

D A N I E L ' S
E S C H A T O L O G Y

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CHRIST'S KINGDOM AN EVER-INCREASING AND CONQUERING STONE

Daniel 2

May 23

"O king, you saw...a great image [depicting four successive kingdoms].... You kept on looking, until a Stone was cut out, without hands. This smote the image upon its iron-and-clay feet, and broke them into pieces.... And the Stone Which smote the image, became a great Mountain and filled the Earth....And in the days of these kingdoms, the God of Heaven shall set up a Kingdom which shall never be destroyed. And that Kingdom shall not be left to other people. But It shall break into pieces and consume all these kingdoms. Yet It, shall keep on standing for ever."¹⁷⁴⁶

From just before the time of Ezekiel and for a very long time thereafter, his fellow-exile Daniel began to prophesy. He did so in Babylon, from about 604 and until approximately 536 B.C. Very significantly, his predictions largely focussed on the then-future advent of Christ's Kingdom -- at the time of His Incarnation and thereafter.

In the first of these prophecies, the Lord revealed to the Babylonian king Nebuchadnezzar that God Himself "removes kings and sets up kings."¹⁷⁴⁷ For the king had received a dream about a huge statue of a man with a golden head and a silver thorax and a brass abdomen and iron legs. But then, in the dream, after a rolling stone had come and hit and destroyed the statue -- it then itself went on to become a great Mountain which finally filled the Earth.

Daniel later explained to Nebuchadnezzar that this "Stone Kingdom" was the Kingdom of God. For God, declared Daniel, would destroy the "golden" Babylonian World-kingdom of which Nebuchadnezzar himself was the "head."¹⁷⁴⁸ After the destruction of Babylonia, its remnants would be amalgamated into the succeeding lesser and "silver" kingdom,¹⁷⁴⁹ namely the "thorax"-like dual empire of the Medes and the Persians¹⁷⁵⁰ (with its two "arms").

This second kingdom, after its destruction, would be amalgamated into the subsequent "kingdom of brass which shall bear rule over all the Earth."¹⁷⁵¹ This would prove to be the "abdomen" kingdom of Alexander the Great of Macedon in Greece. That, after his death, was destined to divide up into four lesser Hellenistic kingdoms,¹⁷⁵² as is clear from Daniel chapters seven & eight.

The remains of the three successive World-kingdoms would in turn ultimately **be amalgamated** into the last great empire of the ancient World, namely the "iron" kingdom which would replace the brass kingdom of Hellenism.¹⁷⁵³ Hence, this fourth or iron kingdom was the Empire of **Ancient Rome** -- according to **all** pre-Christian Israelites and all post-Christian Judaists and **all** Early-Church and **all** Mediaeval and **all** Reformational Theologians.

Such include Judaistic writings such as: the *Targums*; *IV Ezra* 12:10; the *Talmud* (*Abodah Zarah* 2b); the *Midrash*; and the *Pseudepigrapha* -- as well as those of: Flavius Josephus; Johanan ben Zakka; Akiba ben Joseph; Saadia ben Joseph al-Fayyami; Pirke de Rabbi Eliezer; Jepheth ibn Ali; Rashi Solomon ben Isaac; Abraham ben Ezra; Moses ben Maimonides; Levi ben Gershon; Don Isaac ben Judah ben Abravanel; and Josef David ben Yachya; *etc.* Also included here are ancient syncretistic-pagan writings -- like the *Sibylline Oracles* -- which too identify the fourth kingdom with Ancient Rome.

The same view is upheld in the Early-Patristic writings of: Irenaeus; Tertullian; Hippolytus; Lactantius; Eusebius; Aphrahat; Cyril of Jerusalem; Chrysostom; Sulpicius Severus; Augustine of Hippo; Isidore of Pelusium; and

Theodoret. Indeed, it is affirmed even in the mediaeval writings of: Andreas of Caesarea; the Venerable Bede; Berengarius; Peter Comestor; Joachim of Fiore; Thomas Aquinas; and Robert Bellarmine.

Daniel's prophecy about the Fourth World Empire, thus refers to that of **Ancient Rome**. That empire would last for many centuries -- commencing at the final demise of the Third World Empire of Hellenism, especially when in B.C. 32 Egypt as the last phase of the Ptolemaic Hellenic Empire was annexed by Rome after the Battle of Actium (*cf.* Daniel 11:42f).

All of the Pre-Reformers and Protestant Reformers -- without exception -- agree on this. See: Wycliffe; Brute; Luther; Oecolampadius; Melanchthon; and Latimer. *Cf.* too Puritans like: Downham; Brighton; Mede; Parker; Poole; and Davenport -- as well as Increase Mather; Jurieu; Cocceius; Cotton Mather; Matthew Henry; Sir Isaac Newton; Jonathan Edwards; Willison; Bishop Thomas Newton; Faber; Dr. Thomas Scott; Horne; Keith; James H. Begg; Bishop Daniel Wilson; Bickersteth; Albert Barnes; Pusey; Fairbairn; Leupold; Carroll; Edward J. Young; Rushdoony; and many others.

Even that great secular historian of Rome, Gibbon himself, wrote:¹⁷⁵⁵ "The arms of the republic" of **Rome**, "always victorious in war -- advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the [Atlantic] Ocean.... Images of gold or silver or brass that might serve nations and their kings, were successfully broken by the '**iron** monarchy' of Rome. See Daniel 2:31-40" -- *cf.* 2:34 & 2:41-43 & 7:23f.

The 1560 *Geneva Bible* of John Knox and Mrs. John Calvin's brother-in-law Rev. Dr. William Whittingham, has a crisp comment on all of this. It points out: "By gold, silver, brass and iron are meant the Chaldean, Persian, Macedonian and Roman kingdoms which would successively rule all the World -- till Christ (Who is here called 'the Stone') Himself come and destroy the last."

Also John Calvin himself, in his 1561 *Commentary on Daniel* (2:44f), summarizes it very admirably. For he insisted: "There is no doubt, then, that Daniel intended the **Romans** by the fourth empire."

We have seen that the four successive World-kingdoms were represented by a composite statue of a man with a golden head, silver arms, brass thighs, and iron legs (with feet of iron and clay).¹⁷⁵⁴ But the fourth kingdom of Rome would be **particularly** conglomerate -- with no real internal consistency. Indeed, the **Roman Empire** was truly just like an ultimately-brittle mixture of iron and clay.¹⁷⁵⁴

Predictably, the "legs" of that Roman Empire, broken in principle by the incarnation and resurrection and ascension of Jesus Christ, themselves later **re-divided** into ten different "toes" or regional provinces throughout Europe. Thus: Irenaeus; Tertullian; Hippolytus; Eusebius; Sulpicius Severus; Jerome; Andreas; Jephth ibn Ali; Abraham ben Ezra; Luther; Melanchthon; and also many other subsequent authorities (including Edward Gibbon).¹⁷⁵⁵

Stated Gibbon: "The warlike Barbarians...subverted the Empire and embraced the Religion of the Romans. The Goths were the foremost of these savage proselytes.... The Ostrogoths, the Burgundians, the Suevi and the Vandals [and others] listened to the eloquence of the Latin clergy.... The **decay** of Rome...has already shown that the powers of government were **divided**."¹⁷⁵⁵

Previously, Ancient Rome had divided and ruled **her** subjects. But the Lord Christ would now divide and rule -- **Rome!**

This **began** to occur "in the fullness of time."¹⁷⁵⁶ For it was then that the Son of God, our Lord and King Jesus, started destroying the remains of all

the World-kingsdoms of ancient times. He came down from Heaven to Earth, in the days of the heathen Roman hegemony. It was then that He and His Messianic "Stone Kingdom" rolled down, like a huge Rock, from the Mountain of God -- and cracked the composite statue, after colliding with it.¹⁷⁵⁷

Even many Judaistic expositors -- like Josephus, Eliezer, Jephth ben Ali, Rashi and Abraham ben Ezra -- have all understood Daniel's Stone Empire to be the Messianic Kingdom. Practically all Christian expositors agree with this -- and further identify Jesus Christ as that Messianic King Who is God's Word.

That Word or Eternal *Logos* came down from Heaven, in order to set up His Own Kingdom right here on Earth.¹⁷⁵⁸ Here, He would purify and "consume"¹⁷⁴⁶ from the previous World-empires all things useful. From those previous empires, Christ would save whatever He wants to preserve -- and then incorporate those same elements into His Own new and ultimately World-wide Kingdom.

He keeps on doing this -- until "the kingdom(s) of this World have become the Kingdom of our Lord and of His Christ." As man, He acquired the right to reign over the World -- at His Resurrection. Since then, He has been exercising this right increasingly -- and especially ever since His Royal Coronation at His Heavenly Session, right after His Ascension. Indeed, ever since -- "He shall keep on reigning, for ever and ever!"¹⁷⁸³

For Daniel declares that the Messianic or Fifth Kingdom, inaugurated at Christ's Incarnation -- will stand for ever.¹⁷⁶⁵ That indeed this Messianic Kingdom is intended by Daniel's rolling "Stone" -- is the considered view of many Judaistic Theologians (both Pre-Christian and Post-Christian). And that specifically Jesus Christ and Christianity are that Stone Kingdom -- is the almost unanimous opinion of all Christians.¹⁷⁴⁷

The comments of the *Geneva Bible*, are again very helpful. "All the kingdoms of the World are transitory, and the Kingdom of Christ alone shall remain for ever."¹⁷⁶⁰ Christ's "Kingdom, at the beginning, would be small." Yet it "would at length grow, and fill the whole Earth."¹⁷⁶¹ And this Kingdom, in Daniel -- "which he calls a great Mountain" -- is "not only referred to the Person of Christ." In addition, it refers "also to the whole body of His Church and to every Member thereof." Indeed, it "shall be eternal."¹⁷⁶¹

This everlasting Kingdom (of God) is not just something that would be set up only at the **Second** or Final Coming to Earth of our Lord Jesus Christ. To the contrary, this Kingdom was established **already** "in the days of these kingdoms" -- namely, in the days of the four previous kingdoms already mentioned by Daniel in his description of the image in Nebuchadnezzar's dream.¹⁷⁴⁶

For it should be noted that the Messianic Stone Kingdom hit the **feet** of the image -- **not** its ten **toes**! This indicates not only that **the Stone Kingdom was already in existence long before it hit the feet.** But it also indicates that the Stone's principal destruction of the image began when it hit the **feet** -- and long **before** the later division of the feet into its "**toes**" or various disparate elements.

Now the division of the fourth of these kingdoms, alias the Roman Empire, into ten "toes" -- would take place at various times between **A.D. 351 and the A.D. 476 fall of Rome.** It would occur also before the Bishop of Rome was first called "Pope" alias "Father" -- in A.D. 533 by the State (*cf.* Daniel 7:8 & 7:20), and in A.D. 604*f* by the Church (*cf.* Daniel 7:24*f*).

Note further that the division is not that between the Eastern and the Western Roman Empire. For the **legs** of the image are described as being together (at the thighs), and not separated.

Nor are we told that the **feet** of the image but only that its **toes** were

divided. So the fourth Beast was initially and essentially **Roman**, and not Byzantine.

Consequently, the ten "toes" of Daniel chapter two refer to the modern Nations of Europe into which the mediaeval Holy Roman Empire disintegrated. This was the view, even before that occurred, of: Irenaeus; Tertullian; Hippolytus; Eusebius; Sulpicius Severus; and Jerome. And this was also the view, after it occurred, of: Andreas; Jephth ibn Ali; Abraham ben Ezra; Luther; Melanchthon; Poole; Jonathan Edwards; Lacunza; Faber; Adam Clarke; Albert Barnes; E.W. Hengstenberg; Patrick Fairbairn; and many others.¹⁷⁵⁸

So the Roman kingdom's 'legs' were split into its "toes" between A.D. 351 and 476. Hence it must follow that the Fifth or Stone Kingdom of Christ was set up, here on Earth, **before then**. In other words, the Stone Kingdom commenced at Christ's **First** Coming -- when He was incarnated.

So the Messianic Kingdom is **incarnational**. It is **not** one to be set up only at His still-future Second Coming at the end of History. It is one that was set up even at His First Coming.

Indeed, this is the considered judgment of all the leading Theologians in the Church of all ages. Thus: Eusebius, Chrysostom, Gregory the Great, Bede, Peter Comestor, Walter Brute, Luther, Melanchthon, Oecolampadius, Calvin, Knox & Whittingham in their *Geneva Bible*, Downham, Mede, the *Dutch States Bible* of the Synod of Dort, Parker, Tillinghast, Poole, Jurieu, Cotton Mather, Matthew Henry, Sir Isaac Newton, Willison, Bishop Thomas Newton, John Brown (of Haddington), Samuel Hopkins, Thomas Scott, Adam Clarke, T.H. Horne, Bishop Daniel Wilson, Albert Barnes, Leopold, B.H. Carroll, Edward J. Young, and very many others.¹⁷⁵⁷

Yet this Kingdom of Christ would start off only in a very small way. A Stone would be cut out of the Mountain -- cut out, without hands.¹⁷⁶¹ This occurred initially at the earthly birth of King Jesus, and especially during His earthly life when He set up His Kingdom here on Earth.

According to His divinity, Jehovah-Jesus was and is the Stone from the heavenly Mountain of the Lord -- alias the Son of God. As to His humanity, He was and is the Messianic Stone of Mount Zion -- alias the true Older Testament's "son of man" Who came and lived right here on Earth.¹⁷⁶²

As God the Rock, He rolled down from Heaven. As the Son of man, He was Himself cut out of the Israelitic Covenant People without the hand of man -- when He was born of a virgin.¹⁷⁶³

So too, Christ's **Kingdom** -- the "Fifth Kingdom" which followed the four kingdoms of Babylon, Medo-Persia, Greece and Rome -- is a Kingdom which is **not** of or **from** this World. For it is a Kingdom which originated not on Earth, but from Heaven -- when it was cut out of the heavenly Mountain, at the time His Personhood entered into the fabric of humanity at the very moment of the incarnation of the *Logos* or Word of God.

Yet, once cut loose, this Stone would then roll down from the heavenly Mountain onto our great planet Earth -- and, later, **away** from the Israelitic People and **out into all the Gentile World**. Ever gathering increasing momentum, it would then continue to roll on -- until hitting and smashing the heathen Roman Empire as the representative of all anti-Christian powers here on Earth.

That smashing already occurred **in principle**, when Jesus Christ rose from the dead and "despoiled principalities and powers, ...triumphing over them." And it occurred **in practice** still later -- when Christianity destroyed the heathen Roman Empire and christianized it. Indeed, Christianity will continue to do the same to all Post-Roman empires too -- until the whole Earth

is christianized, before the end of World History.

So even the Resurrection and Heavenly Session of Jesus was only the **beginning** of Christ's Kingdom. Although His Resurrection from the dead did in principle shatter all anti-Christ-ian empires before and after that event, it nevertheless then destroyed them -- only **in principle**.

Indeed, the **practical** work of shattering Paganism and converting the various anti-christ-ian empires into Christ's Own Empire -- would, and will yet, take not a little time. That is the great work of converting to Christ: (first) the heathen Roman Empire; (second) the Romish Church which replaced it; (third) all Pagan Animists; (fourth) Hindus and Buddhists; (fifth) Atheists and Humanists; (sixth) the Moslems; and (finally) the World's Judaists.

It is a work which, down through the Christian centuries, is to be prosecuted with vigour -- by King Jesus' ever-increasing Kingdom-body here on Earth. That is His Church -- in which He as the risen Saviour still lives and always shall live, in the powerful Person of His indwelling Spirit.

Accordingly, even **after** the Stone had smashed and "consumed" the statue representing the Pre-Roman and the Roman empires -- we read that this Stone goes on rolling. Like a snowball, it then becomes bigger and bigger, until

-- even as Daniel infallibly predicted -- "the Stone Which smote the image, became a great Mountain and filled the Earth."¹⁷⁶⁵

To become this **huge Mountain which fills the whole Earth** is the final destiny of the ever-expanding Kingdom of Christ. On the one hand, the Mountain is Christ's Kingdom which is **already** right here on Earth. Thus the *Geneva Bible*, the *Dutch States' Bible* of the great Synod of Dordt, Matthew Poole, Adam Clarke, Albert Barnes, and C. van Proosdij.

Yet Christ's Kingdom is **still to expand** into this World-embracing Mountain -- especially during the times of **future blessing**. Thus John Brown of Haddington, Thomas Newton, Joseph Priestley, Thomas Scott, the *D'Oyly & Mant Bible*, and the *Cottage Bible*.

An extended quotation from Calvin's comment on Daniel two's Stone Kingdom, will be helpful at this point. "Grant, Almighty God...that we may raise our eyes upward and consider how much **power** You **have** conferred upon Your only-begotten Son! Grant **also**, that He may rule and govern **us** by the might of His Spirit, protect us by His faithfulness and guardianship, and **compel the whole World** to promote our salvation...until, **at length, we** enjoy the **fruit** of the **victory** which You have promised....

"Christ first appeared cast down and lowly. But the Branch [Isaiah 11:1 & Ezekiel 17:19] increases wonderfully and beyond all expectation and calculation, unto an immense size -- **till it fills the whole Earth.**

"We now perceive how appositely Daniel speaks of Christ's Kingdom.... The Prophet here puts an end to the Roman Empire when it **began** to be torn into pieces. As to...when Christ's reign began, I have just said it ought...to be referred to the preaching of the Gospel. From the time **when the Gospel began to be promulgated**, we know the Roman monarchy to have been dissipated and **at length** to vanish away.... It ought not to be restricted to the Person of Christ, but **belongs to all the pious and the whole body of the Church**....

"With regard to the word 'Mountain' -- I have no doubt Daniel here wished to show Christ's reign to be sublime, and above the whole World.... As to the reign of Christ, He cannot be deprived of the empire conferred upon Him. **Nor can we who are His Members, lose the Kingdom of which He has made us par-**

takers.

"Christ, therefore -- both in Himself and His Members -- reigns without any danger of change, because He always remains safe and secure in His Own Person.... **All the kings of the Earth [are yet] to kiss the Son.** Psalm 2:12."

The Stone was Itself cut from **the** Mountain of the Nation of Israel. But it was destined to become an even greater entity -- a **great** Mountain, alias the **international Christian Church**. And then it would expand still further -- even until it would reach the heavenly Mount of the Lord itself, from which the Stone had **originally** rolled down from Heaven.

Even in our own day, this Stone of Christ's everlasting Kingdom¹⁷⁵⁶ -- in spite of many severe setbacks from time to time -- continues to grow into a huge Rock Building; a mighty Fortress; a gigantic Mountain. On this Rock He keeps on building His international Church.

The gates of Hell shall not be able to keep on withstanding the pressure of that snowballing Rock. The accelerating Rock shall keep on rolling -- until it prevails against the very gates of hell; conqueringly smashes them down; and then dominates the Earth.

For Nation after Nation is slowly but surely being baptized into Christ and liberated from imprisonment within Satan's city-gates.¹⁷⁶⁶ And this liberation and reduction of those gates of brass and the bars of iron will continue to occur -- until that ever-growing Mountain of Christ's Kingdom has crushed all its foes to powder, and Itself has "filled the whole Earth."¹⁷⁶⁵

In these long-enduring "last days," Nation after Nation must and shall flow unto the Mountain of the House of the Lord¹⁷⁶¹ -- until the glory of God fills the World, and Jesus reigns as Lord over "the whole Earth."¹⁷⁶⁵ For the "**whole** Earth," declared Daniel, shall yet be embraced by Christ's Kingdom.

Accordingly, "the whole **Earth**" shall yet be christianized -- no part excepted. Yes, "the whole Earth" -- not excluding Red China; nor the Moslem World; nor International Zionism.

O Christian, history is on our side! The **whole** Earth, promises the prophecy, is yet destined to be conquered by the omnipotent Spirit of Christ the Rock. For He permanently indwells His ever-expanding Church -- and moves her onward, like an ever-rolling Stone.

So on, then, Christian soldiers! On, to Beijing and Mecca! Onward, to victory!

1746. Dan. 2:31-25,44f. 1747. Dan. 2:21. 1748. Dan. 2:28,32,38 cf. 7:1,4a.
1749. Dan. 2:32,39.
1750. Cf. n. 1785 with Dan. 5:1f,28-31 & 7:5 & esp. 8:1,3,30 & 10:1,20 & 11:2.
1751. Dan. 2:39 cf. v. 32.
1752. Cf. Dan. 7:6 & 8:21f & 11:2-29.
1753. Daniel chapter two's 'fourth kingdom' is Rome Ancient and Early-Mediaeval.
Dan. 2:33,40; 7:7,17,20-24; 8:9-13,23f; 9:26f; 11:30f; 12:11; Mt. 23:37f; 24:1-2,15f,28; Mk. 13:1-4;
Mk. 13:14-18; Lk. 21:5-7,20-24; 23:28-30; Rev. 11:8.
1754. Dan. 2:32f.
1755. Dan. 2:40-43 cf. 7:7f and see the study for May 28. See too: Abodah Zarah 2b; II Esd. 11 & 12:10-12; Josephus's *Antiq.* X:210; cf. too Edw. Gibbon: *The History of the Decline and Fall of the Roman Empire*, Oxford University Press, London, n.d., IV:192f, at its General Observations following ch. XXXVIII (cf. IV:90 & IV:97). Also note L.E. Froom's *The Prophetic Faith of Our Fathers*, Review & Herald Pub. Co., Washington D.C., 1950, I-IV.
1756. Dan. 6:44f cf. Acts 4:10-12 & I Pet. 2:4-8 with Col. 1:13f.

1757. Dan. 2:32,45; Acts 4:10-12; I Pet. 2:4-8; Ezek. 28:14f; Isa. 14:12-15; Eph. 1:19-21; Rev. 12:1-19; and Froom's *op. cit.*
1758. Dan. 2:34,41 *cf.* 7:11-14,24; Lk. 2:1-7,11,30f; 3:1-6f; 4:16-21; 17:20f; Col. 1:13f; Rev. 17:9-12. See too nn. 1755 and nn. 1848-50. See too Froom's *op. cit.*
1759. Rev. 11:15. 1760. Dan. 2:43-45. 1761. Dan. 2:45. 1762. *Cf.* Isa. 28:16f. 1763. Lk. 1:34f *cf.* Col. 2:8-11f. 1764. Col. 2:15 *cf.* Eph. 1:19-21, 1765. Dan. 2:35. 1766. Mt. 28:19.

GOD HUMILIATES, CONVERTS AND EXALTS KING NEBUCHADNEZZAR

Daniel 4

May 24

"I, Nebuchadnezzar, lifted up my eyes to Heaven. Then my understanding returned to me. Then I blessed the most High, and I praised and honoured Him Who keeps on living for ever -- Whose dominion is an everlasting dominion, and Whose Kingdom is from generation to generation.... Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven -- all of Whose works are truth and all of Whose ways are just. But those who keep on walking proudly, He is able to abase."¹⁷⁶⁷

In Daniel chapter two, the great heathen king Nebuchadnezzar recognized that it was Daniel's God Who revealed the meaning of the king's dream about the statue and its destruction by the coming Stone. Daniel's God -- the king then certainly realized -- was "a God of gods, and a Lord of kings, and a Revealer of secrets."¹⁷⁶⁸

In Daniel chapter three, Jesus Christ -- the Son of God and Pre-incarnate Lord of all -- spared the lives of Daniel's three friends inside the red-hot fiery furnace. Nebuchadnezzar then called Daniel's God "blessed," and forbade anyone in his own kingdom to speak against Him.¹⁷⁶⁹

Now, in Daniel chapter four, Daniel's God humiliated and converted and re-exalted Nebuchadnezzar. Then the latter praised and extolled and honoured Daniel's God as the Most High and Mighty God,¹⁷⁷⁰ and as the very King of Heaven and Earth.¹⁷⁷¹

King Nebuchadnezzar **needed** to be humiliated! After all, He had seen how Daniel's God interpreted his dream about the statue and the Stone. And he had also seen how God had protected Daniel's three friends inside the fiery furnace.

Nevertheless, Nebuchadnezzar had still continued to exalt himself -- and without reference to the one true God. For, in sinful pride, "the king spoke and said: 'Is not this [the] great Babylon that I have built for the house of the kingdom, by the might of my power and for the honour of my majesty?'"¹⁷⁷²

In reply to Nebuchadnezzar's exaltation of himself, God humiliated him. For "while the word was [yet] in the king's mouth, there fell a voice from Heaven, saying: 'O king Nebuchadnezzar, to **you** it is spoken! The kingdom has departed from you!

Now they shall drive you away from mankind, and your dwelling-place shall be with the beasts of the field. They shall make you to eat grass like oxen. And seven times shall pass over you until you acknowledge that the Most High rules in the kingdom of men and gives it to whomever He wishes.'

