTERS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649395552

Remarks on the Book of Daniel: In Regard to the Four Kingdoms, Especially the fourth; the '2300 days' the seventy weeks; and the events predicted in the last three chapters by Irah Chase

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**IRAH CHASE**

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THEOLOGICAL INSTITUTION.**

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**BOSTON:**  
**GOULD, KENDALL AND LINCOLN,**  
69 Washington Street.  
**1844.**

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## P R E F A C E .

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THE following essay was first published as an article in the *Christian Review*, for March, 1842. Its object is to present such facts and considerations as may aid the reader in his efforts to understand one of the most difficult of the sacred books. Hence, if it possess any value, it must be valuable at all times, and not merely during a transient excitement. The writer has endeavored to make the discussion intelligible to all, and, at the same time, satisfactory to the learned, so far as it proceeds. Whatever could not be expressed in plain English, has been placed among the notes. These can be best appreciated by those who consider the nature of the subject, and are desirous of having accurate references and proofs, whenever they can be obtained, instead of vague or unsupported assertions.

For the sake of brevity, much has been omitted which might otherwise have been introduced. To set forth the history of opinions respecting the prophecies of Daniel, would, of itself, require a volume. But, certainly, it is more important to show what the true explanation of a passage is, than to exhibit a multitude of clashing opinions respecting it; and the best mode of tearing down error is to build up the truth.

The writer is grateful for the candor and kindness which have been exhibited in most of the notices which he has seen of this essay. When he considers how different some of his views are from those which have generally prevailed, he is not surprised at any indication that all are not prepared to receive them.

Besides, on a complicated subject, like some of those which are discussed in the following pages, we are very liable to have our minds so occupied with certain facts or considerations, as to pass unconsciously over others which are equally important. In view of this, it may be accounted for, that the limitation contained in Dan. 8: 13, has not been duly regarded, in treating of what is said in the 14th verse. Here it ought to be distinctly borne in mind, that the period which was to elapse, was to begin, not with the time when only the host or people were to be oppressed, but with the time when 'BOTH the sanctuary and the host' were 'to be trodden under foot.' It is the combination of these two calamities that marks the point from which we are to reckon. This, however, even the author of the valuable and timely 'Hints on the Interpretation of Prophecy,' seems to have overlooked.

The right view of many a passage has been prevented by misapprehending the connection or the meaning of a single word. In Dan. 9: 21, the prophet speaks of the heavenly messenger whom he had seen in a vision about fifteen years before, (for then occurred what is stated in 8: 16,) as now approaching him, and saying, "O Daniel, I am now come forth to give thee skill and understanding. At the beginning



of thy supplications the covenant came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter and consider the vision." The word *vision*, in this address, is equivalent to the word *prediction*, as in Is. 1:1, and is expressive of what was in the mind of the speaker, a view of the events which he announces in the verses immediately following. He could not have had any reference to the word *vision*, which, in the 21st verse, occurs in the record, *afterwards made*, of this interview. In our common version there is an ambiguity which disappears in the original.

We need not wonder that the minds of many have, within a few years, been greatly agitated by an expectation of the speedy fulfilment of certain predictions in the Book of Daniel. The way for this was prepared by some of our standard English writers on the Prophecies, men of former ages, venerated for their piety and their erudition. They wrote with the best of motives; but, it must be acknowledged, they were, in some degree, under the influence of erroneous principles of interpretation; and their errors, along with their excellencies, have entered into our popular commentaries and into our family Bibles. Dr. Scott, in his notes on Dan. 8: 13, 14, after quoting, with approbation, the remarks of Lowth and Newton, adds, "No doubt the end of the two thousand and three hundred days, or years, is not very distant."

Instead, now, of being offended, or of looking scornfully at those who have only carried out and applied according to their best understanding, the principles taught by bishops

and learned commentators, let each one for himself, first of all, see to it that he be prepared to meet, without dismay, whatever may occur, and to stand before his final judge; and then, let him, as his situation and circumstances may permit, endeavor, with fervent prayer, and diligent study, and holy living, to ascertain what God has revealed, and what he has enjoined.

There was much of candor and of good sense in the reply which Mr. Miller once made to an individual who had asked what would convince him that his explanation was wrong: 'Give a better one. Cast down your rod; and if it become a serpent that swallows up mine and all the rest, very well. I will then give up. But it is of no use to reproach and ridicule me.'

Happy, indeed, would it be, if the sentiments expressed in this reply were suitably laid to heart by all concerned. Churches and all who seriously inquire for the meaning of the Scriptures have a right to expect sound and convincing instruction, especially from those religious teachers who have been highly favored in respect to opportunities for intellectual improvement.

May our common Lord behold in these and in all who would be regarded as his disciples, that meekness, that fidelity, and that fraternal affection, which become us in this frail and imperfect state, and which constitute the best evidence of our having a part in that kingdom 'which shall not be destroyed.'

NEWTON THEOLOGICAL INSTITUTION,  
December 23, 1843.

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