

and held my peace. . . But Gabriel touched my lips, then I opened my mouth and said to him that stood before me : « O my Lord, at sight of thee my joints are loosened and no strength hath remained in me. And how can the servant of my Lord speak with my Lord ? Even my breath is stopped. » Therefore, he that looked like a man touched me again, strengthened me and said : « Fear not, Daniel, man of desires ; peace be to thee, take courage and grow strong. » And when he spoke to me, I grew strong and I said : « Speak, O my Lord, for thou hast strengthened me. »

It is impossible to relate all Gabriel's revelations to Daniel ; they nearly fill up the whole of the prophet's book.

Under various figures (Dan. ch. VII — XII.) the archangel causes to pass under the eyes of the seer, the four great empires : the Babylonian, the Persian, the Greek and the Roman, which are successively to wield the world's destinies, to smooth the path for the heralds of the Gospel, and give way to the universal empire of the Son of Man whose power shall pass to none other.

When will this Son of Man, this so desired Messiah, come and how will he accomplish the redemption of the human race ? Gabriel reveals it to Daniel with remarkable preciseness (Dan. IX, 21—27). While the exiled prophet is thinking of the captivity of his people in Babylon and makes vows for the deliverance of his brethren, he is suddenly elevated by the angel to higher mysteries. Instead of the seventy years predicted by Jeremiah, as Bossuet says (1) in summarizing Daniel's prophecies, he sees *seventy weeks* beginning from the order given by Artaxerxes Longimanus in the twentieth year of his reign for the rebuilding of Jerusalem. Therein is indicated in precise terms at the end of those weeks *the remission of sins, the everlasting reign of justice, the entire fulfilment of prophecy and the anointment of the Saint of Saints*. Christ is to appear as the leader of the people *after sixty nine weeks*. After sixty nine weeks, — for the angel repeats it — *Christ will be put to death*. In the middle of the seventieth week, Christ shall be slain, *the covenant shall be con-*

---

(1) *Discourse on universal history*, part II, chap. IX.