"The same hour, this happened to Nebuchadnezzar. Then he was driven away from mankind, and ate grass like oxen, and his body became wet with dew from Heaven -- till his hair grew like eagles' feathers, and his nails like birds' claws."¹⁷⁷³

God deposed the great emperor Nebuchadnezzar. The Lord took away his sanity. God drove him away from all human society, and reduced him almost to the state of an animal -- until he acknowledged the supreme Kingship of Al-

mighty God. For God told the king He would do this: "until you acknowledge that the Most High rules in the kingdom of men, and gives it to whomsoever He wishes!"¹⁷⁷⁴

Happily, this divine humiliation of Nebuchadnezzar led to his conversion. "Then at the end of the days I, Nebuchadnezzar, lifted up my eyes to Heaven. Then my understanding returned to me. Then I blessed the Most High, and I praised and honoured Him Who keeps on living for ever -- Whose dominion is an everlasting dominion, and Whose Kingdom is from generation to generation.... "All the inhabitants of the Earth are reputed as nothing.... He does His will in the Army of Heaven and among those who inhabit the Earth.... No-body can stay His hand or say to Him, 'What are You doing?'"¹⁷⁷⁵

Nebuchadnezzar looked to God; blessed Him; praised Him; and honoured Him. Then he subjected himself to the total sovereignty of the Lord of lords and the Supreme King over all the Earth.

Comments Calvin: "It was an act, then, of **special** grace.... Nebuchadnezzar was chastised for the time, by the hand of God -- to cause his repentance, and his owning God's entire sway over the whole World."

Also the *Geneva Bible* comments that Nebuchadnezzar "confesses God's will to be the rule of all justice and a most perfect Law whereby He governs both man and angels and devils.... None ought to murmur or ask a reason of His doings, but only to stand content therewith and give Him the glory."

After Nebuchadnezzar's conversion to the Lord, God again highly exalted him. God restored Nebuchadnezzar's reason, his kingdom, his honour, his brightness, his counsellors, and his nobles.

Said the king: "At the same time, my reason returned to me. And the glory of my kingdom, my honour and bright-ness, returned to me. And my counsellors and my nobles sought me. And I was [re-]established in my kingdom, and excellent majesty was added to me."¹⁷⁷⁶

As with Job, so too with Nebuchadnezzar. God restored more than He ever took away from him -- **after** Nebuchadnezzar turned his life over completely into the hand of the Almighty. Indeed, it would seem that God empowered Nebuchadnezzar after this to go on and conquer even the whole of idolatrous Egypt.

As evidence of this, it is instructive to realize that Nebuchadnezzar henceforth **testified** about the Lord and His dealings with him. He gave God all the glory.

"Now I, Nebuchadnezzar," exulted the king, "praise and extol and honour the King of Heaven -- all of Whose works are truth and all of Whose ways are just. But those that keep on walking proudly, He is able to abase."¹⁷⁶⁷

The king then put his money where his mouth now was. Hence he now made even a public profession of his new religion.

He proclaimed: "Nebuchadnezzar the king, unto all People, Nations, and Languages that dwell on all the Earth. Peace be multiplied to you!"

"I thought it good to advertize the signs and wonders which the High God has done to me. How great are His signs! And how mighty are His wonders! His Kingdom is an everlasting kingdom, and His dominion is from generation to generation!"¹¹⁷⁸

O Christian! God broke the mighty Nebuchadnezzar, emperor of the whole civilized World. Then the Lord converted him, and made him His faithful witness. Similarly, if He so wishes, God can even today easily humble proud

tyrants like the leaders of Red China, and also convert them to Christ -- and then use even **them** to christianize their domains.

Take courage, then, fellow Christian! The battle for Christ's control of this **present** World and all its inhabitants, is not lost. To the contrary. It has barely begun.

So on, then, Christian soldiers! On to Beijing and Mecca! Onward, to victory!

1767. Dan. 4:34,37. 1768. Dan. 2:47. 1769. Dan. 3:25,28f. 1770. Dan.
4:2f. 1771. Dan. 4:37. 1772. Dan. 4:30. 1773. Dan. 4:23-33. 1774.
Dan. 4:28-32. 1775. Dan. 4:34f. 1776. Dan. 4:36. 1777. Dan. 4:37.
1778. Dan. 4:1-3.

GOD OVERTURNS PAGAN EMPIRES AND REMOVES THEIR DOMINION

Daniel 7:1f

May 25

"I kept on looking till the thrones were overthrown [or set right] and the Ancient of days sat down. His garment was white as snow and the hair of His head like pure wool. His Throne was like the fiery flame. And its wheels were like burning fire. A fiery stream issued and came forth from before Him. Millions ministered to Him, and scores of millions stood before Him. The Judgment was set, and the books were opened.

"I kept on looking, even till the beast was slain and his body destroyed and given over to the burning flame. As regards the rest of the beasts, they had their dominion taken away. Yet their lives were prolonged for a season and a time."¹⁷⁷⁹

After the days of Nebuchadnezzar, Daniel himself had a dream.¹⁷⁸⁰ That occurred in the first year of Belshazzar, the new king of Babylon,

The meaning of this dream was very similar to Daniel's inspired interpretation of king Nebuchadnezzar's previous dream about the four-tiered statue or the human image which was destroyed by the Stone Which replaced it. For also Daniel's dream was about the four World-empires, and the succeeding World-wide Reign of Christ.

In Daniel's own dream, he saw four great Beasts come up in succession one after the other. They came up out of the sea¹⁷⁸¹ -- which sea is the symbol of the great Nations of the World.¹⁷⁸² This points to the dominion which each successive Beast or World-empire -- each in its own time -- would then wield over all the Nations of the then-known civilized World.

The first Beast in **Daniel's** dream corresponds to the golden head of the statue in king **Nebuchadnezzar's** dream. This first Beast represents the Babylonian World-empire of which Nebuchadnezzar himself had been the head.¹⁷⁸³ In Daniel's dream the first Beast "was like a lion, and had eagle's wings."¹⁷⁸⁴

Precisely a winged lion was the well-known symbol of this Babylonian empire. Indeed, that was the very symbol used for it -- even in the times of its kings Nebuchadnezzar and Belshazzar.

The second Beast corresponds to the statue's thorax with the two silver arms, in king Nebuchadnezzar's dream. This second Beast represents the one dual World-empire of the Medes and Persians which succeeded the Babylonian World-empire. Thus the Reformers, Matthew Henry, Keil, Zoekler, C.H. Wright, Boutflower, the 1955 *Catholic Commentary*, Leupold, E.J. Young, and others.

In Daniel's dream, this second Beast is "like a bear.... It raised itself up on one side."¹⁷⁸⁵ This indicates that one side of this dual Medo-Persian World-empire -- the Persian side -- would ultimately predominate over the other. For this World-empire's leadership under Darius the Mede, would ultimately pass over to Cyrus the Persian.¹⁷⁸⁷

The third Beast corresponds to the brass abdomen and belly of the statue in king Nebuchadnezzar's dream. This third Beast represented the World-wide Grecian empire of Alexander the Great of Macedonia,¹⁷⁹⁸ which would succeed the dual World-empire of Medo-Persia.

In Daniel's dream, this third Beast is said to be "like a leopard which had -- upon its back -- four bird-like wings. The beast also had four heads; and dominion was given to it."¹⁷⁸⁸

This winged leopard symbolizes the astonishing speed with which Alexander the Great leaped across the face of the civilized World. It fairly flew -- from Macedonia and Illyria and Greece in the West; to as far as India in the East.

It also hurtled from the Black Sea in the North; to as far as Egypt in the South. It dominated all those regions within the space of but a few short years.

The four wings and the four heads of this leopard, were also highly symbolical. They refer to the four Hellenistic kingdoms into which this Grecian Empire divided up after Alexander's death.

The fourth Beast corresponds to the iron legs and clay feet of the statue in king Nebuchadnezzar's dream. This fourth beast represents the subsequent and widespread **Roman Empire**. Thus: **all** extant Pre-Christian Israelitic writings; **all** extant Post-Christian Judaistic documents; **practically all** of the Early-Church and Mediaeval Theologians; and **all** of the Reformational writers such as Luther and Calvin and the *Geneva Bible*.¹⁷⁸⁹

For Rome consumed the four remnant pieces of the third alias the Grecian Empire. Indeed, Rev. Dr. Adam Clarke points out in his *Commentary* on this very chapter Daniel seven that Rome conquered Macedon in B.C. 168; Pergamos in B.C. 133; Syria in B.C. 65; and Egypt in about B.C. 30 -- just before Christ came and set up His Own Messianic Kingdom ultimately to overthrow Rome and all other anti-christ-ian powers.

In Daniel's dour dream, this fourth Beast was "dreadful and terrible and exceedingly strong.... It had great iron teeth...and ten horns."¹⁷⁹⁰

States the great Historian Edward Gibbon in his *Decline and Fall of the Roman Empire*,

the Babylonian and Persian and Grecian empires in Daniel two's "image of gold or silver or brass that serve [to depict] Nations and their kings -- were successfully broken by the '**iron** monarchy' of Rome (see Daniel 11:31-40)."¹⁷⁵³

Very clearly -- the iron teeth of the fourth Beast in Daniel's own dream (in chapter seven), correspond to the iron legs of the image representing the fourth World-empire in king Nebuchadnezzar's earlier dream.¹⁷⁹¹ And the ten horns of the fourth Beast in Daniel's own dream, correspond to the ten toes on the feet of the image representing the fourth World-empire in king Nebuchadnezzar's dream.¹⁷⁹²

These ten toes and ten horns in Daniel chapters two and seven, also correspond to the ten horns of the Beast that rose up out of the sea in the *Book of Revelation*.¹⁷⁹³ They can refer only to the various parts of the **later Roman Empire** -- as the successor to all the previous great World-empires, from Babylon the great onward.¹⁷⁹⁴

But the heathen Roman Empire, together with the remnants of all the preceding World-empires which it incorporated into itself,¹⁷⁹⁴ was doomed. For God would send Christ to **destroy** these four thrones and also the fourth Beast,

and to give Judgment against them all.

Wrote Daniel concerning his vision about the future:¹⁷⁹⁵ "I kept on looking, even until the [fourth] Beast was slain, and his body destroyed and given over to the burning flame. As concerning the rest of the Beasts -- they had their dominion taken away...."

"I kept on looking till the thrones were overthrown [or put right] and the Ancient of days sat down. His garment was white as snow and the hair of His head like pure wool."¹⁷⁹⁶

As regards the four World-empire rulers on this Earth, "the thrones were overthrown." As regards the Heavenly Rule of the earthly saints of Christ, "the thrones were put right."¹⁷⁹⁶ Thus Luther, Calvin, the *Geneva Bible*, Matthew Henry, Albert Barnes, and others.¹⁷⁹⁶

In principle: these events took place at the time of the Resurrection, Ascension, and Heavenly Session of Jesus Christ. For this "Ancient of days" with snow-white garment and wool-like hair, was God-in-Christ Himself.

This God-in-Christ, is the triumphant Son of God. He, after His Ascension into Heaven, mounted to the Throne of the Universe on the right hand of God the Father -- as the Son of man at His Own Heavenly Session.

It was God-in-Christ, the risen Son of man, Whose "head and hair were like wool as white as snow." Thus the Apostle John's description of Him in the *Book of Revelation*.¹⁷⁹⁷

It was this same God-in-Christ Who, in Daniel's prophecies, is the Stone cut from the mountain without human hands. He is the One, in king Nebuchadnezzar's dream,¹⁷⁹⁸ Who destroyed the four heathen World-empires -- when He smote the Roman feet of the image.

It was, then, God-in-Christ -- Whose Throne was like the fiery flame. And its wheels were like a burning fire.

"A fiery stream issued and came forth from before Him. Millions ministered to Him, and scores of millions stood before Him. The judgment was set, and the books were opened."¹⁷⁹⁹

For this God-in-Christ passed judgment on all the principalities and powers of the World -- in the Resurrection and Ascension and Heavenly Session of the immortalized Second Adam Jesus Christ. Consequently, even now, God-in-Christ¹⁸⁰⁰ is continuing to gather unto Himself many scores of millions of His elect.

The 1560 *Geneva Bible* of Knox and Whittingham declares that the reference to 'the thrones' which were 'overthrown' means "the places where God...would come to judge these [four] monarchies." Indeed, that "Judgment would begin at the **First** Coming of Christ."¹⁷⁹⁶

Hence the phrase 'the Judgment was set and the books were opened' means "the **First Coming** of Christ." For Daniel in his vision foresaw "these [four] empires...suddenly destroyed at the [First] Coming of Christ [the Lord].... God and His Angels judge the four bestial kingdoms -- beginning at the **First** Coming of Christ."

Indeed, Matthew Henry and Albert Barnes and the Calvinistic *Afrikaans Bible with Explanatory Notes* and Edward J. Young all insist that the phrase 'thrones were overthrown' is better rendered "the Throne was put right." Consequently, this indeed seems to refer to the erection of Christ's Messianic Throne at the time of His Incarnation and Ascension and Heavenly Session, in the days of the fourth alias the Roman Empire which would be cast down

precisely by the establishment of Christ's Messianic Throne.¹⁷⁹⁶

Calvin is even more specific. He applies the scene in Daniel (7:9-11) - the scene of the Judgment against the earthly kingdoms or thrones -- to the Lord Christ's Own Heavenly Session, right after His Ascension.

"This form of speech," says Calvin, "was very appropriate for denoting the Coming of Christ. For God **then** displayed His supreme power -- as Paul cites a passage from the Psalms (68:8), in Ephesians 4:8 ['You have **ascended** on high'].

"When the subject treated is the **First Coming** of Christ, it ought not to be restricted to the thirty-three years of His sojourn in the World. But it embraces His **Ascension**....

"Daniel appropriately relates how God was seated, when the First Advent of Christ is depicted.... God, therefore -- Who had **seemed** for so many ages not to care for His elect People -- **ascended** His Tribunal at the Advent of Christ....

"I refer the phrase 'the books were opened' to the **preaching** of the Gospel.... Thus the Prophet with great propriety says 'the Beast was slain' -- shortly after the **promulgation** of the Gospel....

"All this occurred in fulfilment of what God had shown to His Prophet, namely [to what would occur] **after** the coming of Christ and the opening of the books. That is, **after** the **knowledge** which shone upon the World through the **preaching** of the Gospel -- the **destruction** of that fourth Beast and of the **Roman Empire was close at hand.**" Thus Calvin.

O Christian, God-in-Christ has now in principle destroyed all the anti-christ-ian World-empires! Therefore, let us now go forward, preaching and/or witnessing, in a great mopping-up operation -- and christianize those World-empires in practice too! Indeed, let us do so in the Name of the Lord -- and on the basis of the finished work of God-in-Christ!

So on, then, Christian soldiers! Onward, to victory!

1779. Dan. 7:9-12. 1780. Dan. 7:1. 1781. Dan. 7:3.
1782. Dan. 7:17 *cf.* Rev. 13:1 & 17:1,5,15. 1783. Dan. 2:32,38. 1784. Dan.
7:4. 1785. *Cf.* n. 1750. 1786. Dan. 7:5.
1787. *Cf.* Dan. 9:1; 10:1,20; 11:1f; II Chr. 36:20 to Ezra 1:1-4. 1788. *Cf.* n.
1752.
1789. Dan. 7:7 *cf.* chs. 8 & 9 & 10 to 12 & Mt. ch. 24 with n. 1753. The following
B.C. authorities all claim Dan. 7's fourth kingdom was the **Ancient Roman Empire**:
Daniel, circa B.C. 555; the 3rd-century B.C. *Septuagint Paraphrase* of Dan. 11:30 (= "Romans"); the B.C. *Talmud* (*Abodah Zarah Qb*); the *Targums* on IV Ezra 12:10; and the *Midrash*. Also: Paul of Tarsus, A.D. 55 (in II Th. 2:3f); the Apostle John around A.D. 65f (in Rev. 13:1 to 18:2f), Josephus around A.D. 75 (in *Antiq.* X:210); Johanan ben Zakkai (A.D. 80); II Esdras (A.D. 85); *Epistle of Barnabas* 4 (A.D. 90); Justin Martyr (160); Irenaeus (185); Tertullian (200); Hippolytus (220); the *Sibylline Oracles* (250); Victorinus of Pettau (300); Lactantius (300); the Council of Nicea (325); Eusebius (330); Aphrahat (350); Athanasius (370); Cyril (385); Chrysostom (400); Jerome and his *Latin Vulgate* at Dan. 11:30 *etc.* (400); Sulpicius Severus (420); Augustine (430); Isidore of Pelusium (450); Theodoret (455); Andreas of Caesarea (630); Sardus d'Aberga (640); Bede (730); Berengaud (870); Saadia ben Joseph al-Fayyumi (900); Pirke Rabbi de Eliezer (940); Jephth ibn Ali (970); Rashi Solomon ben Isaac (1080); Rupert of Deutz (1120); Abraham ben Ezra (1160); Peter Comestor (1170); Waldo and the Waldensians (1170); Moses ben Maimon (1200); Eberhardt of Salzburg (1240); Thomas Aquinas (1327); Levi ben Gershom (1344); John Wye (1379); Walter Brute (1393); Don Isaac ben Judah Abravanel (1505); Luther (1522); Oecolampadius (1530); Joseph ben David ben Yachya (1535); Melanchthon (1543); Osiander (1545); Latimer (1553); Nicholas von Amsdorff (1554); Bullinger (1557); Virgil Solis (1560); the *Geneva Bible* (1660); John Calvin (1561); Jewell (1562);

Chytraeus (1572); Cranmer (1582); Napier (1593); James I (1600); Downham (1603);
 Brightman (1618); Mede (1631); the *Dutch States Bible* (1637); John Cotton (1639);
 Gerhard (1643); Roger Williams (1644); John Elliott (1644); Thomas Parker (1646);
 Tillinghast (1655); Increase Mather (1672); Matthew Poole (1685); Jurieu (1685); Lowth
 (1700); Cocceius (1701); Cotton Mather (1702); Matthew Henry (1707); Sir Isaac Newton
 (1727); Jonathan Edwards (1739); John Willison (1745); Bishop Thomas Newton (1754);
 John Philip Petri (1768); John Brown of Haddington (1792); Samuel Hopkins (1793);
 G.S. Faber (1804); Thomas Scott (1809); Andrew Fuller (1810); Adam Clarke (1813);
 William Cunninghame (1813); T.H. Horne (1818); Alexander Keith (1828); James H. Begg
 (1831); Daniel Wilson (1836); Edward Bickersteth (1836); Albert Barnes (1845);
 Patrick Fairbairn (1865); H.C. Leupold (1946); B.H. Carroll (1948); E.J. Young
 (1949); R.J. Rushdoony (1970) and many more. See Fromm's *op. cit.*
 1790. Dan. 7:7. 1791. Dan. 7:7 *cf.* 2:33,40. 1792. Dan. 7:7 *cf.* 2:34,41-43.
 1793. *Cf.* n. 1792 & Rev. 17:3,7,12,16 & 13:1.
 1794. Rev. 13:1*f cf.* Dan. 7:1-7 & Rev. 17:3,9,18 & 18:2 & I Pet. 3:13 & II Pet. 1:13*f*
 & Jn. 21:18*f* & esp. Dan. 7:7*f cf.* 9:27 & 11:31 & Mt. 24:15,28; etc.
 1795. Dan. 7:11*f.*
 1796. Dan. 7:9. Here, Luther has "cast down" or "set up." Calvin has: "set up the
 thrones" of Christ and of the Christians. The *Dutch States Bible* has: "God's
 judgment against the bestial kingdoms." Matthew Poole has: "worldly kingdoms
 overthrown." Matthew Henry has "Christ's throne set up." Adam Clarke has "pagan
 thrones cast down." Albert Barnes has: "cast down or set up." The
 A.B.E.N. has: "were made right." And Edward J. Young has: "placed set."
 Consequently, this phrase (Dan. 7:9) clearly refers to the "tearing down" of the evil
 thrones of this World's empires, as well as the "setting up" of the Messianic or
 "Fifth Monarchy" Kingdom of Jesus Christ which precisely thereby replaces them.
 1797. Rev. 1:13*f.* 1798. Dan. 2:45,34,41-44. 1799. Dan. 7:9-11. 1800.
Cf. Eph. 1:19-22 & Col. 2:8-15.

CHRIST'S ASCENSION INTO HEAVEN THE HINGE OF HISTORY

Daniel 7:12f

May 26

"As concerning the rest of the Beasts, they had their dominion taken away. Yet their lives were prolonged for a season and a time. I saw, in the night, visions. And look, One like the Son of man came with the clouds of Heaven and came to the Ancient of days. And they brought Him [the Son of man] near before Him [the Ancient of days]. Then there was [by God the Father] given Him [the Son of man] Dominion and Glory and a Kingdom, so that all People and Nations and Languages should serve Him. His Dominion is an Ever-lasting Dominion, which shall not pass away. And His Kingdom is that which shall not be destroyed."¹⁸⁰¹

The question as to **when** Christ the Son of man overthrows the four beasts or heathen World-empires, has been answered variously in Christian circles. From ancient times right down till way beyond the age of the Protestant Reformation, Christians almost to a man believed this **started** to occur in principle already when the risen Christ ascended into Heaven and sat down at the right hand of God the Father. They also believe that it then **continued** to occur more and more in practice -- ever since then.

Thus, the Saviour's Rule and His overthrow of unbelief is seen as progressive. Both have commenced; and both shall continue until they have become World-wide -- also as far as their human recognition is concerned. Such is the perspective of Optimistic Amillennialism, and also of almost all types of Postmillennialism.

More recently, however, under the influence of what I call 'Pessimillennialism' -- some have alleged things will only go from bad to worse for Christianity, in 'the latter days' (until the Saviour comes back to Earth again). Leading brands of Pessimillennialism are: Pessimistic Amillennialism, almost all types of Premillennialism, and especially Dispensationalism.

Dr. Gary North, in his 1990 book *Millennialism and Social Theory*, has a whole chapter titled: Pessimillennialism. There he begins: "Christian Reconstructionists, as both postmillennial and theonomic, have from the beginning challenged the two rival dominant eschatological theories, premillennialism and amillennialism ('pessimillennialism' as Nigel Lee has identified them), both of which deny that Christianity will be dominant culturally or any other way when Jesus Christ returns physically to bring His Judgment."

Also in his 1990 book *Tools of Dominion* (page 82), North has observed: "Antinomians deny the existence of this inheritance system in history. This antinomian viewpoint regarding the systematic long-term outworking of God's visible covenant judgments in the Christian era leads directly to what F.N. Lee has termed *pessimillennialism*, referring to both premillennialism and amillennialism."

Premillennialists in general and Dispensationalists in particular allege Christ overthrows the World-empires only at His future Second Coming together with His previously-raptured saints immediately prior to setting up His Millennial Earthly Reign in the city of Jerusalem. Yet others, including Pessimistic Amillennialists, believe this overthrow of the clearly Anti-Christian World-Order will occur in practice only at and immediately after the Final Judgment.

Daniel stated the lives of the four Beasts or heathen World-empires would **continue** in practice, **beyond** the loss of their dominion in principle. This is surely true of the remnants of the first three Beasts which even after their **dominion** had been taken away from them one after the other, still yet continued to **live** on also under the succeeding fourth or Roman Beast.¹⁸⁰²

"As concerning the **rest** of the Beasts" -- that is, the remains of the first three Beasts alias those prior to the fourth one just discussed -- "**they** had their dominion **taken away**. Yet their lives were **prolonged**."

"they continued to live for a "season and time"¹⁸⁰³ -- until God completely takes away their lives in practice too, when His Spirit-guided Children start enjoying their inheritance by dispossessing the heathen World-empires which had illegally usurped the inheritance of God's saints. For the meek, says the Lord Jesus, shall inherit the **Earth**.¹⁸⁰⁴

Yet what is true of the first three Beasts -- is true of the fourth Beast too. For Daniel "kept on looking even until the [fourth]¹⁸⁰⁵ Beast was slain, and his body destroyed and given to the burning flame."¹⁸⁰⁵

Nevertheless, here again, the **life** of the fourth Beast too; did continue on **in practice**, for quite a while. This would be the case, even **after** its unchallenged **dominion** had been destroyed **in principle**.

Even today, the **life** of the heathen World-empire system may indeed continue for yet a while -- in practice. In that regard, History repeats itself.

For, as regards both the Pagan Roman Empire and its predecessors, "**their lives** were prolonged for a season and a time." But their **dominion**, however, was abruptly terminated by the establishment of the Dominion of Christ's Own World-wide Kingdom -- **in its place**.

Wrote Daniel: "I saw, in the night, visions. And look, One like the Son of man came with the clouds of Heaven and came to the Ancient of days. And they brought Him [the Son of man] near before Him [the Ancient of days]. Then there was given Him [the Son of man], Dominion and Glory and a Kingdom -- so that all People and Nations and Languages should serve Him. His Dominion is an Everlasting Dominion, which shall not pass away. And His Kingdom is that which shall not be destroyed"¹⁸⁰⁶ -- as were the four previous World-empires.

When, then, is the **dominion** of the heathen World-empire system to be broken? Daniel's inspired answer is -- **when Christ comes "with the clouds of Heaven**".¹⁸⁰¹

However, precisely the latter words referring to Christ's Coming "with the clouds of Heaven"¹⁸⁰¹ -- have been misunderstood by very many Christians. For some have quite **wrongly** referred the fulfilment of this prophecy, to the as-yet-still-future **Second** Coming of Christ at the **end** of our Newer Testament's administration of the Covenant of Grace.

