

passages in the Old Testament, one in which Daniel speaks about the Son of Man coming in the clouds of heaven; the other in which Isaiah speaks about the Lord Jesus Christ as our suffering sacrifice (Isaiah 53), and in both instances the Son of Man and the Servant are identified, not as Christ, but as the church or as the people. They have made a complete twist here. But that is a part of this over-all attack that is made upon the tremendous prophecies that are found in Daniel and in Isaiah concerning the Lord Jesus Christ, who would later come and be the literal fulfillment of these great prophecies.

We are confronted here—and I want you to see it plainly and clearly—with the theoretical philosophy that is imposing itself upon the Scriptures. When we come into the area of the miracles, these theorists must seek to explain them away as was done in the case of the manna and the quail, as was done with the crossing of the Red Sea and the magician's tricks of Moses in Egypt. They must explain these things away on a naturalistic basis. But when they come to the phenomenon of predictive prophecy, where Daniel stands, in 600 B.C., and speaks of the great things that are to come to pass in the nations of the world, and finally the climax of his prophecy is the Ancient of Days, the Son of Man coming in the clouds of heaven with power and great glory, they must somehow or other break the impact of these things. So, instead of the church of the Lord Jesus Christ being a great company of believers who look yonder to the Son of Man, virgin born, without sin, working His mighty miracles, saying, "Hereafter ye shall see the angels of God ascending and descending upon the Son of man," the church itself is "given dominion, glory, and kingdom," the honor that belongs to Christ alone.

The church should rather affirm its historic belief in the miraculous, in the entrance of the supernatural, in the place of the power of God in all His dealings with the people of God from the beginning down until this present time.

Daniel Did Not Write Daniel?

This section of the lesson here mentions "the author of Daniel," and when you look a little further into the chart, the Methodists tell us that Daniel's book did not come into existence until 200 B.C. Naturally they are somewhat hesitant in talking about "the author of Daniel," in identifying the author whose book did not come into existence until 200 B.C. Turn to the Book of Daniel, the 7th, 8th, and 9th chapters. Whoever wrote the Book of Daniel in 200 B.C., at least three to four hundred years after Daniel himself lived, certainly did a good job of representing himself as being Daniel!

You cannot look at this book without seeing that it carries on its very face all the evidence of this man, Daniel. Notice chapter 7,