Now it is indeed perfectly true that Jesus will surely come again, back to our Earth -- with the clouds of Heaven, at the close of our Newer Testament Age. But it is equally true that Jesus visibly **ascended** from our Earth "**with the clouds of Heaven**" -- at the **beginning** of our Newer Testament Age, after His resurrection from the dead.

For on the day He ascended from His Apostles into Heaven, Jesus was taken up; and a **cloud** received Him out of their sight." Indeed, two angelic Messengers then assured His astonished Apostles that "this same Jesus, Who has been taken up from you into Heaven, shall so come **in like manner** as you have **seen Him go to Heaven**".¹⁸⁰⁷

Now Daniel's reference to Jesus' coming "with the clouds of Heaven"¹⁸⁰¹ refers to **His Ascension on the clouds into Heaven**, and **not to His Second Coming back from Heaven**. For, declares Daniel, "the Son of man came with the clouds of Heaven and came **to** the Ancient of days. And they **brought Him** [the Son] near **before** Him [God the Father]."¹⁸⁰⁶

It should therefore be noted that Jesus' coming with the clouds of Heaven in Daniel's prophecy, was a coming **to** His **heavenly** Father -- a coming **to** the Ancient of days. It is **not** Jesus' as-yet-still-future coming **from** His Father back to our **Earth**.

Furthermore, at the coming of Jesus with the clouds of Heaven referred to in Daniel chapter seven, "they" brought Jesus near before the Father. They brought Jesus **near before** or in front of the Father, on the Son's arrival back **in Heaven** after the termination of His earthly work of reconciliation.

The word "they" here apparently refers to God's Angels. At any rate -- "they" brought Christ **near before** the Father immediately after His Ascension. That occurred just before the time when the Son sat down on the right hand of His heavenly Father. For Christ was **near before** the Father when Jesus sat down on the Throne of the Universe at His Heavenly Session -- as the risen Son of **man** -- in order to **rule** the Heavens and the **Earth** from His Own heavenly Seat of Government.

The above interpretation is that of the *Geneva Bible*, John Calvin, the *Dutch States Bible* of the Synod of Dort, Matthew Poole, Matthew Henry, Jonathan Edwards, Adam Clarke, David Brown, Fairbairn, van Proosdij, B.H. Carroll, and many others. Immediately below, we shall prove this by giving quotations from the first three of these authorities.

Let us first hear the early Puritans' view of Daniel 7:13f, in their 1560 *Geneva Bible* -- written by John Knox and by Mrs. John Calvin's brother-in-law Rev. Dr. William Whittingham. There, on the words 'the Son of man came on the clouds of Heaven and approached unto the Ancient of days' -- the *Geneva Bible* comments: "To wit, **when He ascended into the Heavens**...and all power was given to Him in respect of that He was our Mediator."

Daniel said: "Then there was [by the Father] given Him [the Son of man] Dominion and Glory and a Kingdom so that all People and Nations and Languages should serve Him." Here, the *Geneva Bible* comments: "This is meant of the **beginning** of Christ's Kingdom, when God the Father gave unto Him all Dominion as to the Mediator, to the intent that He should govern here His Church on Earth continually, till the time that He brought them to eternal life."

Let us also hear Rev. Professor Dr. John Calvin's 1561 comment on these same verses (Daniel 7:13f). "'**He came to the Ancient of days.**' This, in my judgment, ought to be explained of Christ's **Ascension**. For He **then** commenced His **Reign**, as we see in numberless passages of Scripture.... **He now arrives at the Ancient of days** -- that is, **when He ascends to Heaven**, because His divine majesty was then revealed....

"After Christ had passed through the period of His self-abasement, according to Paul (Philippians 2:7) He **ascended** into Heaven and a Dominion was bestowed upon Him -- as the Prophet says in the next verse [Daniel 7:14].... We may collect from it how the Personage previously mentioned, arrived at the Ancient of days Who is God....

"'**Power was given to Him.**' For although Christ truly **ascended** into Heaven, Matthew 28:18 [cf. too especially Luke 24:47-51f and Acts 1:8-10f] -- yet we ought clearly to weigh the **purpose** of His doing so. It was to acquire the supreme power in Heaven and on Earth, as He Himself says."

Calvin then goes on to say that "Paul also mentions this purpose [of

Christ's Heavenly Session] in the first and second chapters of the Ephesians (chapters 1:21 & 2:7)." There, the Apostle was thinking apparently about Daniel's statement "**that all Nations and People and Tongues should serve Him.**"

Says Calvin: "We have shown how this [Daniel 7:14] ought properly to be understood of the commencement of the Reign of Christ -- and ought not to be connected with its final close.... This vision suits very well with many assertions of Christ, where He bears witness to the power given Him by the Father (Matthew 28:18 and elsewhere). **He does not here speak of the Last Judgment, but is teaching us the object only of His Ascension to Heaven.**

"This view the Prophet [Daniel] confirms, by saying: '**His Dominion is the Dominion of an age which is not taken away -- and His Kingdom can never be corrupted**' or abolished... But when the Prophet says Christ's Dominion is Eternal, he doubtless signifies the constant endurance of His Monarchy even to the end of the World."

Again, the *Dutch States Bible* commissioned by the 1618 'T-U-L-I-P' Synod of Dort, makes the following comments on Daniel 7:13f: "After He [Christ] had performed the mystery of our salvation here on Earth, He would ascend to His Father in Heaven and sit down and rule at His right hand.... From Him [the Father], He [Christ] received Honour and Glory and Dominion over everything that can be named....

"This is a spiritual Kingdom -- in which He rules in the midst of His enemies through the powerful preaching of the Gospel in the hearts of the elect, as well as by controlling the reprobate.... A great multitude from all Nations and Peoples and Languages of the entire World shall glorify Him, as too shall His enemies by receiving their righteous punishment."

It was, then, at the time of Christ's Heavenly Session after His Resurrection and Ascension -- and not at the time of His as-yet-still-future Second Coming -- that "the thrones [of all the heathen World-empires] were cast down" precisely when the Throne of Christ's World-empire was set up.¹⁸⁰⁶ For it was **at Christ's Heavenly Session** -- not subsequently -- that the Father gave the enthroned Son of man His Universal Dominion over all the Earth.¹⁸⁰⁸

Indeed, at Christ's exaltation -- beginning with His Resurrection and Ascension and Heavenly Session -- "there **was given** Him Dominion and Glory and a Kingdom, so that all People and Nations and Languages should serve Him. His Dominion is an Everlasting Dominion, which shall not pass away. And His Kingdom is that which shall not be destroyed."¹⁸⁰¹

Right **now**, then, all People and Nations and Languages must and shall be brought to serve Him. Hence the imperative command of the risen Christ's Great Commission to His Church through her Ministers of the Word and Sacraments -- to go forth into all the World and to turn all Nations into His Disciples.¹⁸¹⁰

For unto the resurrected **Christ**, all power in Heaven and Earth **was given** -- just before He **ascended** into Heaven.¹⁸¹⁰ And there, "**was given** Him Dominion and Glory and a Kingdom, **so that all People and Nations and Languages should serve Him.**"¹⁸⁰⁹

Right now, His Kingdom has **already** been established here on Earth.¹⁸¹¹ It shall not pass away nor be destroyed.¹⁸⁰⁹

Indeed, it shall itself destroy the passing-away kingdoms of the anti-christs. For the gates of Hell shall not prevail against -- not keep on being able to withstand -- the onslaught of the already-established Church of Christ. For He Himself shall build it -- and further and further constantly keep on extending it -- into all the World.¹⁸¹²

O Christian, Christ's Ascension and Heavenly Session was **the turning**

point of all History! Our Earth is **even now** His Domain -- in principle. And, through the Spirit-led efforts of Christ's Church, it is becoming His domain more and more -- in practice too.

Let the Church then go forth and proclaim that Jesus rules **now!** Indeed, His earthly rule is still expanding.

**Jesus shall reign where'er the sun,
doth her successive journeys run;
His Kingdom stretch from shore to shore
till moons shall wax and wane no more.**

So on, then, Christian soldiers! Onward, to victory!

1801. Dan. 7:12-14 *cf.* Lk. 19:12. 1802. *Cf.* Rev. 13:1*f.* 1803. Dan. 7:12*c.*
1804. Mt. 5:5. 1805. Dan. 7:7,11. 1806. Dan. 7:13*f.* 1807. Acts 1:8-11.
1808. Mt. 28:18-20; Acts 2:30-35; Eph. 1:19-22; Col. 2:8-15; 3:1*f.*; Heb. 1:3,13 &
10:12*f.* 1809. Dan. 7:14. 1810. Mt. 28:19. 1811. Col. 1:13. 1812.
Mt. 16:18 *cf.* 28:18-20.

SAINTS OF THE MOST HIGH TAKE OVER WORLD-EMPIRES

Daniel 7:17f

May 27

"The great Beasts, which are four, are four kingdoms which shall arise out of the Earth. Yet the saints of the Most High shall take possession of the kingdom; and maintain possession of it for ever, even for ever and ever."¹⁸¹³

Christ's Ascension is the turning point of all History. Henceforth, the kingdoms of the World have in principle already **now** become the Kingdom of our Lord and of His Christ.¹⁸¹⁴

On the basis of Christ's Ascension and Heavenly Session at the right hand of God the Father, the Children of God and the faithful-in-Christ here and now on Earth are also to take possession of the Kingdom -- at least in principle. Indeed, it is now their further job to take complete possession of all the kingdoms of the Earth -- for God -- in practice too. For everywhere, God's Kingdom will yet consume and replace all other kingdoms.

This Kingdom of God, of which we are to take possession in practice, is very earthly -- very much 'down to Earth.' At least initially, it was **geographically** co-extensive with the four heathen World-kingdoms which preceded Christ's first-century-A.D. establishment of His Own Kingdom. Acts 2:9-11.

It is, of course, quite true that Christ's Kingdom is not 'world-ly' -- as regards its **inception**. It is "not of this World" -- meaning not **from** this World. For it is "not from **hence**"; not "**from** here on Earth."¹⁸¹⁵

Nor is Christ's Kingdom a "world-ly" kingdom as regards its **ethical** quality. For it was not brought up from the infernal regions -- but brought down **from Heaven**.¹⁸¹⁶

Indeed, there is nothing 'worldly' (or **sinful**) about it at all.¹⁸¹⁷ Yet Christ's Kingdom, however unique, is nevertheless **earthly**.¹⁸¹⁸ And now that it **has** been established right **here on Earth**¹⁸¹⁹ -- it is destined to keep on expanding, until it **fills** this whole Earth.¹⁸²⁰

Now "these great Beasts, which are four, are four **kings** which shall arise out of the **Earth**. Yet the saints of the Most High shall take possession of the kingdom."¹⁸¹³

Thus the Earth controlled by the four kings, is the **same kingdom** or territory as that which the saints of the Most High shall take. The latter are seen to do so most conspicuously after the four kingdoms have run their course -- and when they have subsequently been occupied by Christ's saints; that is, been conquered by Christians.

On the basis of Christ's Ascension and Heavenly Session which at least in principle terminated the fourth kingdom, then -- Christ's earthly saints are now to **take possession** of the kingdom -- and ultimately will indeed do so.¹⁸¹³ They are to take over the **control** of the four kingdoms -- for the sake of that Christ Who conquered them. And they are then to administer this **same area**, in the new Realm of the "fifth" Kingdom -- to the glory of God.

The four heathen kings totally controlled all of the political, economic, scientific, artistic, literary, legal and religious aspects of their kingdoms. So too, King Jesus now controls all of the political, economic, scientific, artistic, literary, legal and religious aspects of His Kingdom. All opposition to Him is now **High Treason**.

Yet so too, under Christ, the saints of the Most High are **progressively** to take over the control of things. This means that Christians should now aim at controlling all of the political, economic, scientific, artistic, literary, legal and religious aspects of all things right here on Earth -- solely to the glory of God.

However, the saints of the Most High are not only destined to **take over** the kingdoms of this World -- after and because of Jesus Christ's Ascension and Heavenly Session. **After taking them over for the Kingdom of God -- they are to "maintain possession of it for ever,** even for ever and ever."¹⁸¹³

That is to say, the saints alias those sanctified by Christ are to take over control of the World. Thereafter, they are also to **perpetuate** that control -- under the guidance of Christ's indwelling Spirit..

However, even after dispossessing the heathen kingdoms, the latter will undoubtedly try to stage comebacks -- at least for quite a while after the almost-completion of the still-future Christian takeover. For, "as concerning the rest of the Beasts, they had their dominion taken away. Yet their lives were prolonged for a season and a time."¹⁸²¹

Yet those attempted comebacks of the beasts will bear a **reactionary** or an Anti-Historical and an Anti-Christ-ian character. For they reactionarily attempt to erase the role of Jesus Christ and His saints, which the latter make during the course of World History.¹⁸²²

Nevertheless, none of those futilely-attempted comebacks meets with any permanent success. For once the saints of the Most High shall take possession of the kingdoms of this World in the Name of the Kingdom of God -- on the basis of Christ's already-completed victory in History -- they shall "maintain possession of it for ever."¹⁸¹³

For that very reason, there can be no 'final falling away' either of the saints or of their control of the World -- not even at the very end of World History. That is true from any kind of millennial perspective -- whether pre- or post- or a-millennial. There just cannot be any final falling away of a once-completed Christian World Civilization -- because Christians shall then "**maintain** possession of it for ever -- even **for ever and ever.**"¹⁸¹³

For Christ is Himself the Immovable Cornerstone of His Church.¹⁸²³ Even now, He is ever building and extending His Church to encompass all the World, down through all the Christian centuries. For such are 'A.D.' centuries -- centuries ***anno Domini***, in the year of our Lord.¹⁸²⁴

Even the very gates of Hell shall never be able to prevail against nor to keep on withstanding the steady onslaught and ever-increasing pressure of the Church against them.¹⁸²⁵ For the Kingdom of Christ **has** been established, once and for all, right here on Earth.¹⁸²⁶ Both now and ever-increasingly in Future History, "the saints of the Most High shall **take possession** of the kingdom; and **maintain possession** of it for ever, even **for ever and ever.**"¹⁸¹³

Thus, neither Islam nor Romanism shall ever de-christianize the World -- once it has been christianized. To the contrary. Islam and Romanism shall themselves be overthrown. And then, their de-islamicized or de-romanized remnants -- shall usefully be christianized. Cf. Revelation chapters 8 & 9 and **16:10-13f** and **17:5-9f** and **19:19-21** especially with **Daniel 7:17f**.

Comments Rev. Professor Dr. John Calvin: "Some take this prophecy to relate to the kingdom of Turkey; others to the tyranny of the Pope of Rome.... If we follow the grammatical construction, we cannot explain it otherwise.... Did the Chaldeans [alias the Babylonians] and the rest of the monarchies **usurp** and transfer to themselves the power of God? There is some truth in this....

"We know the sons of God to be heirs of the World.... Paul, when speaking of the promise given to Abraham, says he was chosen by God as heir of the World. Romans 4:13 & Hebrews 1:2.... When Adam fell from his lawful rights, all his posterity became aliens. God deprived them of the inheritance which He had designed for them. Now, therefore, our inheritance must be restored through Christ -- for which reasons He is called the only Heir of the World."

"Thus this prophecy was fulfilled.... 'The four Beasts took upon themselves [or usurped] the empire which properly belonged to the sacred lofty ones' -- that is...God's elect sons.... 'They shall obtain the kingdom...for ever, and even for ever and ever'.... When, therefore, the Angel uses the phrase 'one age and an age of ages' [alias 'for ever and even for ever and ever'] -- **I have no doubt that he defined the time for the elect, to strengthen them...until the time of renovation had arrived for the World when God completely restores His Church.**"

The comment of the *Geneva Bible* too is full of light. It says that "because Abraham was appointed heir of all the World, Romans 4:13, and in him all the faithful -- therefore, the kingdom thereof is theirs by right." And that is "the kingdom which these four Beasts or Tyrants would invade and usurp -- until the World were restored by Christ."¹⁸¹³

O Christian, never fear even the combined efforts of all of the successive Anti-Christ-ian World-Movements! For heathen Roman Imperialism; Rome's Papal System; the 'Turkish' threat of Islam; Renaissance Humanism; sly Anti-Protestant Jesuitism; anti-supranaturalistic Rationalism; Liberalism; Illuminism; Socialism; Ecumenism; Communism; and every other 'ism' -- are all ultimately insignificant.¹⁸⁵¹

Even all together -- they can never succeed in dispossessing Christian saints of their inheritance of the kingdoms of this World. For in principle -- "the kingdoms of this World **have** become the kingdoms of our Lord and of His Christ; and He shall keep on reigning for ever and ever."¹⁸¹⁴ And also "the saints of the Most High shall take possession of the kingdom; and maintain possession of it for ever, even for ever and ever."¹⁸¹³

So on, then, Christian soldiers! Onward, to take full possession of Christ's Kingdom here on Earth, for ever and for ever! Onward, to demolish the anti-christ-ian kingdoms -- and then to recycle them and incorporate their worthwhile remnants into Christ's Kingdom! Onward, to victory!

1813. Dan. 7:17f. 1814. Rev. 11:15. 1815. Jn. 18:36. 1816. Cf. Jn. 3:13. 1817. Col. 1:12f. 1818. Rev. 11:15 & Eph. 1:18-23. 1819. Mt. 16:18f & 28:19.
 1820. Dan. 2:35,44. 1821. Dan. 7:12f cf. Rev. 13:2-12.
 1822. Dan. 7:25 cf. Rev. 13:2-8 & 12:3-11.
 1823. Eph. 2:19-22 cf. Isa. 28:16; I Pet. 2:6-8; Dan. 2:35,44.
 1824. Eph. 2:16-21 & 3:14-21. 1825. Mt. 16:18. 1826. Col. 1:13-20.
 1827. Dan. 7:18.

THE SAINTS OF GOD OVERTHROW THEIR POWERFUL OPPRESSOR

Daniel 7:19f

May 28

"Then I wanted to know the truth of the fourth Beast...and of the ten horns that were on its head; and of the other [little horn] which came up, before which three [horns] fell -- even of that horn that had eyes and a mouth which spoke very great things.... I kept on looking, and the same horn made war against the saints and prevailed against them -- until the Ancient of days came and Judgment [alias Ruling Power] was given to the saints of the Most High; and the time came that the saints took possession of the kingdom.... Then they shall take away its dominion, to consume [the little horn that became a stout and arrogant horn] and to destroy it finally. Then the rule 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 Whose Kingdom is an Everlasting Kingdom. And all dominions shall serve and obey Him."¹⁸²⁸

Christ's Ascension and Heavenly Session in principle, ended the dominion or kingdom of the four heathen World-empires.¹⁸²⁹ On the basis of Christ's work, "the saints of the Most High shall take possession of the kingdom; and maintain possession of it for ever, even for ever and ever."¹⁸¹³

In practice, however, the saints now still meet with anti-christ-ian resistance -- whenever they attempt to expand the recognition of Christ's Rule within the World. For, though defeated by the earthly work of Jesus Christ our King -- the four successive heathen World-empires (or the remnants of what is still left of them) still live on, in spite of now being in their death-throes, even **after** the Heavenly Session of Christ.

Moreover, though dethroned and mortally wounded -- they even seem to revive, and to take power again.¹⁸³¹ For "as concerning the rest of the Beasts, they **had** their dominion taken away. **Yet** their **lives** were **prolonged** for a season and time"¹⁸³² -- even **after** Christ the King, through His earthly work, had disinherited them.¹⁸³³

The fourth Beast seen by Daniel, was the heathen Roman Empire -- thus the pre-Christian Hebrews; the *Epistle to Barnabas*; Jerome; Theodoret; etc.¹⁸³⁴ It was conquered in principle by the earthly work of Jesus Christ as the Son of man, when He at His Resurrection and Heavenly Session in principle commenced His Royal Rule both in Heaven above and here on Earth.¹⁸³⁵

However, this Earth of ours is now to be conquered **in practice too** -- by the Spirit of the same Lord Jesus Christ. For He now works through His earthly followers -- as they progressively establish and maintain possession in His Name, over all of the Countries on this great planet Earth.¹⁸³⁶

Now in Daniel's vision the fourth Beast (namely the imperial Roman kingdom) had, or grew, and was then seen to have -- **ten horns**.¹⁸³⁷ Apparently, these ten horns were already there in principle -- **under** the scalp of the Roman Beast, as it were -- even when Christ in His Resurrection and Ascension and Heavenly Session took away the dominion of the Beast.

Yet it was especially **after** the Heavenly Session of Christ, that these ten anti-christ-ian kings or rather kingdoms **slowly** grew **out** of the scalp of the Beast. Indeed, **only later** would they receive still further power.¹⁸³⁹

For, as John wrote in the *Book of Revelation* (no earlier than A.D. 65 alias some thirty years **after**¹⁸⁴⁰ the Heavenly Session of Jesus Christ): "The ten horns which you saw, are **ten** kings which have received **no kingdom as yet**."

But [they shall later] receive power as kings [or as kingdoms for an] hour
[alias for a season of time, together] with the Beast."¹⁸⁴¹

At some considerable time **after** at least thirty years subsequent to the Heavenly Session of Christ, then, the ten kings or kingdoms would receive their power. But later still, yet "another [kingdom] "shall subdue three kings"¹⁸⁴² -- that is, shall suppress three of those ten previous kings or kingdoms.¹⁸³⁷

"Look!" predicted Daniel. "There came up among them [the ten fully-grown horns],¹⁸³⁷ **another**." This was, at first, but a "little horn." Yet, at its place -- three of the first horns were plucked up by the roots."¹⁸⁴³

This would then leave seven of the ten horns remaining behind, with the new 'thin' and "little horn" itself soon constituting a new eighth. It would then itself go on to grow ever thicker and bigger -- into a very stout and arrogant kingdom.

Now the B.C. 555 Daniel's Post-Messianic seven horns -- represent seven kingdoms. They correspond at least in part to seven kings or kingdoms in one of John's (66 to 95 A.D.) prophecies within his *Book of Revelation*.

Says John: "There are **seven** kings. **Five** are fallen. And **one** is [name-ly the sixth]. And **the other is not yet come**. And **when** he [the **seventh**] comes, he must continue for a short space.

"The Beast that **was**" there -- then lost its dominion to Christ.¹⁸⁴⁴ Thus that Beast now "**is not**" -- ever since Christ at His Heavenly Session in **principle** "took away its dominion." Nevertheless, even that Beast itself "is the **eighth**" (alias the stout and arrogant new eighth horn).

That 'new eighth' horn was formerly a little 'eleventh.' But, by uprooting three of the ten older horns, it then itself became a 'new eighth.'

Yet even this new eighth horn "is of the seven." For it too is an anti-christ-ian earthly power, just as its predecessors were.

But even this new eighth horn too "goes into perdition."¹⁸⁴⁵ For it perishes together with the Roman Beast out of which it would grow. Indeed, it perishes whenever the called and chosen and faithful saints of Christ¹⁸⁴⁶ overcome the Beast -- together with his new stout and arrogant eighth horn.¹⁸⁴⁷

Now **the ten horns** of the Roman Beast, correspond to the ten toes on the Roman feet of the statue in king Nebuchadnezzar's previous dream.¹⁸⁴⁸ They **indicate the ten segments into which the previously-heathen Roman Empire split up (between A.D. 351 & 476), after its outward nominal christianization under Constantine as the first Christian Emperor**.

According to Irenaeus, Tertullian, Eusebius, Augustine, Abraham ben Ezra, Luther, Melanchthon, Knox, Cocceius, and others¹⁸⁴⁸ -- the ten kingdoms concerned are readily identifiable. They are probably those of: the Huns in Hungary; the Franks in Germany; the Burgundians in France; the Suevi in Switzer-land; the Visigoths in Spain; the Anglo-Saxons in England; the Lombards in what is now North-western Italy; the Ostrogoths or Austrians (in what was then a part of Northeastern Italy); the Romans in and around Rome in Central Italy, and the (originally Central European) Vandals who, from Africa, came pillaging Southern Italy.

Irenaeus stated in his A.D. 185 *Heresies* (V:29:1 to 30:3) that the number "666" of the Beast in Revelation 13:16, means *Lateinos* alias 'the Latin one.' He added: "It is **very probable** that this is the name of the last kingdom" of the four seen by Daniel.

The A.D. 220 Tertullian in his *Resurrection of the Flesh* (chapters 24f) identifies the fourth World-empire as "the **Roman** state, the falling away of which -- by being **scattered into ten kingdoms** -- shall introduce **Antichrist**

upon (its own ruins).... The city of fornication [Rome] may receive from the ten kings its deserved doom.... The Beast Antichrist with his False-prophet, may wage war on the Church of God."

Yet the Church of God will not be overcome. To the contrary, she shall win that war -- after a great many years.

For, insists Tertullian, "the Scriptures both indicate the stages of the last times, and concentrate the harvest of the Christian hope in the very end of the World.... It is therefore more competent for us even to maintain a spiritual resurrection at the commencement of a life of faith -- we who acknowledge the full completion thereof, at the end of the World."

Again, also the A.D. 230 Hippolytus, in his *Treatise on Christ and Antichrist* (paragraph 28), explains that "the legs of iron and the Beast dreadful and terrible" in Daniel chapters two and seven respectively -- "expressed the Romans, who hold the sovereignty at present. The [ten] toes of the feet which were part clay and part iron, and the ten horns -- were emblems of the kingdoms that are yet to rise. The other little horn that grows up among them, means the Antichrist in their midst."

Of the above ten "horns" or kingdoms, three were uprooted -- thereby reducing the ten horns to seven. For a new "eighth horn" uprooted the Italian Nations of the Lombards, the Ostrogoths and the Vandals -- and then establish-ed, in their place, its own mediaeval papal states.¹⁸⁴⁹

The A.D. 340-420 Jerome is the famous author even of the *Latin Vulgate* itself. In 407, he finished his *Commentary of Daniel*. There (at 2:38-40), he insisted: "The fourth [kingdom] which holds the city of the World, is the empire of the Romans.... The 'Beast most terrible' [in Daniel 7:19]...we may understand...of the Romans.... The fourth kingdom...plainly pertains to the Romans."

Jerome did not hesitate to remark that "all ecclesiastical writers before him, had handed down the tradition it was only at the time when the Roman empire is destroyed" -- that the little horn would arise. "There shall be ten kings who shall divide it among them[selves]; and an eleventh shall arise, a little king who shall conquer three of the ten kings; and, having slain them, the other seven shall submit their necks to the conqueror." Daniel 7:20.

That latter, Jerome further observes (with reference to Second Thessalonians 2:3f), "is...the man of sin and son of perdition. So as that he dare to sit in the temple of God, making himself as if he was God."

On his *Commentary on Jeremiah* (V:25), Jerome adds that Paul "shows that 'that which restrains' -- is the Roman empire. For unless it shall have been destroyed and taken out of the midst -- according to the Prophet Daniel, Antichrist will not come before that."

Also in his *Letter to Ageruchia* (123), Jerome observes: "Antichrist is near.... The whole country between the Alps and the Pyrenees, between the Rhine and the [Atlantic] Ocean, has been laid waste by [ten] hordes of Quadi, Vandals, Sarmatians, Alans, Gepids, Herules, Saxons, Burgundians, Allemanni" and also "Pannonians.... With the exception of a few cities, [there is] one universal scene of desolation."

Consequently, in the opinion of many authorities both before and after the Protestant Reformation -- the arrogant and "stout" or 'new eighth horn' of Daniel chapter seven, is none other than the Romish Papacy.¹⁸⁵⁰ Thus: Eberhard of Salzburg; John Wycliffe; Walter Brute; Abravanel; Luther; Oecolampadius, Bullinger, Knox, Cocceius, and many others.¹⁸⁵⁰

Calvin believed that Daniel seven's "little horn" was the whole line of

Pagan Roman Emperors -- as well as the whole line of Papal Romish Pontiffs from immediately after the A.D. 590-604 time of Gregory the Great (Bishop of Rome). Thus, in his *Institutes of the Christian Religion* (IV:7:25), Calvin declares: "We call the Roman Pontiff 'Antichrist'.... The Spirit...says that his reign would be with great swelling words of vanity. Daniel 7:25."

In his *Institutes* IV:7:4 & IV:7:20-22, Calvin adds: "The title of 'Universal Bishop' arose...in the time of Gregory [the Great].... He strongly insisted that the appellation is profane; nay, blasphemous; nay, the forerunner of antichrist."

However, things changed very soon after Gregory. For then, the various successive **Bishops of Rome** started to **demand** that they each be called 'Pope' (alias 'Holy Father').

Observes Calvin: "It is absolutely certain that [this was]...new, and of recent fabrication.... It was necessary that those antichrists should proceed to such a degree of madness and blindness, that their iniquity might be manifest to all men of sound mind."

Furthermore, in his *Remarks on the Letter of Pope Paul III*, Calvin also insisted: "Protestants complain...that the Pope...is Antichrist.... Is not the pope 'superior' to laws [cf. Daniel 7:25]? Nay, what are laws to him? Of this we have a signal proof in the case of John Huss, whom the Romans -- after alluring him to Constance by a safe-conduct -- cruelly murdered."

Of course, Calvin carefully distinguished between deceived Papists on the one hand and the deceiving papal Antichrists alias the line of Post-Gregorian Popes on the other. For not the former but only the latter are Antichrist(s).

Thus Calvin adds in his *Institutes* (4:2:11 & IV:5:13): "We deny not to the Papists those vestiges of a Church which the Lord has allowed to remain among them amid the dissipation." Still: "We maintain that their kingdom is the tyranny of Antichrist" -- alias Daniel chapter seven's kingdom of the 'little horn' which grew into a "stout" or arrogant horn, full of blasphemy and persecution.

The same view is taken in the Calvinistic 1647f *Westminster Confession of Faith* (23:4 & 25:6). As regards the Civil Magistrates, it not only denies to "the Pope any power or jurisdiction over them in their dominions (Second Thessalonians 2:4 & Revelation 13:15-17)." But it also insists: "There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that Antichrist, that man of sin and son of perdition that exalteth himself in the Church against Christ and all that is called God. Second Thessalonians 2:3f,8f and Revelation 13:6."

Important too are the extended remarks of the great Reformed Baptist Theologian Rev. Dr. John Gill, in his 1748-63 *Exposition of the Old Testament*. There, on Daniel 7:7f, he identifies the fourth Beast with the Roman Empire -- and the 'little horn' with the Romish Papacy.

Comments Rev. Dr. Gill: "The Roman Empire...succeeded the Grecian.... Exceeding powerful...the Roman Empire was.... Especially it was terrible to Christians.... Both Rome Pagan and Rome Papal have been.... It had all the ill properties of the other Beasts...."

"John describes this same Beast as being like a leopard, having the feet of a bear, and the mouth of a lion, Revelation 13:2 -- 'and it had ten horns,' which are explained of ten kings or kingdoms.... The same with the ten toes in Nebuchadnezzar's dream, and with the ten kings...into which the Roman Empire was divided about the time of the rise of Antichrist. Revelation 17:12...."

"'There came up among them another little horn.' Not Titus Vespasian...; nor the Turkish Empire...; nor Antiochus Epiphanes.... For not a single person or king is meant by a horn, but a kingdom or state..., as by the other ten horns are meant ten kings or kingdoms.... No other has appeared in the Roman Empire to whom the characters of this horn agree, but **Anti-Christ or the Pope of Rome**....

Irenaeus, an ancient Christian writer who lived in the second century, interprets it of **Antichrist**.... 'John the disciple of the Lord in the Revelation hath yet more manifestly signified...those **ten kings...among whom the empire that now reigns [the Roman] shall be divided**.'" See Irenaeus's A.D. 185 work *Against Heresies*, V:25:1 to 26:1.

"Now to the **Roman antichrist**" -- continues Gill on Daniel 7:7f -- "everything here said, answers.... When the barbarous Northern Nations broke into the [Roman] empire and set up ten kingdoms in it, this little horn sprang up among them....

"They rose at the same time, and reigned together. See Revelation 17:12f -- 'before whom there were three of the first horns plucked up by the roots'; before whom three kings or kingdoms fell and were subdued as in [Daniel seven] verses 20 & 24. Which, according to...Sir Isaac Newton -- they were the exarchate of Ravenna and the region of Pentapolis [in Lombardy and also the area of Rome itself]...which were...given to the **Pope**." Thus Dr. Gill.

The arrogant and "stout" and 'new eighth horn' of Daniel chapter seven, then, is hardly (as some have thought) **Antiochus Epiphanes**. For **he** arose out of the **third** Beast -- from one of the heads of the 'four-headed leopard' portraying that third or **Grecian** Empire.¹⁸⁵⁰

Antiochus was, of course, indeed a **fore-shadower** of the 'new eighth horn' on the head of the later Roman Beast. And Antiochus is indeed referred to in the **eleventh** chapter of Daniel (11:29-32). But Antiochus is not himself that 'new eighth horn.'

For the "stout" and arrogant and 'new eighth horn' mentioned in Daniel chapter **seven** -- refers not to a lesser tyrant at the very tail-end of the **third** or Grecian empire, but to the **Romish** Anti-Christ at the very zenith of the Roman empire. Indeed, that **Romish** Anti-Christ -- would **grow out of** the **fourth** or **Roman** beast.

Now the "stout" and arrogant and 'new eighth horn' would appear only **after** Christ's Incarnation and Heavenly Session; only **after** the inscripturation of the last book of the Bible (see Revelation 13:11-18 & 17:10-12). Indeed, it would appear only **after** the still later dismemberment of the Roman Empire into the ten toes of Daniel chapter two; alias the ten horns of Daniel chapter seven; alias the ten kingdoms of Revelation chapter seventeen. Thus Tertullian and Hippolytus, who so stated around 220-230 A.D.

The 'new eighth horn' would appear in the Roman Empire -- but only some time **after** its break-up into ten lesser kingdoms around 351 to 476 A.D. This 'new eighth horn' would thus appear only **after** the Christian Church had become well established in the Holy Roman Empire.¹⁸⁴⁸

Indeed, it is even implied that the 'new eighth horn' would then appear in the stronghold of **Italy itself** -- in the place of the three other Italian horn-kingdoms on the head of the Roman Beast, which the 'new eighth horn' itself would uproot when it in turn would come up through the **scalp** of that same Beast.¹⁸⁴⁸ Only **after** all of this, would the 'new eighth horn' or the 'little horn' **grow** -- and ultimately become arrogant and "stout" or strong enough even to wear out the saints, and also to blaspheme even God Himself.¹⁸⁵⁰

From John's *Book of Revelation*, it is clear that this stout and arrogant horn would ultimately combine the false political power of the earlier Pagan Roman Empire with the false religious power of the Papal Romish "Church."¹⁸⁵⁰ Indeed, the **growing** stout and increasingly arrogant horn comprised a long line of Romish Popes seeking to control the so-called 'Holy Roman Empire' which endured down through the Late Middle Ages and right up to the Protestant Reformation.

Initially this statist religious tyranny found its expression in Pagan-Roman and state-enforced idolatry; but later more especially in the politico-socio-ecclesiastical machinations of the Papal-Roman power. Yet more broadly, it also finds expression even today -- in the **ecumenical** combination of **all** false political powers (such as the United Nations) with **all** future false religious powers (such as the apostate World Council of 'Churches').¹⁸⁵¹ Indeed, all these powers look like they will ultimately come under the control of **Romanism**.

This Roman-Romish-Ecumenical "Anti-Christ," then, would indeed try to wield power over all the unsaved World. And it would even seek to control the true saints of God¹⁸⁵¹ -- by persecuting them most fiercely, until "one time plus two times plus half-a-time." The latter -- three and a half years alias forty-two months alias 1260 days -- very many authorities (from B.C. 250 right down till today)¹⁸⁵² consider to mean: 'for 1260 years' -- alias the period of papal ascendancy.

Yet, ultimate victory in this power struggle -- even here in **this** World -

- would nevertheless be achieved by the **Christians** (and not by the forces of Anti-Christ). For although the "stout" and arrogant new eighth "horn made war against the saints" -- it only partially "prevailed against them, **until** the Ancient of days came and Judgment [alias Ruling Power] was given to the saints of the Most High."¹⁸⁵³

We see, then, that the time would come when "the saints took possession of the kingdom" previously dominated but gradually relinquished by the slowly-dying kingdom of the Romish Anti-Christ. For the latter's "prolonged" life would finally peter out.¹⁸⁵⁴

Indeed, "the Judgment shall sit." This means that the Ruling Power over the Roman-Romish-*Ecumenical* Emperor-Pope cartel and his or their kingdom, will ultimately be assumed by the conquering saints alias Christians themselves. For "**they shall take away its dominion, to consume**" it for themselves -- and to rule it to the honour of their Saviour.¹⁸⁵⁵

However, until then -- Anti-Christ "shall speak great words against the Most High, and shall wear out the saints of the Most High.... But [thereafter] the Judgment **shall** sit. Then **they** [the saints themselves] shall **take away** his dominion, to **consume** [the little horn that becomes a stout and arrogant horn] and to **destroy** it finally.

"Then the rule 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, Whose Kingdom is an everlasting Kingdom. And **all** Dominions shall serve and obey Him."¹⁸²⁸

When do the saints of God or the ultimately-prevailing Members of the Christian Church, in the Name of their Lord, take possession of the Roman-Romish-*Ecumenical* kingdom of this World? **Not** merely **only** after the **Second Coming** of Christ at the very **end** of history. To the contrary. They do so **during** our **present age** of the Newer Testament's Church. Thus: Hippolytus, Lactantius, Eusebius, and even Thomas Aquinas *etc.*

More particularly, they do so **after** the **end** of the '1260 day-years' (or the 'one time plus two times plus half-a-time') of the anti-christ-ian persecution of Christ's earthly saints.¹⁸⁵² For they do so **after the dismemberment of the Roman-Romish Empire**. Thus: Rev. Drs. Martin Luther, Thomas Scott, Adam Clarke, and many others.

They do so as a result of **the powerful Protestant preaching of the Gospel** -- thus the 1560 *Geneva Bible*. **Indeed, they enter into the possession of the Roman kingdom** -- as a result of the "**success**" of the Church's "**promulgation of Christ**", and the ensuing "**prosperous**" spread of "**Christ's Reign**" (thus Rev. Professor Dr. John Calvin).

Indeed, Christ's saints shall yet take possession of the kingdom -- alias the rule over **this** present World -- **especially** during a still-future earthly time of "**general prevalence of true religion**." That will be a period "**when the Divine Law shall be observed**" and "**when the civil institutions of the World shall be pervaded by religion**" for Christ's sake.¹⁸⁵⁵ Thus Adam Clarke and Albert Barnes.

The early Puritans' 1560 *Geneva Bible* gives us the following translation of Daniel 7:21f. "The same horn made battle against the saints. Yes, and prevailed against them -- **until** the Ancient of days came, and Judgment was given to the saints of the Most High."

This means that the saints are to endure affliction and persecution patiently, "**till God** showed His power in the Person of Christ and, **by the preaching of the Gospel**, gave unto His [saints] some rest, and **so obtained a famous Name in the World**." For "God by His power **shall restore** things that

were out of order, and so **destroy** this little horn -- so that it shall never rise up again."

Calvin himself is even more specific (in his 1561 *Commentary on Daniel* (7:27)). "Daniel...does **not** predict here, occurrences connected with the [Final] Advent of Christ as **Judge** of the World -- **but with the first preaching and promulgation of the Gospel**, and the celebration of the Name of Christ. But this does not prevent him [Daniel] from drawing a **magnificent picture of Christ's Reign, and embracing [also] its final completion.**

"It is sufficient for us to perceive how God **begins** to give the Kingdom to His elect.... For example, **when the preaching of the Gospel commenced -- no one would have thought its success could have been so great and so prosperous....**

"The Prophets enlarge thus magnificently on the **future** restoration of this kingdom, as we have stated before -- in consequence of the event being so utterly incredible.... **No power shall so boast in its loftiness, as not willingly to become subject to the Church -- although **at present** all so fully despise it!"**

Similarly, the 1637 *Dutch States Bible* of the 1618f Synod of Dordt -- in its comment on Daniel 7:26f -- observes that 'the kingdom and the glory and the magnificence of the kingdoms under the entire Heavens shall be given to the saints of the Most High.' This shall be the case "**throughout the World**, after the **Gospel** has been **preached** to every creature, Mark 16:15."

For this "Kingdom of Christ, erected by the **preaching** of the Holy Gospel, shall be given or imparted to the godly, when **Christ shall rule in the hearts of the godly of all Nations**.... It shall have **no end**, but it **shall endure for ever**.... **All men** and glories '**shall honour and obey Him**.'"

So the saints ultimately gain the upper hand over Anti-Christ **here on Earth** -- and **before** Christ's Second Coming at the end of History. For the Anti-Christ **only partially** prevails against the saints -- and **only until** the Ancient of days gives Judgment (alias the Rulership) to the saints.

Then the time arrives for them to take possession of the kingdoms of the **Earth**. That is when **the saints themselves** (on the **basis** of Christ's already-finished work of Atonement and Heavenly Session), shall **take away** the dominion of the anti-Christ -- and **they** shall **consume** and **destroy** it, **unto the end**.

This they shall do through the effective propagation of the Gospel -- by overthrowing the Roman-Romish-Ecumenical kingdom of Anti-Christ. This is to be accomplished **first** in their Christian **destruction** of its evils; and **then** by consuming it in their Christian **re-structuring** of its worthwhile remnants.

For the **greatness** of the kingdom **under the whole Heaven** -- the kingdom of **all** peoples and **all** cult-ures and **all** things everywhere "**under the whole Heaven**" and therefore even **here on Earth** -- shall yet be given to the people of the saints of the Most High. And **all** Dominions and Powers **on Earth** shall then **serve and obey Him**.

Clearly, then, **this conquest is not merely just an ultimate redemption merely at the very end** of the World. Still less is it an event to occur only **after** Christ's Second Coming.

To the contrary. **This victory of the saints** over Anti-Christ is to be anticipated in **this World here and now** -- during the time **between** Christ's Heavenly Session to **commence** His rule, and His Final Advent to **consummate** it.

Here, the penetrating Rev. Dr. Albert Barnes has rightly remarked in his *Commentary on Daniel* (7:25-27) that this "prophecy authorizes us to anticipate a time when there shall be a **general prevalence** of true religion: when **the**

power in the World shall be in the hands of good men -- of men fearing God." For then, "Divine laws shall be obeyed!"

Then, "the civil institutions of the World shall be pervaded by religion" of the truly Christian kind. "In fact, the reigning [alias the then-dominant] power on Earth -- shall be the Kingdom which the Messiah" has set up. Mean-time, "by the certain assurance that such a period will come -- we should be cheered, amidst all the moral darkness that [now] exists in the World."¹⁸⁵⁵

O Christian! Anti-Christ may yet persecute us -- but his doom is sealed and sure. Let us then rise up and start to overthrow him, in the Name of the already-victorious Christ!

So on, then, Christian soldiers! Onward, to victory!

1827. Dan. 7:18. 1828. Dan. 7:19-27. 1829. See the studies for May 23 & 26.
1830. See the study for May 27. 1831. Cf. Rev. 13:2-12f. 1832. Dan. 7:12.
1833. Rev. ch. 13 cf. Dan. ch. 7. 1834. See n. 1753.
1835. Mt. 6:10; Col. 1:13f; Lk. 17:21 margin. 1836. See the study for May 27.
1837. Dan. 7:7. 1838. Dan. 7:24.
1839. Dan. 7:10-12 & esp. v. 17's "are"; per contra v. 24's "shall." See too Dan. 2:34f & 2:31-45. Contrast esp. Dan. 12:3 and Rev. 13:1-3 & 17:8-11, in our studies below thereon.
1840. A.B.E.N. (cf. n. 13), III:835. 1841. Rev. 17:12. 1842. Dan. 7:24.
1843. Dan. 7:8. Note that the expression "before whom" in vv. 8 & 20 (which translates the words *min* and *kaaraan*), is **locative** and not chronological.
1844. Dan. 7:11-14 cf. Rom. 13:1-3 & Rev. 13:1-18. 1845. Rev. 17:8,10f.
1846. Rev. 17:14. 1847. Dan. 7:22,26.
1848. Cf. nn. 1755 & 1757, and also: Dan. 8:9-14; 11:21-30,31-38; II Th. 2:3-8; Mt. 24:15,28; Rev. 12:3-17; 13:1-18; 17:1-18 -- and also our studies on all of these passages. Dan. ch. 7's "ten horns" are ten nations in Early-Mediaeval Roman Europe. The 1560 *Geneva Bible* and the 1637 *Dutch States Bible* commissioned by the 1618f Synod of Dordt, state that the ten Horns of the fourth Beast in Dan. ch. 7 are Roman Provinces. Indeed, the following authorities identify the ten Horns as the ten Countries of Mediaeval and Post-Mediaeval 'Ex-Roman' Europe: Irenaeus (A.D. 185); Tertullian (220); Hippolytus (240); Victorinus (300); Lactantius (300); Eusebius (340); Athanasius (370); Jerome's *Ep.* 123:16 (409); Augustine (430); Sardis d'Aberga (640); Berengaud (870); Saadia ben Joseph (900); Rashi (1080); Abraham ben Ezra (1160); Luther (1522); Oecolampadius (1530); Melancthon (1543); Knox (1547); Napier (1593); Brightman (1614); Mede (1631); Thomas Parker (1546); Increase Mather (1669); Cocceius (1701); Matthew Henry (1707); Sir Isaac Newton (1727); Bishop Thomas Newton (1754); John Brown of Haddington (1792); G.S. Faber (1804); Thomas Scott (1809); Cunninghame (1813); T.H. Horne (1818); Bishop Elliott (1844); Hengstenberg (1865); and Albert Barnes (1881). Also E. Gibbon's *op. cit.*, and even Roman Catholic authorities such as Bossuet, Du Pin, Calmet (on Rev. 13:1), and Machieveli (*History of Florence* l.i).
1849. Cf. nn. 1755-59. Bower's *Life of the Popes* identifies these three papally-uprooted states (of Dan. 7:8,20,24) as: Ravenna, the (Lombardic) Pentapolis, and Rome -- all in Italy. So too Sir Isaac Newton, Bishop Thomas Newton, Priestley, Thomas Scott, Adam Clarke, and Albert Barnes. Similarly, Hales & Faber & Maitland & Gaussen and others see these three uprooted horns as the Herulic and the Ostrogothic and the Lombardic kingdoms -- again, all in Italy.
1850. Dan. 7:25, cf. nn. 1755-59. Dan. 7's "little horn" that becomes "stout" is the centuries-enduring Romish papacy. Cf. Paul (II Th. 2:3f) & John (Rev. 13:2-11) with Dan. 7:8f. Scholars identifying Dan. 7's old eleventh alias new eighth or "little horn" or arrogant and "stout" kingdom with the Papacy, include: Arnulf of Orlean (991); Eberhard (1240); Wycliffe (1379); Brute (1393); Abravanel (1503); Luther (1522); Oecolampadius (1530); Osiander (1545); Knox (1547); Bullinger (1557); Jewel (1662); Chytraeus (1672); Cranmer (1582); James I (1600); Downham (1603); Brightman (1614); John Cotton (1639); Roger Williams (1644); Parker (1646); Tillinghast (1655); Increase Mather (1669); Matthew Poole (1685); Jurieu (1687); Lowth (1700); Cocceius (1701); Cotton Mather (1702); Robt. Fleming (1702); Sir Isaac Newton (1727); Jonathan Edwards (1739); Fletcher (1745); John Willison (1745); Bishop Thomas Newton (1754); John Brown of Haddington (1792); Samuel Hopkins (1793); Priestley (1794); G.S. Faber (1804); Thomas Scott (1809); Andrew Fuller (1810); Adam Clarke (1813); Cunninghame (1813); Horne (1818); Alexander Keith (1828); Henry Drummond (1830);

Bishop Daniel Wilson (1836); Bishop Elliott (1844); David Brown (1849); Albert Barnes (1851); Fairbairn (1865); and B.H. Carroll (1948). Cf. Froom's *op. cit.* I:540f & 796f and II:223f etc. See too Rev. chs. 13 & 17, and our later studies thereon below, for further documentation.

1851. Cf. nn. 1859-60 and Rev. chs. 16 to 18 with Mt. 16:18 and Rev. 12:11 & 17:14.
1852. Dan. 7:25's "one time plus two times plus half-a-time" alias 'three-and-a-half times' or 'three-and-a-half days' means 1260 day-years or more than twelve-and-a-half centuries. Cf. too Dan. 7:25 & 9:24f & 12:7 & 12:11f and Rev. 11:2f & 12:3-6 & 12:14 & esp. 13:1-5 & 13:11f & 17:1-6 & 17:12-14f with Num. 14:34 & Ezek. 4:4-6.

The following authorities understand "one time plus two times plus half-a-time" in Dan. 7:25 (*cf.* 12:7 & 12:11f) to mean specifically 1260 years: the *Alexandrine Septuagint Daniel* (B.C. 250), which renders "times" as years in Dan. 4:16 & 4:23 & 4:32 and "weeks" as years in Dan. 9:25-27; Rashi (A.D. 1080); Pseudo-Joachim (1240); d'Olivi (1290); Wycliffe (1370); Brute (1390); Osiander (1545); Bullinger (1557); Chytraeus (1572); Napier (1593); James I (1600); Downham (1603); Brightman (1614); the 1637 *Dutch States Bible* commissioned by the 1618f Synod of Dordt; John Cotton (1639); Roger Williams (1644); Parker (1646); Tillinghast (1655); Increase Mather (1669); Samuel Mather (1672); Jurieu (1587); Lowth (1700); Cocceius (1701); Fleming (1701); Cotton Mather ((1702); Sir Isaac Newton (1727); Jonathan Edwards (1739); Fletcher (1746); Bishop Thomas Newton (1754); Bellamy (1758); Petri (1768); John Brown of Haddington (1792); Samuel Hopkins (1793); Priestley (1794); Hales (1803); Faber (1804); Thomas Scott (1809); Adam Clarke (1813); Maitland (1813); Cunningham (1813); Horne (1818); Bickersteth (1836); Bp. Elliott (1844); Albert Barnes (1851); and many more. See Dan. 12:7-12 & Rev. 2:20 & 11:2f & 12:6 & 12:14 & 13:5 and at n. 1895.

Indeed, this day-year theory of prophetic fulfilment in general (either in Dan. 7:25 & 9:24-27 & 12:7-12 *cf.* Mt. 24:15 or Rev. 2:10 & 11:2f & 12:6 & 12:14 & 13:5) was advocated by Rabbi Akiba (A.D. 130), Saadia (900), Rashi (1080), Abraham ben Ezra (1160), Joachim of Floris (1190), Pseudo-Joachim (1240), d'Olivi (1295), Ubertino of Casale (1305), Levi Gersonides (1335), Wycliffe (1379), Brute (1393), Abravanel (1505), Osiander (1528), Flaccius Illyricus (1556), Calvin's 1558 *Harmony of the Gospels* on Mt. 24:15 *cf.* his 1561 *Commentary on Daniel* (12:12); Chytraeus (1572), Napier (1593), James I (1600), Downham (1603), Brightman (1614), David Pareus (1618), Mede (1631), the 1637 *Dutch States Bible* of the 1618f Synod of Dordt, John Cotton (1639), Johan Gerhard (1643), Roger Williams (1644), Parker (1646), John Davenport (1653), Tillinghast (1655), Increase Mather (1669), Samuel Mather (1672), Johan Alsted (1681), Jurieu (1687), Lowth (1700), Fleming (1701), Cocceius (1701), Cotton Mather (1702), Matthew Henry (1707), Vitringa (1719), Sir Isaac Newton (1727), Jonathan Edwards (1739), Fletcher (1745), Bishop Thomas Newton (1754), Bellamy (1758), John Gill (1758), Petri (1768), Hopkins (1793), Adam Clarke (1813), Alexander Keith (1828), Bickersteth (1836), Bp. Elliott (1844), Albert Barnes (1851), J.P. Lange (1854f), Apostolos Makrakis (1881), and many more. Cf. Froom's *op. cit.* See too nn. 1895 & 6068 & 6210.

In general, it has been infidels like Porphyry and modernists like S.R. Driver who have sought to argue that Dan. 7:8's arrogant and "stout horn" is not the enduring institution of the Papacy, but only the B.C. 167 tiny tin pot tyrant Antiochus Epiphanes. See *Seventh-day Adventists Answer Questions on Doctrine*, Review & Herald, Washington D.C., 1957, pp. 319f. Indeed, also Keil and Zockler and others have pointed out: 1st, that Antiochus Epiphanes belongs to the Third and not to the Fourth Empire of Dan. 7:7f; 2nd, that Antiochus Epiphanes belongs to the four-divided Grecian Empire and not to the ten-divided Roman Empire (Dan. 7:6f *cf.* 8:5-8); 3rd, that Antiochus Epiphanes was only the eighth in the succession of the Seleucidic rulers in Syria, and did not rise after then-contemporaneous kings like those in Dan. 7:8 & 7:20; 4th, that Antiochus Epiphanes was not "diverse" from his predecessors, as was the "stout horn" of Dan. 7:24f; 5th, that it has never been established what "three kings" Antiochus Epiphanes could have plucked up, yet it certainly seems likely that the three kingdoms plucked up by the Papacy were all in Italy (Dan. 7:20 *cf.* n. 1849); 6th, Antiochus Epiphanes was not more "stout" than the other horns, but the Papacy is and indeed keeps on becoming yet stouter (Dan. 7:20); 7th, Antiochus Epiphanes's persecutions did not last for a period of "one time plus two times plus half-a-time" (Dan. 7:25 *cf.* nn. 7704-09), 8th, Antiochus Epiphanes did not prevail until "the Judgment shall sit" and until the saints "shall take away his Dominion to consume and to destroy it unto the end" before "the greatness of the kingdom under the whole Heaven shall be given to the People of the saints of the Most High" (Dan. 7:7 & 7:6-27); 9th, Antiochus Epiphanes's great words were not the cause of the destruction of the third or Grecian Beast, but the Papacy's word shall yet destroy the remnants of the Roman Empire (Dan. 7:11 *cf.* Rev. 17:15-18); and 10th, Antiochus Epiphanes's "kingdom" was followed by the Roman Empire, and not by the "Everlasting Kingdom of the saints" which follows the "stout" horn of Dan. 7:24-27.

1853. Dan. 7:21*f* *cf.* Mt. 16:18 & Rev. 12:11 & 17:14. 1854. Dan. 7:11*f*.
1855. Dan. 7:25-27, and *cf.* Albert Barnes's *Commentary on Daniel*, Baker, Grand
Rapids, 1970 rep., II:99.

CHRIST'S DEATH BRINGS IN ETERNAL RIGHTEOUSNESS FOR MANY

Daniel 9:24f

May 29

"Seventy 'weeks' [of years] are determined upon your People and upon the holy city -- to finish off the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy One.... Then, after sixty-two 'weeks' [of years], Messiah [or 'The Anointed One'] shall be cut off -- but not for Himself.... And He shall confirm the Covenant with many -- one 'week' [of years]. And in the midst of the 'week' [of years], He shall cause the sacrifice and the oblation to cease."¹⁸⁵⁶

The Babylonian Empire fell to the succeeding World-empire of the Medes and Persians in 539 B.C. During the first year of the reign of King Darius of the Medes,¹⁸⁵⁷ Daniel studied some of the predictive prophetic writings in the Holy Bible.

He was determined to find encouragement precisely there. For he knew he had to be able to face the very difficult future -- during those extremely unsettled times.

In the *Books of the Prophets*, Daniel noticed the Lord had told his predecessor Jeremiah¹⁸⁵⁸ that "the desolations of Jerusalem" caused by the Babylon-ian destruction of that city -- would last **for seventy years**.¹⁸⁶⁶ This septuagenary period, as Daniel well knew,¹⁸⁵⁸ had started to run from **the first Babylonian attack on the city** of Jerusalem in 606 B.C.

Accordingly, it would continue to run until King Cyrus of Persia gave the Jews permission some seven decades later in B.C. 536 to return from exile to Jerusalem. Once back there, they could then later rebuild that city and especially its ruined temple.¹⁸⁵⁹

During those seventy years from 606 through 536 B.C., God's people were exiled in Babylon. Their absence from their homeland gave the latter the opportunity to recuperate and to be compensated for its Sabbaths -- of which it had been cruelly deprived.

For the Land of Judah had previously been robbed of its Sabbath-Year restorations. That had occurred, by ruthless socio-politico-economic exploitation -- at the hands of its many wicked inhabitants.¹⁸⁶⁰

Daniel was studying the writings of the Prophets, in B.C. 538. With a shock, he discovered from reading the *Book of Jeremiah*¹⁸⁵⁷ that something very dramatic was about to happen to the exiled Judeans as well as to Jerusalem -- a mere two years later, in B.C. 536.

That date would then occur exactly seventy years after the exile had commenced. So, knowing that his People were quite unprepared for surprises -- Daniel sought the face of the Lord in earnest prayer.

He humbled himself in supplication before the Lord about this extremely important matter. Then, God revealed His will to him -- through the Angel Gabriel.¹⁸⁶¹

There, in a vision, the Lord showed Daniel that the temple and the city of Jerusalem -- both having been destroyed by the Babylonians -- would be rebuilt at some time **after** the seventy years. But God also showed the Prophet that the thus-rebuilt temple would then once more point forward to a much more

important event.

Or would do so, with an even greater urgency and splendour than ever previously. For that would find its fulfilment in the still-later First Advent of The Temple -- Jesus Christ the Messiah.¹⁸⁶²

All of this would only **begin** to take place **some time after**¹⁸⁶³ the fulfilment of the seventy years of the Babylonian Captivity of God's People. Indeed, it would further only start to occur only **after** the subsequent completion of the reconstruction of the **temple** in Jerusalem. For then an even **more** important and intensified¹⁸⁶³ period of **seven times**¹⁸⁶³ that seventy years -- would begin to unfold.

This intensified period was called "seventy 'weeks'" -- and would last for 490 years. For the view that Daniel's "seventy 'weeks'" actually means **490 years** -- is the practically-unanimous verdict of all Bible Expositors and Theologians.¹⁸⁶³

Now this **period of 490 years** would **commence** only **after** the B.C. 516 termination of the re-erecting of the temple. As such, this new and intensified period of **seven times** the seventy years' previous period of the captivity -- was inaugurated by a **commandment**, to be given¹⁸⁶³ probably in the reign of the Persian king Artaxerxes.¹⁸⁶⁴

That would be a commandment to restore and rebuild the **city** of Jerusalem, together with its streets or squares and its **city-walls** or moats.¹⁸⁶⁴ This 490-year period of seven times seventy years, would then continue until just a **few years after the death of Christ the Messiah** as The Temple. Indeed, it would terminate before the ultimate destruction of both the **temple-building** and the **city** of Jerusalem -- at the hands of the Roman armies, in 70 A.D.¹⁸⁶⁵

Throughout, however, these 490 years from the commandment to rebuild the city of Jerusalem -- through to the A.D. 70 destruction of that same city of Jerusalem -- represent **one continuous and unbroken period of 490 years, alias the entirety of seventy 'weeks of years.'**¹⁸⁶⁴ For there was and is absolutely **no** intervening 'parenthesis.'¹⁸⁶⁴

From the time of the actual commencement of the decree giving the Israelites permission to rebuild the city and the city-walls of Jerusalem, "seventy weeks" (or more accurately 'seventy sevenfoldnesses') would elapse unbroken-ly.¹⁸⁶³ These seventy sevenfoldnesses reflect a sevenfold **intensification**¹⁸⁷³ of the "seventy years"¹⁸⁶⁶ of the unbroken Babylonian captivity, during which the temple remained in ruins.¹⁸⁶⁶

Now this **sevenfold** intensification of the captivity period -- compare the "seven times"-penalty of Leviticus 26:18 and also the "seven times"-duration of Nebuchadnezzar's insanity¹⁷⁷³ -- was itself to last unbrokenly. It would thus endure uninterruptedly for seventy "year-weeks" (alias some **four hundred-and-ninety years**).

Each of those years, was of 360 days' duration. For each such year of those seventy "year-weeks" -- constitutes the median average between the very ancient 352-day lunar year, and our present 365.25-day solar year.¹⁸⁶⁷

Each of these "year-weeks" was itself equivalent to seven such 360-day years. Indeed, Daniel's entire period of these seventy "year-weeks" alias 490 years each of 360 days -- was divided into no less than three successive series of such "year-weeks." Those three series ran as follows.

First. Seven "year-weeks": forty-nine years. This series would terminate with the **completion of the rebuilding of the city of Jerusalem** (and with the **completion of the Old Testament canon**) at the **beginning of the fourth century B.C.**¹⁸⁶⁴ Thus: Calvin, the *Geneva Bible*, the *Dutch States Bible*

authorized by the 1618 Synod of Dordt, Matthew Henry, Albert Barnes, & Van Proosdij.

Second. Sixty-two "year-weeks": a further four hundred and thirty-four years. This series would terminate with **the anointing of the Messiah, namely at His Baptism around 30 A.D.**¹⁸⁶⁸ Thus: Calvin, the *Geneva Bible*, Matthew Henry, Adam Clarke, Albert Barnes, Van Proosdij, the 1958 *Afrikaans Bible with Explanatory Notes*, and others.

Third. The remaining "year-week" -- or a concluding seven years. This series would **terminate around 37 A.D.**,* with the Judaistic stoning to death of the first Christian martyr Stephen -- and the resulting "scattering" of the persecuted Hebrew Christians and their **first declaration of the Gospel to the non-Jewish Samaritans and the Gentiles** . Thus: Calvin, the *Geneva Bible*, Van Proosdij, the *Afrikaans Bible With Explanatory Notes*, and others.

* The datings adopted throughout this work and especially as regards Daniel 9:24-27, are only approximate -- and have deliberately been simplified somewhat. The really important thing is not so much exactly when these events occurred, but that they certainly occurred. This is true too of the period from the time of Creation, through to the time of the calling of Abraham. (Continued at the bottom of the next page.)

This period of the seventy weeks of years -- was to start apparently with the Persian King Artaxerxes' B.C. 445 commandment, as given in Nehemiah 2:2-8. The first segment of that period (the segment of seven weeks of years), would therefore run for forty-nine 360-day years alias forty-eight years of 365.25 days each. It would then run until the closing of the canon of the Older Testament at Malachi 4:5-6 (which itself predicts the opening of the canon of the Newer Testament at Christ's Baptism by John the Baptizer).

Explained God to and then through Daniel: "You should therefore know and understand, that from the going forth of the commandment¹⁸⁶³ to restore and to rebuild Jerusalem, until Messiah the Prince, shall be seven 'weeks' [or seven-foldnesses]." ¹⁸⁶³ This would run until about B.C. 397.

This would then be followed immediately, by another "sixty-two 'weeks'" (totalling 434 years each of 360 days) -- alias 427.75 solar years. That, in turn, would run from the completion of the canon of the Older Testament around

It is true also of the times of Jesus' Birth and Baptism, and of His Death and Resurrection. Indeed, it is further true also as regards those events still future but certain to occur at humanly-unknown times during this present interim period between Christ's Ascension into Heaven and His ultimate Final Coming back again to our Earth -- visibly, on the clouds, and with power and great glory.

In A.D. 532, Dionysius Exiguus, a church dignitary, replaced the old Roman with the then-newly-developed Christian chronology. The old Roman chronology had measured time A.U.C. -- *ab urbe condita*, or from the date of the building of the city of Rome (in about B.C. 753). Dionysius renamed the old Roman year (A.U.C. 753) -- by making it "A.D. 1." That was thenceforth to represent the first year of the Christian era, then deemed to have started with Christ's birth (rather than nine months earlier at His conception).

Only later was it more clearly ascertained that wicked King Herod himself had died apparently in April A.U.C. 750 -- and not in 753, as had formerly been assumed. Hence, it was then subsequently argued, Christ must have been born about the end of the previous year A.U.C. 749 (perhaps even on Dec. 25) in the year B.C. 4.

Yet notice we are not told in Scripture that Christ was exactly thirty years of age when He was baptized, but that He was then "about thirty years of age" (Luke 3:23). This could well mean that He was then anywhere from between say 30 and 34 years old, inasmuch as priests were usually not admitted to their vocational service until they were at least thirty years old. Num. 4:3,23,30,35,43,47.

Future archaeological discoveries may more precisely pinpoint these dates. But meantime, for the purposes of this book, we are "claiming": (1) that Christ was born at the very end of B.C. 1 (in B.C.-A.D. "0"), just a few days before the beginning of A.D. 1; (2) that He was baptized at age 30 to 31.5, in A.D. 30-31; (3) that He died 3.5 years later in A.D. 33-35 in the very "midst of His years" (Isa. 53:8 & Dan. 9:27); and (4) that, had He lived "full term" for precisely the to-be-expected seventy years (Ps. 90:10a) instead of being "cut off" at only half that age, He would have lived till exactly A.D. 70. That latter was the very year the evil city of Jerusalem was destroyed -- as well as its temple, which had foreshadowed Messiah and His death.

For the temple had pre-figured Jesus. Born around "A.D. 0," He was "cut down" by the apostate temple leaders around "A.D. 35" and indeed "in the midst of the years" (cf. Hab. 3:2). So the temple too was very appropriately "cut down" by Him -- through a Roman army as His agent -- a similar 35 years later in A.D. 70 at the "end of the years" of that temple which had pre-figured Him.

B.C. 397 -- until the opening of the canon of the Newer Testament at the Baptism of Christ by John in about 30.75 A.D. (alias just before 31 A.D.).¹⁸⁶⁷

"Then, **after** sixty-nine 'weeks' [alias the 70 plus the 427.75 totalling almost 476 solar years],¹⁸⁶⁷ Messiah shall be cut off...in the midst of the [remaining or seventieth] 'week' of 360-day years.¹⁸⁶⁸ The latter, then, would happen somewhat before the middle of about 33 or 34 A.D.

When Jesus came -- foretold Daniel -- at the time the Saviour was about thirty years old, He would be "anointed." This means He would then be appointed as "The Most Holy One" -- as "The Christ" alias '**The Anointed One**' or "Messiah the Prince." Thus: Clement of Alexandria; Tertullian; Origen; Julius Africanus; Calvin; Matthew Henry; Sir Isaac Newton; Adam Clarke; Edward J. Young; and many others.

This would be demonstrated at Christ's Baptism at the end of the sixty-

ninth year-week in Daniel's prophecy.¹⁸⁶⁹ Indeed, that Baptism would immediately be followed -- **at the beginning of the seventieth year-week -- by Jesus Christ's public ministry.**

That latter would last for **three-and-a-half years**, and it would terminate **in the middle of Daniel's seventieth year-week.**¹⁸⁷⁰ At that latter time, continued Daniel, **Messiah would "be cut off"** -- namely at His **death**. Here, see: Jerome's *Latin Vulgate*; Luther; the *King James Version*; the conservative Roman Catholic *Douai Version*; Hengstenberg; Keil; Delitzsch; Boutflower; E.J. Young; and many others.

Messiah's death would be for the sake of His Children -- "but not for Himself"; not for His Own sake. Thus: Calvin; the *Geneva Bible*; the *Dutch States Bible* of the 1618f Synod of Dordt; Matthew Poole; Vitranga; Matthew Henry; Adam Clarke; Albert Barnes; Van Proosdij; Boutflower; Leupold; B.H. Carroll; Edward J. Young; the *Afrikaans Bible with Explanatory Notes*; and many others.

By His Own death, Messiah the Prince would "cause the sacrifice and the oblation to cease" for all those who truly are His Own People. In this way, He would fulfil and abolish the entire temple ritual -- inasmuch as He Himself would then have become **THE Temple.**¹⁸⁷¹

Thus would the Saviour "confirm the **Covenant with many** for one 'week.'" This would be a year-week. It **commences** with His Own Baptism around A.D. 30. It **centres** in His Own confirmation of the **Covenant with many** "but not for Himself" -- when He was "cut off" by His blood-baptism on Calvary in the **midst** of that year-week, Somewhat just before the middle of A.D. 34. It **concludes** with the administration of Baptism also to the non-Jewish Samaritans and to others as the first-fruits of the World-Harvest, at the end of that seventieth year-week around A.D. 37.

The Angel Gabriel closed. He said that, at the end of the seventieth year-week (around A.D. 37), Christ would "**confirm the Covenant**" by sending it forth into all the World to be a blessing to "**many.**"¹⁸⁷² As stated in the third-century B.C. *Greek Septuagint* translation (followed also by Theodotion, Zoeckler, Auberlen, Haevernick, Hengstenberg, and many others): "**One 'week'** shall establish [or make effective] the **Covenant with many**"; and "in the midst of the week, **My** Sacrifice and Drinkoffering [namely Christ Himself] shall be taken away."¹⁸⁷²

For Jesus was and is "Messiah the Prince." As prophesied by Daniel, it was divinely fore-ordained that "Messiah be cut off, but not for Himself."¹⁸⁶⁸ On the cross, He would be cut off from the land of the living for the sake of the sins of His People.¹⁸⁷³ Thus, foretold Daniel, the Saviour would "confirm the **Covenant with many**" -- with many **believers** -- by His Own **death**.

In this way, Christ would **fulfil the Older Testament's ritual laws** and "**cause the sacrifice and the oblation to cease.**"¹⁸⁷⁴ Thus too, continued Daniel, Messiah would "**finish off** the transgression and **make an end of sins**; make reconciliation for iniquity; and **bring in everlasting righteousness.**"¹⁸⁷⁵

That occurred at the death of Christ on Calvary. This took place some three-and-a-half years after God had anointed Messiah at His Baptism as the Most Holy Christ: 'The Anointed One.'¹⁸⁶⁹ Many leading Judaists had rejected Christ at Calvary. Then, about a further three-and-a-half years after Calvary -- they just as viciously rejected also Christianity, with their murder of Stephen as the first Hebrew-Christian martyr.

That occurred around the end of the seventieth year-week -- just before Philip successfully offered the Christian Gospel to the hated Samaritans and other Gentiles. Thus: Calvin; the *Geneva Bible*; Van Proosdij; Mauro; Carroll; *Seventh-day Adventists Answer Questions on Doctrine*; and the *Afrikaans*

Bible with Explanatory Notes.

Later still, God's uttermost wrath fell upon those Israelites who had finally broken the **Covenant** and rejected their own Messiah.¹⁸⁷⁶ Even according to later Judaistic sources,¹⁸⁷⁶ this uttermost wrath was poured out at the destruction of the city of Jerusalem and its temple in 70 A.D.

The timing was most appropriate¹⁸⁶⁸ -- after a three-and-a-half-years' long siege, which began about half-way through the year 66 A.D. Indeed, that in turn was to be reminiscent of the Judaists' besieging of Jesus for three-and-a-half years -- between His Baptism and His death on Calvary.

Then, namely around 70 A.D., God completed also all of His special revelation. He "seal[ed] up the vision and prophecy"¹⁸⁷⁵ -- after three epoch-making occurrences. These were: first, **the death of Jesus**; second, in that same generation, **the destruction also of the temple** and the devastation of the city of Jerusalem; and third, **the closing of the canon of the Newer Testament**.

There was, then, a certain 'time lag.' Some three-and-a-half decades elapsed between Christ's fulfilment of the Older Testament's temple ritual in His death around just before the middle of A.D. 34 -- and the historical abolition of the Older Testament's ritual altogether, in A.D. 70.

The unbelieving Judaists had refused to recognize the Messiah's death as the basis of the predicted fulfilment and abolition of all their rituals. However, they were **forced** to recognize the historical abolition of the Older Testament's rituals altogether -- during the destruction of their temple as well as their city of Jerusalem in 70 A.D.

It is significant that both Christ's earthly life and the above-mentioned 'time lag' thereafter, each lasted for about thirty-five years -- thus constituting a combined period of yet another seventy years. This too is very appropriate, inasmuch as those seventy years seem to correspond to the seventy years of desolation after the Babylonian destruction of the former temple.

For it was precisely the **end** of those seventy years -- which occasioned the Prophet Daniel's vision of the seventy year-weeks or sevenfoldnesses, in the first place.¹⁸⁶⁶ And those seventy year-weeks would themselves terminate -- in prophecies relating to another seventy years running from A.D. 0 to 70.

Indeed, the year 35 A.D. constituted as it were the "midst of the 'week'" of Daniel's seventieth year-week -- and also the middle of the seventy years A.D. 0 to 70.¹⁸⁶³ This was the Calvary 'mid-point' at which God caused the Older Testament's sacrifices and oblations to **cease in principle**. It did so, at the death of Jesus for His People -- for all those who truly put all their trust in Him.

The year 70 A.D., then, constituted the end¹⁸⁷⁶ of that 'week' of seventy years.¹⁸⁶³ For then God caused the Older Testament's sacrifices and oblations to **cease in practice** for the unbelieving Judaists too. This took place after the Roman "overspreading of abominations" -- at the destruction of the temple and the devastation of Jerusalem in earnest.

Then, as Daniel also predicted, "the people of the [Roman] prince that would come" -- would "destroy the city and the sanctuary."¹⁸⁷⁷ Thus too: Jesus; Calvin; the *Geneva Bible*; the *Dutch States' Bible*, as commissioned at Dordt; Matthew Poole; Matthew Henry; Adam Clarke; Albert Barnes; Van Proosdij; Mauro; Leupold; Carroll; and E.J. Young.

For then the risen Christ would bring His judgmental wrath down also upon the practical lives of the unbelieving Judaists in Jerusalem. Just as Daniel had foretold, Christ would "cause the sacrifice and the oblation to cease" in

the city's temple. "And by the overspreading of abominations" by the Roman armies, He would "make it desolate."

The city's temple would then stay desolate, "even until the consummation." For in A.D. 70, God's wrath -- namely "that determined" by Jehovah-Jesus -- would "be poured upon the desolate(d)" city of Jerusalem.

Yet later still, God's wrath would further be poured out upon even that city's Roman "desolator."¹⁸⁷⁸ For even the Roman Empire (as the desolator which would destroy Jerusalem) would, in time, itself be destroyed. As Daniel had prophesied, "the end **thereof** shall be with a flood [of aliens streaming across the Tiber]... Unto the end of the war, desolations are determined."¹⁸⁷⁰

Comments Calvin: "Without the slightest doubt, this prophecy [about the destruction of Jerusalem] was fulfilled when the city was captured and overthrown and the temple utterly destroyed by Titus the son of Vespasian.... After the grace of Christ had obstinately been rejected, then the 'extension of abominations' followed. That is, God overwhelmed the temple" through His Roman agents, "and caused its sanctity and glory to pass away utterly."

Comments Rev. Dr. John Gill (on Daniel 9:27): "The city of Jerusalem" was "closely besieged by Titus.... The daily sacrifice ceased -- as Josephus says.... At the same time..., 'for the overspreading of abominations, he shall make it desolate'.... The Roman people shall make the land of Judea desolate, for the overspreading of their abomination or idolatries in it.

"The words may be rendered, as by some, 'upon the wing' -- [that is, upon] the battlements of the temple 'shall be the abominations or idols of the desolator' or 'of him that makes desolate'.... Meaning either the ensigns of the Roman army which had upon them the images of their gods or emperors, and being set up in the holy place and sacrificed to.... Or else the blood of the zealots slain on these battlements, by which the holy place was polluted. See Matthew 24:15 & Luke 21:20....

"Rabbi Nehemiah, who lived about fifty years before the coming of Christ, declared the time of the Messiah...signified by Daniel could not be protracted longer than those fifty years. *Sanhedrin* 97.2." The History of "the World is divided into six parts.... The last part is from Daniel to the Messiah."

Outside of Christ, then, there was and is no good future for either a judaized Jewish Nation or the [Roman] World-Empire of the Gentiles. For the former was to be destroyed by fire,¹⁸⁷⁷ and the latter by a flood.¹⁸⁷⁹ But **inside** of Christ, promised the Lord, there is "everlasting righteousness"¹⁸⁷⁵ and a "Covenant with many"¹⁸⁷⁴ -- a Covenant promising even the social and political and economic restoration of the true People of God.¹⁸⁶⁰

This 'Covenant with many' -- comments the *Geneva Bible* -- is confirmed "by the preaching of the Gospel." For this, Christ "confirmed His promise first to the Jews and after to the Gentiles."

Calvin similarly explains that "Christ is correctly said 'to have confirmed the Covenant with many' -- as the Nations were directly called to the hope of salvation. Matthew 10:5.... I take the word 'many' here, *rabim*, comparatively -- for the faithful Gentiles united with the [faithful] Jews.... Therefore Christ is said to have renewed God's Covenant not only with a single Nation, but generally **with the World at large**." With "many."

O Christian, let us then go out and tell both Jews and Gentiles about Christ's "Covenant with many"! And may we too thus be instrumental in bringing **many** -- to His Own everlasting righteousness!

So on, then, Christian soldiers! Onward, to victory!

1855. Dan. 7:25-27, and *cf.* Albert Barnes's *Commentary on Daniel*, Baker, Grand Rapids, 1970 rep., II:99.

1856. Dan. 9:24-27. The original Hebrew has only "one week" -- and not, as does the KJV, "[for] one week." *Cf.* too the *Septuagint* translation into Greek, in our text at n. 1872.

1857. Dan. 9:1*f cf.* 2:39*f*; 5:11,28*f*; 7:1-6; 8:1-21. 1858. Jer. 25:1-13 & 29:10.

1859. II Chr. 36:20 to Ezra 1:2*f*. *Cf.* n. 13, & A.B.E.N. III:830. Interestingly, not only was there a 70-year period between the date of the first Babylonian attack on Jerusalem around B.C. 606 and the date of Cyrus's decree allowing the Jews to return and start rebuilding in B.C. 536, but there was also a 70-year period between Nebuchadnezzar's destruction of Jerusalem in B.C. 586 and the re-erection of the temple in B.C. 515. See Haggai.

1860. II Chr. 36:19-23 *cf.* Lev. 25:31-35; Jer. ch. 34 *cf.* Ex. 20:10; 21:2 & n. 1858.

1861. Dan. 9:21 *cf.* 8:16 & Lk. 1:19,26.

1862. *Cf.* Mal. 3:1-4 & Jn. 2:19-22; Heb. 10:20*f*; & esp. see n. 1859.

1863. Dan. 9's "seventy sevenfoldnesses" or "seventy 'weeks'" means 490 lunar years. There were a series of decrees, each one only partially realized. First, Cyrus's decree for the Jews to return to Jerusalem in B.C. 536 (Ezra 1:1-4); second, Darius's decree of B.C. 519 (Ezra 6:1-2); third, Artaxerxes's decree to Ezra in B.C. 457 (Ezra ch. 7 *cf.* 6:14); and fourth, Artaxerxes's decree to Nehemiah in B.C. 445 (Neh. ch. 2). We take the latter to be the ultimate fulfillment of the commandment referred to in Dan. 9:23. *Cf.* n. 1864. This new period commenced, interestingly enough, in 445 B.C. or about seventy years AFTER the A.D. 515 conclusion of the reconstruction of the post-exilic temple. *Shaabuu'a* is rendered "weeks" in the KJV of Dan. 9:24*f*, and not necessarily implies a period of only 168 hours. It actually means "sevenness" -- *cf.* the KJV at Ezek. 45:21. *Cf.* too Ezek. 4:6 & Num. 14:34. For the intensive function of "sevenness" and multiplication by sevens, *cf.* Gen. 1:3 to 2:3; 4:15-24; Lev. 25:1-22; 26:18-35; Mt. 18:21*f*.

Interestingly the uniform testimony of the authorities -- both Judaistic and Christian -- is that Dan. 9:24-27's "seventy 'weeks'" means 490 years. Thus the *circa* B.C. 250 *Alexandrine Septuagint Daniel* (which has "years" instead of "weeks" at Dan. 9:25-27, and which has "years" instead of "times" at Dan. 4:16,32). This interpretation was followed by the *Talmud* (*Midrash Rabba* & *Nazir* 32b & *Yoma* 54a & *Sanhedrin* v.1).

After the time of Jesus, the same interpretation was followed also by: R. Akiba b. Joseph (A.D. 130); Clement of Alexandria (200); Hippolytus (240); Julius Africanus (240); Eusebius (340); Athanasius (370); Cyril (385); Jerome (420); Augustine (430); Polychronius (430); Theodoret (455); Sardis (640); Bede (730); Saadia (900); Solomon b. Jehoram (955); Jepheth b. Ali (970); Rashi (1080); Abraham b. Hiyya Hanasi (1130); Abr. b. Ezra (1160); Nachmanides (1265); Aquinas (1270); Arnulf (1190); d'Olivivi (1295); Brute (1393); Savonarola (1497); Abravanel (1505); Luther (1522); Oecolampadius (1530); Melancthon (1543); Bullinger (1557); the *Geneva Bible* of Knox & Whittingham (1560); Calvin (1561); Ribera (1590); Napier (1593); Bellarmine (1593); the *Dutch States Bible* (1637); Mede (1631); Parker (1646); Tillinghast (1655); Matthew Poole (1685); Lowth (1700); Cocceius (1701); Fleming (1701), Matthew Henry (1707); Sir Isaac Newton (1727); Bengel (1740); Bishop Thomas Newton ((1754); Bellamy (1758); Petri (1768); Langdon (1774); Priestley (1794); Faber (1804); Thomas Scott (1809); Adam Clarke (1813); Horne (1818); Keith (1828); Drummond (1830); Bishop Daniel Wilson (1836); Bickersteth (1836); Albert Barnes (1851); Van Proosdij (1901); B.H. Carroll (1948); E.J. Young (1949); and also by the modern Jewish scholars Slotki and Isaac Lexser. See too nn. 1852 & 6068 & 6210, and Dan. 12:7 & 12:11*f* and Rev. 2:20 & 11:2*f* & 12:6 & 12:14 & ch. 13.

1864. *Cf.* Dan 9:25b with Neh. ch. 2 & 13:21*f*. See too our studies for June 11-14, and also compare Neh. 2:1-8 & 1:1-4. *Cf.* too n. 1863 & 1877.

Dan. 9:24-27's succession of years was unbroken from its commencement till its completion 490 years later. For the *terminus a quo* of Dan. 9:24, *cf.* n. 1863. See too Ezra 7:1-8 & Neh. 2:1-4 for the "Artaxerxes view," and Ezra 1:1 & II Chr. 36:22*f* for the "Cyrus view" -- advocated by the *Geneva Bible*, Calvin, the *Dutch States Bible*, Matthew Henry, Albert Barnes, Van Proosdij, Mauro, & E.J. Young; and as set out in n. 1867 (*cf.* P. Mauro's *The Seventy Weeks and the Great Tribulation*, Reiner, Swengel Pa., n.d.). Either way, not ice that the inscription of the Older Testament closed with the writing of its books of Ezra and Nehemiah (and Malachi) during the fourth century B.C., at the end of Daniel's first 'seven weeks' or sevenfoldnesses.

Many extra-Biblical dates suggested by historians for the events described in these texts are rebuttable because they are based on the "canon of Ptolemy." That is "a list of supposed Persian kings, with the supposed length of the reign of

each...compiled by Ptolemy, a heathen astronomer and writer of the second century A.D. But Ptolemy does not even pretend to have had any facts as to the length of the Persian period (that is to say, from Darius and Cyrus down to Alexander the Great). Ptolemy estimates or guesses this period to have been 205 years long." Now this is what has caused much of the trouble and uncertainty. For many who have attempted to construct a Bible chronology have based them selves on Ptolemy's estimate. "In short, then, there is no chronology in existence of the period from Cyrus to Christ except in the Bible." Thus Mauro's *op. cit.*, p. 22.

Mauro himself (*ib. p. 25*) believes that "the point of beginning of the seventy weeks, is that great epoch-making and divinely-promoted decree of Cyrus the Great, whereof a record is given in II Chr. 36:22f, and also in Ezra 1:1-4" -- *cf. too* Isa. 44:23-27; 45:1; Dan. 5:6; 5:30f; Rev. 16:12; Isa. 44:26f; Herodotus I:191; Xenophon's *Cyropaedia* VII:5 & VII:10,13 & VII:15f,26,30 & Josephus's *Antiq.* XI:1:1-3 with Ezra 4:12 & 6:6-15 and Hag. 1:4,7. This view is shared also by Wilmot, who with approval quotes Josephus (*Antiq.*) as saying: "King Cyrus to Sisinnus and Sethrabuzanes, greeting! I have given leave to as many of the Jews that dwell in my country as they please, to rebuild their city and to [re-]build the temple of God at Jerusalem." For God had predictively named Cyrus as His servant, unto the return of the remnant of the Judeans and their rebuilding of the city and the temple (*cf. Isa. chs. 44 & 45 & II Chr. 36 & Ezra 1*).

On the other hand, the position that the commandment of Dan. 9:25 was given during the reign of the Persian king Artaxerxes, and is recorded in Ezra 7:1-18 *cf. Neh. 2:1-18*, has had perhaps many more advocates -- some of them even from the time of the Protestant Reformation. These authorities point out that Cyrus's proclamation of B.C. 536 purposed to build the temple (in B.C. 520) -- whereas only Artaxerxes's commandment authorized re-building the city and especially the city-walls as its defences (*cf. Dan. 9:25f*). Thus: Funck; Nigrinus; Bullinger; Cocceius; Sir Isaac Newton; Cappel; Horch; Bengel; Petri; Prideaux; Faber; Thomas Scott; Adam Clarke; Cunninghame; Keith; Bickersteth; Auberlen; Boudinot; Zoekler; Pusey; Blackstone; Strong; Jamieson, Fausset & Brown; Boutflower; McClean; Froom; and many more. For a detailed statement of the argument, see n. 1867.

At any rate, regardless as to whether the seventy weeks of years are to be demarcated from Cyrus's or alternatively from Artaxerxes's decrees onwards -- there was and is no "gap" between the beginning and the end of the seventy years of the Babylonian captivity. Certainly those seventy years B.C. 606 to 536 were uninterpolated. That in itself raises the presumption that neither too were the 490 years which succeeded it.

This "gap theory" interpretation of Dan. 9:24-27 -- the view that many unmentioned 'extra' years may well have elapsed between Daniel's first "seven 'weeks'" and his subsequent "sixty-two 'weeks'" and probably or certainly elapsed especially between the end of his sixty-ninth and the beginning of his seventieth 'week' -- is the hallmark of Dispensationalism. This view is firmly rejected by: Tertullian; Eusebius; Athanasius; Cyril; Polychronius; Augustine; Bede; Aquinas; Arnold of Villanova; Wycliffe; Brute; Luther; Melancthon; Funck; Calvin; Bullinger; Selnecker; Nigrinus; Mede; Sir Isaac Newton; Whiston; Bengel; Prideaux; John Blair; James Ferguson; Fletcher; Hales; Faber; Thomas Scott; Adam Clarke; Horne; Daniel Wilson; Keith; Bickersteth; Gausson; Haevernick; Hengstenberg; Pusey; Boudinot; Alexander Campbell; C.H.H. Wright; R.D. Wilson; Boutflower; Froom; and E.J. Young; etc. For a detailed refutation of this "gap theory" -- see Mauro's *op. cit.* and *Seventh-day Adventists Answer Questions on Doctrine* (pp. 296-308).

To invent and to insert such gaps or 'parentheses' -- is to violate the text and to make the written prophecy obscure and almost uninterpretable. Indeed, the angel Gabriel himself told Daniel that the period of 7 plus 62 plus 1 year-week(s) was a period of "seventy weeks" -- and not a period of 69 year-weeks plus 2000 years' parenthesis terminating in a 'rapture' of the Church plus another half-week featuring a covenant between the Antichrist and the Jews until the latter's rebuilt temple gets desecrated by the former plus another half-week of persecution of the Jews by a covenant-breaking Antichrist until the end of the 'seventieth' week terminating in the revelation and return of Christ to set up a millennial kingdom to be followed by another great apostasy one thousand years later before reaching the Final Judgment! *Cf. too* n. 1872.

1865. *Cf. Ex. 29:38; Dan. 7:25; 8:11-14; 9:24-27; 11:27-32; 12:7,11; Mt. 24:15-28; Mk. 13:14-20.* *Cf. too* perhaps also Rev. 11:2f & 12:6,14 & 13:5.

1866. Dan. 9:2 *cf. nn.* 1858-60.

1867. The years in Dan. 9's "seventy 'weeks'" -- 490 lunar years -- amount to 483 solar years (alias years such as are now used in Western civilization). The very earliest dates in Scripture are given in lunar years of 354 days each, rather than in our modern solar years of 365.25 days each. *Cf. Gen. chs. 7 & 8* with F.N. Lee's book *The Covenantal Sabbath*, Lord's Day Observance Society, London, 1972, p. 106. Yet the later 360-day year used in subsequent Biblical times, is an attempt to

average-out the difference between the 354-day lunar year and the 365.25-day solar year. See: Gen. 7:11 to 8:4 (which yields 5 months of 30 days each or 150 days, cf. 7:24 & 8:3); Rev. 9:5f; Dan. 7:25-27 & 12:7 cf. Rev. 11:3 & 12:6 & 12:14 (which yield 1260 days or 3.5 times 360, and not 3.5 times 354 or times 365.25 days). Therefore in Dan. 9:24f the figure of 69 times 7 years (each of 360 days), yields 483 years of 360 days (or 476 years of 365.25 days).

We therefore make the following likely assumptions. First, Artaxares's decree (Dan. 9:25 cf. Ezra 4:1-24 & 7:1 & Neh. 2:1-8) was indeed given in the twentieth year of his reign on March 14th 445 B.C. (cf. n. 1864). Second, Jesus was indeed born on December 25th, 0 B.C. or 0 A.D. (as suggested on p. 266 at note 6 in Lee's *Covenantal Sabbath*). Third, the year 0 B.C. was indeed the year 0 A.D. Fourth, Christ was indeed baptized (or 'anointed') and commenced His earthly ministry very early in the year 30 A.D. Fifth, our Lord Christ was indeed crucified 3.5 years later or almost in the mid-year of 33-34 A.D. Sixth, the seventieth of the "seventy 'weeks'" -of-years in Dan. 9 indeed terminated a further 3.5 years later in the early part of A.D. 37 -- possibly with the Judaists' murder of the Hebrew Christian Stephen the Martyr and at the beginning of the evangelization of the Samaritans and the Ethiopians and later of the Romans as the first Non-Jewish converts to Christianity (Mt. 28:19 cf. Acts chs. 7 to 10). Thus, the prophecy of Dan. 9 -- necessarily accurate down to the very smallest detail -- is also seen to be highly relevant to and predictive of many of the major events in the history of revelation.

How then should one understand the beginning, middle and end of the 70th or last 'week' in Daniel's "seventy 'weeks'"? His 70 sevenfoldnesses or weeks-of-years are 70 x 7 alias 490 years each of 360 days. Messiah's earthly ministry was to commence after 69 such "weeks" or after 483 such years each of 360 days (Dan. 9:25) or 476 solar years each of 365.25 days. So Christ's earthly ministry commenced in A.D. 30 or 476 solar years after the B.C. 445 decree. Christ's ministry lasted for 3.5 years (till 479.5 solar years after the decree in Dan. 9:27). Christ was "cut off" in death 479.5 solar years or 486.5 years each of 360 days after the decree. This being "cut off" was followed by a further half of a week-of-years alias 3.5 years, its end itself terminating the 483 solar years. The 483 solar years are Daniel's 70 'weeks.'

Here is the proof of the above:

- March 14th 445 B.C. through December 25th 0 B.C. or A.D.: yields 446 solar years.
- Jesus Christ matures. A.D. 0 through till 30 yields a further: 30 solar years.
- End of the 69th seventy. Christ baptized for His earthly work: **476 solar years**.
- Middle of 70th seventy. Baptized Christ ministers till His death: 3.5 solar yrs.
- End of 70th seventy. Christ sends Word to Non-Jews after another: 3.5 solar yrs.

TOTAL yields: 483 solar years.

483 solar years = 490 years each of 360 days or 7 x 70 year-weeks = Dan. 9:24.

Alternative proof. Commencing from 445 B.C. as the 20th year of Artaxerxes in which the commandment to rebuild not the temple but the city of Jerusalem and especially its defensive city-walls was given (Neh. 1:1-4 & 2:1-8 esp. vv. 5-8 cf. Ezra 4:1-24) -- the "70 'weeks'" (cf. n. 1863) run exactly to the year A.D. 37 (cf. too nn. 1868-69). Demonstration of this calculation:

- Dan. 9's "7 'weeks' and 62 'weeks'" is 69 'weeks' x 7 years each of 360 days.
- Therefore 69 x 7 years each of 360 days = 483 years each of 360 days.
- But 483 years each of 390 years = 476 years each of 365.25 days
- (because 365.25 minus 360 days, and 5 x 483 yields 2415 days, and
- because 2415 x 365.25 days yields 6.6' years so that 483 minus 6.6' = 476.3'
- because 483 x 360 days yields 476.3' x 365.25 or 173 880 days).
- Therefore 476.3' years minus B.C. 445 minus a further year yields 30.3' A.D.,
- ("minus a further year" because B.C. 1 to A.D. 1 is one and not two years).

- Therefore, 30.3' A.D. is the approximate time of Christ's Baptism
- ("to 'anoint' the Most Holy One...unto Messiah the Prince," Dan. 9:24f).
- Therefore 33.9' A.D. is the approximate time of Christ's death
- ("cut off, but not for Himself," Dan. 9:26).
- Therefore 37 A.D. is the approximate time of the end of Dan. 9's "70th 'week.'"

Note that "Messiah" was to be cut off or killed only "after" the seventy-two 'weeks' following the first "seven" year-weeks, and hence only after the end of the sixty-ninth year-week (Dan. 9:25f) terminating in A.D. 30. In fact, He was to be "cut off" or to die "in the midst of the week" of seven years' duration following the sixty-ninth year-week, and hence **3.5 years after** His A.D. 30 baptismal 'anointing' (at the end of the 69th year-week) and thus in the middle of the year A.D. 33-34. Cf. too Dan.

9:27cd's "in the midst of the week, He shall cause the sacrifice and the oblation to cease." See too: Lk.3:16; 3:21-23; 4:1,14,18 and n. 1869.

On our (approximate) dating of events in the life of Christ, see our special note at the bottom of page 459f in our main text earlier. Note that Jesus witnessed for exactly 3.5 years to the Judaists after His Own Baptism with water and before they slew Him in His Baptism of blood. Note too that the risen Christ also witnessed for a further similar period (of approximately 3.5 years) through His Holy Spirit here on Earth, till some wicked Judaists slew Stephen the first Christian martyr in his own Baptism of blood -- immediately after which martyrdom the Gospel was finally taken to Non-Jews. See too the allusions to (probably both of) these 3.5-years'-long periods in Lk. 13:6-9 & Mk. 11:12-21 & Mt. 21:33-45 cf. Acts 1:1-2,5-8 & 2:46f & 3:23-26 & 4:4 & 5:42 & 6:1 & esp. 6:9 to 8:17.

The event intended to be fulfilled at the end of the seventieth week -- if any event was ever intended to be predicted there -- is not stated in Daniel's prophecy. But - if any such event was intended to be predicted there at the end of that seventieth week -- it would seem to be the event of the Baptism of the Samaritans as the first Non-Jewish converts to Christianity after Calvary. For those Baptisms took place immediately after those antichristian Jews killed Stephen in his own Blood-Baptism as the first Christian martyr. That was the completion of the Baptism of Jesus Himself seven years earlier at the commencement of that seventieth year-week in the midst of which Messiah the Prince Himself was "cut off" with the Blood-Baptism of His Own death ("not for Himself" but "to confirm the Covenant with many for one week").

There is absolutely no Biblical authority whatsoever for the dispensationalistic insertion of a centuries-long so-called 'Church-Age Parenthesis' between the sixty-ninth and the seventieth 'weeks' of Daniel's prophecy, as some do. Cf. here: Gen. 45:6; 15:13; Ex. 12:40-42; Gal. 3:17; Num. 14:34; Mt. 16:21; Dt. 18:21; Jn. 14:29. See too n. 1864. Dan. 9:27's "Covenant with many" is indeed **Christ's Newer Testament's Covenant with His many children**. It is certainly not a yet-future treaty between antichrist and certain reprobates (as many dispensationalists erroneously believe). This is very apparent from Isa. 28:14-18 & Ps. 118:22-24 cf. Act 4:8-12 & I Pet. 2:3-7, esp. v. 6. On this point, see again Mauro's *op. cit.*, as well as *Seventh-day Adventists Answer Questions on Doctrine* (pp. 296-308).

1868. Dan. 9:24h,27ab,26ab cf. Lk. 3:21f & Mk. 1:1-15 & Acts 3:10f & 5:31 & Heb. 2:10 & 12:24. See too n. 1867.

1869. Dan. 9:26abc, cf. v. 27cd. Cf. too Isa. 61:1f with Lk. 3:1-3,16-23; 4:1,16-21; Mk. 1:14f; Jn. 1:6f,31; 4:1,25f,42; Acts 10:36; Gal. 4:4f.

1870. Lk. 3:1,23 & 4:14-21 (in A.D. 30); Jn. 1:33-35 cf. 2:1-13 (in A.D. 31); Jn. 5:1 & 7:2,8,14 & 8:12 & 10:22 (in A.D. 32); and Jn. 12:1 & 13:1 & 18:28 & 19:30-33 (in A.D. 33). Cf. too perhaps also Lk. 13:6-9 & Mk. 11:12-21 & Mt. 21:33-45. See n. 1868.

1871. Dan. 9:26abc,27abcd cf. Isa. 59:20 & Mal. 3:1f & 4:1f & Heb. 12:22-25 & 13:12-15.

1872. Dan. 9:29ab,24h,16ab; Mt. 28:19; Mk. 10:38f; Lk. 12:50; Acts 1:5-8; 7:51-60; 8:1-12; and I Tim. 2:6.

1873. Isa. 53:8-11 cf. Gen. 17:10-14 & Rom. 15:8 & Col. 2:8-16 & II Cor. 5:17-21.

1874. Dan. 9:27abcd cf. Mt. 26:28 & Heb. 10:9. 1875. Dan. 9:24cdefgh & Mt. ch. 24 to Rev. ch. 22.

1876. I Th. 2:14-16 and Mt. chs. 23 to 24 & esp. 24:1-3,15,28. Cf. too the Jewish historian Josephus's *Antiq.* (X:11:7) and the Judaistic tracts *Nasir* 5 & *Sanhedrin* 11 & *Kelim* 9, all of which claim that this prophecy (Dan. 9:26f) was fulfilled in 70 A.D.

1877. Jerusalem was destroyed after, and Rome long after, the fulfilment of Dan. 9's "seventy 'weeks'" of 490 years. Notice that Jesus Christ (in Mt. 24:1-3,15,28)

identifies the "overspreading of abominations" of Dan. 9:27 and the taking away of the daily sacrifice and the setting up of "the abomination that desolates" of Dan. 12:11 with the Pagan Roman "abomination of desolation" of Jerusalem and her temple (cf. too Mk. 13:1-4,14). Jerusalem was destroyed like a "sacrifice" by fire in 70 A.D. Cf. Dan. 9:26f & Josephus's Wars XI:8:5. See too Dan. 9:26cde with 7:5,7,19,21; 12:1,11 & Mt. 1,3,15,28 & Zech. 10:2f & 11:3-5,15-17. Cf. too n. 1878.

Notice that Dan. 9:26cde does not claim that the Romans would come and destroy Jerusalem at the same time that Messiah would be cut off at His death (as described in Dan. 9:26ab), but only that they would indeed come and do this -- namely at a time apparently after Messiah's death, yet at a time further unspecified by Daniel. This unspecified time would thus occur beyond the conclusion of Daniel's seventieth year-week.

We submit, then, that Dan. 9:26 should be paraphrased and understood as follows: "And after seventy-two weeks [ending at Christ's Own Baptism around A.D. 30], Messiah shall be cut off [namely at the end of the 7th year-week plus the 62nd year-week plus the next half-week alias around A.D. 33] -- but not for Himself. And [thereafter, during the similarly 3.5-years'-long Roman siege of Jerusalem beginning in A.D. 66.5], the People of the [Roman] Prince that shall come [around A.D. 66.5], shall [thereafter in A.D. 70], destroy the city and its temple sanctuary. And the end thereof [namely of the Roman people of the prince that would come] shall [centuries thereafter] be with a flood [from the 5th century A.D. onward]. And unto the end of the war, desolations are determined" both in A.D. 70 upon Jerusalem, and thereafter against Rome herself from the fifth century onward. See n. 1879.

Now notice here that "the end thereof" means the end of the (grammatically masculine) "temple" -- and not the end of the (grammatically-feminine) "city." For "the end thereof" is 3rd person masculine singular (w'qitstsoo), signifying the end of Jerusalem's "temple" or haqqodesh (which is masculine singular, while the "city" or w'haa'iy is feminine singular). Yet w'qitstsoo also seems to signify (at an even later time) the end of the Roman People of the Roman Prince who destroyed Jerusalem. For both 'am and naagid are also masculine singular nouns). See B.H. Carroll on Dan. 9:27c.

1878. Dan. 9:27defghi. Noting that Dan. 9:26abc & 9:27abcd both refer to Messiah's death about A.D. 33-34 and that Dan. 9:26cde & 9:26fgh & 9:27cdefghi both refer to subsequent events involving the Romans, we should again understand -- cf. n. 1877 -- that Dan. 9:27defghi does not teach that Christ would desolate the temple at the time of the beginning or of the middle or even at the conclusion of the seventieth 'week.' (Dan. 9:27abc), but only thereafter.

Accordingly, we ourselves now offer the following paraphrase of Dan. 9:27. "Christ shall confirm the Covenant with many for one 'week' (alias for seven years), namely from His Own Baptism around A.D. 30 until the Baptism of the first Samaritan Christians around A.D. 37. He shall cause the sacrifice and the oblation to cease. That He would do, on Calvary, for His true Covenant People around the midyear of A.D. 33-34. He would also do so yet later with the different purpose of punishing Judaists as an apostate pseudo- or at the very least Quasi-Covenant People around A.D. 70 -- when the Romans would come and destroy their temple with all of its sacrifices and oblations. And for the overspreading or the temple wing of abominations, He shall make it desolate by having the Romans destroy the temple of Jerusalem in A.D. 70 because the Judaists in Jerusalem had themselves "desolated" Jesus Christ as The Temple by getting Him crucified around A.D. 33. In addition to that, they had thereafter continued with their own temple liturgy which had become an "abomination" to the Lord after the finished work of atonement of the Messiah which that very temple liturgy had previously prefigured (Col. ch. 2 & Heb. ch. 10). Indeed, they had after Calvary blasphemously continued with their then-fulfilled temple liturgy even until the "consummation" at the destruction of Jerusalem in A.D. 70 -- anticipating the final consummation of the ages at Christ's Final Coming at the end of History (Mt. ch. 24). Thus that determined by the Lord's eternal counsel (cf. Acts 15:18f & Mt. ch. 24 & I Th. 2:14-16 & II Th. 3:3-8) would be poured upon the desolate (or rather upon the desolated), namely upon the Judaists in 66.5 to 70 A.D. after God had "desolated" or abandoned them subsequently to their having "cut off" their Own Messiah around A.D. 33-34 (Mt. 21:37-45 & 23:21 cf. 24:3,15,28) -- or upon the desolator (cf. the Heb. shoomeem and the KJV's Dan. 9:29 margin), namely upon the Roman desolator of Jerusalem" from the fifth century A.D. onward. Indeed, that Dan. 9:27's expression "make it desolate" refers apparently and perhaps also principally to the A.D. 70 desolating of Jerusalem and to the A.D. 70 Judaists there as its unfaithful inhabitants -- seems to be suggested also by Dan. 8:11 & 11:30f & 12:11 cf. Mt. 23:38 & 24:1,15. 1879. Dan. 9:26fgh cf. 2:34,40-43 & 7:7-11,19-26 & 8:23-25 & 11:36-45 & 12:7,11 and Rev. chs. 12 & 13 & 17 & 18 and I Th. 2:14-16 & II Th. 2:3-8 & cf. nn. 1877.

MIGHTY MICHAEL-CHRIST-JESUS TURNS MANY TO RIGHTEOUSNESS

Daniel 12

May 30

"The ships of Chittim [alias the Romans] shall come.... But at that time, Michael [alias the Lord Christ] shall stand up -- the Great Prince Who stands for the Children of your People. And there shall be a time of trouble such as never was, since there was any Nation, down to that same time. And at that time, your People shall be delivered every one who shall be found written in the book. And many of them that sleep in the dust of the ground, shall awake.... And they who be wise, shall shine as the brightness of the firmament. And they who turn many to righteousness, [shall shine] like the stars, for ever and ever....

"Many shall investigate [running to and fro]; and knowledge shall be increased.... Till the time of the end, many shall be purified and made white.... And from the time that the daily sacrifice shall be taken away, and the abomination that desolates be set up, there shall be 1290 days. Blessed is he who waits, and comes to the 1335 days!"¹⁸⁸⁰

In Daniel chapter nine, we were told how Christ's death brought in "everlasting righteousness" as a "Covenant with many." That would happen during the time of the B.C. 63 to A.D. 70 of Roman occupation of Judea.

Before that occurred -- as the Prophet predicted at Daniel 11:30, "the ships of 'Chittim'...shall come." This means that "the Roman power shall come against" the Hellenistic Antiochus Epiphanes and his successors in Syria. Thus the *Geneva Bible* of John Knox and Mrs. John Calvin's brother-in-law Rev. Dr. William Whittingham.

The above attack would occur about a century-and-a-half before the birth of Christ. After the death of Daniel and the return of some of the Israelites from their exile in Babylon, the destroyed temple would be reconstructed under the Persians.

The Persian Empire was displaced by the third or the Greek World-Empire. Then, around 170-168 B.C., Jerusalem's temple was desecrated -- by the evil Hellenistic tyrant Antiochus Epiphanes.

The latter was stationed chiefly in Syria -- and constantly ravaged the Holy Land. Antiochus did that once too often, however, when he swept down toward Egypt. For Egypt then finally and successfully appealed to the Romans for help against him.

That help came *inter alia* in the form of the Roman navy -- alias "the ships of Chittim." Thus Antiochus was forced to release his hold not only over Egypt but also over the Holy Land and its reconstructed temple (which he himself had desecrated but not destroyed).

As Calvin comments: "Antiochus was restrained not by the Greeks -- but by the Romans.... 'There shall come against him...ships of Chittim' -- meaning Italy."

Yet it was only from B.C. 63 onward that the Romans actually occupied the Holy Land. That was accomplished by Pompey. Then, under Julius Caesar's nephew Octavian Augustus, Jesus Christ was born there.

Now that time of the Roman occupation of the Holy Land, would be one of great tribulation even for the true People of God there. However, it would

occur only from B.C. 63 onward -- alias about a century after the Roman "ships of Chittim" came to the Near East in B.C. 168f against Antiochus Epiphanes.

The above view of Daniel 11:30-45f about the Romans, is that of: the B.C. 250 *Alexandrine Septuagint Daniel*; Jerome's *Latin Vulgate*; Calvin; the *Geneva Bible*; the *Dutch States Bible* commissioned by the 1618f Synod of Dort; Matthew Poole; Matthew Henry; Thomas Newton; Adam Clarke; Albert Barnes; Leupold; B.H. Carroll; E.J. Young; and R.J. Rushdoony. Indeed, Christ's full salvation for God's People came only after the time of the B.C. 168f Hebrew Maccabees -- namely "after the People who know their God, shall be strong and do exploits."¹⁸⁸¹

Future redemption, declared Daniel, would come -- and, indeed, precisely during the time when the *Chittim* alias the Pagan Romans actually occupied the Holy Land. That epoch would end as a "time of trouble such as never was since there was a[ny] Nation -- even to that same time." This is exactly what the inspired Angel Gabriel pointed out to Daniel.¹⁸⁸¹

Indeed, in Daniel chapter twelve, God concluded His revelation to Daniel -- as regards that same Roman period, and the ages which follow it. There, even further details are given about the nature of "everlasting righteousness" and of the many who inherit it through the incarnation of Jesus Christ.

That would prove to be a time when, according to the first-century A.D. Jewish Historian Josephus, fully a million Non-Christian Jews would brutally be butchered both by one another and by the Romans -- a time when less than one-tenth of that huge number would escape. It would also be a time when True Hebrews, namely Hebrew-Christians, would be spared; a time of "great tribulation such as never was since the beginning of the World until that time -- no, nor ever shall be." Mighty Michael, Christ Himself, so stated.¹⁸⁸²

Mi-ka-El alias Michael is the Divine Archangel. This is Jehovah-Jesus, the uncreated Leader of all the Angels; the Eternal Word Who inspired all His Messengers (whether Angel-Messengers or Prophet-Messengers).

The name *Mi-ka-El* means: "Who is like the Triune God?" Who is? Except the Central Person of the Trinity -- the One Who is Himself God, yet Who also became man! Precisely during Roman times did He become the Son of man -- in order to redeem His People.

That redemption, Michael's Angel Gabriel told Daniel -- as Jesus too later told His Disciples -- would occur during the same lifetime or generation that Christ's first Disciples as His Own contemporaries would "see the abomination of desolation (spoken about by Daniel the Prophet) standing in the holy place."¹⁸⁸³ It would be the time when the "eagles" or unclean vultures of the Roman armies would "be gathered together" to devour Judaists' carcasses¹⁸⁸⁴ -- after the Hebrew Christians "in Judaea flee into the mountains."¹⁸⁸⁵

In other words, that time of salvation for the Hebrew Christians as God's People would arrive in Daniel chapter nine's seventieth week -- after Christ's Own Baptism and later death on Calvary. That would be in the same generation when the Roman armies would later arrive in Jerusalem during mid-66 -- shortly before destroying it in A.D. 70, exactly 3.5 years or 42 months or 1260 solar days later.

In 66.5 A.D., just before that time of the World's greatest-ever human tribulation -- all the Hebrew Christians in Jerusalem would escape. For they were part of the Church, alias the true People of God -- as opposed to all the anti-Christ-ian Judaists then left in Jerusalem till its A.D. 70 destruction.

For "at that time" (namely in 66.5 A.D.) -- Gabriel told Daniel -- God's People or the Hebrew Christians alias "your People shall be delivered." For "every one that shall be found written in the Book"¹⁸⁸⁶ -- would be saved.

Indeed, the Hebrew Christians (as Jesus later predicted and as Josephus yet later still confirmed -- would escape from Jerusalem. That they would do -- shortly before its A.D. 66.5 to 70 destruction.

They would escape, by fleeing across the very close-to-one-another flat roofs of the city -- and then up into the mountains of nearby Judaea. That they would do -- as soon as they saw the immediate prospect of the temple being profaned, by the arriving of the Roman armies just before the beginning of the 3.5-year-long siege of Jerusalem.¹⁸⁸⁷

This escape of the Hebrew Christians from Jerusalem would occur precisely when Jesus Christ Himself, through His Church Leaders, would stand up for these His People -- in order to defend them. For Jesus Christ is the great Anointed One of Daniel chapter nine, alias the 'Michael' of Daniel chapter twelve. Thus: John Calvin; the *Geneva Bible* of John Knox and William Whittingham; Matthew Poole; Matthew Henry; Hengstenberg; and many others.

"Daniel," Calvin comments, "represented Michael as the 'Guardian of the Church'.... I embrace the opinion of those who refer this to the Person of Christ."

Indeed -- this identification of Jesus as 'Michael' is clearly taught both elsewhere in the *Book of Daniel* (see chapters 3 & 8 & 10). It is taught as well as in the *Book of Revelation* (chapter twelve).¹⁸⁸⁸

Gabriel now told Daniel that this Michael would stand up for His People "at that time" of "great tribulation." This refers to Christ's Incarnation and Resurrection -- and to His salvation of His Church in the middle of the several decades between the first arrival of the Romans in Palestine during the first century B.C. and the later Roman destruction of Jerusalem in the first century A.D.¹⁸⁸⁸

Now "at that time," the Angel Gabriel explained to Daniel, "shall Michael stand up." He would be the 'Arch-angel' alias the uncreated Mighty Leader of all of His created Angels -- "the Great Prince Who stands for the children of your People.... At that time, your People shall be delivered" or saved.¹⁸⁸⁹

Indeed, Michael-Christ delivered His People when He Himself -- for them -- stood in their place on Calvary. He also acted in their place, when He stood up for them in His Own Resurrection after His death on the cross.

He delivered His People also by foretelling them, in His Prophetic Word, how to escape being butchered just before the destruction of Jerusalem by the Romans.¹⁸⁹⁰ And at a later stage, Jesus would deliver His Christian Church yet again -- and thereafter inaugurate a time of great blessing to those who patiently await the **progressive** fall of the power of the Roman Beast.¹⁸⁹¹

As Calvin comments: "The Angel points out to us the great importance of the protection of **Michael**.... **We** are in truth obliged to fight. But **Christ** has conquered for us!"

Now the whole of Daniel chapter twelve should be read as referring to **one continuous period**. This would commence with Michael-Christ's deliverance of His People from Pagan Rome during the first Century A.D.'s "time of trouble such as never was" (as mentioned in Daniel 12:1f).

After that, this period would then continue. It would stretch down to and beyond Michael-Christ's deliverance of His Christian People first from Pagan Rome and then from Papal Rome and its modern ecumenical successors. Daniel 12:6-11 *cf.* Revelation 16:10-14. Indeed, it would finally terminate at the resurrection of all mankind at the end of World History. Daniel 12:13.

For, **after** the period of Papal Roman persecution, there would be a **further** period of predicted **subsequent blessing**. Daniel 12:12. Indeed, that "blessed" period would in turn terminate only at Michael-Christ's **Second** or Final Coming, a long time yet later, at Daniel's own physical resurrection at the very end of World History itself.¹⁸⁹¹

Thus the Resurrection of **Michael-Christ** Himself, during the first century A.D., is the guarantee of the Daniel 12:2f spiritual resurrection of His whole earthly Church from that time onward. It is also the guarantee of the Daniel 12:13 physical resurrection from the dead of all men in general and of all of the People of God in particular -- "at the end of the days."¹⁸⁹¹

Between the time of the physical Resurrection of Michael-Christ Himself, and the much later time of the physical resurrection of all men at the end of World History, Jesus' Own People would **multiply**. Indeed, ultimately -- they would become "**many**."¹⁸⁹²

They would rise from the dust **spiritually**, at the time of their **regeneration**. This would occur, in nearly all cases, long before they will rise from the dead **physically** (long after their **decease**) when they will participate in the **simultaneous** physical resurrection of the whole of dead humanity.¹⁸⁹²

Thus Daniel recorded that because Michael-Christ would Himself arise, "many of them that sleep in the dust of the ground shall awake." Some would do so at the time of their regeneration "unto everlasting life. But some" others would do so only on the final Day of Judgment -- and indeed "unto shame and everlasting contempt."¹⁸⁹²

Said the Angel Gabriel to Daniel: "At that time, Michael [namely Jesus Christ] shall stand up...for the Children of your People.... And at that time, your People shall be delivered.... And many of them that sleep in the dust of the ground, shall awake."¹⁸⁹²

Let us note that the emphasis here is on the **spiritual** regeneration of "**many**" believers, **rather** than on the later **physical** Resurrection of **all** men irrespective of their beliefs. For it is not **this** particular text which teaches us the great truth that "**all**" men shall ultimately be "resurrected" from the dead, at the end of World History.

To the contrary. This **particular** text here is instead teaching us the very different truth that "**many** shall awake [**spiritually**]...unto **everlasting life**"¹⁸⁹² -- at the time that Michael-Christ would stand up for His People in the days of the *Chittim*-Romans.

For it was **then** that **He** rose from the dead, for His People.¹⁸⁹² Indeed, He then did so: regardless as to when **they** would be born; regardless as to where **they** would live; regardless as to when **they** would be born again; and regardless as to when **they** would die.

Let us also note there is not the least suggestion in this passage that only a **minority** of men shall be saved, while the majority shall be lost. To the contrary.

The "**some**" who are raised to everlasting life, are mentioned right **after** and in explanation of the "**many**" who shall awake as a result of Michael-Christ **standing up**. That He would do at His Own Resurrection from the dead.

In the very next verse, those "**some**" who are saved (namely "they that be wise") are again **associated** with the "**many**" who shall be turned unto righteousness. And we are told further (slightly later in the same chapter) that "**many** shall be purified and made white."¹⁸⁸⁰

Of the "many" that awake, "they that be wise shall shine as the brightness of the firmament. And they that turn many to righteousness" shall give light like "the stars, for ever and ever."¹⁸⁹³

Now the stars themselves are so many in number, that they can hardly be counted.¹⁸⁹⁴ So, if **soul-winners** who turn "many" sinners to righteousness are **themselves** like the stars -- then the "many" whom they turn to righteousness must in their turn constitute **an even more uncountable magnitude**. In fact, they are indeed "a **great multitude** which no man can number."¹⁸⁹⁴

Comments Calvin: "**Those who shall justify many, shall be like stars.**" These are 'they who turn many to righteousness.' And indeed, concludes Calvin: "God has deposited the teaching of His salvation with us...**for the purpose...of our pointing out the way of salvation to all mankind.**"¹⁸⁹⁴

Now, as History continues to unfold toward "the time of the end, many shall investigate" (running to and fro). In this way, "knowledge shall be increased."¹⁸⁹⁵

This refers probably to the ongoing expansion of Christianity, even while many investigate the claims of Christ. Such results in Christian knowledge constantly being increased -- even while the future continues to unfold.

It is true, as Calvin admits in his 1561 Commentary on Daniel, that "at the **present** time, in the **Papacy** and throughout the whole World [cf. Daniel 12:7-11], impiety prevails so extensively -- that there is scarcely a single corner in which the majority agree in true obedience to God.... **But...I do not hesitate to suppose that the Angel promised the arrival of a period when God would collect many Disciples to Himself.**" Cf. Daniel 12:4,10,12.

'Many,' then, 'shall investigate' -- explained Gabriel to Daniel. John Calvin comments this means that "**God would gather unto Himself a great multitude from other quarters.... The sons of God shall soon become increased....**" 'Knowledge shall be increased.'

"This prophecy shall not always be buried in obscurity. **The Lord will at length cause many to embrace it, to their own salvation....** This divine assistance affords us strength, and **enables us to overcome all the attacks of the world and the devil.**"¹⁸⁹⁵

However, it was next rightly asked (apparently about the **duration** of the period commencing with the mid-66 A.D. great tribulation and the 70 A.D. destruction of the Jerusalem temple): "**How long shall it be, to the end of these wonders?**"¹⁸⁹⁵ Clearly came the answer: "For a time, two times, and a half!"

This, in the opinion of many commentators, means: 3.5 years-of-days (alias **at least 1260 years**).¹⁸⁹⁵ Thus the *Alexandrine Septuagint Daniel* of 250 B.C. Thus too later, but still before the Protestant Reformation: Rashi; Pseudo-Joachim; Pierre Jean d'Olivier; John Wycliffe; and Walter Brute.

Thus too, at the time of the Protestant Reformation: Luther; Osiander; Calvin; Bullinger; Nigrinus; Chytraeus; and Napier. Thus too, thereafter: King James (of *Authorized Version* fame); Downham; Pacard; Brightman; and the *Dutch States-General Bible* commissioned by the 1618f Synod of Dort.

Thus too, among the Puritans: John Cotton; Roger Williams; Thomas Parker; John Davenport; Tillinghast; Jurieu; Increase Mather; and Samuel Mather. And thus too, later: Lowth; Cocceius; Fleming; Cotton Mather; Sir Isaac Newton; Jonathan Edwards; Bishop Thomas Newton; Bellamy; Petri; Langdon; John Brown of Haddington; Samuel Hopkins; Priestley; Winthrop; Hales; Faber; Thomas Scott; Adam Clarke; Maitland; Cunninghame; Horne; Keith; Bickersteth; Gausson; Richter; Bishop Elliott; Albert Barnes; and many others.

At Daniel 12:5-8f, Calvin remarks: "The passage ['to the end of these wonders...shall be for a time, two times, and a half'] ought to be understood of **that** pollution of the temple which the Prophet has **already** treated [namely Daniel 9:26-27].... With reference to the doctrine here delivered, its meaning is very simple. 'Time' means **a long period**; 'times,' **a longer period**; and 'a half' means **the end or closing period**.

"The sum of the whole, is this: **many years** must elapse, before God fulfils what His Prophet had declared.... **I admit the allusion to years**.... The words are not to be understood literally, but metaphorically."

Said one of the Angels to Christ: '**How long** shall it be to the **end** of these wonders?' Daniel 12:6. How long, O Lord?

Replied Christ: "It shall be for a time, two times, and a half. But when he" (namely the persecuting Roman power of Daniel 12:1 & 12:7 cf. Rev. 12:6 & 12:14) "shall have **accomplished** to **scatter** the **power** of the **holy** People -- all these things shall be finished." Daniel 12:7.

Comments Calvin: "How sad is the dispersion of the Church in **these** days [1561 A.D.]! ... God indeed defends it by His power. But this is beyond human expectation. For how does the body of the Church **now** appear to **us** [in 1561]? How **has** it appeared throughout all **ages**? Surely it has ever been torn in pieces and **dispersed!**"

Yet "the Angel's prediction [in Daniel 12:7f] is not in vain.... **We**," concludes Calvin, "adopt the **interpretation**" of Christ, that although the power or "the hand of the holy People would be dispersed" -- nevertheless, "the **end** shall be **prosperous**."

For, as **Christ Himself** told Daniel: "**Blessed** is he who waits, and comes to the 1335 days!" Daniel 12:7-12.

We must insist that this was indeed the explanation of the Pre-incarnate Saviour. Asked Daniel [12:8]: "O my Lord, **what** shall be the **end** of these things?" Replied the Lord: "The words are closed up and sealed **till** the time of the **end**." Daniel 12:9. But: "**Blessed** is he who waits, and comes to the 1335 days!" Daniel 12:12.

Meantime, concluded Christ: "Go on your way," -- Daniel, old man! You will soon be buried in your lot -- and rest in peace "till the end.... You shall keep on resting. But you **shall** stand up, in your lot, at the **end** of the days!" Daniel 12:13. For also Daniel will one day be resurrected.

Now in Daniel 12:11, Christ made a very important statement. For there He told that Prophet: "From the time that the daily sacrifice shall be taken away, and the abomination that desolates set up -- there shall be 1290 days."

Some have wrongly suggested this was said in respect of the desecration of the old sanctuary by the **Greek-Syrian** tyrant Antiochus Epiphanes in B.C. 168. However, that cannot be. For the context of Daniel 12:11 -- within the chapter Daniel 12:1-13 -- makes it quite clear that the entire passage is **post-incarnational** and therefore "**Roman**."

Thus Calvin comments on Daniel 12:11 that "at the end of the **ninth** chapter [Daniel 9:26f], I have shown the **impossibility** of **its** referring to the profanation of the temple which occurred under the tyranny of **Antiochus** [in B.C. 168]. On **that** occasion [in Daniel **9**:26f], the Angel bears witness to **such** a complete destruction of the temple -- as to leave **no** room for the hope of its repair and restoration....

"The circumstances of the time, convinces us of this. For he **then** said,

Christ shall confirm the Covenant with many for one week and shall cause the sacrifices and oblation to cease.... The Angel therefore there treats of the perpetual devastation of the temple.

"So, in this passage [Daniel chapter 12:11], without doubt, he [the Angel] treats of the period after the destruction of the temple [by the Romans]. There could be no hope of restoration [after that], as the Law with all its ceremonies would then arrive at its termination [in A.D. 70].

"With this view, Christ quotes this [Daniel 12:11] passage in Matthew 24 [v. 15], where He admonishes His hearers diligently to attend to it.... The time now treated...[in Daniel 12:11], begins at the last destruction of the temple [in 70 A.D.]. That devastation happened as soon as the Gospel began to be promulgated [Matthew 24:14 *cf.* 28:19f]....

"I have no hesitation in referring this language [Daniel 12:11]...to that profanation of the temple which happened after the manifestation [or incarnation] of Christ -- when sacrifices ceased, and the shadows of the law were abolished.... The Jews never anticipated the final cessation of their ceremonies.... Their temple was exposed to the vengeance of the [Roman] Gentiles. This, therefore, was the setting up of this stupefying abomination." Thus explains that greatest of all commentators, John Calvin.

Daniel 12:7's 'three-and-a-half times' alias '42 months' alias '1260 days' alias 1260 days-of-years, then, only starts to operate some time after Christ's incarnation. Thus states Calvin. More importantly, thus also states Daniel 7:9-14 *cf.* 7:19-25 and Revelation 11:2f & 12:6 & 12:14 & 13:1-5.

For, 'from the time that the daily sacrifice shall be taken away and the abomination that desolates set up -- there shall be 1290 days.' Daniel 12:11. Clearly, these 1290 'days' are very unusual days.

Calvin comments: "I have no hesitation in supposing the angel to speak metaphorically.... The Angel, then, purposely put 'days' for years.... Although that time may seem immeasurably prolonged and may frighten us by its duration and completely prostrate the spirits of the pious -- yet it must be endured....

"Then he adds, 'Happy is he who shall have waited and endured until the 1335 days!' [Daniel 12:12].... The 'days' should be understood as years.... Yet the faithful ought constantly to persist -- in the hope of deliverance!"

Similarly, in his remarks on Matthew 24:15's reference to 'the abomination of desolation spoken of by Daniel the Prophet' -- Calvin refers back to Daniel 12:11-12. There, in his *Commentary on a Harmony of the Evangelists*, Calvin states:

"The **calamity of the Church** shall last through **a times, times, and half a time** (Daniel 7:25).... But now [in Daniel 12:7-12], He reckons the period of three years and six months by '**days**' -- so that the believers may be more and more hardened by **a very long continuance** of calamities....

"It is customary with men in adversity to compute time not by **years** or months but by '**days**' -- **a single 'day' being** in their estimate **equal to a year**. He says [*cf.* Daniel 12:12] that those will be **happy**, who bear up to the **end of that period**."

Clearly, then -- Calvin was at least incipiently an Optimistic Postmillennialist. After **many years**, he believed, the Church would attain a very **"happy"** condition -- **before** the end of World History.

Too, following Calvin, also the *Geneva Bible* (written by John Calvin's wife's brother-in-law Rev. Dr. William Whittingham and co-written by Calvin's great student John Knox) agrees. For it rightly comments that all these many 'wonders' would not end for "**a long time, a longer time, and at length**" -- signifying "that **the time shall be long**."¹⁸⁹⁵

It would thus be many centuries after Calvary before the Lord Christ's Christ-ian People would achieve considerable 'cultural clout.' And only after that, would they later christianize the World. Before that happy time, however -- God deemed it necessary first "to scatter the power of the Holy People."¹⁸⁹⁵

This 'scattering' was first accomplished in the flight of the Hebrew Christians from Jerusalem some 3.5 years after Calvary, commencing right after the death of Stephen as the very first Christian martyr at the end of Daniel's seventieth week. *Cf.* Daniel 9:24-27 & Acts chapter 7 *cf.* 8:1-4f.

This was accomplished further again by the subsequent 'scattering' of the remainder of the Hebrew Christians in 66.5 A.D., just before the **abomination** of desolation was set up and the daily sacrifice taken away. For then, the Roman armies -- with their 'unclean' eagle standards -- besieged and destroyed Jerusalem and its temple in 66.5 to 70 A.D.¹⁸⁹⁵ "Wherever the [Judaic] carcase is, there will the [Roman] eagles be gathered together." Matthew 24:28.

Yet this ongoing 'scattering' was accomplished also especially from the Early-Mediaeval period onward. For it was then that the Papal-Roman Church started to 'scatter' the truly-Christian and Bible-believing saints of Jesus -- and to defile the sanctuary of Christ's deforming Visible Church with the **abomination** of the daily Romish Mass. *Cf.* Revelation chapters 11 to 13.

Well does chapter 29 of the 1647 *Westminster Confession of Faith* insist that "the popish sacrifice of the Mass, as they [the Romanists] call it, is most **abominably** injurious to Christ's one and only sacrifice, the alone propitiation for all the sins of the elect." *Cf.* Daniel 9:24-27a *versus* 9:26b & 9:27b -- and *cf.* Daniel 12:1-2 *versus* 13:7 & 12:11. For the Romish **Mass**, "commonly called **transubstantiation**..., is **repugnant** not to Scripture alone, but even to common sense and reason...; and hath been and is the cause of manifold **superstitions, yea, of gross idolatries**."

In his *Commentary on Daniel* (12:4), Calvin comments: "At the **present** time [*viz.* 1561], in the **Papacy** and throughout the whole World, **impiety prevails** so extensively.... But I do **not hesitate** to **suppose** the **Angel** to **promise** the **arrival** of a **period** when God would collect **many disciples** to Himself."

For in the yet-future: "**Many** shall investigate...and **knowledge** shall be **increased**.... **Many** shall be **purified**..., and the wise shall **understand**.... **Blessed** is he who waits, and comes to the 1335 days!" Daniel 12:4,10,12.

That, however, was still in the far-distant future -- even at the time of

the Protestant Reformation. Thus Calvin also had to admit, that "**many**" and "**blessed**" as Christians will one day be in the middle and especially at the end of such a future period -- "at the **beginning**, they would be very few and insignificant."

Nevertheless, in God's good time, the daily **abomination** of the Romish Mass shall be **removed** from Christ's deformed Visible Church. In the words of Daniel 12:11-12f, mee'eeth or "**from the time** [70 A.D.] that the [Judaistic] daily sacrifice shall be taken away, **and** [from the time] the [Roman] abomination that desolates be set up [especially as the Papal Mass in the Middle Ages], there shall be 1290 days. **Blessed** is he who waits and comes to the **1335 days**" or years!

So then, it is only from **after** the time of the commencement of these Daniel 12:1-7 events, that the "3.5 times" alias the 1260 years would even **begin** to run.¹⁸⁹⁵ Indeed, this time-frame -- 1260 years -- would even be **lengthened**. For it would consist of two periods -- one of 1290 "days" (meaning day-years), and the other of 1335 "days" (meaning day-years).

For very many authorities conclude that these 1290 and 1335 "days" actually represent 1290 and 1335 **years**. Indeed, they also believe the previous "time and two times and half-a-time" alias 3.5 years alias 1260 days, similar-ly represent 1260 **years**.

Calvin himself is one such authority. Thus, he comments that the Angel as God's Messenger here "purposely puts 'days' for **years**."¹⁸⁹⁵

There have also been many learned Judaists who equate the 1290 and 1335 'days' in Daniel 12:11f with actual **years**. Such include: Benyamin Nahawendi; Saadia; Solomon ben Jehoram; Sahl ben Mazliah Hakohen; Rashi; Abraham bar Hiyya Hanasi; Tobiah ben Eliezer; Halevi; Nachmanides; Bahya ben Asher; Levi Gersonides; Menahem ben Aaron ben Zerah; Simon ben Zemah Duran; Abravanel; Abraham Halevi ben Eliezer; Daniel ben Perahiah; Naphtali Herz ben Jacob Elhanan; and Mordecai ben Judah Dato.

Christian Scholars who do the same include: Luther; Melanchthon; Funck; Calvin; Nigrinus; Napier; Downham; the *Dutch States Bible* commissioned by the 1618 Synod of Dordt; Parker; Tillinghast; Matthew Poole; Lowth; Cotton Mather; Matthew Henry; Fletcher; Thomas Newton; Petri; John Brown of Haddington; Hopkins; Winthrop; Hales; Thomas Scott; Cunninghame; Adam Clarke; Bickersteth; Gausсен; and many others. Furthermore: Matthew Henry, Thomas Newton, John Brown, Hopkins, Thomas Scott and Adam Clarke all believed that the "blessed" end of the 1335 day-years -- would bring in (**post**)**millennial blessings**.

Should these two 'ultra-millennial' periods of 1290 'years' and 1335 'years' be regarded as running **successively**? Or should they be regarded as be regarded as running **concurrently**?¹⁸⁹⁵ Most Scholars believe the **latter** to be the case.

It is true that some consider the two periods of 1290 and 1335 should be added together, thus yielding 2625 **successive** days or 'day-years.' Because the time elapsing **from** the giving of this **prophecy** in Daniel's era [around B.C. 625-600f] **until** the First Advent of Christ, was some six centuries -- they **misconclude** that 2025 years remain, and therefore expect the entire period to be terminated by an event occurring in 2000 to 2025 A.D.

However, against this position, Calvin rightly comments (on Dan. 12:12): "Some think the [1290 and the 1335] 'days' should be understood as years -- **and...make** the number of years 2600 [if not 2625]. The time which elapsed from this prophecy to the [First] Advent of Christ, was about 600 years. From this advent, 2000 [or perhaps even 2025] years remain.... They think this [A.D. 2000 to 2025] is the assigned period until **the end of the World**....

"But they are quite wrong in separating the 1290 days from the 1335," explains Calvin. "For they clearly refer to the same period -- with a slight exception" of their last 45 years.

Indeed,, starting in 70 A.D., the 1290 'years' terminate at John Wycliffe -- the 'Morning Star of the Reformation' -- in 1360f. He it was who then: exalted the Bible; condemned the Papacy; and blasted transubstantiation at the Romish Mass as an abomination (Daniel 12:7-11).

Again starting in 70 A.D., the 1335 'years' in Daniel 12:12 take one up to 1405f and the Wycliffite John Huss. He was the good 'goose' who inspired the swift 'swan' Martin Luther -- to begin the Protestant Reformation just a century later.

The Bohemian name 'Huss' means 'goose.' In 1415, the martyr Huss predicted against Rome: "They will roast a 'goose' now -- but, after a hundred years, they will hear a 'swan' sing."

Precisely as predicted by Huss, in the next century the 'swan' indeed did start singing. Referring to "the Hussites and Wycliffes," Luther remarked: "St. John Huss prophesied of me!"

Only at the end of the period of the 1335 'years' would a new period of earthly blessedness begin to arrive -- the ever-expanding and still-ongoing Protestant Reformation. Thus authorities such as: John Gill; Matthew Henry; Bishop Thomas Newton; John Brown of Haddington; Samuel Hopkins; Thomas Scott; Adam Clarke; and many others. For, as Michael-Christ Himself told Daniel: "Blessed is he who waits, and comes to the 1335 days [or 'day-years']!"¹⁸⁸⁰

Of those authorities, we first cite the testimony of the most knowledgeable Baptist Theologian of all time -- Rev. Dr. John Gill. We shall then also cite the similar testimony of the great Anglican Divine, Thomas Scott.

Wrote the Baptist Dr. Gill on Daniel 12:4f in his celebrated *Exposition of the Old Testament*: "Toward the end of the time appointed, many persons will be stirred up to inquire into these things delivered in this book.... Knowledge of all spiritual things, of all evangelic truths and doctrines, will be abundantly enlarged at this time.... The Earth will be filled and covered with it, as the sea with its waters. See Isaiah 11:9; Habakkuk 2:19..."

"Christ, as man, swears by His Divine Father... 'that it shall be for a time, times, and an half' [Daniel 12:7].... The troubles of the Church would last so long....

"At the end of that date here fixed a glorious scene would open and amazing things appear -- to the great joy and comfort of the saints." Yet first, there would be a time of trouble.

How long would that 'time of trouble' last? Explains Gill: "'Time' signifies a prophetic year, or 360 years; and 'times' two prophetic years, or 720 years; and 'half' a time, half a prophetic year or 180 years -- in all, 1260 years.

"This is the exact date and duration of the reign of Antichrist; of the Church's being in the wilderness...; and of the treading under foot [of] the holy city.... 'When he' (antichrist) 'shall have done scattering' the Church and People of God in general..., his war with the saints and victories over them will be ended.... Then all the afflictions of the Church will be at an end, and glorious times will succeed...: the spiritual reign of Christ...and the Millennium, in their order....

"The doctrine of atonement and satisfaction for sin by the sacrifice of Christ" would be "taken away by Antichrist.... He establishes the doctrine

of works, and opposes the merits of men to the merits of Christ" by means of the Antichrist's "own pardons, indulgences, penances and...image-worship, the 'abomination' of the Mass, and other acts of idolatry and superstition [cf. Daniel 12:11].

"'There shall be a thousand two hundred and ninety days.' From the beginning of the reign of Antichrist to the end of it, are 1260 days or years.... Here, 30 days or years are added.... 'Blessed is he that waits, and comes to the 1335 days' [Daniel 12:13] This is an addition of 45 days or years more, beginning at the end of [the] 1290.... During this time the vials will be poured out upon all the antichrist-ian states, and the Turkish empire be destroyed, and all the enemies of Christ and His Church removed....

"Mede thinks...the first number, 1290, ended...when Antichrist was come to his height." That then occurred "when the Waldenses...and others separated from the Church of Rome as Antichristian....

Another learned man [Henry Wolphius] was of opinion that these numbers are to be counted from the destruction of Jerusalem by Titus Vespasian, A.D. 71. From whence the first number fell on the year 1361 -- at which time [John Wycliffe rose up and] the school at Prague was founded [by Wycliffe's follower Jerome]...and the errors and tyranny of Antichrist began to be opposed openly by the same.... The second number ended in the year 1406, when the light of the Gospel broke out more clearly [under Wycliffe's follower Jan Huss]; so that the Angel here pronounces those blessed who overlived these first seeds of the Gospel being brought to light....

"Something of great importance and cause of more joy is here intended.... It seems best to interpret these numbers, as at first, of the date of the reign of Antichrist, and as showing the full and certain end of it; when[ceforth] there will be blessed times, halcyon days indeed!" Thus John Gill.

Last. The Anglican Scholar Thomas Scott remarked on Daniel 12:1-13 in his famous *Commentary on the Bible* that "Michael signifies...the divine Saviour, and cannot properly be understood of a created Angel. If the words 'at that time' [in Daniel 12:1] be referred to the destruction of Jerusalem by the Romans -- Christ's standing up may be explained of His incarnation for the redemption of His People and of the introduction of the Gospel....

"We understand 'the time of trouble' [in Daniel 12:1] to include all the Jews have suffered -- from their crucifixion of Christ to the present day, and all that yet remains for them to suffer till their conversion to Christ [cf. Romans 11:12-15 & 11:25-32].... The expression of 'running to and fro' [Daniel 12:4], may refer to the future spread of the Gospel by the active labours of faithful Ministers....

"The Jews then ceased to be the holy People [Daniel 12:7f].... The antichristian usurpers began to 'scatter the power' of True Christians by false doctrine, persecutions, massacres, and religious wars.... The imposture of Mohamet and the papal usurpation began about the same time [A.D. 600f].... We may allow both to be included, as a twofold attack upon the Church....

"The 'taking away of the daily sacrifice' and 'the abomination that makes desolate' [in Daniel 12:11], seem to be expressions applied to various different events of a similar nature.... The Romans destroyed the temple.... But they [these words] are here evidently applied to the establishment of idolatry and persecution **within the Church**, by the tyranny of Antichrist [viz. Rome's Papacy and the abomination of the Romish Mass]....

"It may, with equal justice, be applied to the Mohametans invading and desolating Christendom and converting the churches into mosques.... If this interpretation be true, the religion of Mohamet will prevail...1260 years.

But then a great and glorious revolution will follow.... Perhaps the destruction of Antichrist.....

"But another still greater, and more glorious, will succeed.... What can this be so probably, as **the full conversion of the Gentiles to the Church of Christ** [cf. Romans 11:25f and Revelation 11:15 & 15:4]] and the beginning of the millennium [Revelation 20:1-6].... The Prophet Daniel and the Apostle John in Revelation, spake of the same transactions....

"Let us not then be weary of well-doing, 'for in due season we shall reap -- if we faint not' [Galatians 6:9].... May the Lord send forth many Preachers, 'who may run to and fro' all over the Earth [Daniel 12:4], to guide those who sit in darkness into the ways of truth and righteousness.... Glorious times approach. Happy will they be, who live to see them!"

So then, it is Christ's **powerfully-preached Word** -- as it went forth in the Protestant Reformation -- that shall ultimately overthrow the Romish Antichrist and its abominable Mass (as well as all of Rome's various by-products such as Islam, Socialism, Ecumenism and Humanism). Revelation 16:10-19f cf. Second Thessalonians 3:3-8 & 3:1. And each day -- together with 'Give us this day our daily bread!' --we must also pray: 'Thy Kingdom come!'

The latter means, according to the *Westminster Larger Catechism* (191), that we are to pray "the Lord's prayer" for His Disciples each day. Thus, whenever we eat our daily bread, we are also to pray "that the kingdom of sin and Satan may be destroyed; **the Gospel propagated throughout the World**; the Jews called, the fullness of the Gentiles brought in; and **the Church** furnished with all Gospel-Officers and Ordinances [and] **purged from corruption.**"

Indeed, the Papacy itself is at the very heart of that corruption. For, as the *Westminster Confession of Faith* (25:6) insists: "The Pope of Rome...is that Antichrist, that man of sin and son of perdition that exalteth himself **in the Church** [!] against Christ."

Speaking of the *Westminster Confession*, reminds one of what one of the leading Commissioners to the Westminster Assembly wrote about Daniel chapter twelve. We refer to Rev. Dr. Thomas Goodwin's 1639 *Exposition of the Book of Revelation* (in his *Works*, Edinburgh: James Nichol, 1861 rep., III:157, 203f).

There Goodwin wrote: "When **Vespasian and his son Titus** sacked Jerusalem, **destroyed the temple**, and advanced **heathenish idolatry in the room of it** - then was one time when both these things were evidently done. Both the Jewish sacrifice taken away, and the 'abomination that maketh desolate' set up [Daniel 9:24-27 & 12:7f] And if from that time we reckon 1290 years [cf. Daniel 12:11] -- that first setting up of Heathenism instead of the Jewish worship being in the year **after Christ's birth 69 or 70**, they **end in 1359 or 1360**. Then indeed the first great increase of knowledge and **discovery of Antichrist** began, under **Wickliff**....

"That 12th chapter of Daniel...makes mention of all those things.... **Huss** is remarkable, who suffered martyrdom at a stake *anno* **1417** [cf. Daniel 12:12].... A hundred years after, *anno* 1517, did **Luther arise**.... *Anno* **1517**, **began Luther's preaching and the workings toward that Reformation that followed**....

"We are at the verge and as it were within the whirl of that great mystery of **Christ's Kingdom** which will as a gulf swallow up all time.... The nearer we are unto it, the greater and more sudden changed will Christ make -- **now hastening to make a full end of all!**"

Thus we need to pray daily that the **De-form-ed Church** of Rome may yet be **cleansed** and become retransformed into the 'sanctuary' of God as a Re-form-ed alias a Protestant Church. It also means, by implication, that De-form-ed 'Protestant' Churches are also to be cleansed. In one word -- all Churches need to become **Reformed Presbyterian Churches!**

Meantime, as the 1560 *Geneva Bible* comments (on Daniel 12:12f): "They are blessed who **patiently abide**" -- who keep on serving Christ, throughout this long time of increasing **blessing** from the end of the 1335 years¹⁸⁹⁵

Meantime, as the 1560 *Geneva Bible* comments (on Daniel 12:12f): "They are blessed who **patiently abide**" -- who keep on serving Christ, throughout this long time of increasing **blessing** from the end of the 1335 years¹⁸⁹⁵ and until the Resurrection of all flesh at the end of World History. Hence, Daniel himself was told in conclusion that "he would depart this life -- but **rise again** with the elect **when** God **had** sufficiently **purged** His Church" and **blessed** her.

Many that sleep, shall awake. **Many** shall be turned to righteousness. **Many** shall be purified. And "**blessed** is he who waits."

O Christian! May you and I then determine, by God's great grace, to lead **many** to Christ -- and unto **righteousness!** May we be confident of our Saviour's power to save all of His People!

May we know that He can resurrect unto life even the **greater** portion of those who still 'sleep' in the dust of unbelief! And may we believe that **many** shall yet be purified -- as we work for Christ, and await the arrival of that **blessed** future cleansing of His Own Visible Church right here on Earth!

As Calvin himself prays at the ends of the Sixty-First Lecture in his 1561 A.D. *Commentaries on the Book of the Prophet Daniel*: "Grant, Almighty

God, as at this day You try the faith of Your People by many tests -- that they may obtain strength from the **unconquered fortitude** of Your Holy Spirit! May we **constantly march** under Your standard, even **to the end** -- and **never succumb** to any temptation!

"May we there join intelligence with zeal -- in **building up** Your Church! As each of us is endowed with superior gifts -- so may he strive for the **edification** of his brethren with greater...fervour, while he endeavours to **add numbers** to the cause! And should the number of those who are professed Members of Your Church diminish -- yet may some **seed always remain, until abundant produce shall flow forth from it, and such fruitfulness arise** as shall **cause Your Name to be glorified throughout the whole World** in Jesus Christ our Lord! Amen!

So on, then, Christian soldiers! Onward, to victory!

1880. Dan. 11:30f & 12:1-4,9,12. That Michael = Christ; cf. Calvin on Dan. 12:1f, and also Rev. 12:7-10f.

1881. Dan. 11:30-33,40 & 12:1f. Here in Dan. 22:30, the "*Chittim*" are the Romans. Cf. Num. 24:24 and at nn. 382-85. See too Dan. 11:41-45f, which Calvin and the Geneva Bible and Matthew Poole and Matthew Henry and Thomas Newton and Albert Barnes and H.C. Leupold and B.H. Carroll and E.J. Young and R.J. Rushdoony etc. (all here following Jerome and his *Vulgate*) rightly equate with the Pagan Roman occupation of the Holy Land.

This particular prediction would be fulfilled only about five centuries subsequent to Daniel's own death (around B.C. 536f). Cf. Dan. 8:26 Moffatt, and 10:13f Moffatt, and 12:4,6-9,13 cf. v. 2 -- all of which would place the fulfilment approximately between the middle of the first century B.C. and approximately the middle of the first century A.D. For in Daniel's own day, the time of **this** prophecy's fulfilment was not yet "at hand" in the way in which the first of John's prophecies were at hand in John's own day later (Rev. 1:1f).

1882. Mt. 24:21. 1883. Mt. 24:15 & n. 1884.

1884. Mt. 24:28 (cf. Lev. 11:13f; Mt. 24:15; Dan. 8:13; 9:27; 11:31; 12:11).

1885. Mt. 24:16. 1886. Dan. 12:1c. 1887. Mt. 24:15-17.

1888. Dan. 8:11,25; 9:15f; 10:5-9,20f; 12:1,5-7,10 cf. Rev. 1:10-17; 10:1-6,9-11 & 12:7,10 & 17:13f & 19:13,16,20. Jude 9 hardly disproves that Michael is Christ. For see too Zech. 3:1f & I Th. 4:16 & Mal. 3:1f. Cf. too Calvin's *Commentary on Daniel* (12:1f) and Hengstenberg's *The Revelation of St. John* (Mack, Cherry Hill N.J., 1972 rep., I:50,100,377 & 464-70). Also see Matthew Henry's *Commentary on the Whole Bible* (at Dan. 12:1).

1889. Dan. 12:1ab. 1890. Cf. nn. 1882-87.

1891. Dan. 12:1,2,13 cf. 7:17f & 7:19-27 & 8:9-14,23-25 & 11:31,36 & 12:1f,7,11-13 cf. n. 1884 & II Th. ch. 2 & Rev. chs. 11-19 and our studies on all those texts.

1892. Dan. 12:1-2f. Notice how the word "**many**" is applied to believers in Dan. 12:1f & 12:3f & 12:10. Dan. 12:1f has reference both to the spiritual resurrection of the believers alone, at the time of their regeneration (cf. Jn. 5:24f & Eph. 2:1-6 & Col. 3:1f & Rev. 20:4,5c,6) -- as well as to the later physical Resurrection of both believers and unbelievers on the Day of Judgment (cf. Jn. 5:28f & Rev. 20:5 & 20:11-15 cf. II Cor. 5:1-10 & Rom. 14:7-12). Note that Dan. 12:2 does not teach that those who sleep, **being** "many," shall **all** awake at the Final Judgment. But it teaches that "many of them that sleep, shall awake." This seems to indicate that there will be a great spiritual awakening or revival in which "many" of all the spiritually-dead sinners will awaken unto everlasting life before the physical Resurrection of all men unto Final Judgment on the Last Day (Jn. 5:24f). During such a reviving, "many of them that sleep" hear the Word and awake -- while others of "them that sleep" (viz. spiritually), reject the Word and slumber on in their sins unconvertedly.

1893. Dan. 12:2-3a cf. v. 3b & cf. 11:33a. On the meaning of "stars" as Preacher-Teachers of Christianity, see Luther's translation of "those that be wise" in Dan. 12:3 (as "*Lehrer*" alias "Teachers"), and compare it with Rev. 1:20f and with n. 5733.

1894. Gen. 15:5 cf. Rev. 7:9.

1895. Dan. 12:4,6,7,9,13. On the day-year principle of prophetic interpretation (cf. Gen. 29:20-27; Num. 14:34; Dan. 7:25; 9:24f; 12:7-12; Ezek. 4:4f; Rev. 11:2f; 12:6-14; 13:1-5), Dan. 12:7's 'three-and-a-half times' means 360 + 360 + 360 + 180 = 1260 years. Note that the 1290 & 1335 "days" mentioned in Dan. 12:11f also seem to throw light on the nature of the '3.5 times' of Dan. 12:7 (& 7:25 etc.). The

"scattering of the power of the holy People" in Dan. 12:7, refers to the Newer Testament's Christians (*cf.* Mt. 24:16-20 & Acts 8:1,4). For the Biblical explanation of the setting up of the abomination that desolates and that takes away the daily sacrifice of Dan. 12:11, *cf.* Dan. 9:26b-27 and especially Mt. 24:1-3, 15f, 28 & Mk. 13:14.
